

develop the story, presenting two somewhat discrepant accounts. According to the one version,⁴ the ground of Devāpi's being passed over was leprosy, while in the other his devoting himself to asceticism in his youth was the cause of his brother's taking his place. The Epic,⁵ moreover, treats him as a son of Pratīpa, and names as his brothers Bāhlika⁶ and Ārṣiṣeṇa,⁷ who is a new figure developed from the patronymic of Devāpi. Possibly Sieg⁸ is right in holding that two stories, those of Devāpi, Pratīpa's son, and of Devāpi, Rṣiṣeṇa's son, have been confused; but in any case it is impossible to extract history from them.⁹

The Rigvedic hymn certainly appears to represent Devāpi as sacrificing for Śantanu, who seems to be called Aulāna.¹⁰ But there is no trace in it of the brotherhood of the two men, nor is there anything to show that Devāpi was not a Brahmin, but a Kṣatriya. Sieg,¹¹ who interprets the hymn by the Nirukta, thinks that he was a Kṣatriya, but on this occasion was enabled by the favour of Bṛhaspati to officiate as priest, and that the hymn shows clear recognition of the unusual character of his action; but this view seems very improbable.

⁴ Mahābhārata, v. 5054 *et seq.* (= 149, 15 *et seq.*), where Śantanu is (as also in the Agni, cclxxvii. 34, the Brahma, xiii. 114, 118, and the Viṣṇu Purāṇas) the form of the name; Matsya Purāṇa, l. 39 *et seq.*, in which, as well as in the Bhāgavata, ix. 22, 12, 13, and the Vāyu Purāṇa, xcix. 234, 237, the form is Śantanu.

⁵ Mahābhārata, i. 3751 (= 94, 62); ix. 2285 (= 40, 1); Vāyu Purāṇa, ii. 37, 230, etc.

⁶ Mahābhārata, cited in n. 4; Hari-vaṃśa, 1819.

⁷ *Ibid.*, cited in n. 5.

⁸ *Die Sagenstoffe des Rgveda*, 136.

⁹ As does Pargiter, *Journal of the Royal Asiatic Society*, 1910, 52, 53.

¹⁰ Rv. x. 98, 11.

¹¹ *Op. cit.*, 129-142.

Cf. Muir, *Sanskrit Texts*, 1², 272 *et seq.*; Weber, *Indische Studien*, 1, 203; Ludwig, *Translation of the Rgveda*, 3, 192 *et seq.*; Macdonell, *Brhaddevatā*, 1, xxix; Zimmer, *Altindisches Leben*, 131, 132.

Devṛ is a rare word denoting the wife's 'brother-in-law' (that is, the husband's brother). He is included with the sisters of the husband among those over whom the wife of the husband—his elder brother—rules;¹ at the same time the wife is to be devoted to him,² and friendly to him.³ After the death

¹ Rv. x. 85, 46. *Cf.* Pati.

Av. xiv. 2, 18. *Cf.* xiv. 1, 39.

² Rv. x. 85, 44.