may be either 'scum,' 'sediment,' or perhaps more probably vegetable matter in the form of 'husks.' 8

<sup>2</sup> St. Petersburg Dictionary, s.v., Eggeling, Sacred Books of the East, Flocken ('flakes').

<sup>3</sup> Eggeling, Sacred Books of the East, 44, 236, n. 1.

Balbaja is the name of the grass called *Eleusine indica*. It is mentioned in the Atharvaveda, and is said in the Yajurveda Samhitās to be produced from the excrements of cattle. In the Kāthaka Samhitā it is stated to be used for the sacrificial litter (Barhis) and for fuel. Baskets or other products made from this grass are referred to in a Dānastuti ('Praise of Gifts') in the Rigveda.<sup>3</sup>

```
1 xiv. 2, 22. 23.
2 Taittirīya Samhitā, ii. 2, 8, 2;
Kāthaka Samhitā, x. 10; Maitrāyanī
Samhitā, ii. 2, 5.
```

<sup>3</sup> viii. 55, 3.

Cf. St. Petersburg Dictionary, s.v.;

Zimmer, Altindisches Leben, 69, 70.

r. Balhika is the name of a people in the Atharvaveda¹ where the fever (Takman) is called upon to go to the Mūjavants, the Mahāvṛṣas, and the Balhikas. The Mūjavants are quite certainly a northern tribe, and though, as Bloomfield² suggests, the passage may contain a pun on Balhika as suggesting 'outsider' (from bahis, 'without'), still no doubt the name was chosen from a northern tribe. But the view of Roth³ and Weber,⁴ which Zimmer⁵ once accepted, that an Iranian tribe is referred to (cf. Balkh), is not at all probable. Zimmer⁶ shows that there is no need whatever to assume Iranian influence. See also Parśu.

```
<sup>1</sup> v. 22, 5. 7. 9.
```

of India, 373.

<sup>&</sup>lt;sup>2</sup> Hymns of the Atharvaveda, 446.

<sup>&</sup>lt;sup>3</sup> Zur Litteratur und Geschichte des Weda, 41.

<sup>4</sup> Indische Studien, 1, 205; Proceedings of the Berlin Academy, 1892, 985-995.

<sup>&</sup>lt;sup>5</sup> Altindisches Leben, 130. <sup>6</sup> Op. cit., 431-433.

Cf. Whitney, Translation of the Atharvaveda, 260; Hopkins, Great Epic

<sup>2.</sup> Balhika Prātipīya is the name of a Kuru king in the Satapatha Brāhmaṇa,¹ where he appears as having been opposed to the restoration of Duṣṭarītu Pauṃsāyana to his hereditary sovereignty over the Sṛñjayas, but as having failed to prevent

<sup>1</sup> xii, 9, 3, 3.