

Vi-bhindu is the name of a sacrificer in the Rigveda (viii. 2, 91).

Cf. Hopkins. *Journal of the American Oriental Society*, 17, 59.

Vibhinduka occurs in the Pañcaviṃśa Brāhmaṇa¹ as the name of a man or a demon² from whom Medhātithi drove away the cows. Hopkins³ is inclined to read Vaibhinduka as a patronymic of Medhātithi. Cf. Vibhindukīya.

¹ xv. 10, 11.

² Cf. Sāyaṇa, a.l.

³ *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 60, n. 1.

Vibhindukīya is the name of a group of priests whose Sattrā is mentioned in the Jaiminiya Upaniṣad Brāhmaṇa.¹

¹ iii. 233 (*Journal of the American Oriental Society*, 18, 38).

Vibhītaka¹ and **Vibhīdaka**,² the latter being the old form, denote a large tree, the *Terminalia bellerica*, the nut of which was used in dicing.³ The wood was also used for making the sacrificial fire burn.⁴

¹ This form is the regular one after the Rigveda.

² Rv. vii. 86, 6; x. 34, 1.

³ Rv., loc. cit. See 2. Akṣa.

⁴ Taittirīya Saṃhitā, ii. 1, 5, 8; 7, 3.

Cf. Śatapatha Brāhmaṇa, xiii. 8, 1, 16, etc.

Cf. Zimmer, *Altindisches Leben*, 62;

Roth, *Gurupūjākaumudā*, 1-4; Lüders,

Das Würfelspiel im alten Indien, 17-19.

1. **Vi-mada** is credited by the Anukramanī (Index) with the authorship of a number of hymns of the Rigveda.¹ This attribution is supported by the occurrence in this group of the name of the seer,² and once of his family, the Vimadas,³ besides the repeated refrain⁴ *vi vo made*, 'in your carouses.' Vimada is occasionally alluded to later.⁵

¹ Rv. x. 20-26.

² Rv. x. 20, 10; 23, 7.

³ Rv. x. 23, 6.

⁴ Rv. x. 21, 1-8; 24, 1-3.

⁵ Av. iv. 29, 4; Aitareya Brāhmaṇa, v. 5, 1.