

liquorice. — *Yashṭi-yantra*, *am*, n. a particular astronomical instrument. — *Yashṭi-pushpa*, *as*, m., N. of a plant, Putrajivā Roxburghii; [cf. *putra-jīva*]. — *Yashṭi-madhu*, *u*, or *yashṭi-madhuka*, *am*, n. = *yashṭi-madhu*. — *Yashṭi-āghāta*, *as*, m. a blow with a stick, a cudgeling, beating. — *Yashṭi-āhva* or *yashṭi-āhvaya*, *as*, m. liquorice.

*Yashṭika*, *as*, m. a species of water-fowl (= *jala-kukkula*; cf. *ko-yashṭi*); a bird, the lapwing; (*ā*), f. a staff, stick, club; a particular pearl ornament or necklace (especially of one string); an oblong pond or tank; liquorice.

*Yashṭi*. See under 2. *yashṭi*, p. 812, col. 3.

*Yashṭika*, *am*, n. liquorice (= *yashṭi-madhu*).

यष्टस्क *yashṭraska* (?), *ās*, m. pl., N. of a people.

यस *yas* (probably connected with *rt. yam*), cl. 4. 1. P. *yasyati*, *yasati*, *ya-yāsa*, *yasitum*, to froth up, foam (Ved.); but according to Śāy. on *Rig-veda* VII. 104. 2, *yayastu* = *āyāsam prāpnatu* = *upakṣhiyatām*, to make great effort or exertion, strive, endeavour, labour, preserve, trouble one's self; to strive after (with *dat.*); [cf. Gr. *ξέω* (*ξέν-νυμι*, *ξέ-σο-μαι*, *ξέ-σο-σεν*), *ξέ-σο-μαι*, *ξέ-σι-σ*, *ξέ-σο-σ*, *ξέ-σο-σ*, *ξέ-σο-σ*]; Old Germ. *jes-an*, *ger-ja-n*.]

*Yasitvā* or *yastvā*, ind. making effort, endeavouring.

*Yaska*, *as*, m. a proper N.; (*ās*), m. pl. the descendants of Yaska; *yaskā gairikshūtāh*, N. of a school.

*Yasya*, *as*, *ā*, *am*, to be endeavoured, to be done with energy or perseverance; (according to a commentator) = *vadhya*, to be killed, fit or ready for slaughter. — *Yasya-tva*, *am*, n. effort, energy; fitness for slaughter; death.

यसमात् *yasmāt*, ind. (abl. of 3. *ya* or *yad*; correlative of *tasmāt*, q. v.), from which, from which cause, since, as, because; that, in order that.

यह *yaha*, *as*, m. or *yahas*, *as*, n., Ved. water; strength, power.

यहु *yahu*, *us*, *us*, *u*, Ved. = *mahat*, great; (*us*), m. = *apatya*, offspring, a child, (in *Rig-veda* VIII. 60, 13, Agni is called *sahasah yahuḥ*, Śāy. = *sahasah putrah*.)

*Yahva*, *as*, *i*, *am*, Ved. = *mahat*, great, mighty, powerful, &c.; (perhaps) being in continual motion or activity, restless, active; continual, perpetual (said of Agni, Rudra, and Soma); continually moving or flowing; (*yaas*), f. pl., Ved. flowing or running water, a river, (*sapta yahvīh*, the seven great rivers); (*vī*), f. du. epithet of heaven and earth, of night and day, of evening and morning, (according to Śāy. on *Rig-veda* I. 142, 7, *yahvī* means 'the two children,' according to some it may mean 'the two hands'); (*as*), m. = *yajamāna*, a sacrificer (according to Upādī-s. I. 154).

*Yahvat* (fem. *atī*), Ved. = *yahva* above; (according to Śāy. *yahvati* = *mahati*, great.)

या 1. *yā*, cl. 2. P. (ep. also A.) *yāti* (-te), Impf. *ayāt* (3rd pl. *ayān* or *ayās*), Pot. *yāyāt*, Impv. *yātu* (2nd sing. *yāhi*), *yayau* (2nd sing. *yayātha* or *yayātha*, 1st pl. *yayīma*, Part. *yayīvas*), *yāsyati*, *ayāsi* (Vedic forms *ayāsus*, *yāsāt*, *yāsishtham*, *yāsishṭa*), *yātum* (Ved. *yātave*, *yātavai*), to go, proceed, move, set out, march, travel, journey; to go away, withdraw, retire; to pass away, pass by, elapse (said of time); to extend, last (said of time, e. g. *māsam yāti*, it lasts for a month); to take place, come to pass, prosper, succeed; to proceed, behave, act; to go or come to, travel or journey towards, approach, arrive at, reach (with acc. or even *dat.* or *loc.* or with *prati* after an acc.); to go or march against; to go to any state or condition, to become, be (with acc. and especially acc. of an abstract noun, e. g. *vīnāśam yāti*, he goes to destruction, i. e. he is destroyed; *kāhīnyam yāti*,

it goes to hardness, i. e. becomes hard); to undertake, obtain, get (with acc.); to go in to, have carnal intercourse with (with acc.); to go to for any object, request, implore, solicit (with double acc., e. g. *yāmi vo draviṇam*, I go to you for money, I solicit wealth of you; *tvām śaraṇam yāmi*, I go to thee for help); to find out, discover, perceive. The meanings of *yā* may be variously extended by combining it with other words and phrases, e. g. *par-lāyga yā*, to run away; *bahir yā*, to go out; *adho yā*, to go down, sink; *kshemena yā*, to escape safely; *khaṇḍaṣo yā*, to fall to pieces; *sata-dhā yā*, to fall into a hundred pieces; *yātrāṃ yā*, to undertake a journey; *mrigayāṃ yā*, to go out hunting; *śirasā mahim yā*, to bow down to the ground with the head; *agocāram nayananayor yā*, to become invisible; *dveshyatām yā*, to become hated; *vilyayāṃ yā*, to be dissolved; *karnau yā*, to come to the ears, be heard; *kare yā*, to come to hand, be obtained; *vaśam yā*, to be subject to (with gen.); *prakṛitīm yā*, to return to one's natural state; *nidrām yā*, to fall asleep; *nidhanam yā*, to die; *darsanam yā*, to become visible, be seen; *udayam yā*, to rise (said of stars, &c.); Pass. *yāyate*, to be gone, &c.: Cans. *yāpāyati*, *yātum*, Aor. *ayīyapāt*, to make or cause to go or proceed, cause to set off or march, command to go away, drive away, remove, cure (a disease); to cause to pass by or elapse, pass or spend (as time, night, &c.); to cause to subsist, support; to cause to arrive at or obtain (with a double acc., e. g. *tam śriyaṃ yāpāyati*, he causes him to obtain fortune); to induce: Desid. *yīyāsati*, to wish or intend to go, to desire to proceed, &c.: Intens. *yīyāyate*, *yīyēti*, *yīyāti*, to go frequently, &c.; [cf. Gr. *λάττω* (= Cans. *yāpāyāmi*), *ἔμμι*, *ἔ-σω* (= *yāsyāmi*), perhaps also some forms like *lévai*: Lat. *jacio*; *Janus*, *Janua*.]

2. *yā*, *ās*, *ās*, *am* [cf. 4. *ya*, p. 801, col. 1], going, proceeding, moving, &c. (at the end of a comp., see *eva-yā*, *tura-yā*, *deva-yā*).

1. *yāt*, *yān*, *yāti* or *yānti*, *yāt* (for 2. *yāt* see s. v.), going, proceeding, moving; that which moves (e. g. *Rig-veda* I. 32, 15, *Indro yāto 'vasitasya rājā*, Indra the sovereign of all that is movable and immovable). — *Yāt-sattra*, *am*, n., Ved. 'continuing sacrifice,' N. of certain solemn ceremonies which go on for a long period, (also called *Sārasvata*).

*Yāta*, *as*, *ā*, *am*, gone, proceeded, marched, passed, &c.; gone to, attained, obtained (with acc.); passed by or away, elapsed, escaped; (*am*), n. the act of going, going, march, proceeding; motion, (often confounded with *yāna*, q. v.); the past time (e. g. *yātam anāgatam ca*, the past and the future); the guiding or driving of an elephant with a goad. — *Yāta-yāma*, *as*, *ā*, *am*, or *yāta-yāman*, *ā*, *ā*, *a*, that which has completed its course or (according to others) that which has stood for a night (and so become flat and stale), used, spoiled, impaired, useless, rejected; raw, half ripe; who or what has run out or completed a course, exhausted, old, aged. — *Yātayāna-tva*, *am*, n. uselessness, unprofitableness; old age. — *Yātānuvāta* ('*ta-an*'), *am*, n. the going and following. — *Yātāyāta* ('*ta-āy*') or *yātōpayāta* ('*ta-up*'), *am*, n. a going and coming; intercourse. — *Yātōpayātika*, see *Gaṇa Aksha-dyūttā* to Pāṇ. IV. 4, 19.

1. *yātavya*, *as*, *ā*, *am*, to be gone or set out, to be marched; to be gone against, to be assailed or attacked, (the neuter is used impersonally).

2. *yātavya*, *as*, *ā*, *am* (fr. 2. *yātu* below), serviceable against witchcraft, keeping off *Rākshasas*.

*Yāti*, *is*, f. (said to be fr. the Intens.), see Pāṇ. I. 1, 58.

*Yātika*, *as*, m. a traveller, (probably incorrect for *yātrika*.)

1. *yātu*, 3rd sing. Impv. of *rt. yā* above (often used as an interjection), let it go, let it pass, be it so, no matter.

2. *yātu*, *us*, *us*, *u*, a goer, one who goes or moves; (*us*), m. a traveller, wayfarer; wind; time; (perhaps) sorcery, witchcraft, (but according to Śāy.

*yātu* means either *harmanām hinsā*, injury of rites, or *piḍā*, pain, torture); a kind of evil spirit, *Rākshasa*, demon; (*u*), n. a weapon, (according to Śāy. as inflicting *yātānā*, pain); a *Rākshasa*, evil spirit, demon. — *Yātu-ghna*, *as*, *i*, *am*, destroying *Yātus*; (*as*), m. bellium. — *Yātu-ātana*, *as*, *i*, *am*, Ved. 'Yātu-removing,' driving away *Rākshasas*. — *Yātu-jambhāna*, *as*, *i*, *am*, Ved. 'Yātu-destroying,' destroying *Rākshasas* or demons. — *Yātu-jū*, *ās*, *us*, *u*, Ved. incited by *Yātus*, impelled by *Rākshasas*; (*Śāy.*) pressing forwards or eager to torment (said of demons). — *Yātu-dhāna*, *as*, m. an evil spirit, *Rākshasa*, demon; (*i*), f. a female *Rākshasa*. — *Yātu-mat*, *ān*, *atī*, *at*, Ved. practising witchcraft or sorcery, evil-disposed, injurious, malignant; composed of demons or *Rākshasas*, (according to Śāy. on *Rig-veda* I. 123, 2, *yātu-mat* means either 'possessing injury,' 'inflicting injury,' or 'possessing injurious weapons,' or 'possessing demons.'). — *Yātu-vid*, *i*, *t*, *t*, Ved. skillful in sorcery or witchcraft, learned in the practices of *Rākshasas*. — *Yātu-han*, *ā*, *ghni*, *a*, Ved. destroying witchcraft.

*Yātu-māvāt*, *ān*, *atī*, *at*, Ved. (according to the Pada text of the *Rig-veda* and *Atharva-veda* Prātiśakhya IV. 3. this word is divided *yātu-māvāt*, not *yātumāvat* as might be expected), = *yātu-mat*, 'practising sorcery, &c.' (but according to Śāy. *yātu* = *yātānā*, 'torment,' and *mā* = *vyāpāra*, 'practice,' as if fr. 2. *yātu* with *rt. 3. mā*.)

1. *yātrī*, *tā*, *trī*, *trī* (for 2. see p. 815, col. 2), going, proceeding, &c., being on a journey or march; (*tā*), m. a goer, traveller; a driver, charioteer, coachman; a destroyer, slayer, (according to Śāy. on *Rig-veda* I. 32, 14 = *hantrī*; according to modern scholars the meaning may be 'an avenger,' as if fr. *rt. 2. yat*; cf. 3. *yāt*, *riṇa-yā*.)

*Yātrika*, *as*, m. a wayfarer, traveller, (wrongly for *yātrika*.)

*Yātrā*, *f*, going, setting off, journey, travel, march, the march of an army, expedition, (*yātrām yā* or *dā*, to undertake an expedition or campaign, take the field); going on a pilgrimage; a company of pilgrims; a festive train, procession, the procession of idols; a feast, festival (= *utsava*); a sort of dramatic entertainment; a road; support of life, livelihood, subsistence, provisions; passing away time; going to and fro; intercourse, (*laukiki yātrā* or *jagad-yātrā*, worldly intercourse); way, means, expedient; practice, usage, custom; N. of a particular kind of astrological work (especially of one by *Varāhamihira*, the full title of which is *Yoga-yātrā*). — *Yātrā-kāraṇa*, *am*, n. the setting forth on a journey, a march. — *Yātrā-kāra*, *as*, m. the author of a work of the *Yātrā* class. — *Yātrā-gamana*, *am*, n. the going on a journey or expedition. — *Yātrā-prasanga*, *as*, m. engaging in or performing a pilgrimage. — *Yātrā-phala*, *am*, n. the fruit of an expedition, success of a campaign. — *Yātrā-mahotsava* ('*hā-ut*'), *as*, m. a great festive procession. — *Yātrārtham* ('*rā-ar*'), ind. for the sake of marching. — *Yātrōtsava* ('*rā-ut*'), *as*, m. a festive procession.

*Yātrika*, *as*, *i*, *am*, belonging to a march, relating to an expedition or campaign, marching, journeying, performing a pilgrimage; relating to the support of life, requisite for subsistence; customary, usual; (*as*), m. a traveller; a pilgrim; (*am*), n. a march, expedition, campaign; provisions for a march, supplies, &c.; N. of a particular class of astrological works; [cf. *yātrā*.]

*Yātrīm*, *i*, *inī*, *i*, being on a march, being in a procession.

*Yāna*, *as*, *am*, m. n. way, road, path (Ved.); (*am*), n. the act of going, moving, riding; marching or proceeding (against an enemy), attacking; retreating, retreat; a journey; a procession; a conveyance or vehicle of any kind, carriage, waggon, chariot, car; a litter, palanquin; (with *Buddhists*) the vehicle or means of arriving at knowledge, the means of release from repeated births; (*i*), f., see *Gaṇa Gaṇrādi* to Pāṇ. IV. 1, 41; [cf. Lat. *janua*.] — *Yāna-kāra*, *as*, m. 'carriage-maker,' a wheel-