

Barku Vārṣṇa ('descendant of Vṛṣan') is the name of a teacher in the Śatapatha Brāhmaṇa.¹

¹ i. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, iv. 1, 8 (Mādhyamdina = iv. 1, 4 Kāṇva).

Barhis is found repeatedly in the Rigveda¹ and later² denoting the litter of grass strewn on the sacrificial ground on which the gods are summoned to seat themselves.

¹ i. 63, 7; 108, 4; iii. 4, 4, etc.

² Taittiriya Samhitā, vi. 2, 4, 5; | Vājasaneyi Samhitā, ii. 1; xviii. 1, etc.

Balākā, 'crane,' is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹

¹ Taittiriya Samhitā, v. 5, 16, 1; | Vājasaneyi Samhitā, xxiv. 22, 23. Cf. Maitrāyaṇī Samhitā, iii. 14, 3, 14; | Zimmer, *Altindisches Leben*, 92.

Balāya is the name of an unknown animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.¹

¹ Vājasaneyi Samhitā, xxiv. 38; Maitrāyaṇī Samhitā, iii. 14, 19.

Balāsa is the name of a disease mentioned several times in the Atharvaveda¹ and occasionally later.² Mahīdhara³ and Sāyana⁴ interpret the term as 'consumption.' Zimmer⁵ supports this view on the ground that it is mentioned⁶ as a kind of Yakṣma, makes the bones and joints fall apart (*asthi-sraṃsa*, *paruh-sraṃsa*),⁷ and is caused by love, aversion, and the heart,⁸ characteristics which agree with the statements of the later Hindu medicine.⁹ It is in keeping with a demon of the character of consumption that Balāsa should appear as an accompaniment of Takman.¹⁰ Grohmann,¹¹ however, thought

¹ iv. 9, 8; v. 22, 11; vi. 14, 1; 127, 1; ix. 8, 8; xix. 34, 10.

² Vājasaneyi Samhitā, xii. 97.

³ On Vājasaneyi Samhitā, *loc. cit.*

⁴ On Av. xix. 34, 10.

⁵ *Altindisches Leben*, 385-387.

⁶ Av. ix. 8, 10.

⁷ Av. vi. 14, 1.

⁸ ix. 8, 8.

⁹ Wise, *Hindu System of Medicine*, 321, 322.

¹⁰ Av. iv. 9, 8; xix. 34, 10.

¹¹ *Indische Studien*, 9, 396 et seq.