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

Yashṭika, as, m. a species of water-fowl (= *jala-kukkuṭa;* cf. *ko-yashṭī*); 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.

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

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

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

यस् *yas* (probably connected with rt. *yam*), cl. 4. 1. P. *yasyati, yasati, yayāsa, yasitum,* to froth up, foam (Ved.; but according to Sāy. on Ṛig-veda VII. 104, 2, *yayastu* = *āyāsam prāpnotu* = *upakshīyatām*), to make great effort or exertion, strive, endeavour, labour, preserve, trouble one's self; to strive after (with dat.); [cf. Gr. *ζέ-ω* (*ζέν-νυμι, ἔ-ζεσ-μαι, ζέσ-σε-ν*), *ζέσ-μα, ζέ-μα, ζέ-σι-s, ζεσ-τό-s, ζῆ-λο-s*; 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 gairikshitāḥ,* 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.

यस्मात् *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 Ṛig-veda VIII. 60, 13, Agni is called *sahaso yahuḥ,* Sāy. = *sahasaḥ putraḥ.*)

Yahva, as, ī, 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; (*vyas*), f. pl., Ved. flowing or running water, a river, (*sapta yahvīḥ,* the seven great rivers); (*vī*), f. du. epithet of heaven and earth, of night and day, of evening and morning, (according to Sāy. on Ṛig-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 Uṇādi-s. I. 154).

Yahvat (fem. *atī*), Ved. = *yahva* above; (according to Sāy. *yahvatī* = *mahatī,* great.)

या 1. *yā,* cl. 2. P. (ep. also A.) *yāti* (*-te*), Impf. *ayāt* (3rd pl. *ayān* or *ayus*), Pot. *yāyāt,* Impv. *yātu* (2nd sing. *yāhi*), *yayau* (2nd sing. *yayātha* or *yayiṭha,* 1st pl. *yayima,* Part. *yayivas*), *yāsyati, ayāsīt* (Vedic forms *ayāsus, yāsat, yāsishṭham, 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. *māsaṃ 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. *vināśaṃ yāti,* he goes to destruction, i. e. he is destroyed; *kāṭhinyaṃ 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 śaraṇaṃ 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. *palāyya yā,* to run away; *bahir yā,* to go out; *adho yā,* to go down, sink; *kshemeṇa yā,* to escape safely; *khaṇḍaśo yā,* to fall to pieces; *śatadhā yā,* to fall into a hundred pieces; *yātrāṃ yā,* to undertake a journey; *mṛigayāṃ yā,* to go out hunting; *śirasā mahīṃ yā,* to bow down to the ground with the head; *agocaraṃ nayanayor yā,* to become invisible; *dveshyatāṃ yā,* to become hated; *vilayaṃ yā,* to be dissolved; *karṇau yā,* to come to the ears, be heard; *kare yā,* to come to hand, be obtained; *vaśaṃ yā,* to be subject to (with gen.); *prakṛitiṃ yā,* to return to one's natural state; *nidrāṃ yā,* to fall asleep; *nidhanaṃ yā,* to die; *darśanaṃ yā,* to become visible, be seen; *udayaṃ yā,* to rise (said of stars, &c.): Pass. *yāyate,* to be gone, &c.: Caus. *yāpayati, -yitum,* Aor. *ayīyapat,* 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. *taṃ śriyaṃ yāpayati,* he causes him to obtain fortune); to induce: Desid. *yiyāsati,* to wish or intend to go, to desire to proceed, &c.: Intens. *yāyāyate, yāyeti, yāyāti,* to go frequently, &c.; [cf. Gr. *ἰάπτω* (= Caus. *yāpayāmi*), *ἴημι, ἧ-σω* (= *yāsyāmi*), perhaps also some forms like *ἰέναι*: 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, yātī* or *yāntī, yāt* (for 2. *yāt* see s. v.), going, proceeding, moving; that which moves (e. g. Ṛig-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 anāgataṃ 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. — *Yātayāma-tva, am,* n. uselessness, unprofitableness; old age. — *Yātānuyāta* (°*ta-an*°), *am,* n. the going and following. — *Yātāyāta* (°*ta-āy*°) or *yātopayāta* (°*ta-up*°), *am,* n. a going and coming; intercourse. — *Yātopayātika,* see Gaṇa Aksha-dyūtādi 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.

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

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

1. *yātu,* 3rd sing. Impv. of rt. 1. *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 Sāy. *yātu* means either *karmaṇāṃ hiṃsā,* injury of rites, or *pīḍā,* pain, torture); a kind of evil spirit, Rākshasa, demon; (*u*), n. a weapon, (according to Sāy. as inflicting *yātanā,* pain); a Rākshasa, evil spirit, demon. — *Yātu-ghna, as, ī, am,* destroying Yātus; (*as*), m. bdellium. — *Yātu-ćātana, as, ī, am,* Ved. 'Yātu-removing,' driving away Rākshasas. — *Yātu-jambhana, as, ī, am,* Ved. 'Yātu-destroying,' destroying Rākshasas or demons. — *Yātu-jū, ūs, ūs, u,* Ved. incited by Yātus, impelled by Rākshasas; (Sāy.) pressing forwards or eager to torment (said of demons). — *Yātu-dhāna, as,* m. an evil spirit, Rākshasa, demon; (*ī*), 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 Sāy. on Ṛig-veda I. 133, 2, *yātu-mat* means either 'possessing injury,' 'inflicting injury,' or 'possessing injurious weapons,' or 'possessing demons.') — *Yātu-vid, t, t, t,* Ved. skilful in sorcery or witchcraft, learned in the practices of Rākshasas. — *Yātu-han, ā, ghnī, a,* Ved. destroying witchcraft.

Yātu-māvat, ān, atī, at, Ved. (according to the Pada text of the Ṛig-veda and Atharva-veda Prātiśākhya IV. 8. this word is divided *yātu-māvat,* not *yātumā-vat* as might be expected), = *yātu-mat,* 'practising sorcery, &c.,' (but according to Sāy. *yātu* = *yātanā,* 'torment,' and *mā* = *vyāpāra,* 'practice,' as if fr. 2. *yātu* with rt. 3. *mā.*)

1. *yātṛi, tā, trī, tṛi* (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 Sāy. on Ṛig-veda I. 32, 14 = *hantṛi;* according to modern scholars the meaning may be 'an avenger,' as if fr. rt. 2. *yat;* cf. 3. *yāt, ṛiṇa-yā.*)

Yātṛika, as, m. a wayfarer, traveller, (wrongly for *yātṛika.*)

Yātrā, f. going, setting off, journey, travel, march, the march of an army, expedition, (*yātrāṃ 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, (*laukikī 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-karaṇa, 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-prasaṅga, 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. — *Yātrotsava* (°*rā-ut*°), *as,* m. a festive procession.

Yātrika, as, ī, 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.*]

Yātrin, ī, iṇī, 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; (*ī*), f., see Gaṇa Gaurādi to Pāṇ. IV. 1, 41; [cf. Lat. *janua.*] — *Yāna-kara, as,* m. 'carriage-maker,' a wheel-