

Yāna denotes 'vehicle' in the Rigveda¹ and later.²

¹ iv. 43, 6.

| Śaṅkṛimśa Brāhmaṇa, vi. 3, 10; Chān-

² Śatapatha Brāhmaṇa, v. 5, 3, 7; | dogya Upaniṣad, viii. 12, 3, etc.

Yāma, used in the plural, denotes in one passage of the Atharvaveda,¹ according to Roth,² the planets among which the sun (*bhaga*) wanders. But both Bloomfield³ and Whitney⁴ accept the sense—the regular one in the later language—of 'night watches.'

¹ vi. 21, 2.

² St. Petersburg Dictionary, s.v. 12.

³ Hymns of the Atharvaveda, 30.

⁴ Translation of the Atharvaveda, 396.

Yāman denotes in the Rigveda¹ a 'march' or 'expedition' in war.

¹ iv. 24, 2; vii. 66, 5; 85, 1; ix. 64, 10; x. 78, 6; 80, 5.

Yāyāvara¹ denotes a person of no fixed abode in the Yajurveda Saṃhitās.²

¹ Literally, 'wandering about,' from the intensive of yā, 'to go.'

² Taittirīya Saṃhitā, v. 2, 1, 7; Kāṭhaka Saṃhitā, xix. 12.

Yāva. See **Māsa**.

Yāska ('descendant of Yaska') is mentioned in the first two Vaṃśas (lists of teachers) of the Brhadāranyaka Upaniṣad¹ as a contemporary of Āsurāyaṇa and a teacher of Bhāradvāja. Whether Yāska, author of the Nirukta,² was the same person, it is, of course, impossible to say.

¹ ii. 5, 21; iv. 5, 27 (Mādhyandina = ii. 6, 3; iv. 6, 3 Kāṇva). Cf. Weber, Indian Literature, 128.

Weber, *op. cit.*, 25, 26, etc.; Indische Studien, i, 17, 103; 3, 396; 8, 243, etc.; Indian Literature, 41, n. 30.

² Ṛgveda Prātiśakhya, xvii. 25;

Yu, appearing in the dual in the Śatapatha Brāhmaṇa (iii. 7, 4, 10), seems to mean 'yoke animals.'