

Yati is the name of an ancient clan which is connected with the Bhṛgu in two passages of the Rigveda,¹ where the Yatis certainly seem to be real persons. In another hymn,² however, they already appear as almost mythical. In the Yajurveda Saṃhitās,³ and elsewhere,⁴ the Yatis are a race whom Indra, in an evil moment, gave over to the hyānas (Śālāvṛka): exactly what is referred to is uncertain. Yati is mentioned with Bhṛgu in a verse of the Sāmaveda.⁴

¹ viii. 3, 9; 6, 18; Weber, *Indische Studien*, 3, 465; n.

² x. 72, 7.

³ Taittiriya Saṃhitā, ii. 4, 9, 2; vi. 2, 7, 5; Kāthaka Saṃhitā, viii. 5; xl. 10; xxv. 6; xxxvi. 7; Pañcaviṃśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣītaki Upaniṣad, i. 3, etc.; Muir, *Sanskrit Texts*, i², 437 et seq.

⁴ ii. 304. In the parallel passage, Av. ii. 5, 3, the reading *Yatir* is found, possibly an error for *Yatin*, or merely a blunder. Cf. Muir, *op. cit.*, 5, 49, n. 92; Whitney, *Translation of the Atharvaveda*, 44; Āśvalāyana Śrauta Sūtra, vi. 3, 1.

Cf. Macdonell, *Vedic Mythology*, p. 146.

Yadu is the name of a tribe and of the king of the tribe. They are mentioned repeatedly in the Rigveda,¹ normally in conjunction with Turvaśa. They seem to have taken part in the great battle against Sudās:² the Yadu and the Turvaśa kings seem to have escaped with their lives, while the Anu and the Druhyu kings perished. This is at least the most natural explanation of several passages,³ though these passages possibly refer to a successful raid across the Sarayu, and a defeat of two princes, Arṇa and Citraratha.⁴ That Turvaśa was the Yadu king, as Hopkins⁵ holds, is most improbable.

¹ i. 36, 18; 54, 6; 174, 9; iv. 30, 17; v. 31, 8; vi. 45, 1; viii. 4, 7; 7, 18; 9, 14; 10, 5; 45, 27; ix. 61, 2; x. 49, 8; plural, i. 108, 8. See Turvaśa, and Hopkins, *Journal of the American Oriental Society*, 15, 258 et seq.

² Whether Yadu should be read in Rv. vii. 18, 6, or not, the Yadus seem to be meant. Cf. Yaku.

³ Rv. i. 174, 9; iv. 30, 17; v. 31, 3; vi. 20, 12.

⁴ Rv. iv. 30, 18.

⁵ *Loc. cit.*

Cf. Zimmer, *Altindisches Leben*, 122, 124; Ludwig, *Translation of the Rigveda*, 3, 205; 5, 142; Weber, *Epfisches im vedischen Ritual*, 37.

Yantr in the Rigveda¹ and in the Sūtras² denotes a 'driver' of horses or 'charioteer.'

¹ i. 162, 19; x. 22, 5.

² Kātyāyana Śrauta Sūtra, xv. 6, 29, etc.