

Talava in the list of victims at the Puruṣamedha, or human sacrifice, in the Yajurveda,¹ denotes a 'musician' of some kind.

¹ Vājasaneyi Samhitā, xrx. 20; Taittiriya Brāhmaṇa, iii. 4, 15, 1. Cf. Weber, *Indische Streifen*, I, 83, n. 15.

Taṣṭr is found in the Rigveda¹ in the sense of 'carpenter,' like **Takṣan**, which is from the same root *takṣ*, 'to fashion.'

¹ i. 61, 4; 105, 18; 130, 4; iii. 38, 1; vii. 32, 20; x. 93, 12; 119, 5. Cf. Nirukta, v. 21.

Tasara denotes the weaver's 'shuttle' in the Rigveda¹ and the Yajurveda Samhitās.²

¹ x. 130, 2.

² Vājasaneyi Samhitā, xix. 83; Maitrāyaṇī Samhitā, iii. 11, 9; Kāthaka

Samhitā, xxxviii. 3; Taittiriya Brāhmaṇa, ii. 6, 4, 2.

Cf. Zimmer, *Altindisches Leben*, 254.

Taskara occurs in the Rigveda¹ and frequently later,² denoting 'thief' or 'robber.' It appears to be practically synonymous with **Stena**, in connexion with which it is often mentioned.³ The Stena and the Taskara are contrasted in the Vājasaneyi Samhitā⁴ with the **Malimlu**, who is a burglar or house-breaker, while they are highwaymen, or, as the Rigveda⁵ puts it, 'men who haunt the woods and risk their lives' (*tanū-tyajā vanar-gū*). In another passage of the Rigveda,⁶ however, the dog is told to bark at the Taskara or the Stena, which clearly points to an attempt at house-breaking. The thief goes about at night,⁷ and knows the paths⁸ on which he attacks his victim. In one passage of the Rigveda⁹ the use of cords is mentioned, but whether to bind the thieves when captured, or to bind the

¹ i. 191, 5; vi. 27, 3; vii. 55, 3; viii. 29, 6.

² Av. iv. 3, 2; xix. 47, 7; 50, 5; Vājasaneyi Samhitā, xi. 77, 78; xii. 62; xvi. 21, etc; Nirukta, iii. 14.

³ Rv. vii. 55, 3; Av. xix. 47, 7; 50, 5; Vājasaneyi Samhitā, xi. 79; xvi. 21, etc.

⁴ xi. 79 (the Malimlu is *janeṣu*, 'among

men'; the others *vane*, 'in the forest'). Cf. for the Malimlu, Taittiriya Samhitā, vi. 3, 2, 6; Atharvaveda, xix. 49, 10.

⁵ x. 4, 6.

⁶ vii. 55, 3.

⁷ Rv. i. 191, 5.

⁸ Rv. viii. 29, 6.

⁹ x. 4, 6.