

Taila, 'sesamum oil,' is mentioned in the Atharvaveda,¹ where² reference is made to keeping such oil in jars. In the Śāṅkhāyana Āraṇyaka,³ reference is made to anointing with sesamum oil.

¹ i. 7, 2 (all the manuscripts have *taila*, which must be wrong; the Paipalāda MS. has *tūla*: see Whitney, Translation of the Atharvaveda, 7).

² xx. 136, 16.

³ xi. 4.

Cf. Zimmer, *Altindisches Leben*, 240, 241.

Toka denotes 'children' or 'descendants' generally in the Rigveda¹ and later.² The word is often joined with **Tanaya**.³

¹ i. 43, 2; ii. 2, 11; 9, 2; vii. 62, 6; viii. 5, 20; 67, 11, etc.

² Av. i. 13, 2; 28, 3; v. 19, 2; Kāthaka Saṃhitā, xxxvi. 7 (*Indische Studien*, 3, 466); Śatapatha Brāhmaṇa, vii. 5, 2, 39, etc.

³ Rv. i. 31, 12; 64, 14; 114, 6; 147, 1; ii. 33, 14; v. 53, 13; vi. 1, 12, etc.; Aitareya Brāhmaṇa, ii. 7.

Tokman, neut., denotes in the Rigveda¹ and later² the green shoots of any kind of grain. In the Aitareya Brāhmaṇa³ reference is made to the shoots of rice (*vr̥hi*), large rice (*mahā-vr̥hi*), panic seed (*priyaṅgu*), and barley (*yava*).

¹ x. 62, 8.

² Vājasaneyi Saṃhitā, xix. 13, 81; xxi. 30, 42; Kāthaka Saṃhitā, xii. 11; Maitrāyaṇī Saṃhitā, iii. 11, 9; Taittirīya Brāhmaṇa, ii. 6, 4; Aitareya Brāhmaṇa, viii. 5, etc.

³ viii. 16. Cf. for its use at the Sautrāmaṇī, Hillebrandt, *Ritualliteratur*, 160

Totra, a 'goad' for driving cattle, is mentioned in the Śatapatha Brāhmaṇa (xii. 4, 1, 10).

Toda appears once to denote a 'goad' in the Rigveda,¹ but more often² it is an agent noun meaning 'impeller.' Geldner³ considers that in one passage⁴ the sense is 'wielder of the rod of punishment' (later *daṇḍa-dhara*)—that is, 'prince.'

¹ iv. 16, 11; Mantra in Kausika Sūtra, 107.

² Rv. vi. 6, 6; 12, 1, 3, are probably so to be understood.

³ *Vedische Studien*, 3, 74.

⁴ Rv. i. 150, 1.