

**Taranta** appears, along with **Purumīḍha**, as a patron of **Śyāvāśva** in the *Rigveda*.<sup>1</sup> In the *Pañcaviṃśa Brāhmaṇa*<sup>2</sup> and other *Brāhmaṇas*<sup>3</sup> he, together with **Purumīḍha**, is described as receiving gifts from **Dhvasra**<sup>4</sup> and **Puruṣanti**; but since the receipt of gifts was forbidden to *Kṣatriyas*, they for the nonce became *Rṣis*, and composed a passage in honour of the donors.<sup>4</sup> He, like **Purumīḍha**, was a *Vaidadaśvi*, or son of *Vidadaśva*.<sup>5</sup>

<sup>1</sup> v. 61, 10.

<sup>2</sup> xiii. 7, 12.

<sup>3</sup> *Jaiminiya Brāhmaṇa*, iii. 139; *Śāty-āyanaka apud Sāyaṇa* on *Rv. ix. 38, 3* = *Sāmaveda*, ii. 410.

<sup>4</sup> *Rv. ix. 58, 3*.

<sup>5</sup> Cf. *Rv. v. 61, 10*; notes 2 and 3. This is merely a misunderstanding of the *Rv.* Cf. Oertel, *Journal of the American Oriental Society*, 18, 39; Sieg,

*Die Sagenstoffe des Rgveda*, 50 et seq.; 62, 63; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1; *Rgveda-Noten*, I, 353, 354, where he points out that the *Brāhmaṇa* tradition, and that of the *Bṛhaddevatā* (v. 50-81, with Macdonell's notes), are not to be accepted as real explanations of the *Rigveda*.

**Taru**, the usual term for 'tree' in classical Sanskrit, never occurs in Vedic literature, except perhaps in one passage of the *Rigveda*,<sup>1</sup> where *Sāyaṇa* finds it, and where it can be so translated. But the form (*tarubhiḥ*) is probably to be interpreted otherwise.<sup>2</sup>

<sup>1</sup> v. 44, 5.

<sup>2</sup> Roth, *St. Petersburg Dictionary*, s.v., cites *tarubhiḥ* in *Rv. ii. 39, 3*, as

a parallel, and so Oldenberg, *Rgveda-Noten*, I, 341.

**Tarukṣa** is the name of a man in the *Rigveda*<sup>1</sup> who is mentioned along with **Balbūtha**, the *Dāsa*, in a *Dāna-stuti*, or 'Praise of Gifts.'

<sup>1</sup> viii. 46, 32. Cf. Weber, *Indische Studien*, I, 391; Zimmer, *Altindisches Leben*, 117.

**Tarku**, 'spindle,' is known only in Vedic literature from the mention of it in *Yāska's Nirukta* (ii. 1) as an example of the transposition of letters, the word being derived, according to him, from the root *kart*, 'to spin.'