

- यक्षवर्मन्**— Author of चिन्तामणि, a commentary on शाकटायन^स शब्दानुशासन.
- यञ्**— A grammatical abbreviation used to denote the semivowels, nasals and soft aspirates झ, झ्.
- यज्ञेश्वरभट्ट**— Author of गणरत्नावलि.
- यण्**— A grammatical abbreviation used to denote the semivowels; P. 6.1.77.
- यत्न**— The articulatory effort.
- यथोद्देश**— Not going beyond the place where a संज्ञा or परिभाषा is taught, संज्ञा^स and परिभाषा^स remain where they are taught; Pbh. 2.
- यम**— A twin-letter (the consonant interposed and generally understood but not written in practice, when a nasal is immediately preceded by one of the four other consonants in each class), within a word, when a non-nasal स्पर्श is followed by a nasal, it is separated by the appropriate यम. e. g. पलिक्वन्ती, चख्खन्तु, अग्निः, घृच्छन्ति, here the doubled letters क्, ख्, ग् and घ् are यम^स.
- यय्**— A grammatical abbreviation used to denote all consonants except the sibilants and the aspirate 'ह्'; P. 8.4.48.
- यय्**— A grammatical abbreviation used to denote all the consonants except the aspirate 'ह्'; P. 8.4.45.
- यु (du.)**— The short or long इ and उ; P. 6.4.77.
- युक्तिसिद्ध**— cf. न्यायसिद्ध.
- युग्म**— सम, even.
- युवन्**— The fourth or still lower descendant is known as युवन् if elder offspring of the same ancestor still lives. cf. गोत्र. P. 4.1.163.
- यू (du.)**— The long ई and ऊ; P. 1.4.3.
- योग**— (केवलावयवशक्ति). A meaning based on the derivation or etymology. This is illustrated by the word like पाचक, a 'cook', where the meaning of the word is fully accounted for by its morphemic meaning.
- योगप्रमाण**— The etymological meaning which is considered as authoritative; P. 1.2.55.
- योगरूढि**— (समुदायावयवशक्तिसंकर). A denotation of a word based on its derivative sense as well as the word as a whole. This is illustrated by the word पङ्कज, which means by the pure convention a lotus and this meaning is justified by the derivation पङ्क-जनि-कर्तृत्व 'mud-production-agent' = a thing that grows in mud. This word does not denote merely derivative sense like पाचक; because then it may mean anything that is born in mud (plants etc.). Therefore, the convention

supported by the derivation denotes the meaning lotus.

योगवाह— cf. अयोगवाह.

योगविभाग— To make two rules out of one.

योग्यता— (1) Possibility of applying (a grammatical operation, opp. to real application of it).

(2) Compatibility. The linguistic utterance, which forms the construction, is said to have compatibility when meanings conveyed by them are not inconsistent with each other. The utterance अग्निना सिञ्चति is not a construction, because it is incompatible, since it is impossible that अग्निना (with fire) should be instrumental of action of sprinkling.

यौगिकरूढ— A word which denotes two different meanings, one based on the derivation and the other based on the pure convention. It is illustrated by the word उद्भिद्. It means according to derivation a tree or a bush that comes up after breaking (the earth). Again the word also means the sacrifice which is its pure conventional meaning irrespective of its derivative sense.

रक्त— Coloured by nasalization (of vowels).

रक्षोहागमलध्वसंदेह (Pl.)— (The advantages derived from the study of grammar) the protection (of the वेद^स), modification (of the वैदिक मन्त्र^स), easy means (of acquiring the knowledge of words), absence of ambiguity and the authority (वेद); Mbh.

रघुनन्दनशिरोमणि— Author of a commentary on दुर्ग-सिंह^स वृत्ति.

रघुनाथ— Author of लघुभाष्य on the सारस्वत. A pupil of भट्टोजी दीक्षित, son of विनायक. Belongs to 17th century A. D.

रङ्ग— (Nasal) colour, nasalization (of vowels).

रङ्गनाथ-यज्वन्— Author of मञ्जरीमकरन्द, a commentary on हरदत्त^स पदमञ्जरी.

रमाकान्त— Author of a commentary on काशीश्वर^स गणपाठ of the सौपद्य.

रय्— A grammatical abbreviation used to denote all the consonants, except the semivowels य् and र्; P.1.2.26.

राग— (Nasal) colour, nasalization (of vowels).

राघवेन्द्राचार्य— Author of त्रिपथगा, a commentary on परिभाषेन्दुशेखर, विषमी, a commentary on शब्देन्दुशेखर and प्रभा, a commentary on वैयाकरणभूषणसार. His date is the first half of the 19th century A. D.

रामकृष्ण— Author of वैयाकरणसिद्धान्तरत्नाकर, a commentary on सिद्धान्तकौमुदी.