monsters,' N. of Varuṇa. — *Yādo-nivāsa, as,* m. 'abode of sea animals,' the ocean, sea.

Yādu, us, m. a fluid, liquid, water.

Yādura, as, ī, am, Ved. embracing sensually or voluptuously, (according to Sāy. on Ṛig-veda I. 126, 6, *yāduri = bahu-reto-yuktā.*)

यादृक्ष *yā-dṛiksha, as, ī, am* (fr. 3. *ya* + *dṛikṣha,* fr. rt. 1. *dṛiś*), looking or appearing like which, what like, which like, as like, of which sort or nature, (used correlatively to *tādṛiksha,* q.v.: cf. Gr. ἡλίξ, ἡλίκος; Lat. *qualis.*)

Yādṛiś, k, k, k (Ved. nom. *yādṛiṅ*), or *yādṛiśa, as, ī, am* (see 2. *dṛiś, dṛiśa*), which like, what like, as like, of whatever kind or nature, whoever, whichever, whatever, which, what, (used correlatively to *tādṛiś* and *tādṛiśa*); *yādṛiśa, tādṛiśa,* any one whatever, anybody whatsoever. — *Yādṛig-guṇa, as, ā, am,* of whatever qualities.

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

यादृाध्य *yād-rādhya, as, ā, am* (i.e. 1. *yāt* + *rādhya*), obtainable by moving or living creatures, (according to Sāy. on Ṛig-veda II. 38, 8 = *gaṭ-ṭhatāṃ rādhya;* 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. *yāṭ-ṭhreshṭha.*)

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; (*ī*), 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 *yāmini* see p. 814, col. 2.)

Yāmya, as, -mī, am, relating or belonging to Yama, like or resembling Yama, &c., (*yāmya ṛiksha,* the Nakshatra Bharaṇī presided over by Yama); southern, southerly, (*yāmye* or *yāmyena,* in the south, in a southerly direction); (*as*), m., scil. *nara* or *purusha* or *dūta,* a servant of Yama; N. of Agastya; of Siva; of Vishṇu; sandal-wood; (*ā*), f. the lunar asterism Bharaṇī; scil. *diś* or *āśā,* the southern quarter, south, (for *yāmyā,* night, see p. 814, col. 2.) — *Yāmya-tas,* ind. from the south. — *Yāmya-tīrtha, am,* n., N. of a Tīrtha. — *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 (= *dakshiṇāyana*). — *Yāmyottara* (°*ya-ut*°), *as, ā, am,* southern and northern, going from south to north. — *Yāmyottara-vṛitta, am,* n. south and north circle, the solstitial colure. — *Yāmyodbhūta* (°*yâ-ud*°), *as, ā, am,* arising 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. *yama-dūta*), 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 Pakshādi to Pāṇ. IV. 2, 80.

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

यामातृ *yāmātṛi, tā,* or *yāmātṛika, as,* m. = *jāmātṛi,* a daughter's husband, son-in-law; [cf. Gr. εἰνάτερ-ες; Lat. *janitr-i-c-es;* Old Germ. *eidum;* Angl. Sax. *adhum.*]

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

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

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

यामिक *yāmika.* See p. 814, col. 2.

यामित्र *yāmitra, as,* m. = *jāmitra.*

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

यामी *yāmī.* 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. *añjana,* antimony, collyrium; N. of a Tīrtha. — *Yāmunāchārya* (°*na-āc*°), *as,* m., N. of a preceptor (author of the Stotra-ratna).

यामुनेष्टक *yāmuneshṭaka, am,* n. lead.

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

Yāmundāyanika or *yāmundāyanīya, as,* m. patronymics from Yamunda, (used contemptuously, cf. Pāṇ. 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 *yāyāvara, yāyin.* See p. 814, col. 2.

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

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

यावत् *yāvat, ān, atī, at* (fr. the pronom. base 3. *ya;* 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 ekaṃ yāvat,* during one month; *yāvad varshāṇi dvādaśa,* for twelve years; *śataṃ jannāni yāvat,* for a hundred births; *sūryodayaṃ yāvat,* until sunrise; *sarpa-vivaraṃ 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; *triṅśad iti yāvat,* as many as thirty, up to thirty; *pañća yāvad iti,* up to five); *yāvad-ā* and sometimes even *yāvat* alone may be used with a following abl. to express 'up to,' 'as far as,' 'until,' &c. (e.g. *yāvad-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; *yāvatā,* ind. (i.e. inst. c. used adverbially), as far as, as long as; up to, until; as soon as, the moment that; *yāvati,* ind. (i.e. loc. c. used adverbially), as far as, as long as, &c.; [cf. Gr. ἦμος; Lat. *quantus*]. — *Yāvaṭ-ṭhakyam,* ind. (i.e. *yāvat* + *śakyam*), as far as possible, according to ability. — *Yāvaṭ-ṭhas,* ind. (i.e. *yāvat* + *śas*), Ved. as often as, as many times as, in as many ways as. — *Yāvaṭ-ṭhastram,* ind. (i.e. *yāvat* + *s*°), Ved. as far as the Śastra extends. — *Yāvaṭ-ṭhesham,* ind. (i.e. *yāvat* + *s*°), Ved. as much as is left, as many as remain. — *Yāvaṭ-ṭhreshṭha, as, ā, am* (i.e. *yāvat* + *s*°), Ved. the best possible. — *Yāvaṭ-ṭhlokam,* ind. (i.e. *yāvat* + *s*°), according to the number of the Ślokas. — *Yāvaj-janma,* ind. throughout life, all one's life long. — *Yāvaj-jīvam* or *yāvaj-jīvena,* ind. throughout life, during the whole of life, for life, for the rest of life. — *Yāvajjīvika, as, ā, am,* Ved. life-long, as long as life, lasting for life. — *Yāvajjīvika-tā,* f. the lasting for life. — *Yāvat-kapālam,* ind., Ved. according to the circumference of the cup or bowl. — *Yāvat-kāmam,* ind., Ved. as much as one likes, according to desire. — *Yāvat-kālam,* ind. for the whole period, as long as (anything may last). — *Yāvat-kritvas,* ind., Ved. as often as, as many times as. — *Yāvat-tarasam,* ind., Ved. according to power or ability (= *yāvad-balam, yathā-śakti*). — *Yāvat-tmūta, as, ā, am,* Ved. as far as soaked with fat. — *Yāvat-pramāṇa, as, ā, am,* as great, as big, as large. — *Yāvat-saṃsāram,* ind. as long as the world lasts. — *Yāvat-sattvam,* ind. as far as ability goes, to the best of one's understanding. — *Yāvat-sabandhu,* ind., Ved. as far as relationship extends, inclusive of all relations. — *Yāvat-samasta, as, ā, am,* as many as form the whole, large as it is. — *Yāvat-svam,* ind., Ved. as much as one possesses, according to one's property. — *Yāvad-aṅgina, as, ā, am,* Ved. forming as large a member or limb. — *Yāvad-antam* or *yāvad-antāya,* ind. as far as the end, to the last. — *Yāvad-ahhīkshṇam,* ind. for a moment's duration, for an instant. — *Yāvad-amatram,* ind. corresponding to