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-ā-bhūta-samplavam,* ind. up to the dissolution of the creation, to the end of the world. — *Yāvadāyuḥ-pramāṇa, 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-ittham,* ind. as much as necessary. — *Yāvad-īpsitam,* 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. — *Yāvad-bhāshita, as, ā, am,* as far as has been said, as much as said. — *Yāvad-rājyam,* ind. for the whole reign. — *Yāvad-vedam,* ind. as much as gained or obtained. — *Yāvad-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.

Yāvatitha, 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* = 1. *yava.* (For 1. *yāvan* see p. 814, col. 2.)

यावन् 3. *yāvan* (fr. rt. 1. *yu*) in *ṛiṇa-yāvan,* q. v.; [cf. 2. *yava.*]

यावन 1. *yāvana, as, ī, am* (fr. *yavana*; 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-nibha* or *yāvanāla-śara, 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. *yavasa*), a heap or quantity of grass; fodder, provender, provisions.

यावास *yāvāsa* (fr. *yavāsa*), see Gaṇa Palāśādi to Pāṇ. IV. 3, 141.

याव्य *yāvya.* See col. 3.

याशु *yāśu,* n. (perhaps connected with rt. *yas*), embracing, embrace, sexual union, (according to Sāy. on Ṛig-veda I. 126, 6. *yāśūni* = *prajanana-sambandhīni karmāṇi* = *bhogāḥ.*)

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

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

याष्टीक *yāshṭīka* (fr. 2. *yashṭi*), *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. = *yavāsa,* Alhagi Maurorum; (*ā*), f. a species of thrush, Turdus Salica.

यास्क *yāska, as,* m. (fr. *yaska*), a patronymic, 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 Yāska himself, and then commented on in his Nirukta, which quotes Vedic passages in illustration of the words, and is the oldest Vedic commentary extant; Yāska is supposed to have lived before Pāṇini); (*ās*), m. pl. the pupils of Yaska.

Yāskāyani, is, m. a patronymic from Yāska.

Yāskāyanīya or *yāskīya, ās,* m. pl. the pupils of Yāskāyani.

यित्थ *yittha, as,* m. a proper N.

यियक्षत् *yiyakshat, an, antī, at,* or *yiyakshamāṇa, as, ā, am* (fr. the Desid. of rt. 1. *yaj*), purposing to sacrifice, wishing to worship.

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

यियविषु *yiyavishu.* See col. 3.

यियासु *yiyāsu.* 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 Pāṇ. III. 4, 88); Impv. 2nd sing. *yuyodhi;* the other forms are Vedic, e. g. *yuyota, yuyavat, yuvanta, ayāvi, yāvīs, yūsham, yoshat, yoshati, yaushus, yaushṭam, yaus,* 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, (Sāy. = *pṛithak-kṛi*); to keep apart, to be or remain separate, (Sāy. = *pṛithag-bhū*); cl. 10. A. *yāvayate,* &c., to despise (?): Caus. *yavayati, yāvayati, -yitum,* to cause to separate or remove or keep off, &c.: Intens. *yoyūyate, yoyavīti,* to be violently separated or rent asunder, (Sāy. = *atyartham pṛithag-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.

Yāvayat, an, antī, 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, (Sāy. = *pṛithag-bhūta-śatruka.*)

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, yavishyati, -te, ayāvīt, ayavishṭa, yavitum,* (these forms are rarely found in classical Sanskṛit, but the following are found in the older language, *yaumi, yuvate, yuvāse, yuvasva, ayuvata, yute, yuvate, yutām, (ni)yuyotam, yuyavat, yuyuve, yuvitā, (ni)yūya*), 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. *yāvitā,* 2nd Fut. *yāvishyate,* Aor. *ayāvi,* Prec. *yāvishīshṭa,* to be joined or mixed: Caus. *yāvayati, -yitum,* Aor. *ayīyavat:* Desid. of Caus. *yiyāvayishati:* Desid. *yiyavishati, yuyūshati,* to wish to unite or join; to yoke: Intens. *yoyūyate, yoyavīti, yoyoti,* to unite very closely; [cf. Gr. *ζώ-νυ-μι* (perhaps for *ζωσνυμι*), *ζώ-νη, ζῶστρον*; Lat. *juvare, jus, juro, jubere.*]

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.

Yiyavishā, 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. *vaḍiśa-y*°]; 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 (= *saṃśaya*); an asylum, refuge (= *saṃ-śraya*).

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. 1. *yā*), Ved. going, moving, (Sāy. = *gaććhat*); coming to misfortune, incurring evil, (Sāy. on Ṛig-veda VIII. 18, 13 = *yātṛi, apagamana-śīla* or *duḥkham gaććhat.*)

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

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

युक्त *yukta, yukti,* &c. See p. 818.

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

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

युङ्ग् *yung,* cl. 1. P. *yungati, yuyunga, yungitum,* to desert, relinquish, abandon.

युङ्ग *yunga* in *a-yunga,* q. v.

युङ्गिन् *yungin, ī,* m., N. of a particular mixed caste.

युच्छ् *yućh* (connected with rt. 1. *yu*), cl. 1. P. *yuććhati, yuyuććha, yuććhitum,* to leave, quit, go away, depart (Ved.); to err, be negligent or inattentive.

युज् 1. *yuj* (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*)*yuñjase,* 3rd sing. *yuñjate, ayuñjam, yuñjata;* Vedic forms *yuje, yunajate, yoja, yojam, yojate, yuyojate, ayuji, 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. *Rohiṇīṃ śaśī yunakti,* the moon unites with Rohiṇī); 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, ćittam,* &c.) on anything (loc.); to direct, turn, bend the thoughts (*ćintām,* &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