

the restoration being carried out by Revottaras Pātava Cakra Sthapati. The epithet Prātipīya is curious: if it connects him with Pratīpa (whose son he is in the Epic), the form is remarkable, Zimmer² indeed tacitly altering it to Prātīpiya. In the Epic and the Purāṇas³ he is in the form of Vāhlika made a brother of Devāpi and Śantanu, and a son of Pratīpa. To base chronological conclusions on this⁴ would be utterly misleading, for the facts are that Devāpi was son of Ṛṣiṣeṇa and a priest, while Śantanu was a Kuru prince of unknown parentage, but not probably a son of Pratīpa, who seems to be a late figure in the Vedic age, later than Parikṣit, being his great-grandson in the Epic. Very possibly Balhika was a descendant of Pratīpa. Why he bore the name Balhika must remain uncertain, for there is no evidence of any sort regarding it.

² *Altindisches Leben*, 432.

³ See Muir, *Sanskrit Texts*, 1², 273 et seq.; Sieg, *Die Sagenstoffe des Rgveda*, 131-136.

⁴ Pargiter, *Journal of the Royal Asiatic Society*, 1910, 52.

Balbūtha is mentioned in one hymn of the Rigveda,¹ along with Tarukṣa and Prthuśravas, as a giver of gifts to the singer. He is called a Dāsa, but Roth² was inclined to amend the text so as to say that the singer received a hundred Dāsas from Balbūtha. Zimmer's³ suggestion that he may have been the son of an aboriginal mother, or perhaps an aboriginal himself, seems probable.⁴ If this was the case, it would be a clear piece of evidence for the establishment of friendly relations between the Āryans and the Dāsas.

¹ viii. 46, 32.

² St. Petersburg Dictionary, s.v. *dāsa*.

³ *Altindisches Leben*, 117.

⁴ Weber, *Episches im vedischen Ritual*, 30; Griffith, *Hymns of the Rigveda*, 2, 196.

1. Basta denotes the 'goat' in the Rigveda¹ and the later literature.²

¹ i. 161, 13. The passage is unintelligible; for a guess, see Tilak, *Orion*, 166 et seq., and cf. Hillebrandt, *Vedische Mythologie*, 3, 145, n. 2.

² Taittirīya Saṃhitā, ii. 3, 7, 4; v. 3, 1, 5; 7, 10, 1; Kāthaka Saṃhitā, xvii. 2;

Vājasaneyi Saṃhitā, xiv. 9; Taittirīya Brāhmaṇa, i. 3, 7, 7; Bṛhadāraṇyaka Upaniṣad, i. 4, 9 (Mādhyamīna = i. 4, 4 Kāṇva), etc., and cf. Av. viii. 6, 12; xi. 9, 22.