

Tṛṇa-jalāyuka, 'caterpillar,' is mentioned in the *Bṛhad-āraṇyaka Upaniṣad* (iv. 2, 4).

Tṛṇa-skanda occurs once in the *Rigveda*¹ as the name of a prince, his subjects (*viśaḥ*) being referred to.² The word may originally have meant 'grasshopper.'³

¹ i. 172, 3.

² Zimmer, *Altindisches Leben*, 159, takes *viśaḥ* as 'cantons,' but see *Viś*.

³ St. Petersburg Dictionary, s.v.

Tṛtiyaka, 'the tertian (fever),' is mentioned in the *Atharvaveda* (i. 25, 4; v. 22, 13; xix. 39, 10). See *Takman*.

Tṛtsu occurs in the *Rigveda*, once in the singular¹ and several times in the plural,² as a proper name. The *Tṛtsus* were clearly helpers of *Sudās* in the great battle against the ten kings, *Śimyu*, the *Turvaśa*, the *Druhyu*, *Kavaśa*, the *Pūru*, the *Anu*, *Bheda*, *Śambara*, the two *Vaikarṇas*, and perhaps the *Yadu*, who led with them as allies³ the *Matsyas*, *Pakthas*, *Bhalānas*, *Alinas*, *Viśāṇins*, *Śivas*, *Ajas*, *Śigrus*, and perhaps *Yakṣus*.⁴ The defeat of the ten kings is celebrated in one

¹ vii. 18, 13.

² vii. 18, 7. 15. 19; 33, 5. 6; 83, 4. 6. 8.

³ They were regarded as enemies of the kings by Roth, *Zur Litteratur und Geschichte des Weda*, 95, and by Zimmer, *op. cit.*, 126. The latter, however, altered his view (see pp. 430, 431, which Hopkins, *op. cit.*, 260, has overlooked), and there is no doubt that the later opinion is correct. Cf. also Ludwig, *Translation of the Rigveda*, 3, 173; Hopkins, 260, 261. Of these tribes the *Pakthas*, *Alinas*, *Bhalānas*, *Viśāṇins*, and *Śivas*, were probably settled in the north-west, to the west of the Indus, and around the Kabul River. The *Anus*, *Pūrus*, *Turvaśas*, *Yadus*, and *Druhyus*, were probably tribes of the Panjab; the *Ajas*, *Śigrus*, and *Yakṣus*, tribes of the east, under *Bheda*; *Śambara* may also have been a native of the east; *Śimyu* and *Kavaśa* are doubtful; and the *Vaikarṇau* probably belonged to the north-west.

⁴ This is uncertain; the text of the *Rigveda*, vii. 18, 6, has *Yakṣu*, and the same word recurs in verse 19. On the other hand, the word *Yadu* would naturally be expected in verse 6, as *Turvaśa* is mentioned. Zimmer, *Altindisches Leben*, 122, says that *Yadu* occurs in vii. 18, but on p. 126 he cites *Yakṣu* in both places, evidently by oversight. Hopkins, *Journal of the American Oriental Society*, 15, 261, n., considers that *Turvaśa*, the *Yakṣu*, is a sarcastic expression, instead of *Turvaśa*, the *Yadu*, making *Turvaśa*, whom he regards as king of the *Yadus*, ridiculous as a member of an insignificant people, and alluding to him also as a sacrificial victim (as it were, *yaṣṭavya*, 'to be offered': cf. *puṛoḍāś*, 'cake of sacrifice,' in verse 6, as a pun on *puṛoḡās*, 'leader'). Whether *Yakṣu* is used contemptuously for *Yadu* or not, it seems hard not to believe that the *Yadus* are referred to.