

Y.

Yakṣa is found several times in the Rigveda¹ and the Atharvaveda² in passages in which Ludwig³ sees the meaning of a feast or holy practice in accordance with the native commentators. It is, however, very doubtful whether this sense ever occurs.⁴

¹ i. 190, 4; iv. 3, 13; v. 70, 4; vii. 56, 16; 61, 5; x. 88, 13.

² viii. 9, 25; x. 2, 32; 7, 38; 8, 43; xi. 2, 24, etc.

³ Translation of the Rigveda, 3, 262.

⁴ Cf. St. Petersburg Dictionary, s.v., and Geldner's full discussion, *Vedische Studien*, 3, 126-143.

Yakṣu is mentioned, once in the singular and once in the plural, in the hymn of the Rigveda¹ which celebrates **Sudās'** battle with the ten kings. Who they were and what part they played in that conflict is quite uncertain. They seem, from the wording of the text, to have taken part in two conflicts, as Zimmer² says—one on the **Paruṣṇī** (Ravi), and one on the **Yamunā** (Jumna)—with the aid of the **Ajas** and **Śigrus**, under the leadership of **Bṛheda**. It is, however, at least possible that in the former passage **Yadu** should be read for **Yakṣu**, or, at any rate, **Yakṣu** be deemed a contemptuous substitute of the name of a possibly un-Āryan or unimportant tribe (as their allies, the **Ajas** and **Śigrus**, clearly were) for the name of the certainly famous **Yadus**, as is suggested by Hopkins.³ Cf. **Turvaśa**.

¹ vii. 18, 6, 19.

² *Altindisches Leben*, 126, 127.

³ *Journal of the American Oriental Society*, 15, 259 et seq. It is not clear.

however, whether Hopkins thinks that the **Yadus** are alluded to, but it seems probable.

Yakṣma in the Rigveda¹ and the Atharvaveda² frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of **Yakṣma** are referred to in the **Vājasaneyi Saṁhitā**,³ and *a-yakṣma* in the **Kāthaka Saṁhitā**,⁴

¹ i. 122, 9; x. 85, 31; 97, 11, 12; 137, 4; 163, 1-6.

² ii. 10, 5, 6; iii. 31, 1; v. 4, 9;

30, 6; viii. 7, 2; ix. 8, 3, 7, 10; xii. 2, 1, 2; 4, 8; xix. 36, 1; 38, 1.

³ xii. 97.

⁴ xvii. 11.