

the number of the vessels, as many drinking-vessels as (there may be). — *Yāvad-artha*, *as, ā, am*, as many as necessary, corresponding to requirement; (*am*), ind. as much as may be useful, according to need. — *Yāvad-aha*, *am, n.*, Ved. the corresponding day ('the how-manieth day'). — *Yāvad-ābhūta-samplavam*, ind. up to the dissolution of the creation, to the end of the world. — *Yāvad-āyuh-pramāna*, *as, ā, am*, measured by the duration of life, lasting for life. — *Yāvad-āyusham*, ind., Ved. as long as life lasts, all through life, for the whole of life. — *Yāvad-āyus*, ind. as long as life lasts, all through life, for life. — *Yāvad-āttham*, ind. as much as necessary. — *Yāvad-āpitam*, ind. as far as agreeable, as much as desired. — *Yāvad-ukta*, *as, ā, am*, Ved. as far as stated, as much as stated. — *Yāvad-uttamam*, ind. up to the furthest limit or boundary. — *Yāvad-gamam*, ind. as fast as one can go, as quickly as possible. — *Yāvad-balam*, ind. as far as strength goes, as long as strength lasts, to the best of one's ability, with all one's might or strength. — *Yāvud-bhāshita*, *as, ā, am*, as far as has been said, as much as said. — *Yāvud-rājyam*, ind. for the whole reign. — *Yāvud-vedam*, ind. as much as gained or obtained. — *Yāvud-vyāpti*, ind. to the utmost reach or extent. — *Yāvan-mātra*, *as, ā, am*, having which measure, of which size, as large, extending as far; moderate, insignificant, unimportant, diminutive, little; (*am*), ind. in some measure or degree, a little.

Yāvatiha, *as, ī, am* (a kind of ordinal of *yāvat* or, according to some, an old superl.), 'the how-manieth,' 'as-manieth,' in how many soever degrees advanced.

यावन् 2. *yāvan* = *ī. yava*. (For *ī. yāvan* see p. 814, col. 2.)

यावन् 3. *yāvan* (fr. rt. *ī. yu*) in *ṛiṇa-yāvan*, q. v.; [cf. 2. *yava*.]

यावन 1. *yāvana*, *as, ī, am* (fr. *yāvana*; for 2. see col. 2, for 3. see col. 3), born or produced in the land of the Yavanas; (*as*), m. incense (as coming from the country of the Yavanas).

यावनाल *yāvanāla*, *as, m.* = *yava-nāla*, q. v.: (*ī*), f. sugar extracted from *Yava-nāla*. — *Yāvanāla-niḥha* or *yāvanāla-sara*, *as, m.* a kind of cane or reed resembling the *Yāvanāla*.

यावयत् *yāvayat*. See col. 2.

यावशूक *yāvaśūka*, *as, m.* (fr. *yava-śūka*) = *yava-kshāra*, a kind of alkaline salt prepared from the ashes of burnt barley-straw.

यावस *yāvasa*, *as, m.* (fr. *yāvasa*), a heap or quantity of grass; fodder, provender, provisions.

यावाम *yāvāsa* (fr. *yāvāsa*), see *Gaṇa Pa-lāśādi* to Pāp. IV. 3, 14f.

याव्य *yāvya*. See col. 3.

याशु *yāśu*, *n.* (perhaps connected with rt. *yas*), embracing, embrace, sexual union, (according to Śāy. on Rīg-veda I. 126, 6. *yāśūni* = *prajananā-sambandhini karmāṇi* = *bhogāḥ*.)

याशोधरेय *yāśodhareya* (fr. *yāśo-dharā*), *as, m.* a metronymic of Rāhula (the son of Sākya-muni).

याशोभद्र *yāśobhadra* (fr. *yāśo-bhadra*), *as, m.*, N. of the fourth day of the civil month (*karma-māsa*).

याष्टीक *yāshṭīka* (fr. 2. *yashṭī*), *as, ī, am*, armed with a stick or club, having a staff of office; (*as*), m. a warrior armed with a club.

यास *yāsa*, *as, m.* = *yāvāsa*, Alhagi Maurorum; (*ā*), f. a species of thrush, *Turdus Salica*.

यास्क *yāska*, *as, m.* (fr. *yaska*), a patro-

nymic, N. of the author of the Nirukta or commentary on the difficult Vedic words contained in the lists called Nighaṇṭus, (these consist of three divisions, 1. the Naighaṇṭuka or a list of synonymous words, 2. the Naigama or words usually occurring in the Veda only, 3. the Daivata or words relating to deities and sacrificial acts; according to some, these three lists were drawn up by Yaska himself, and then commented on in his Nirukta, which quotes Vedic passages in illustration of the words, and is the oldest Vedic commentary extant; Yaska is supposed to have lived before Pāṇini); (*ās*), m. pl. the pupils of Yaska.

Yāskāyani, *is, m.* a patronymic from Yaska. **Yāskāyaniya** or **yāskīya**, *ās, m. pl.* the pupils of Yāskāyani.

यित्य यित्था, *as, m.* a proper N.

यियक्षत यियक्षत, *an, anti, at*, or **यिया-hshamāna**, *as, ā, am* (fr. the Desid. of rt. *ī. yaj*), purposing to sacrifice, wishing to worship.

Yiyakshu, *us, us, u*, wishing or intending to sacrifice, desirous of worshipping.

यियविषु यियविषु. See col. 3.

यियासु यियासु. See p. 814, col. 2.

यु 1. *yu* (said in Dhātu-pāṭha XXIV. 23. to be a-miśraṇe, i. e. the opposite in meaning to rt. 2. *yu* below, which is *miśraṇe*, but rt. 1. *yu* is entirely Vedic), cl. 3. P. *yuyoti*, (*yuyudhi* according to Pāp. III. 4, 88); Impv. 2nd sing. *yuyodhi*; the other forms are Vedic, e. g. *yuyota*, *yuyavat*, *yuvanta*, *ayāvi*, *yāvis*, *yūsham*, *yoshat*, *yoshati*, *yauśhus*, *yauśhām*, *yavus*, Inf. *yotave*, *yotavai*, *yotos*, Ved. to separate, remove, exclude, ward off; to protect from (with abl.); to keep off (with acc.); to drive away, scatter, (Śāy. = *prithak-kri*); to keep apart, to be or remain separate, (Śāy. = *prithag-bhū*); cl. 10. A. *yāvayate*, &c., to despise (?); Caus. *yāvayati*, *yāvayati*, *yitum*, to cause to separate or remove or keep off, &c.; Intens. *yoyūyate*, *yoyaviti*, to be violently separated or rent asunder, (Śāy. = *atyartham prithag-bhū*.)

2. *yāvana*, *am, n.* (fr. the Caus.; for 1. *yāvana* see col. 1, for 3. see col. 3), the act of removing or keeping off.

Yāvayati, *an, anti, at* (fr. the Caus.), causing to keep off, warding off, protecting. — **Yāvayat-sakha**, *as, m.* a protecting friend or companion. — **Yāvayad-dveshas**, *ās, ās, as*, Ved. driving away hostile beings (said of Ushas, who is supposed to make the Rākshasas and other malignant spirits vanish at her approach).

1. *yut, t, t, t* (for rt. 2. *yut* see s. v.), keeping off, preventing.

1. *yuta*, *as, ā, am* (for 2. see col. 3), separated, separate. — **Yuta-dveshas**, *ās, ās, as*, Ved. delivered from enemies, relieved from foes, (Śāy. = *prithag-bhūta-satruka*.)

यु 2. *yu* (allied to rt. 1. *yuj*), cl. 2. P., cl. 9. P. A. *yauti* (3rd pl. *yuvanti*), *yunāti*, *yunite*, *yuyāva* (2nd sing. *yuyavitha*, 3rd pl. *yuyuvus*), *yuyuve*, *yuvishyati*, *-te*, *ayāvī*, *ayavishṭa*, *yavitum*, (these forms are rarely found in classical Sanskrit, but the following are found in the older language, *yauṃi*, *yuvate*, *yuvāse*, *yuvavsa*, *ayuvata*, *yute*, *yuvate*, *yutām*, (*ni*)*yuyotam*, *yuyavat*, *yuyuve*, *yuvitā*, (*ni*)*yūyāya*), to attach, harness, bind, fasten; to join, unite, connect; to mix, combine; to gain possession of (Ved.); to bestow, confer (Ved.); to worship, honour (according to Naigh. III. 14); Pass. *yūyate*, 1st Fut. *yāvītā*, 2nd Fut. *yāvishyate*, Aor. *ayāvī*, Prec. *yāvishishṭa*, to be joined or mixed: Caus. *yāvayati*, *-yitum*, Aor. *ayiyavati*: Desid. of Caus. *yiyāvayishati*: Desid. *yiyavishati*, *yiyūshati*, to wish to unite or join; to yoke: Intens. *yoyūyate*, *yoyaviti*, *yoyoti*, to unite very closely; [cf. Gr. *ζω-νν-μ* (perhaps for *ζω-νν-μ*), *ζώ-νν*, *ζώ-νν-μ*; Lat. *juvare*, *jus*, *juvo*, *juvare*.]

3. *yāvana*, *am, n.* (fr. the Caus.; for 1. see col. 1, for 2. see col. 2), the act of uniting or joining, mixing, mingling, blending.

Yāvya, *as, ā, am*, to be joined or mixed, to be united or mingled; miscible; = *yāpya*, unimportant, insignificant.

Yiyavishū, *f.* (fr. the Desid.), the wish to mix or blend.

Yiyavishu, *us, us, u*, wishing to mix or blend; wishing to fill or cover.

2. *yuta*, *as, ā, am* (often at the end of comps.), fastened to or on, attached to [cf. *vaḍīsa-yf*]; added, joined, united; connected or joined with, accompanied, attended by, furnished with, endowed with, possessed of, filled with, covered with; (*am*), n. a particular measure of length = 4 Hastas.

Yutaka, *as, ā, am*, attached, connected, joined, united; (*am*), n. a pair, couple; union, alliance, friendship, forming friendship; a nuptial gift or present (= *yautaka*); a sort of cloth or dress; a sort of dress worn by women; the edge of a garment, border of a woman's dress; the edge of a winnowing basket; suspicion, doubt, uncertainty (= *sam-sāya*); an asylum, refuge (= *sam-srāya*).

Yuti, *is, f.* uniting, joining, junction, union; the being furnished with (with inst.); the obtaining possession of; the sum, total number; (in arithmetic) addition; (in astronomy) conjunction.

यु 3. *yu, us, us, u* (fr. rt. *ī. yā*), Ved. going, moving, (Śāy. = *gacchat*); coming to misfortune, incurring evil, (Śāy. on Rīg-veda VIII. 18, 13 = *yātri*, *apagamana-sīla* or *duḥkham gacchat*.)

यु 4. *yu*, the actual base of the dual and plural numbers of the second personal pronoun, (see *yushmad*.)

युक् युक् (?) or **युत** (?), ind. badly, ill; (these appear to be wrong forms.)

युक्त युक्ता, *yukti*, &c. See p. 818.

युग युगा, *yugma*, *yugya*, &c. See p. 818, col. 2, and p. 819, col. 1.

युगत युगत, in Naigh. II. 15, a various reading for *dyu-gat*, q. v.

युङ्ग युङ्ग, cl. 1. P. *yungati*, *yuyunga*, *yuyugitum*, to desert, relinquish, abandon.

युङ्ग युङ्गा in *a-yunga*, q. v.

युङ्गिन युङ्गिन, *ī, m.*, N. of a particular mixed caste.

युञ्च युञ्च (connected with rt. 1. *yu*), cl. 1. P. *yucchati*, *yuyuccha*, *yucchittum*, to leave, quit, go away, depart (Ved.); to err, be negligent or inattentive.

युज् युज् (connected with rt. 2. *yu*), cl. 7. P. A. *yunakti*, *yunkte* (said to be also cl. 1. P. *yojati*), *yuyoja*, *yuyuje* (Ved. 3rd pl. *yuyujre*), *yokshyati*, *-te*, *ayujat* or *ayaukshīt*, *ayukta* (epic forms (*anu*)*yuyūjase*, 3rd sing. *yuyujate*, *ayūjāṃ*, *yunjata*; Vedic forms *yuje*, *yunajate*, *yoja*, *yojam*, *yojate*, *yuyujate*, *ayujī*, *ayujran*, *yujanta*, *ayukshata*), *yoktum* (Ved. Inf. *yuje*), to yoke, join, attach, join together, unite, fasten, connect, add; to harness, put to (horses, &c.); to join one's self to, come into union or conjunction with (e. g. *Rohiṇiṃ saśī yunakti*, the moon unites with Rohiṇi); to adhere, cleave to (A.); to apply, fit, fix; to use, employ, make use of; to make ready, prepare, fit out, arrange; to appoint, institute; to enjoin, charge; to put on, place on, fix on, fasten on (as an arrow on a bow-string); to put in, infix, insert, inject; to fix the mind (*manas, cittam*, &c.) on anything (loc.); to direct, turn, bend the thoughts (*śāntām*, &c.) towards any object (loc.); to concentrate or fix the mind (in order to obtain union with the Universal Spirit) to be absorbed or deeply engaged in meditation, meditate, think upon; to join