

Tāta, apparently 'dada's boy,' an affectionate term of address by a father (*cf.* **Tata**) to a son, is found in the Brāhmaṇas,¹ occurring in the vocative only. But in the sense of 'father,' through confusion with **Tata**, it occurs also as early as the Aitareya Āraṇyaka.²

¹ Aitareya Brāhmaṇa, vii. 14, 4; Brhadāraṇyaka Upaniṣad, vi. 1, 6; Chāndogya Upaniṣad, iv. 4, 2.

² i. 3, 3, where **Tata** and **Tāta** are given as variant forms of the address of the child to the father. Little,

Grammatical Index, 75, takes **Tāta** to mean 'father' primarily, but this seems unlikely.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 449, 454.

Tāduri is mentioned in a verse of the Atharvaveda¹ together with the female frog (**Maṇḍūkī**). Some similar animal must be meant,² but Roth,³ with the commentator Durga on the Nirukta,⁴ regards the word as an adjective describing the frog.

¹ iv. 15, 14.

² Whitney, *Translation of the Atharvaveda*, 175.

³ *St. Petersburg Dictionary*, s.v.,

where he suggests *tāduri*, from the root *taḍ*, 'beat,' with the sense of 'splashing.'

⁴ ix. 7.

1. **Tānva** in an obscure passage of the Rigveda¹ seems to mean a 'legitimate son,' who is said not to leave the heritage (*riktha*) of his father to his sister (*jāmi*). The exact meaning is probably unascertainable,² but the passage may convey a statement of what was no doubt the fact, that the daughter had no share in the paternal inheritance; her brother had to provide for her during her life if she remained unmarried, but she had no independent portion.³ (See **Dāya**.)

¹ iii. 31, 2.

² *Cf.* Griffith, *Hymns of the Rigveda*, 1, 348; Oldenberg, *Rigveda Noten*, 1, 240; Geldner, *Vedische Studien*, 3, 34.

³ *Cf.* Jolly, *Recht und Sitte*, 87, for the modern law of the Panjab.

2. **Tānva** appears to be a patronymic, 'descendant of **Tanva**,' in a verse of the Rigveda.¹ Ludwig² thinks that it is the patronymic of **Duḥśima**, who is mentioned in the preceding verse, but this is uncertain.

¹ x. 93, 15.

² *Translation of the Rigveda*, 3, 166.