It is clear that Trasadasyu must here mean 'descendant of Trasadasyu,' and not King Trasadasyu himself. The difference of the patronymics, Traivṛṣṇa and Traidhātva, by which he is referred to can best be explained by assuming that there were two kings, Trivrsan and Tridhatu (or possibly Tridhanvan), from whom Tryaruna was descended.8 The connexion with the Iksvākus is important (see Iksvāku).

8 See Sieg, op. cit., 74-76, and Trasadasyu.

Try-avi designates a calf eighteen months old1 in the Rigveda² and later Samhitās.³

1 The etymological meaning is apparently 'having three sheep (periods)' -that is, 'having periods of thrice six months,' just as the adjective pancāvi means 'having five periods of six months,' or 'thirty months old.'

² iii. 55, 14. 3 Kāthaka Samhitā, xvii. 2; xviii. 12, etc. (in the form triyavi); Vājasaneyi Samhitā, xiv. 10; xviii. 26, etc.

Try-āśir, 'with three admixtures,' is an epithet of Soma in the Rigveda.1 According to Sayana this means mixed with curds (Dadhi), meal (Saktu), and milk (Payas). More accurately it would seem2 to denote the milk (gavāśir), the barley (yavāśir), and the curds (dadhyāśir), which were used to mix with the Soma.

1 v. 27, 5. Cf. perhaps viii. 2, 7 kinds of Soma pressed for Indra').

² Hillebrandt, Vedische Mythologie, 1, (traya Indrasyu somah sutasah, 'three 209; Oldenberg, Sacred Books of the East, 46, 422.

Tvac, 'skin,' 'hide,' (a) denotes specially in the Rigveda¹ the hide used in the process of extracting the Soma juice from the plant. The Soma was pounded with stones (adri) upon the skin laid on the pressing boards (adhisavane phalake),2 which, however, are not mentioned in the Rigveda. Or if a pestle and mortar were used, the skin was still placed underneath them to catch the drops of juice, not above, as Pischel³ thought.

² Hillebrandt, Vedische Mythologie, 1, 1 i. 79, 3; iii. 21, 5; ix. 65, 25; | 66, 29; 70, 7; 79, 4; 101, 11, 16, etc. | 181-183, and Adhisavana. 3 Vedische Studien, 1, 110