

Tarda, 'borer,' occurs in a hymn of the Atharvaveda¹ enumerating insects that injure grain. Whitney² suggests that a kind of mouse or rat may be meant. Roth³ thought a bird was denoted.

¹ vi. 50, 1. 2.

² Translation of the Atharvaveda, 318.

³ St. Petersburg Dictionary, s.v. Cf. Bloomfield, *Hymns of the Atharvaveda*, 485.

Tardman in the Atharvaveda¹ applies to the hole in the yoke (Yuga). In the Śatapatha Brāhmaṇa² it designates a hole in a skin.

¹ xiv. 1, 40.

² iii. 2, 1, 2; Eggeling, *Sacred Books of the East*, 26, 26, n. 1.

Tarya is, according to Sāyaṇa, the name of a man in one passage of the R̥gveda.¹ But the verse is hopelessly obscure.²

¹ v. 44, 12. Cf. Ludwig, *Translation of the R̥gveda*, 3, 158, 159.

² Oldenberg, *R̥gveda-Noten*, 1, 342.

Talāśa is the name of a tree in the Atharvaveda.¹ Whitney² suggests that it may be the same as *tālīśa* (*Flacourtia cataphracta*).

¹ vi. 15, 3.

² Translation of the Atharvaveda, 291. Cf. Zimmer, *Altindisches Leben*, 62.

Talpa is the regular term for 'bed' or 'couch' from the R̥gveda and the Atharvaveda¹ onwards.² One made of **Udumbara** wood is mentioned in the Taittirīya Brāhmaṇa.³ The violation of the bed of a Guru, or teacher, is already mentioned in the Chāndogya Upaniṣad,⁴ while the adjective *talpya*, 'born in the nuptial couch,' denotes 'legitimate' in the Śatapatha Brāhmaṇa.⁵

¹ Rv. vii. 55, 8; Av. v. 17, 12; xiv. 2, 31, 41.

² Taittirīya Saṃhitā, vi. 2, 6, 4; Taittirīya Brāhmaṇa, ii. 2, 5, 3; Pāñcavimśa Brāhmaṇa, xxiii. 4, 2; xxv. 1, 10.

³ i. 2, 6, 5.

⁴ v. 10, 9.

⁵ xiii. 1, 6, 2. Cf. Zimmer, *Altindisches Leben*, 154.