

first. It is not possible to read the later practice into the earlier.⁴

⁴ Weber, *Indische Streifen*, i, 21; 2, 363, quotes Schlagintweit as giving this passage as an example of the balance ordeal. Cf. Eggeling, *Sacred Books of the East*, 44, 45, n. 4.

Tuṣa, in the Atharvaveda¹ and later,² regularly denotes the 'husk' of grain, often used for a fire.³

¹ ix. 6, 16; xi. 1, 12, 29; 3, 5; xii. 3, 19.

² Taittirīya Brāhmaṇa, i. 6, 5, 5; Aitareya Brāhmaṇa, ii. 7, 9, etc.

³ Tuṣa-pakva, Taittirīya Saṃhitā, v. 2, 4, 2; Maitrāyaṇī Saṃhitā, iii. 2, 4; Śatapatha Brāhmaṇa, vii. 2, 1, 7.

Tūṇava denotes in the later Saṃhitās¹ and the Brāhmaṇas² a musical instrument of wood, probably the 'flute.' A 'flute-blower' is enumerated among the victims of the Puruṣamedha, or 'human sacrifice.'³

¹ Taittirīya Saṃhitā, vi. 1, 4, 1; Maitrāyaṇī Saṃhitā, iii. 6, 8; Kāthaka Saṃhitā, xxiii. 4; xxiv. 5 (*Indische Studien*, 3, 477).

² Pāṇcaviṃśa Brāhmaṇa, vi. 5, 13;

Taittirīya Brāhmaṇa, iii. 4, 13, 1; 15, 1; Nirukta, xiii. 9.

³ Vājasaneyi Saṃhitā, xxx. 19, 20; Taittirīya Brāhmaṇa, *loc. cit.*

Cf. Zimmer, *Altindisches Leben*, 289.

Tūtuji. See Tuji.

Tūpara, 'hornless,' is a frequent description of animals intended for the sacrifice, especially of the goat, in the Atharvaveda and later.¹

¹ Av. xi. 9, 22; Taittirīya Saṃhitā, ii. 1, 1, 4, etc.; Vājasaneyi Saṃhitā,

xxiv. 1, 15; xxix. 59, etc.; Śatapatha Brāhmaṇa, v. 1, 3, 7, etc.

Tūrghna is mentioned in the Taittirīya Āraṇyaka (v. 1) as the northern part of Kurukṣetra.¹ Its exact position, however, cannot be ascertained.

¹ Cf. Weber, *Indische Studien*, i, 78.

Tūrṇāśa, in the Rīgveda,¹ seems to denote a 'mountain torrent.'

¹ viii. 32, 4. Cf. Nirukta, v. 16.