

monsters; N. of Vampa. = *Yādo-nivāsa*, as, m. 'abode of sea animals,' the ocean, sea.

Yādu, us, m. a fluid, liquid, water.
Yādura, as, ī, om, Ved. embracing sensually or voluptuously, (according to Sāy. on R̥g-veda I. 126, 6, *yāduri* = *bahu-reto-yuktā*.)

यादृक्ष *yā-drikṣha*, as, ī, am (fr. 3. *ya* + *drikṣha*, fr. rt. 1. *drīś*), looking or appearing like which, what like, which like, as like, of which sort or nature, (used correlatively to *tādrikṣha*, q. v. : cf. Gr. *ἴλις*, *ἴλικος*; Lat. *qualis*.)

Yādriś, k, k, k (Ved. nom. *yādriś*), or *yādriśa*, as, ī, am (see 2. *drīś*, *drīśa*), which like, what like, as like, of whatever kind or nature, whoever, whichever, whatever, which, what, (used correlatively to *tādriś* and *tādriśa*); *yādriśa*, *tādriśa*, any one whatever, anybody whatsoever. = *Yādriś-guṇa*, as, ā, am, of whatever qualities.

यादृच्छिक *yādriśchika*, as, ī, am (fr. *yādriśchā*), voluntary, spontaneous, independent; accidental, casual, unexpected; (as), m. an officiating priest who does as he pleases.

याद्राथ *yād-rādhyā*, as, ā, am (i. e. 1. *yāt* + *rādhyā*), obtainable by moving or living creatures, (according to Sāy. on R̥g-veda II. 38, 8 = *gačchatām rādhyā*); or according to modern scholars, the word may be used adverbially, as if fr. 2. *yāt* + *rādhyam*, 'as far as is practicable,' 'as well or as quickly as possible,' cf. *yāč-chreshtha*.)

याद्व *yādva*. See p. 815, col. 3.

यान *yāna*, &c. See p. 813, col. 3.

यान्त्रिक *yāntrika*, as, ī, am (fr. *yantra*), belonging to instruments or implements, relating to blunt surgical instruments, (see *yantra*); artificially or mechanically refined (said of sugar).

यापक *yāpaka*, *yāpana*, *yāptā*. See p. 814, col. 1.

याभ *yābha*, as, m. (fr. rt. *yabh*), sexual intercourse. = *Yābha-vat*, ān, atī, at, having sexual intercourse.

याभिस् *yābhis*, ind. (inst. pl. fem. fr. the pronom. base 3. *ya*, see *yad*), Ved. whereby, that, in order that.

याम 2. *yāma*, as, m. (fr. rt. *yam*; for 1. *yāma* see p. 814, col. 1), restraint, forbearance, &c., = *yama*; (as, ī, am), relating to Yama, (in this sense fr. *yama*); coming or derived from Yama, done or ordered by Yama; (am), n., N. of several Sāmans. = *Yāmottara* ('*ma-ut*'), am, n., N. of a Sāman.

Yāmaka, au, m. du., N. of the Nakshatra Punarvasū; (i), f. the voc. *yāmaki* is used as a term of abuse.

2. *yāman* = *yāmin* in *antar-yāman*. (For 1. see p. 814, col. 1.)

Yāmin in *antar-yāmin*, q. v. (For *yāminī* see p. 814, col. 2.)

Yāmya, as, -mī, am, relating or belonging to Yama, like or resembling Yama, &c., (*yāmya rīkṣha*, the Nakshatra Bharanī presided over by Yama); southern, southerly, (*yāmye* or *yāmyena*, in the south, in a southerly direction); (as), m., scil. *nara* or *purusha* or *dāta*, a servant of Yama; N. of Agastya; of Siva; of Vishnu; sandal-wood; (ā), f. the lunar asterism Bharanī; scil. *diś* or *āsā*, the southern quarter, south, (for *yāmyā*, night, see p. 814, col. 2.)

= *Yāmya-tas*, ind. from the south. = *Yāmya-tirtha*, am, n., N. of a Tirtha. = *Yāmya-pāśa*, as, m. the noose or fetter of Yama. = *Yāmyāyana* ('*ya-āy*'), am, n. the sun's progress south of the equator, the winter solstice (= *dakṣiṇāyana*). = *Yāmyottara* ('*ya-ut*'), as, ā, am, southern and northern, going from south to north. = *Yāmyottara-vṛtta*, am, n. south and north circle, the solstitial colure. = *Yāmyedbhūta* ('*yā-ud*'), as, ā, am, aris-

ing or growing in the south; (as), m. a species of tree (= *śrī-tāla*).

यामकिनी *yāmakinī*, f. = 2. *yāmi* below.

यामदूत *yāmadūta*, ās, m. pl. (fr. *yamadūta*), N. of a family.

Yāmaratha, am, n. (fr. *yama-ratha*), scil. *vrata*, N. of a particular religious observance relating to Yama.

यामनेमि *yāmanemi*, is, m., N. of Indra.

यामल *yāmala*, am, n. = *yamala*, a pair; N. of a class of Tantra works, (often wrongly written *jāmala*.)

Yāmalāyana (fr. *yamala*), see Gaṇa Pakshādī to Pāp. IV. 2, 80.

Yāmalīya, am, n. (fr. *yāmala*), N. of a work or of a class of works.

यामातृ *yāmātri*, tā, or *yāmātrika*, as, m. = *jāmātri*, a daughter's husband, son-in-law; [cf. Gr. *εὐάτερες*; Lat. *janitri-c-eres*; Old Germ. *eidum*; Angl. Sax. *adhum*.]

यामायन *yāmāyana*, as, m. (fr. *yama*), a patronymic of various authors of Vedic hymns; of Ūrdhva-kṛiṣāna; of Kumāra; of Damana; of Devaśravas; of Mathita; of Saṅkha; of Saṅkasuka.

यामि 2. *yāmi*, is, or *yāmi*, f. (for 1. *yāmi* see p. 814, col. 2.) = *jāmi*, *svasrī*, a sister, female relation; a daughter-in-law; a woman of rank or respectability (= *kula-stri*).

2. *yāmeya*, as, m. (for 1. see p. 814, col. 2), a sister's son, nephew.

यामिक *yāmika*. See p. 814, col. 2.

यामित्र *yāmītra*, as, m. = *jāmītra*.

यामिनी *yāminī*, *yāmīra*. See p. 814, col. 2.

यामी *yāmi*. See under 1. *yāma*, p. 814, col. 1, and 2. *yāmi* above.

यामुन *yāmuna*, as, ī, am (fr. *yamunā*), belonging or relating to the river Yamunā (commonly called Jumna), coming from it, growing in it, &c.; (as), m. a metronymic; N. of a mountain; of an author; (ās), m. pl., N. of a people; (am), n., scil. *ājāna*, antimony, collyrium; N. of a Tirtha. = *Yāmunācārya* ('*na-āc*'), as, m., N. of a preceptor (author of the *Stotra-ratna*).

यामुनेष्टक *yāmuneshtaka*, am, n. lead.

यामुन्दायनि *yāmundāyani*, is, m. a patronymic from Yamunda.

Yāmundāyanika or *yāmundāyaniya*, as, m. patronymics from Yamunda, (used contemptuously, cf. Pāp. IV. 1, 149.)

याम्य *yāmya*. See col. 1.

यायजूक *yāyajūka*, as, ā, am (fr. the Intens. of rt. 1. *yaj*), frequently sacrificing, constantly making offerings, devout; (as), m. a performer of frequent sacrifices.

यायात *yāyāta*, as, ī, am, relating to Yayāti, belonging to Yayāti, &c.; (am), n., N. of the eighteenth chapter of the ninth book of the Bhāgavata-Purāṇa (containing an account of Yayāti).

यायावर *yāyāvāra*, *yāyin*. See p. 814, col. 2.

याक्रीयण *yārkrīyaṇa*, as, m. a patronymic.

याव 1. *yāva* = 1. *yava*, q. v.

याव 2. *yāva*, as, ī, am (fr. 3. *yava*), relating to barley, consisting of barley, made or prepared from barley, = *yāvaka*; (as), m. a kind of food prepared from barley; lac or the red dye prepared from the cochineal insect.

Yāvaka, as, am, m. n. a kind of food prepared from barley, barley-gruel; half ripe barley; awless

barley; forced rice; a sort of kidney-bean; a kind of pulse, *Dolichos Biflorus*; a kind of pulse said to be peculiar to Kāśmīra; lac, the red dye.

Yāvakritika, as, m. (fr. *yava-krita*), one conversant with the history of Yava-krita.

यावत् *yāvat*, ān, atī, at (fr. the pronom. base 3. *yā*; correlative of *tāvat*, q. v.), as great, as large, as much, as many (= *Lat. quot*), as often, as far, as long, how much, how many, of what sort or kind, (for examples see *tāvat*); *yāvat-tāvat*, 'quantum-tantum,' an expression used in algebra for the relation of the first unknown quantity and its co-efficient; *yāvantaḥ kiyantaḥ*, as many as. *Yāvat*, ind. (i. e. acc. sing. neut. used adverbially), as greatly, as much as, as many as, as often as; as far as, as long as, while, whilst, during; meanwhile, in the mean time; as soon as, the moment that; till, until, until such a time as (with pres. or pot. or fut. or aor. or impf.); that, in order that; when (followed by the correlative *tāvat*, meaning 'then'); even, just. *Yāvat* meaning 'during,' 'for,' 'until,' 'up to,' 'as far as,' &c. is often used like a preposition with an acc. (e. g. *varsham yāvat*, for a year; *māsam ekam yāvat*, during one month; *yāvad varshāni dvādaśa*, for twelve years; *śatam janmāni yāvat*, for a hundred births; *sūryodayam yāvat*, until sunrise; *śarpa-vivaram yāvat*, up to the serpent's hole); or with indeclinable words like *adya* (e. g. *adya yāvat*, up to to-day); or sometimes with a nominative followed by *iti* (e. g. *anta iti yāvat*, as far as the end; *trīṅśad iti yāvat*, as many as thirty, up to thirty; *pañca yāvat iti*, up to five); *yāvād-ā* and sometimes even *yāvat* alone may be used with a following abl. to express 'up to,' 'as far as,' 'until,' &c. (e. g. *yāvād-ā samāpanāt* or simply *yāvat samāpanāt*, until the completion); *yāvan na*, as long as not, before that, until that; *na param* or *na kevalam* = *yāvat*, not only—but also; *yāvātā*, ind. (i. e. inst. c. used adverbially), as far as, as long as; up to, until; as soon as, the moment that; *yāvātī*, ind. (i. e. loc. c. used adverbially), as far as, as long as, &c.; [cf. Gr. *ἕως*; Lat. *quantus*]. = *Yāvāc-chakryam*, ind. (i. e. *yāvat* + *śakryam*), as far as possible, according to ability. = *Yāvāc-chas*, ind. (i. e. *yāvat* + *śas*), Ved. as often as, as many times as, in as many ways as. = *Yāvāc-chastram*, ind. (i. e. *yāvat* + *śā*), Ved. as far as the Sastra extends. = *Yāvāc-chesham*, ind. (i. e. *yāvat* + *śā*), Ved. as much as is left, as many as remain. = *Yāvāc-chreshtha*, as, ā, am (i. e. *yāvat* + *śā*), Ved. the best possible. = *Yāvāc-chlokam*, ind. (i. e. *yāvat* + *śā*), according to the number of the Slokas. = *Yāvāj-janna*, ind. throughout life, all one's life long. = *Yāvāj-jivam* or *yāvāj-jivena*, ind. throughout life, during the whole of life, for life, for the rest of life. = *Yāvāj-jivika*, as, ā, am, Ved. life-long, as long as life, lasting for life. = *Yāvāj-jivika-tā*, f. the lasting for life. = *Yāvāt-kapālam*, ind., Ved. according to the circumference of the cup or bowl. = *Yāvāt-kāmam*, ind., Ved. as much as one likes, according to desire. = *Yāvāt-kālam*, ind. for the whole period, as long as (anything may last). = *Yāvāt-kṛtvas*, ind., Ved. as often as, as many times as. = *Yāvāt-tarasam*, ind., Ved. according to power or ability (= *yāvul-balam*, *yathā-śakti*). = *Yāvāt-mūta*, as, ā, am, Ved. as far as soaked with fat. = *Yāvāt-pramāṇa*, as, ā, am, as great, as big, as large. = *Yāvāt-saṅsāram*, ind. as long as the world lasts. = *Yāvāt-satvam*, ind. as far as ability goes, to the best of one's understanding. = *Yāvāt-sabandhu*, ind., Ved. as far as relationship extends, inclusive of all relations. = *Yāvāt-samasta*, as, ā, am, as many as form the whole, large as it is. = *Yāvāt-svam*, ind., Ved. as much as one possesses, according to one's property. = *Yāvād-angina*, as, ā, am, Ved. forming as large a member or limb. = *Yāvād-untam* or *yāvād-antāya*, ind. as far as the end, to the last. = *Yāvād-ahhikṣam*, ind. for a moment's duration, for an instant. = *Yāvād-amatram*, ind. corresponding to