

name of that stream, is most improbable; nor is the view that Bheda was one of the ten kings essential.⁴ Cf. Turvaṣa.

⁴ Hopkins, *Journal of the American Oriental Society*, 15, 260 et seq.

Cf. Griffith, *Hymns of the Rigveda*, 2,

20, n.; Zimmer, *Altindisches Leben*, 126; Muir, *Sanskrit Texts*, 1², 319, 327.

2. Bheda is mentioned in the Atharvaveda¹ as having come to a bad end because he refused a cow (*vaśū*) to Indra when asked for it. That he is different from the preceding Bheda, as Roth² assumes, is not certain. Indeed, it may very well be that his defeat led to his being chosen as the representative of the evil end of the wicked man. Moreover, the irreligious character of Bheda may be ascribed to his being a leader of non-Āryan folk, if the Ajas and Śigrus, with whom in the Rigveda he is connected or associated were, as is possible, though by no means certain, un-Āryan tribes of totemists.³

¹ xii. 4, 49. 50.

² St. Petersburg Dictionary, s.v. 13.

³ Cf. Macdonell, *Vedic Mythology*, p. 153, who inclines to see in them

totemic tribes, but the names furnish the sole support of this conjecture. On this supposition they were probably non-Āryan. Cf. Aja.

1. Bheṣaja, denoting a 'remedial agent,' 'medicine,' is often mentioned in the Rigveda¹ and later,² being also used in a figurative sense.³ Plants,⁴ waters,⁵ and spells⁶ are repeatedly enumerated as medicines. Most of the medical practices of the Atharvaveda are merely examples of sympathetic magic. For example, in one hymn⁷ the yellow of jaundice is entreated to pass into yellow birds. In another⁸ fever is to be banished by means of a frog; for the frog, being a potent means of cooling fire⁹ (because of its association with water), is regarded as analogously effective in banishing the fire of fever. See Bhiṣaj.

¹ i. 89, 4; ii. 33, 2, etc.

² Av. v. 29, 1; vi. 21, 2, etc.

³ Śatapatha Brāhmaṇa, xiii. 3, 1, 1; 5, 4; Aitareya Brāhmaṇa, iii. 41.

⁴ Rv. x. 97, and *passim* in the Atharvaveda.

⁵ i. 23, 19, 20; 34, 6, etc.; Taittiriya Saṃhitā, vi. 4, 9, 2; Kauṣītaki Brāhmaṇa, xvi. 7, etc. Possibly there is some truth in Zimmer's view, *Altin-*

disches Leben, 399, that the reference is to the beneficial effects of bathing.

⁶ Exemplified in the medical spells of the Atharvaveda and the Kauśika Sūtra.

⁷ i. 22; Bloomfield, *Hymns of the Atharvaveda*, 264 et seq.

⁸ vii. 116; Bloomfield, *op. cit.*, 565 et seq.

⁹ Cf. Rv. x. 16, 14; Av. xviii. 3, 60.