

Bhujyu being saved from shipwreck during a voyage in the Indian Ocean, but the evidence is inadequate to support this conclusion. Cf. **Samudra**.

**Bhujyu Lāhyāyani** ('descendant of Lahyāyana') is the name of a teacher, a contemporary of **Yājñavalkya**, in the **Bṛhad-āraṇyaka Upaniṣad** (iii. 3, 1).

**Bhurij** (used in the dual only) is a word of somewhat doubtful sense. Roth<sup>1</sup> regarded it as meaning in some passages<sup>2</sup> 'scissors,' and in others<sup>3</sup> an apparatus consisting of two arms used by the chariot-maker for fixing the wood at which he worked, being of the nature of a carpenter's vice. See also **Ksura**.

<sup>1</sup> St. Petersburg Dictionary, s.v. Cf. Muir, *Sanskrit Texts*, 5, 466.

<sup>2</sup> Rv. viii. 4, 16; Av. xx. 127, 4.

<sup>3</sup> Rv. iv. 2, 14; ix. 26, 4; 71, 5, where Pischel, *Vedische Studien*, I, 239-243, considers that the shafts of the chariot are meant (cf. Gobhila Gṛhya Sūtra, iii. 4, 31, whence it appears that

the chariot-pole, spoken of as having two arms, was forked). The same view regarding the passages cited in n. 2 gives the sense of a stropping apparatus, consisting of two pieces of wood, between which a grindstone moves.

Cf. Zimmer, *Altindisches Leben*, 252, 255.

**Bhūta-vidyā** is one of the sciences enumerated in the **Chāndogya Upaniṣad**.<sup>1</sup> It seems to mean the 'science of creatures' that trouble men, and of the means of warding them off, 'demonology.'

<sup>1</sup> vii. 1, 2, 4; 2, 1; 7, 1. Cf. Little, *Grammatical Index*, 115.

**Bhūta-vira** is the name of a family of priests who, according to the **Aitareya Brāhmaṇa**,<sup>1</sup> were employed by **Janamejaya** to the exclusion of the **Kaśyapas**. A family of the latter, the **Asitamrgas**, however, won back the favour of **Janamejaya**, and ousted the **Bhūtaviras**.

<sup>1</sup> vii. 27. Cf. Roth, *Zur Litteratur und Geschichte des Weda*, 118; Eggeling, *Sacred Books of the East*, 43, 344, n. 3; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 437 et seq.