

**उपेन्ध्य** *upēndhya*, mfn. (√*indh*), to be kindled or inflamed, Pat.

**उपेप्सा** *upēpsā*, f. See p. 214, col. 1.

**उपेष्** 1. *upēsh* (*upa-√ish*), P. to tend towards, endeavour to attain, MaitrS. i, 2, 14.

**उपेष्** 2. *upēsh* (*upa-√ish*), P. (inf. *upēshé*, RV. i, 129, 8) to rush upon.

**उपेष्** 3. *upēsh* (*upa-√ish*), Ā. (I. sg. *-īshe*) to approach (with prayers), apply to, implore, RV. i, 186, 4; v, 41, 7.

**उपेष्** 4. *upesh* (*upa-√esh*; for the Sandhi, see Pāṇ. vi, 1, 94), P. *upeshati*, to creep near, approach creeping, AV. vi, 67, 3.

**उपेशत**, *an*, m., N. of an evil demon [NBD.], AV. viii, 6, 17.

**उपैष्** *upāidh* (*upa-√edh*), Ā. *upāidhate*, to thrive or prosper in addition (?), Pāṇ. vi, 1, 89; Kās.

**उपोक्तवती** *upōkta-vatī*, f. (scil. *ric*) a verse containing any form of *upa-√vac*, ĀśvŚr. ii, 17, 19.

**उपोक्ष** *upōksh* (*upa-√uksh*), P. *-ukshati*, to sprinkle in addition, ŚBr.; KātyŚr.

**उपोढ** *upōdha*. For 1. see *upa-√vah*, p. 206, col. 3; for 2. see *upōh*, next col.

**उपोत** *upōta*. See *upa-√ve*.

**उपोती** *upotī*, f., v. l. for *upodikā* below, L.

**उपोक्रम** *upōt-kram* (*upa-ud-√kram*), P. (impf. 3. pl. *upōd-akrāman*) to go up or ascend towards (acc.), ŚBr. i, iii, iv.

**उपोत्तम** *upōttamā*, mfn. last but one, AV. xix, 22, 11; KātyŚr.; ŚāṅkhŚr.; RPrāt. &c.; (*am*), n. (with or without *akshara*) the last vowel but one, RPrāt. 990; Pāṇ.; Kāty. &c.

**उपोत्या** *upōt-thā* (*upa-ud-√sthā*), P. *-tishthati*, to stand up or rise towards, advance to meet, approach, TS.; ŚBr.; AitBr.; ĀśvŚr. &c.; to rise or set out towards, TBr. i.

**उपोत्थया**, ind. p. having risen towards, advancing to meet &c.

**उपोत्थिता**, mfn. risen up towards, approached, come near, VS. viii, 55; VPrāt. vi, 29.

**उपोत्सद्** *upōt-sad* (*upa-ud-√sad*), P. to set out or depart towards, ŚBr.

**उपोत्सिच** *upōt-sic* (*upa-ud-√sic*), P. *-sīncati*, to pour out upon, ŚBr. iii.

**उपोद्** *upōd* (*upa-√ud*), P. *-unatti*, to wet, moisten, ŚBr. i.

**उपोत्ता**, mfn. moistened, wet, TS. iv.

**उपोदक** *upōdaka*, mfn. near to water, VS. xxxv, 6; ŚBr. xiii; (*ī, ikā*), f., (*am*), n. Basella Cordifolia, Suśr.

**उपोदिका**, v. l. for *upōdikā*.

**उपोदयम्** *upōdayam*, ind. about the time of sunrise, ŚāṅkhŚr.

**उपोदासृप** *upōd-ā-√srip*, P. (impf. *-āsarpāt*) to creep out towards, AitBr. i, 6, 1; 3.

**उपोदासृप्ता**, mfn. crept out towards, ŚBr. vii.

**उपोदाह** *upōd-ā-√hri*, P. *-harati*, to quote in addition, mention a further quotation, PārGr.

**उपोदि** *upōd-√i*, P. *-eti*, to go towards, advance to meet, AitBr. viii, 24, 6.

**Upodita**, *as*, m., N. of a man, Sāy. on TS. i, 7, 2, 1.

**Upoditi**, *is*, m., N. of a Rishi (son of Gopāla), TāṇḍyaBr.

**उपोद्ग्रह** *upōd-√grah*, P. *-grihṇāti*, to bring near (to the mouth) after (others have done so), AitBr. vii, 33, 2; to perceive, know [Comm.], ChUp. iv, 2, 4.

**उपोद्ग्रहिया**, ind. p. holding together and holding upwards, Gobh. ii, 2, 16.

**उपोद्ग्रहन्** *upōd-dhan* (*upa-ud-√han*), Caus. *-ghātayati*, to speak of at the beginning, introduce, begin, commence, Sāy. on ŚBr. xi, 7, 2, 8; Mall. on Śiś. i, 40; 42; Comm. on BṛĀrUp.

**Upōd-ghāta**, *as*, m. an introduction, preface, commencement, beginning, Sāy. on ŚBr.; Sarvad.; Nyāyam. &c.; any observation or episodic narrative inserted by the way, Kathās.; anything begun; an example, opposite argument or illustration, W.; analysis, the ascertainment of the elements of anything, W. — **pāda**, m., N. of the third part of the Vāyu-purāṇa.

**उपोद्बलय** *upōdbalaya*, Nom. (fr. *bala*) *upōdbalayati*, to help, promote, Comm. on Yājñ.; to assert, confirm, ratify, Comm. on ŚBr.

**Upōdbalaka**, mfn. helping, promoting, Mall. on Kir.; confirming, asserting, Pat.; Sāy. on ŚBr.; Comm. on Nyāyam. &c.

**Upōdbalana**, *am*, n. the act of confirming, assertion, ratification, Comm. on Kap.

**Upōdbalita**, mfn. confirmed, asserted, Nilak.

**उपोद्ग्रहम्** *upōd-√yam*, P. *-yacchati*, to erect by supporting or propping, ĀśvŚr.; ŚāṅkhŚr.; MānŚr.

**उपोद्ग्री** *upōn-nī* (*upa-ud-√nī*), P. *-nayati*, to lead up towards, ŚBr. ii.

**उपोपधा** *upōpa-√dhā*, Ā. (Pot. *-dadhita*) to bring near or procure in addition to, RV. viii, 74, 9.

**उपोपपरामृश** *upōpa-parā-√mṛiś*, P. (Impv. 2. sg. *-mṛiśa*) to touch closely, RV. i, 126, 7.

**उपोपया** *upōpa-√yā*.

**Upōpayāta**, mfn. approached, come near, MBh. iii.

**उपोपविश** *upōpa-√vis*, P. *-visati*, to sit down or take a seat by the side of, sit down near to (acc.), ŚāṅkhŚr.; Gobh.; ChUp.; MBh. &c.

**उपोलप** *upōlapā*, mfn. nearly of the character of a shrub, shrub-like, MaitrS. i, 7, 2.

**उपोष्** *upōsh* (*upa-√ush*), P. *uposhati* (but Pot. *upōdushet*, TS. iii, 3, 8, 4, against Pāṇ. vi, 1, 94) to burn down, burn, ĀśvGr. ii, 4, 9; Vait.

**उपोषण** *upōshana*, &c. See *upa-√5. vas*.

**उपोषथ** *uposhadha*, *as*, m., N. of a man (Buddh.)

**उपोह** *upōh* (*upa-√1. ūh*; cf. *upa-√vah*), P. *upōhati*, to push or pull or draw near, R.; to drive near, impel towards, BhP.; to push under, insert, KātyŚr.; to add, accumulate; to bring near, cause to appear, produce: Pass. *upōhyate*, to draw near, approach (as a point of time), MBh.

2. **Upōdha**, mfn. (in some cases not to be distinguished from 1. *upōdha*, p. 206, col. 3) pushed or driven near, near; brought near, caused to appear, produced, Śak. 177 a; Vikr. &c.; brought about, advanced, commenced; heaped up, accumulated, gathered, Śak. 111 a.

**Upōdhā**, *as*, m. the act of accumulating, heaping up, AV. iii, 24, 7.

**Upōdhya**, ind. p. having pushed near &c.

**उप्त** *upta*, *upti*, &c. See *√2. vap*.

**उब्ज** *ubj*, cl. 6. P. *ubjāti* (*ubjām-cakāra*, *ubjitā*, *ubjishyati*, *ubjit*, Dhātup. xxviii, 20) to press down, keep under, subdue, RV.; AV. viii, 4, 1; 8, 13; to make straight, Dhātup.; to make honest, Sāy. on RV. i, 21, 5: Caus. *ubjayati*, *aubjjat*, Vop.: Desid. *ubjijishati*, Kās. on Pāṇ. vi, 1, 3.

**उभ** *ubh*, cl. 9. P. *ubhnāti* (impf. 2. sg. *ubhnās*) to hurt, kill, RV. i, 63, 4: cl. 6. P. *ubhati*, *umbhati*, *umbhām-cakāra*, *umbhitā*, *aumbhit*, to cover over, fill with, Dhātup. xxviii, 32; Vārtt. on Pāṇ. vii, 1, 59; Bhaṭṭ. &c.

**उभ** *ubhā*, *au* (Ved. *ā*), *e*, *e*, mfn. du. (*gaṇa sarvādi*, Pāṇ. i, 1, 27) both, RV.; AV.; ŚBr.; Mn. &c.; [cf. Zd. *uba*; Gk. *ἄμφο*; Lat. *ambo*; Goth. *bai*; Old High Germ. *beidē*; Slav. *oba*; Lith. *abhū*.]

**Ubhāya**, mf(ē)n. (only sg. and pl.; according to Hara-datta also du., see Siddh. vol. i, p. 98) both, of both kinds, in both ways, in both manners, RV.; AV.; TS.; ŚBr.; AitAr.; Mn. &c.; (*ī*), f. a kind of bricks, Sulbas. — **kāma**, mfn. wishing both, ŚBr. ix. — **guṇa**, mfn. possessed of both qualities. — **m-**

**karā**, mfn. doing or effecting both, RV. viii, 1, 2.

— **cara**, mfn. 'moving in or on both,' living in water and on land or in the air, amphibious. — **cārin**, mfn. going or moving in both (night and day), VārBṛS. — **cchannā**, f. (in rhet.) a kind of enigma, Kāvyaḍ. — **dat**, mfn. (Ved. Pāṇ. v, 4, 142, Kās.) having teeth in both (jaws). — **dyūs**, ind. on both days, on two subsequent days, AV. — **pad** (nom. m. *pāt*), mfn. having both feet, with both feet, ChUp. — **padin**, mfn. (fr. *ubhaya-pada*), having both Parasmai-pada and Ātmane-pada. — **bhāga**, mfn. having part in both (night and day); *-hara*, mfn. taking two shares or parts; applicable to two purposes; (*am*), n. a medicine that acts in two ways (as an emetic and a purge). — **bhāj**, mfn. acting in two ways (as a medicine, cf. the last), Car. — **mukha**, mf(ē)n. 'having a face towards either way,' 'two-faced,' a pregnant female (so called because the embryo has its face turned in an opposite direction to that of the mother), BhavP. — **vaṅśya**, mfn. (fr. *ubhaya-vaṅśa*), belonging to both families or lineages, BhP. — **vat**, mfn. furnished with or containing both, VPrāt.; Nir. — **vāsin**, mfn. living or abiding in both (places), Pat. — **vidyā**, f. the two-fold science (i. e. religious knowledge and acquaintance with worldly affairs, MW.) — **vidha**, mfn. of two kinds or forms, Nir.; Comm. on Nyāyam. — **vipulā**, f., N. of a metre. — **vetana**, mfn. 'receiving wages from both,' a spy who seemingly enters the enemy's service, Śiś. ii, 113; a perfidious or treacherous servant, Pañcat.; *-tva*, n. the state of receiving wages from both, Bālar. — **vyañjana**, n. having the marks of both sexes, a hermaphrodite, L. — **śiras**, mfn. 'having a head towards both ways' or 'two-headed,' a pregnant female (cf. *mukha* above), Hcat. — **saptamī**, f., N. of a particular day, BhavP. — **sambhava**, m. the possibility of both cases, a dilemma, W.; (mfn.) having its origin in both. — **sāman**, mfn. (a day) on which both Sāmans (viz. Bṛihat and Rathambara) are sung, AitBr.; Lāty.; ĀśvŚr. — **stobha**, n., N. of several Sāmans. — **snātaka**, mfn. one who has performed the prescribed ablutions after finishing both (his time of studying and his vow), Comm. on Mn. iv, 31. — **sprishṭi**, f., N. of a river, BhP. **Ubhayāt-maka**, mfn. of both natures or kinds, Mn.; Sāṅkhyak.; Viddh. **Ubhayānumata**, mfn. agreed to or accepted on both sides. **Ubhayāyin**, mfn. tending towards or fit for both (worlds), BhP. **Ubhayārtham**, ind. for a double purpose (e. g. for prosperity on earth and happiness in heaven). **Ubhayālamkāra**, m. (in rhet.) a figure of speech which sets off both the sense and the sound. **Ubhayāvṛitti**, f. (in rhet.) recurrence of a word both with the same sound and sense, Kāvyaḍ.

**Ubhayāta** (in comp. for *ubhayātas* below).

— **ukthya**, mfn. 'having Ukthya sacrifices on both sides,' between two Ukthya sacrifices, ŚBr. xiii. — **eta**, mf(ē)n. variegated on both sides, TS. vii; Kāth.

**Ubhayātaḥ** (in comp. for *ubhayātas* below).

— **kālam**, ind. at both times (i. e. before and after a meal), Car. — **kshnūt**, mfn. two-edged, ŚBr. vi; TāṇḍyaBr.; Lāty. — **paksha**, mfn. being on both sides. — **pad**, mfn. (nom. m. *pāt*) having or using both feet, AitBr. v, 33, 4. — **parigrihīta**, mfn. enclosed on both sides, ŚBr. ii. — **pāsa**, mfn. having a loop or knot on both sides (as a rope), Sarvad. — **praūga**, mfn. having a Praūga (q. v.) on both sides, TS. v; ŚBr. vi; Kāth.; KātyŚr. — **prajña**, mfn. (fr. *prajñā*), one whose cognizance is directed both inwards and outwards, MāṇḍUp. — **prāṇa**, mfn. having vital air on both sides, TāṇḍyaBr. — **śirshan**, mf(ē)n. having a head towards either way, two-headed, VS. iv, 19; *śirsha-tvā*, n. the state of having two heads, MaitrS. iii. — **samśvāyin**, mfn. swelling on both sides, TS. ii. — **sasya**, mfn. yielding a crop in both seasons (as a field), ĀśvGr. — **sujāta**, mfn. well-born both by the paternal and maternal side, ŚāṅkhGr. — **stobha**, mfn. having a Stobha both at the beginning and end (as a Sāman), TāṇḍyaBr.

**Ubhayataś** (in comp. for *ubhayātas* below). — **cakra**, mfn. having wheels on both sides, two-wheeled, AitBr. v, 33, 4.

**Ubhayātas**, ind. from or on both sides, to both sides (with gen. or acc.); in both cases, RV.; VS.; ŚBr.; MBh. &c. — **tikshṇa**, mfn. sharp on both sides (as a spear), Mn. viii, 315.

**Ubhayāto** (in comp. for *ubhayātas* above).