wright, carpenter. — *Yāna-pātra* or *yāna-pātraka, am,* n. 'going-vessel,' a ship, boat. — *Yānapātrikā,* f. a small vessel, boat. — *Yāna-bhaṃga, as,* m. the fracture of a vessel or boat, shipwreck. — *Yāna-mukha, am,* n. the fore part of a waggon or chariot, the pole or part where the yoke is fixed. — *Yāna-yāna, am,* n. riding in a carriage, driving in a chariot, a drive. — *Yāna-vat, ān, ati, at,* having a carriage or vehicle; travelling in a carriage. — *Yāna-śālā,* f. a coach-house, cart-shed. — *Yāna-svāmin, ī,* m. the owner of a vehicle.

Yānaka, as, m. a vehicle, carriage.

Yāpa, as, m. (fr. the Caus.), the causing to go; [cf. *kāla-y°.*]

Yāpaka, as, ikā, am (fr. the Caus.), causing to go or come, causing to pass away or spend, bringing, granting, bestowing.

Yāpana, as, ī, am, causing to go or pass away, bringing to an end; mitigating, alleviating, curing; prolonging or supporting life; (*ā, am*), f. n. the causing to go, act of driving away or expelling, expulsion, removal, rejection; the cure or alleviation (of a malady); the causing (time) to pass away, spending time, wasting time, delay, procrastination; loitering, staying; maintenance, support (= *vartana, yātrā*); exercise, practice.

Yāpanīya, as, ā, am, to be caused to go, to be passed or spent (as time); to be removed or cured, to be expelled.

Yāpayat, an, antī, at, causing to go or pass, spending.

Yāpita, as, ā, am, caused to go; spent (as time); expelled.

Yāptā, f. twisted or plaited hair (= *jaṭā*).

Yāpya, as, ā, am, to be passed or spent (as time); to be removed or cured; to be expelled or rejected; low, vile, contemptible, little, trifling, unimportant. — *Yāpya-tva, am,* n. curability. — *Yāpya-yāna, am,* n. a palanquin, litter.

1. *yāna, as,* m. (for 2. *yāma* see p. 816, col. 1), motion, course, going, proceeding, coming; a road, way, path (Ved.); progress (Ved.); a carriage, chariot (Ved.); a night-watch, period or watch of three hours, the eighth part of a day; a wandering star, planet (?); *yānasya arkaḥ,* N. of a Sāman; (*ās*), m. pl., N. of a class of gods; (*ī*), f., N. of a daughter of Daksha (wife of Dharma or Manu; sometimes written Yāmi); N. of an Apsaras; night. — *Yāma-kośa, as, ā, am,* Ved. covering up or obstructing the way, (Sāy. = *mārga-pratibandhaka.*) — *Yāma-ghosha, as,* m. 'sounding the watches,' a cock; a metal plate on which the night-watches or hours are struck, a drum or gong used for a similar purpose, (in this sense said to be also *ā,* f.) — *Yāma-tūrya, am,* n. or *yāma-dundubhi, is,* m. or *yāma-nāli,* f. a kind of drum or metal plate on which the night-watches or hours are struck, a clock. — *Yāma-mātra, am,* n. a mere watch, only three hours. — *Yāma-yama, as,* m. a regular or stated occupation for every hour. — *Yāma-vatī,* f. 'possessing watches,' night. — *Yāma-vṛitti, is,* f. the being on watch, standing on guard. — *Yāma-śruta, as, ā, am,* renowned for going or speed, (Sāy. = *śighra-gamanena viśruta.*)

1. *yāman, a,* n. (for 2. see p. 816, col. 1), Ved. going, motion, course; flight, flying; coming, arrival; a march, expedition; the act of approaching or addressing (with prayers, entreaties, &c.), invocation, supplication; offering, oblation, sacrifice, (*yāman* is used in some passages as a Ved. loc. without termination); *punar-yāman, ā, ā, a,* coming into use again; [cf. *yāta-yāman.*] — *Yāma-hū, ūs, ūs, u,* Ved. one who allows himself to be invoked by prayers or offerings, ready or inclined to assist; (Sāy.) to be invoked to come or to be invoked at the right time (= *gamanārtham āhvātavya* or *kāle hvātavya*). — *Yāma-hūti, is,* f., Ved. invocation for assistance; (according to Sāy. on Ṛig-veda VIII. 8, 18, *yāma-hūtishu* = *devānām āhvānaṃ yeshu yāgeshu,* in sacrifices at which there is an invocation of the gods.)

1. *yāmi* = *yāmī* under 1. *yāma.* (For 2. *yāmi* see p. 816, col. 2.)

Yāmika, as, ā, am, being on watch or guard; (*as*), m. a night-watcher, watchman, one who announces the watches, one on guard or duty at night; (*ikā*), f. = *yāminī,* night. — *Yāmika-bhaṭa, as,* m. a night-watcher, watchman.

Yāminaya (fr. *yāminī*), Nom. P. *yāminayati, -yitum,* to appear like night.

Yāminī, f. (fr. 1. *yāma*), night (as possessing watches); N. of a daughter of Prahlāda; of the wife of Tārksha (mother of Śalabha). — *Yāminī-pati, is,* m. the husband or lord of night, the moon.

Yāmīra, as, m. the moon; (*ā*), f. night.

1. *yāmeya, as,* m. (fr. 1. *yāmi*), a metronymic.

Yāmyā, f. (fr. 1. *yāma*), = *yāmīnī,* night, (for *yāmyā,* the south, see under *yāmya,* p. 816, col. 1.)

Yāyāvara, as, ā, am (fr. the Intens.), going repeatedly; wandering in all directions, having no fixed or permanent abode; (*as*), m. a vagrant mendicant, saint; a horse selected for the horse sacrifice ('wandering at large'); a Brāhman who has preserved his household fire (?); N. of Jarat-kāru; (*ās*), m. pl., N. of a family of Brāhmans (to which Jarat-kāru belonged); (*am*), n. the life of a wandering beggar.

Yāyin, ī, ini, i, going, moving, travelling, journeying, marching, running, riding, driving, flying; a traveller, passenger; riding or going in or on, (generally at the end of comps., e. g. *gaja-yāyin,* riding on an elephant; cf. *nau-y°*); going to, journeying towards; going on an expedition, taking the field, going to war; opposing each other (said of planets; cf. *graha-yuddha*).

1. *yāvan, ā,* m. (for 2. see p. 817, col. 1), Ved. a rider, horseman, horse-soldier; an invader, aggressor, enemy, (Sāy. = *abhigantṛi*); going, driving, riding (at the end of a comp.; cf. *agra-y°, pūrva-y°*).

Yāsyat, an, atī or *antī, at,* about to go, about to proceed.

Yiyāsu, us, us, u (fr. the Desid.), wishing to go, intending to set off or depart, desirous of taking the field or entering on an expedition; intending to flỹ away.

या 3. *yā,* fem. of the relative pronoun *yad.* See p. 807, col. 3.

याकृत्क *yākṛitka* (fr. *yakṛit*), see Pāṇ. VII. 3, 51.

याक्ष *yāksha, as, ī, am* (fr. *yaksha*), belonging or peculiar to the Yakshas.

याग *yāga, as,* m. (fr. rt. 1. *yaj*), an offering, oblation, sacrifice; any ceremony in which offerings and oblations are presented. — *Yāga-karman, a,* n. a sacrificial rite or ceremony. — *Yāga-kāla, as,* m. time of sacrifice. — *Yāga-maṇḍapa, as, am,* m. n. a hall for sacrifices, a temple. — *Yāga-santāna, as,* m., N. of Jayanta (son of Indra). — *Yāga-sūtra, am,* n. the sacrificial cord, sacred thread, (see *yajña-sūtra.*)

याच् *yāć,* cl. 1. P. A. *yāćati, -te, ya-yāća, yayāće, yāćishyati, -te, ayāćīt, ayāćishṭa, yāćitum,* to ask, beg, solicit, pray, request, desire, entreat, require, implore, supplicate, importune (with double acc., e. g. *devaṃ varaṃ yāćate,* he solicits a boon from the god; also with abl. and rarely with gen. of person, e. g. *annam parāt* or *parasya yāćate,* he begs food from another; or the thing asked may be compounded with *arthe* or *artham,* e. g. *mokshārthaṃ yāćate,* he asks for deliverance; or may be in acc. with *prati,* e. g. *sutam prati yayāće,* he asked for a son; or in dat., e. g. *taṃ yayāće 'bhyavahārāya,* he asked him for food); to offer anything (acc.) to any one (dat.), tender (e. g. *yāćati vittaṃ gurave,* he offers property to the Guru); to promise (?); *kanyāṃ yāć,* to be a suitor for a girl, to ask a girl in marriage from any one (abl. or rarely acc.): Pass. *yāćyate:* Caus. *yāćayati, -yitum,* Aor. *ayayāćat,* to cause to ask, &c.: Desid. *yiyāćishati, -te,* (in Ṛig-veda VIII. 67, 1, *yāćishāmahe* = *yāćāmahe*): Intens. *yāyāćyate, yāyākti* (1st sing. *yāyāćmi*), to ask repeatedly, importune; [cf. Gr. *αἰτέω,* which however may be connected with rt. *arth;* cf. also, according to some, *ζητέω.*]

Yāćaka, as, ī, am, asking, one who asks or solicits, a petitioner, asker, beggar; (*ī*), f. a female beggar or petitioner. — *Yāćaka-vritti, is,* f. the occupation or profession of a beggar.

Yāćana, am, n. the act of asking, begging, requesting; asking in marriage, (*duhitṛi-yāćana,* the being a suitor for a daughter); (*ā*), f. asking, soliciting, requesting, entreating, petitioning; a request, petition, entreaty.

Yāćanaka, as, m. an asker, petitioner, an importunate man.

Yāćanīya, as, ā, am, to be asked, to be desired or requested.

Yāćamāna, as, ā, am, asking, begging, requesting, soliciting.

Yāćita, as, ā, am, asked, prayed for, begged, requested, solicited, entreated, importuned (with acc., e. g. *Daśaratho Rāmaṃ yāćitaḥ,* Daśaratha was asked for Rāma); requisite, necessary.

Yāćitaka, am, n. anything borrowed, any article borrowed for use.

Yāćitavya, as, ā, am, to be asked or solicited.

Yāćitṛi, tā, trī, tṛi, one who begs or solicits, an asker, petitioner; a suitor, wooer.

Yāćitvā, ind. having asked, having solicited.

Yāćin, ī, inī, i, asking, desiring, requesting.

Yāćishṇu, us, us, u, disposed to ask, habitually asking or begging, soliciting favours, importuning, an importunate person. — *Yāćishṇu-tā,* f. the habit of soliciting favours, importunity.

Yāćñā, f. the act of asking, requesting, begging, solicitation, asking alms, mendicancy, mendicity; a petition, request, prayer, entreaty; the being a suitor, making an offer of marriage. — *Yāćñā-jīvana, am,* n. subsisting by begging or mendicancy. — *Yāćñā-prāpta, as, ā, am,* obtained by begging or asking. — *Yāćñā-bhaṃga, as,* m. failure of request, an unsuccessful entreaty, useless request. — *Yāćñā-vaćas, as,* n. words used in begging or entreating.

Yāćñya, as, m. or *yāćñyā,* f., Ved. = *yāćñā* above.

Yāćya, as, ā, am, to be asked or solicited, to be importuned, to be asked for alms, to be desired or requested; to be required; (*am*), n. the making a request.

Yāćyamāna, as, ā, am, being asked or solicited, being prayed for.

याच्छ्रेष्ठ *yāć-chreshṭha.* See under 2. *yāt.*

याज् *yāj, ṭ, ṭ, ṭ* (fr. rt. 1. *yaj*), one who sacrifices or offers oblations, an offerer, sacrificer; [cf. *hayamedha-yāj.*]

Yāja, as, m. a sacrificer (in *ati-y°,* q.v.); boiled or cooked rice; food in general; N. of a Brahmarshi.

Yājaka, as, m. (fr. the Caus.), a sacrificer, sacrificing priest, one who offers sacrifices or oblations, a priest officiating at a sacrifice, (often at the end of a comp., cf. *grāma-y°, nakshatra-y°;* sometimes compounded with the person who institutes the sacrifice, e. g. *Kshatriya-yājaka,* the sacrificer for a Kshatriya; cf. *Śūdra-y°*); a royal elephant; a furious elephant or one in rut. — *Yājaka-tva, am,* n. the condition or office of a sacrificing priest.

Yājana, am, n. (fr. the Caus.), the act of conducting a sacrifice or causing it to be performed, superintending or assisting at the sacrifices of others, (sometimes with gen., e. g. *vrātyānāṃ yājanaṃ kṛitvā,* having officiated at a sacrifice for outcasts, Manu XI. 197; *ayājya-yājana,* sacrificing for those who have no right to sacrifice, Manu III. 65.)

Yājanīya, as, ā, am (fr. the Caus.), to be made or allowed to sacrifice, to be assisted at a sacrifice, one for whom it is allowable to officiate.

Yājamāna, am, n. (fr. *yajamāna*), the part of a