

Bloomfield,²⁰ a hymn of the Atharvaveda²¹ contains a physician's deprecation of the use of home-made remedies instead of reliance on his professional training.

²⁰ *Hymns of the Atharvaveda*, 456.

²¹ v. 30, 5. But this sense is doubtful. Cf. Whitney, Translation of the Atharvaveda, 277.

Cf. Zimmer, *op. cit.*, 397-399; Bloomfield, *op. cit.*, *passim* (see references

on p. 697); *Atharvaveda*, 59 *et seq.*; Schrader, *Prehistoric Antiquities*, 420 *et seq.*; Jolly, *Medicin*, 16, 17; Winternitz, *Nature*, 1898, 233-235; Caland, *Altindisches Zauberritual*, *passim*.

2. Bhiṣaj Ātharvaṇa is the name of a mythic physician mentioned in the Kāthaka Saṃhitā.¹

¹ xvi. 3 (*Indische Studien*, 3, 459). Cf. Bloomfield, *Hymns of the Atharvaveda*, xxi; *Journal of the American Oriental Society*, 17, 181.

Bhīma Vaidarbha ('prince of Vidarbha') is mentioned in the Aitareya Brāhmaṇa (vii. 34) as having received instruction regarding the substitute for the Soma juice, through a succession of teachers, from Parvata and Nārada.

Bhīma-sena is the name of one of the brothers of Janamejaya, the Pārīkṣitīyas, in the Śatapatha Brāhmaṇa.¹

¹ xiii. 5, 4, 3. Cf. Śāṅkhāyana Śrauta Sūtra, xvi. 9, 3.

1. Bhujyu denotes, according to the St. Petersburg Dictionary, an 'adder' in two passages of the Rigveda,¹ and one of the Vājasaneyi Saṃhitā.² But the sense is uncertain in all these passages.

¹ iv. 27, 4; x. 95, 8.

² xviii. 42.

Cf. Geldner, *Rigveda, Glossar*, 126,

who takes *bhujyu* in Rv. x. 95, 8, as meaning 'ardent,' 'rutting.'

2. Bhujyu is the name of a man, son of Tugra, who is repeatedly mentioned in the Rigveda¹ as saved from the deep by the Aśvins. According to Bühler,² the passages refer to

¹ i. 112, 6, 20; ii. 6, 3; ii. 7, 14; iii. 9, 4; vi. 62, 6; vii. 68, 7; 69, 7; x. 40, 7; 65, 12; 143, 5.

² *Indische Paläographie*, 17.

Cf. Baunack, Kuhn's *Zeitschrift*, 35,

485; Oldenberg, *Religion des Veda*, 214; Hillebrandt, *Vedische Mythologie*, 3, 16, n. 5; Muir, *Sanskrit Texts*, 5, 244, 245; Macdonell, *Vedic Mythology*, p. 52.