

Tura Kāvaṣeya is mentioned in the *Vaṃśa* (list of teachers) at the end of the tenth book of the *Śatapatha Brāhmaṇa*¹ as the source of the doctrine set forth in that book, and as separated, in the succession of teachers, from **Śāṇḍilya** by **Yajñavacas** and **Kuśri**. In the same *Brāhmaṇa*² he is quoted by Śāṇḍilya as having erected a fire-altar on the **Kārotī**. In the *Aitareya Brāhmaṇa*³ he appears as a Purohita, or 'domestic priest,' of **Janamejaya Pāriksita**, whom he consecrated king. In the *Bṛhadāranyaka Upaniṣad*⁴ and a *Khila*⁵ he appears as an ancient sage. Oldenberg,⁶ no doubt rightly, assigns him to the end of the Vedic period. He is probably⁷ identical with Tura, the *deva-muni*, 'saint of the gods,' who is mentioned in the *Pañcaviṃśa Brāhmaṇa*.⁸

¹ x. 6, 5, 9.

² ix. 5, 2, 15.

³ iv. 27; vii. 34; viii. 21.

⁴ vi. 5, 4 (*Kāṇva*, not in *Mādhyam-dina*).

⁵ i. 9, 6; Scheftelowitz, *Die Apokryphen des Rgveda*, 65, 190.

⁶ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 239.

⁷ So the St. Petersburg Dictionary, s.v.

⁸ xxv. 14, 5. See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68.

Cf. Weber, *Indische Studien*, i, 203, n.; *Indian Literature*, 120, 131; Eggeling, *Sacred Books of the East*, 43, xviii.

Tura-śravas is the name of a seer mentioned in the *Pañcaviṃśa Brāhmaṇa*¹ as having pleased Indra by two *Sāmans* (Chants) of his composition. Indra in return appears to have given him the oblation of the **Pārāvatas** on the **Yamunā**.

¹ ix. 4, 10. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 53; Max Müller, *Sacred Books of the East*, 32, 316.

Turya-vāh, masc.; **Turyauhi**, fem., 'a four-year-old ox or cow,' is mentioned in the later *Samhitās*.¹

¹ *Taittirīya Samhitā*, iv. 3, 3, 2; *17*; *Vājasaneyi Samhitā*, xiv. 10; *Maitrāyaṇi Samhitā*, iii. 11, 11; 13, *xviii. 26, etc.*

Turva occurs only once in the *Rigveda* (x. 62, 10), doubtless as a name of the **Turvaśa** people or king.