

that a 'sore' or 'swelling' (in the case of fever caused by dropsy) was meant. Bloomfield<sup>12</sup> considers that the question is still open. Ludwig<sup>13</sup> renders the word by 'dropsy.'

As remedies against the disease the salve (Āñjasa) from Trikakud<sup>14</sup> and the Jaṅgida<sup>15</sup> plant are mentioned.

<sup>12</sup> *Hymns of the Atharvaveda*, 450.

<sup>13</sup> Translation of the Rigveda, 3, 510.

<sup>14</sup> Av. iv. 9, 8.

<sup>15</sup> Av. xix. 34, 10.

Bali occurs several times in the Rigveda<sup>1</sup> and often later<sup>2</sup> in the sense of tribute to a king or offering to a god. Zimmer<sup>3</sup> thinks that the offerings were in both cases voluntary. He compares the notices of the Germans in Tacitus,<sup>4</sup> where the kings of the tribes are said to receive gifts in kind as presents, but not a regular tribute. There seems to be no ground whatever for this view. No doubt in origin the prerogatives of monarchy were due to voluntary action on the part of the tribesmen,<sup>5</sup> but that the Vedic peoples, who were essentially a body of conquering invaders, were in this state is most improbable, and the attitude of the Vedic Indian to his gods was at least as compatible with tribute as with voluntary gifts. Zimmer admits that in the case of hostile tribes<sup>6</sup> tribute must be meant even in the Rigveda. See also Rājan.

<sup>1</sup> To a god, Rv. i. 70, 9; v. 1, 10; viii. 100, 9; to a king, in the compound *bali-hṛt*, 'paying tribute,' vii. 6, 5; x. 173, 6.

<sup>2</sup> Metaphorically: Av. vi. 117, 1; Taittiriya Brāhmaṇa, i. 2, 3, 2; Kāthaka Saṃhitā, xxix. 7; Taittiriya Upaniṣad, i. 5, 3, etc.; *bali-hṛt*, Av. xi. 4, 19; Kāthaka Saṃhitā, loc. cit.; *bali-hāra*, Av. xi. 1, 20; literally: Av. iii. 4, 3; Taittiriya Brāhmaṇa, ii. 7, 18, 3; iii. 12, 2, 7; Śatapatha Brāhmaṇa, i. 3, 2, 15;

5, 3, 18; 6, 3, 17; xi. 2, 6, 14; Pañcaviṃśa Brāhmaṇa, xv. 7, 4; Aitareya Brāhmaṇa, vii. 29 (cf. vii. 34); *bali-hṛt*, Kāthaka Saṃhitā, xxix. 9; Taittiriya Saṃhitā, i. 6, 2, 1.

<sup>3</sup> *Altindisches Leben*, 166, 167.

<sup>4</sup> *Germania*, 15.

<sup>5</sup> Later, too, benevolences (*prāṇayā-hriyā*) were known. See Fleet, *Journal of the Royal Asiatic Society*, 1909, 760-762.

<sup>6</sup> See Rv. vii. 6, 5; 18, 19.

Balkasa denotes impure matter given off in the process of fermentation in the Śatapatha Brāhmaṇa.<sup>1</sup> The exact sense

<sup>1</sup> xii. 8, 1, 16; 9, 1, 2.