

proportion as each of which is advanced in the series); or the repetition of *yad* may be caused by a kind of attraction, the second relative being equivalent to an indefinite pronoun (e.g. *yo yasya bhāvah syāt*, whatever may be the disposition of any one; *yad rocāte yasmai*, whatever is pleasing to any one); or the relative may be used to express similar indefinite meanings when joined with *kaścīt*, *kaścana*, *ko 'pi*, *kaśca*, *ko vā* (e.g. *yah kaścīt* or *yah-kaścāna*, whosoever; *yat kinīcīt* or *yat kinīca*, whatsoever; *yena kenāpy upāyena*, by any means whatsoever; *yāni kāni ēa mītrāni*, any friends whatsoever; *yasmat kasmai ēa*, to any one whatever; *yasmin kasmīn vā deśe*, in any country whatever); or even with a demonstrative pronoun (e.g. *yasmat tasmai*, to any one whatever; *yasmāt tasmāt*, from any one, from this or that person; *yena tena karmaṇā*, by any act whatever); or sometimes the relative *yad* is used alone with the indefinite sense 'any one,' &c. (e.g. *striyaṃ sprīśed yah sangrahaṇam smṛitam*, should any one touch a woman it is called an adulterous act; *yām ajām vṛiko hanyāt pale tat kilvisham bhavet*, if a wolf kill any she-goat the blame must be on the keeper). *Yad* is also connected in a peculiar manner with the personal pronouns, which, when placed immediately after the relative, appear to derive force or emphasis from this juxtaposition (e.g. *yo 'ham*, I that very person who; *yas tvam*, thou that very one who, &c.). *Yad* in the neut. sing. is used as an adverbial conjunction equivalent to 'for which reason,' 'on which account,' 'wherefore,' 'since,' 'as,' 'because,' 'when,' 'while,' 'if,' 'with regard to,' 'as to,' &c.; or still oftener as a simple conjunction meaning 'that,' especially after the verbs of saying, hearing, &c., or such words as *kāma*, *yukta*, *āśārya*, &c. (e.g. *dhīvarair uktaṃ yat* —, it was said by the fishermen that —; *śrutam tvayā yat* —, it has been heard by thee that —; *āśāryam yat* —, it is a wonder that —); frequently followed by a verb in the indicative (e.g. *ayam nūtano mājyo yad arūtim hatvā santāpaḥ kriyate*, this is a new doctrine that having killed an enemy remorse is experienced; less frequently in the potential (e.g. *esha me kāmo yat sa rājyaṃ āpnuyāt*, this is my desire that he may obtain the kingdom); *yad api*, although; *yac-ēa*, that (according to Pāṇ. III. 3, 148, with potential, after expressions of impossibility, disbelief, hope, disregard, reproach, and wonder, e.g. *na śrad-dadhe yac-ēa tatra bhavān vṛishalam yajayet*, I do not believe that your Highness will allow a Śūdra to sacrifice); *yad vā*, or, or else, whether, (in the writings of commentators *yad vā* generally occurs when an alternative reading or meaning is proposed, and may commonly be translated by 'or,' 'or else'); in philosophical writings *yah* is said to be used as a synonym for *purushah*: [cf. *Zend ya*: Gr. *ū-s*, *ḡ*, *ū*, *īva*, *ūs*: Goth. *ja-bai*, 'if'; *jav*, 'whether'; Lith. *ji-s*, 'he'; *ji*, 'she'; *ju*, 'it'; Slav. *ī*, *ja*, *je*.] — *Yac-chandas*, *ās*, *ās*, *as*, having which metre. — *Yac-chīla*, *as*, *ā*, *am* (*yad + śila*), having which disposition. — *Yat-kāra*, *as*, *ī*, *am*, which doing or undertaking. — *Yat-kāma*, *as*, *ā*, *am*, Ved. which desiring, wishing which. — *Yat-kāmyā*, ind., Ved. with which view or design. — *Yat-kāraṇam* or *yat-kāraṇāt*, ind. for which cause or reason, on which account, in consequence of which; since, because, as, while. — *Yat-kārin*, *ī*, *īni*, *ī*, which doing or undertaking. — *Yat-kinīcīdam* (*ēa-īlam*), the commencement of the sacred text Rig-veda VII. 89, 5, (incorrectly read *yat-kinīcīdam*). — *Yat-kṛite*, ind. on account of which, for which reason, wherefore, why. — *Yat-kṛatu*, *us*, *us*, *v*, Ved. having which resolution, forming which plan. — *Yad-abhāve*, ind. in the absence of which, for want of which, in default of which. — *Yad-ārtha*, *as*, *ā*, *am*, having which object in view, having which intention; (*am*, *ē*), ind. on which account, for which purpose, for the sake of which, wherefore, why, &c.; as, since, when, because, whereas. — *Yad-ātma*, *as*, *ihā*, *am*, having which being or exist-

ence. — *Yad-ricchā*, *f*, acting as one lists, following one's own inclination, self-will, spontaneity, wilfulness, independence, (according to native lexicographers = *svairitā*, *svicchā*, *svācchāndya*, *virnī-mitta*); accident, an accidental occurrence or event, chance, contingency, (*yad-ricchayā*, as one likes, or one's own accord, spontaneously, by accident, accidentally, incidentally, by chance, unexpectedly); (in grammar) a noun which is neither a generic nor specific term nor noun of agency, one either not derived from authority or not possessing meaning. — *Yadricchā-tas*, ind. spontaneously, by accident, &c. (= *yad-ricchayā* above). — *Yadricchābhijña* (*chā-abh*), *as*, *m*, a voluntary or self-offered witness. — *Yadricchā-lābha-tuṣṭa*, *as*, *ā*, *am*, satisfied with obtaining what comes spontaneously, easily satisfied. — *Yadricchā-sampvāda*, *as*, *m*, accidental or spontaneous conversation, incidental intercourse. — *Yadricchika*, *as*, *m*, scil. *putra*, a son who offers himself for adoption. — *Yad-devata* or *yad-devatya*, *as*, *ā*, *am*, Ved. having which god-head or divinity. — *Yad-dvandva*, *am*, *n*, *N*, of a Sāman. — *Yad-dhetos*, ind. (*dhetos* for *hetos*, abl. c. of *hetu*), from which reason or cause, on which account. — *Yad-bhaviṣṭya*, *as*, *m*, one who says 'what will be,' or 'what must be,' one who believes in the power of fate; a fatalist; *N*, of a fish (in the Hitopadeśa). — *Yadriyaṇē* or *yadryaṇē*, *an*, *drīcī*, *ak* (fr. *yad* with *adri* substituted for *ad* and *rt. aṇī*; cf. *madrīyaṇē*), Ved. moving or turning in which direction, extending to which point, reaching whither or to what place or in which direction, (incorrectly written *yadraṇē*, *yadraṇē*). — *Yad-vat*, ind. in which way, as, (used as a correlative of *tad-vat* and *evam*). — *Yad-vada*, *as*, *ā*, *am*, talking anything, talking nonsense, saying no matter what. — *Yadvāhishṭhya*, *am*, *n*, (fr. *yad* *vāhishṭham*, the first two words of Rig-veda V. 25, 7), *N*, of a Sāman. — *Yad-vidha*, *as*, *ā*, *am*, of which sort (= Lat. *qualis*). — *Yad-eritta*, *am*, *n*, anything which has occurred, an adventure; any form of *yad*. — *Yan-nimittam*, ind. on which account, for which reason, in consequence of which, through which. — *Yanmanḥishṭhya*, *am*, *n*, *N*, of a Sāman. — *Yan-madhye*, ind. in the centre of which. — *Yan-maya*, *as*, *ī*, *am*, formed or consisting of which. — *Yan-mātra*, *as*, *ā*, *am*, having which measure, of which dimensions or circumference, &c. — *Yan-mūrdhan*, *ā*, *m*, the head of whom.

*Yada* = *yad* above, (occurring only in the form *yadam* at the end of an adverbial comp.)

*Yadā*, ind. at what time, when, whenever, (generally followed in the correlative clause by *tadā* or *itas* or *tarhi* or in Ved. by *ād it*); whereas, since, as; if; *yadā yadā*, whenever; *yadā tadā*, at any time whatsoever; *yadā yadā—tadā tadā*, as often as—so often; *yadāiva—tadāiva*, when indeed—then indeed; *yadā prabhṛiti—tadā prabhṛiti*, from whatever time—from that time forward; *yadā-kadā-ēa*, Ved. as often as, whenever; *yadā-kadā-ēt*, at any time; *na yadā-kadā-ēt*, never at any time; *yadā* is sometimes joined in the same sentence with other relatives used indefinitely (e.g. *yo 'tti yasya yadā mānsam*, when any one eats the flesh of any one).

*Yadi*, ind. (in Ved. sometimes lengthened to *yadi*), if, in case that; whether; if haply, if perchance; provided that, when. As a conjunction meaning 'if,' *yadi* is sometimes joined with the present indicative (e.g. *yadi jivati bhadrāṇi paśyati*, if he live he will behold prosperity); sometimes with the potential (e.g. *yadi rājā dandaṃ na praṇayet*, if the king were not to inflict punishment; or with omission of *yadi*, e.g. *vṛiko hanyād ajām*, if a wolf should kill a goat); sometimes with the future (e.g. *yadi na karishyanī tat*, if they will not do that); sometimes with the aorist or even imperfect or perfect (e.g. *yadi Prajā-patir na vapur asrākṣhīt*, if the Creator had not created the body; *yady clan na me 'kathayat*, if he were not to tell me that; *yady āha*, if he had said); sometimes with the con-

ditional (e.g. *yady anujāam adāsyat*, if he should give permission); sometimes *yadi* may be translated by 'that' (e.g. *nāsense yadi jivanti*, I do not expect that they are alive); rarely *yadi* is joined redundantly with *ēd* (e.g. *yadi ēt syāt*, if it should be); or with *purā* (e.g. *purā yadi paśyāmi*, before that I see); *yady-api*, even if, although, (followed by *tathāpi*, q. v., or *tadapi* in the correlative clause); *yadi vā*, or if, or whether; or else, or; or rather (= *atha vā*); *yadi—yadi vā*, *yadi vā—yadi vā*, *yadi vā—vā*, if—or if, whether—or.

*Yadiya*, *as*, *ā*, *am*, relating to whom, whose, belonging to which or what, (*yadiya-karuṇāt*, from whose favour.)

यदावाजदावर्ये *yadāvājādāvarya*, *N*, of a Sāman.

यदु *yadu*, *us*, *m*, *N*, of an ancient hero (often mentioned in the Veda together with Turvaśa or Turvasu, and described as preserved by Indra during an inundation, see Rig-veda I. 174, 9); *N*, of a son of Yayāti, (in the later mythology Yadu and Puru are both sons of Yayāti, the fifth monarch of the lunar dynasty, Kṛiṣṇa being descended from Yadu [cf. *yadu-nūtha* below], and both Bharata and Kuru, the ancestor of the Pāṇḍu princes, being descended from Puru; Yadu is also described as a brother of Turvasu; *N*, of a son of Vasu (king of Cedi); of a son of Hary-śva; (according to some) *N*, of a country on the west of the Jumna river, about Mathurā and Vṛindāvana, over which Yadu ruled, (according to other authorities the kingdom of Yadu is the Dakṣiṇa or peninsula of India); (*avas*), *m*, pl. the family and descendants of Yadu [cf. *yādava*]; = *dasārṇhā*, q. v. — *Yadu-kulodava* (*la-ud*) or *yadūdvaha*, *as*, *m*, 'supporter of the family of Yadu,' *N*, of Kṛiṣṇa. — *Yadu-dhra*, *as*, *m*, *N*, of a Rishi. — *Yadu-nūtha*, *as*, or *yadu-pati*, *is*, *m*, 'lord of the Yadus,' *N*, of Kṛiṣṇa. — *Yadu-punyava*, *as*, *m*, a chief of the Yadus. — *Yadu-rasā*, *as*, *m*, the family of Yadu. — *Yadu-vira-mukhya*, *as*, *m*, 'leader of the heroes of Yadu,' *N*, of Kṛiṣṇa. — *Yadu-śreshṭha*, *as*, *m*, 'best of the Yadus,' *N*, of Kṛiṣṇa.

यदृच्छा *yad-ricchā*, *yad-dhetos*, *yad-vat*, &c. See col. 2.

यद्यपि *yady-api*. See under *yadi* above.

यद्रियञ्च *yadriyaṇē*, *yadryaṇē*. See col. 2.

यद्वा *yadrā*, *f*, = *buddhi*, perception, mind, intelligence (?).

यन्त्य *yanṭavya*, *yanti*, *yantri*, &c. See p. 809, col. 2.

यन्त्र *yantr* (more properly regarded as a Nom. fr. *yantra*, p. 809, col. 2, cf. *yantraya*), cl. I. 10. P. *yantrati*, *yantrayati*, &c., to restrain, curb, check, bind, fasten, confine; to strain; to force.

*Yantrāna*, *am*, *n*, the act of restraining, controlling, curbing, checking, binding, fastening, confining; restraint, restriction, limitation, (*āhāra-yantrāna*, restriction in diet); a means of fastening, bond, bandage; the application of a bandage (also *ā*, *f*); constraint, compulsion, force, torturing, pain, anguish, (in these senses also *ā*, *f*); guarding, protecting, protection; (*ī*), *f*, a wife's younger sister.

*Yantrita*, *as*, *ā*, *am*, restrained, curbed, checked; bound, fastened, fettered, confined; bound by, subject to; one who strains every nerve, one who makes exertions or takes pains. — *Yantrita-katha*, *as*, *ā*, *am*, restrained in speech, constrained to be silent. — *Yantrita-sāyaka*, *as*, *m*, one who has fixed an arrow (in a kind of self-acting bow or machine which discharges itself when touched).

यन्त्र *yantra*, *yantraya*, *yantrin*, &c. See p. 809, cols. 2, 3.

यन्मय *yan-maya*, *yan-mātra*. See col. 2.