

Tila denotes in the Atharvaveda¹ and later² the sesamum plant, and particularly its grains, from which a rich oil (**Taila**) was extracted. It is often³ mentioned in connexion with **Māṣa**, 'kidney bean.' The Taittiriya Saṃhitā⁴ attributes the bean and the sesamum to the winter (*hemanta*) and the cool (*śiśira*) seasons. The stalk of the sesamum plant (*tila-piñjī*,⁵ *til-piñja*⁶) was used for fuel, and the seed was boiled in the form of porridge (*tilaudana*⁷) for food.

¹ ii. 8, 3; vi. 140, 2; xviii. 3, 69;

4, 32.

² Taittiriya Saṃhitā, vii. 2, 10, 2; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyi Saṃhitā, xviii. 12; Śatapatha Brāhmaṇa, ix. 1, 1, 3, etc.

³ Av. vi. 140, 2; Vājasaneyi Saṃhitā, loc. cit.; Bṛhadāraṇyaka Upaniṣad, vi. 3,

22; Chāndogya Upaniṣad, v. 10, 6, etc.

⁴ Loc. cit.

⁵ Av. ii. 8, 3.

⁶ Av. xii. 2, 54.

⁷ Bṛhadāraṇyaka Upaniṣad, vi. 4, 16; Śāṅkhāyana Aranyaka, xii. 8.

Cf. Zimmer, *Altindisches Leben*, 240.

Tilvaka is mentioned in the Śatapatha Brāhmaṇa¹ as a tree (*Symplocos racemosa*), near which it is inauspicious to construct a grave. The adjectival derivative *tailvaka*, 'made of the wood of the Tilvaka,' is found in the Maitrāyaṇī Saṃhitā,² and is employed to describe the *yūpa*, or sacrificial post, in the Śaḍviṃśa Brāhmaṇa.³

¹ xiii. 8, 1, 16.

² iii. 1, 9.

³ iii. 8.

Tiṣya occurs twice in the Rigveda,¹ apparently as the name of a star,² though Sāyaṇa takes it to mean the sun. It is doubtless identical with the Avestan Tistrya. Later it is the name of a lunar mansion: see **Nakṣatra**.

¹ v. 54, 13; x. 64, 8 (with Kṛśānu as in archer).

² Weber, *Nakṣatra*, 2, 290; Zimmer,

Altindisches Leben, 355; Max Müller, *Sacred Books of the East*, 32, 331; Keith, *Śāṅkhāyana Aranyaka*, 77, n. 1.

Tisṛ-dhanva, 'a bow with three (arrows),' is mentioned as a gift to the priest at the sacrifice in the Taittiriya Saṃhitā¹ and in the Brāhmaṇas.²

¹ i. 8, 19, 1.

² Taittiriya Brāhmaṇa, i. 8, 3, 4;

ii. 7, 9, 2; Śatapatha Brāhmaṇa, xi. 1,

5, 10; xiv. 1, 1, 7.