

**Yūṣan**, occurring in the description of the horse-sacrifice in the Rigveda<sup>1</sup> and the Yajurveda Saṃhitās,<sup>2</sup> denotes the 'broth' which was made from the flesh of the sacrificial animal, and was no doubt used as food. Vessels employed for holding it, **Pātra** and **Āsecana**, are mentioned. Another form of the word, found in the Taittirīya Saṃhitā,<sup>3</sup> is **Yūs**, which corresponds to the Latin *jus*.

<sup>1</sup> i. 162, 13.

<sup>2</sup> Taittirīya Saṃhitā, vi. 3, 11, 1. 4; Vājasaneyi Saṃhitā, xxv. 9.

<sup>3</sup> vi. 3, 11, 1. 4.

Cf. Zimmer, *Altindisches Leben*, 271; Schrader, *Prehistoric Antiquities*, 316.

**Yevāṣa** is the name of a destructive insect in the Atharvaveda.<sup>1</sup> The form **Yavāṣa** is found in the Kāthaka Saṃhitā.<sup>2</sup> Cf. **Vṛṣa**.

<sup>1</sup> v. 23, 7. 8.

<sup>2</sup> xxx. 1 (*Indische Studien*, 3, 462). The same form occurs in the Gaṇas, *kumudādi* and *preṣādi* (Pāṇini, iv. 2, 80). Cf. Maitrāyaṇī Saṃhitā, iv. 8, 1,

where **Yavāṣa** should be read; Kapi-ṣṭhala Saṃhitā, xlv. 4.

Cf. Zimmer, *Altindisches Leben*, 98; St. Petersburg Dictionary. s.v.

**Yoktra** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the 'thongs' used for yoking the chariot or cart.

<sup>1</sup> iii. 33, 13 v. 33, 2.

<sup>2</sup> Av. iii. 30, 6; vii. 78, 1; Taittirīya Saṃhitā, i. 6, 4, 3, Taittirīya Brāh-

maṇa, iii. 3, 3, 3; Śatapatha Brāhmaṇa, i. 3, 1, 13; vi. 4, 3, 7, etc.

**Yoga** denotes the yoke of oxen or horses drawing a car in the Atharvaveda<sup>1</sup> and the Bṛhadāraṇyaka Upaniṣad.<sup>2</sup>

<sup>1</sup> vi. 91, 1 (yokes of six or eight); Kāthaka Saṃhitā, xv. 2, etc. Cf. *Sūra*.

<sup>2</sup> iv. 3, 11 (*ratha-yogāḥ*, 'chariot teams').

**Yojana** occurs frequently in the Rigveda<sup>1</sup> and later<sup>2</sup> as a measure of distance,<sup>3</sup> but there is no reference defining its real

<sup>1</sup> i. 123, 8; ii. 16, 3; x. 78, 7; 86, 20, etc.

<sup>2</sup> Av. iv. 26, 1; Maitrāyaṇī Saṃhitā, ii. 9, 9; iii. 8, 4; Taittirīya Brāhmaṇa, ii. 4, 2, 7, etc. Cf. Zimmer, *Altindisches Leben*, 363, who finds in Rv. i. 123, 8,

*yojana* as a division of time equivalent to the *Muhūrta*. But this is most improbable.

<sup>3</sup> That is, the distance driven in one 'harnessing' (without unyoking), a 'stage.'