endowed with, possessed of, having, possessing; surrounded, invested; fallen into.

Upeti, is, f., Ved. approach, arrival.

Upetṛi, tā, trī, tṛi, approaching, going near to; contriving, a contriver, one who employs expedients, one who comes as an assailant.

Upetya, ind. having approached, having gone near.

Upeya, as, ā, am, to be gone to or approached, to be effected by any means; assailable; to be sought, to be had recourse to.

Upeyivas, ān, yushī, at, accompanied or followed by, associated with, united; obtained, got.

उपे 2. *upe* (*upa-ā-i*), cl. 2. P. *upaiti, -tum*, to come near to, go to, approach, visit; to have sexual intercourse with; to undergo, incur, fall into (misfortune &c.).

उपेक्ष् *upeksh* (*upa-īksh*), cl. 1. A. *upekshate, -shitum*, to look at, regard; to perceive; to notice, have regard to; to consider, expect; to overlook, disregard; to neglect, to quit, abandon; to despise.

Upeksha, as, m., N. of a son of Svaphalka.

Upekshaka, as, ā, am, disregarding, neglecting, looking at inattentively, disdaining; patient, enduring.

Upekshaṇa, am, n. overlooking, looking at without interest or attention, disregarding, neglecting, disdaining; leaving, abandoning.

Upekshaṇīya, as, ā, am, to be neglected or disregarded.

Upekshā, f. overlooking, negligence, neglect; indifference, contempt, disdain; abandoning, leaving; endurance, patience; dissent; trick, deceit (as one of the minor expedients in war); regard.

Upekshita, as, ā, am, disregarded, disesteemed, neglected, disdained.

Upekshitavya, as, ā, am, to be looked at, to be regarded, to be examined; to be disregarded.

Upekshya, as, ā, am, to be regarded or examined; to be disregarded or neglected.

उपेन् *upen* (*upa-in*), cl. 8. P. *upenoti* (cl. 6. P. fr. *inv, upenvati*), to press in, force in.

Upenita, as, ā, am, driven or pressed in, turned in.

उपेन्द्र *upendra, as*, m. (fr. *upa-in°*), N. of Vishṇu or Kṛishṇa as the younger brother of Indra, (born subsequently to Indra, especially as son of Aditi, either as an Āditya or in the Vāmana Avatār); N. of a king of the Nāgas; (*ā*), f., N. of a river. — *Upendra-datta, as*, m., N. of a man. — *Upendra-bala, as*, m., N. of a man. — *Upendra-vajrā*, f. a metre of four lines of eleven syllables each.

उपेप्सा *upepsā*. See under *upāp*.

उपेष् 1. *upesh* (*upa-īsh*), cl. 1. A., Ved. *upeshate, -shitum*, to attack.

उपेष् 2. *upesh* (*upa-ā-īsh*), cl. 1. A., Ved. *upeshate, -shitum*, to approach with a request &c., to request.

उपेष् 3. *upesh* (*upa-esh*), cl. 1. P. *upeshati, -shitum*, to creep near, approach.

उपोक्ष् *upoksh* (*upa-uksh*), cl. 6. P. *upokshati, -shitum*, to sprinkle in addition.

उपोढ 1. *upoḍha, as, ā, am* (fr. *upa-vah*), brought near; brought about, advanced, begun; arranged, arrayed; near, proximate; married.

उपोढ 2. *upoḍha*. See *upoh* next col.

उपोती *upotī*, f. the pot-herb Basella Rubra or Lucida. See *upodikā*.

उपोत्क्रम् *upot-kram* (*upa-ud-kram*), cl. 1. and 4. P. *-krāmati, -krāmyati, -kramitum*, to go up towards, rise upwards, ascend.

उपोत्तम *upottama* (*upa-utt°*), *as, ā, am*, last but one; (*am*), n. (scil. *aksharam*) the last vowel but one.

उपोत्थित *upot-thita, as, ā, am* (rt. *sthā*), risen up.

उपोद् *upod* (*upa-ud*), cl. 7. P. *uponatti, upondītum*, to moisten.

उपोदक *upodaka* (*upa-ud°*), *as, ā, am*, near to water; (*akī* or *ikā*), f. the plant Basella Cordifolia.

उपोदयम् *upodayam* (*upa-ud°*), ind. about the time of sunrise.

उपोदि *upod-i* (*upa-ud-i*), cl. 2. P. *-eti, -tum*, to approach.

उपोदीका *upodīkā*, f. the plant Basella Cordifolia. See *upodikā*.

उपोदे *upode* (*upa-ud-ā-i*), cl. 2. P. *-aiti, -tum*, to go up towards, go up to.

उपोद्ग्रह *upod-grah* (*upa-ud-grah*), cl. 9. P. A. *-gṛihṇāti, -ṇīte* (Ved. *-gṛibhṇāti, -ṇīte*), *-grahītum*, to erect, set up.

उपोद्घात *upod-ghāta, as*, m. (fr. rt. *han* with *upa-ud*), an example, an apposite argument or illustration; analysis, the ascertainment of the elements of anything; a beginning, a thing begun; an introduction, a preface. — *Upodghāta-pāda, as*, m., N. of the third part of the Vāyu-purāṇa.

उपोद्बलय *upodbalaya* (fr. *upa-udbala*), nom. P. *-balayati, -yitum*, to confirm.

Upodbalaka, as, ā, am, confirming.

उपोपविश् *upopa-viś* (*upa-upa-viś*), cl. 6. P. *-viśati, -veshṭum*, to sit down near, to take a seat near.

उपोष् *uposh* (*upa-ush*), cl. 1. P. *-oshati, -shitum*, to burn down, burn.

उपोषण *uposhaṇa, am*, n. (fr. rt. 1. *vas* with *upa*), a fast, fasting.

Uposhita, as, ā, am, fasted; (*am*), n. fasting.

Uposhya, ind. having fasted.

उपोषध *uposhadha, as*, m., N. of a Brāhman.

उपोह *upoh* (*upa-ūh*; in some of its senses connected with *upa-vah*), cl. 1. P. *upohati, -hitum*, to push or impel towards; to push under, insert; to bring near, produce; to accumulate: Pass. *upohyate*, to be brought about, to advance, begin.

2. *upoḍha, as, ā, am*, brought near, brought about, advanced, commenced.

Upoha, as, m., Ved. adding; accumulating.

Upohyamāna, as, ā, am, being brought about or commenced.

उप्त *upta, as, ā, am* (past pass. part. of rt. *vap*), sown (as seed). — *Upta-kṛishṭa, as, ā, am*, ploughed after sowing.

Upti, is, f. sowing seeds. — *Upti-vid, t*, m. an agriculturist.

Uptrima, as, ā, am, sown, cultivated.

Upya, as, ā, am, to be scattered or sown.

Upyamāna, as, ā, am, being sown.

उब्ज् *ubj*, cl. 6. P. *ubjati, ubjāṅ-cakāra, ubjishyati, aubjīt, ubjitum*, to press down, subdue, keep under; to make straight: Desid. *ubjijishati*.

Ubja, as, m., N. of a man.

Ubjita, as, ā, am, pressed down, subdued.

उभ् *ubh* or *umbh*, cl. 6. 9. 7. P., Ved. *ubhati* or *umbhati, ubhnāti, unapti*, impf. *aunap, uvobha* or *umbhāṅ-cakāra, ubhitum* or *umbhitum*, to compact together; to confine; to cover over, fill with; (Sāy.) to break.

उभ *ubha*, pron. (nom. du. *ubhau*, pl. *ubhe*; said to be fr. rt. *ubh* above, and connected with Gr. ἄμφω; Lat. *ambo*; Slav. *oba*; Lith. *abbù*; Goth. *bai, ba*), both.

Ubhaya, as, ī, am, (pl. m. f. n. *e, ās, āni*, only used in sing. and pl., but by some authorities also in dual), both. — *Ubhaya-guṇa, as, ā, am*, possessed of both qualities. — *Ubhayaṅ-kara, as, ā, am*, Ved. effecting or accomplishing both. — *Ubhaya-ćara, as, ā, am*, 'moving in or on both,' living in water and on land or in the air, amphibious. — *Ubhaya-dyus*, ind., Ved. on both days, on two subsequent days; the day past and to come. — *Ubhaya-bhāga-hara, as, ā, am*, applicable to two purposes, taking two shares or parts; (*am*), n. a medicine that acts in two ways, as an emetic and a purge. — *Ubhaya-vat, ān, atī, at*, Ved. furnished with or containing both. — *Ubhaya-vidyā*, f. the twofold science, i.e. religious knowledge and acquaintance with worldly affairs. — *Ubhaya-vidha, as, ā, am*, appearing under two forms. — *Ubhaya-vipulā*, f., N. of a metre. — *Ubhaya-vetana, as, ā, am*, serving two masters, receiving wages from both. — *Ubhaya-vyañjana, as, ā, am*, having the marks of both sexes. — *Ubhaya-sambhava, as*, m. a dilemma. — *Ubhayātmaka* (*°ya-āt°*), *as, ā, am*, belonging to both. — *Ubhayānumata* (*°ya-an°*), *as, ā, am*, agreed to or accepted mutually or on both sides. — *Ubhayārtham* (*°ya-ar°*), ind. for a double object, as for prosperity on earth and happiness in heaven.

Ubhayatas, ind. from both sides, on both sides, to both sides; in both cases. — *Ubhayataḥ-kshṇut, t, t, t*, Ved. two-edged. — *Ubhayato-dat, an, atī, at*, having a double row of teeth (man, animal, &c.). — *Ubhayato-mukha, as, ī, am*, looking either way, two-faced. — *Ubhayato-hrasva, as, ā, am*, having a short vowel on both sides, (an accented vowel) produced by two short vowels.

Ubhayatra, ind. in both places, on both sides; in both cases, both times. — *Ubhayatrodātta* (*°ra-ud°*), *as, ā, am*, having an Udātta accent on both sides; resulting from the blending of two Udātta accents.

Ubhayathā, ind. in both ways; in both cases.

Ubhayā, ind., Ved. in both ways. — *Ubhayā-dat, an, atī, at*, Ved. having teeth on both sides. — *Ubhayā-vin, ī, inī, i*, Ved. being on both sides, partaking of both. — *Ubhayā-hasti*, ind., Ved. as much as may be grasped with both hands. — *Ubhayā-hastya, as, ā, am*, Ved. filling both hands.

Ubhayīya, as, ā, am, belonging to both.

Ubhaye-dyus, ind. on both days, on two subsequent days.

उम् *um*, ind. an interjection of anger, interrogation, promise or assent, of cordiality or pacification.

उम *uma, as*, m. a city, a town; a wharf, a landing-place.

उमा *umā*, f. (in the first sense perhaps fr. rt. *ve*), flax (Linum Usitatissimum); the plant Curcuma; N. of the daughter of Himavat and Menā, and wife of Rudra or Śiva (she is also called Pārvatī and Durgā); light, splendor; fame, reputation; quiet, tranquillity; night. According to the Kumārasambhava I. 26, the name *Umā* is derived from *u mā*, O do not (practice austerities)! the exclamation addressed to Pārvatī by her mother. — *Umā-kaṭa, as* or *am*, m. or n. the pollen of flax. — *Umā-guru, us*, m., N. of the mountain Himālaya as father of Umā. — *Umāguru-nadī*, f., N. of a river. — *Umā-pati, is*, m. epithet of Śiva as husband of Umā. — *Umā-pati-dhara, as*, m., N. of a poet. — *Umāpati-sevin, ī, inī, i*, worshipping Śiva. — *Umā-vana, am*, n., N. of the town Vana-pura or Devī-koṭa (Devi Cote). — *Umā-sahāya, as*, m., N. of Śiva as companion of Umā. — *Umā-suta, as*, m., N. of Kārttikeya as son of Umā. — *Umeśa* (*umā-īśa*), *as*, m., N. of Śiva as lord of Umā.

Umya, am, n. a field of linseed or of Curcuma.

उम्बर *umbara, as*, m. the upper timber of a door frame; N. of a Gandharva.

उम्बी *umbī*, f. the stalks of wheat or barley fried over a fire of wet grass, considered as a tonic.