

*Vi-pūjana Śaurāki*<sup>1</sup> or *Saurāki*<sup>2</sup> is the name of a teacher in the Yajurveda Saṃhitās.

<sup>1</sup> *Maitrāyaṇi Saṃhitā*, iii. 1, 3.

<sup>2</sup> *Kāṭhaka Saṃhitā*, xxvii. 5.

*Vipr̥thu* in the Sāṅkhāyana Śrauta Sūtra (xiv. 72, 3) is apparently equivalent to the *Vipatha*, 'rough cart,' of other texts. It is probably a mere blunder.

*Vipra* seems to mean 'inspired singer' (from *vip̥*, 'quiver') in the Rigveda<sup>1</sup> and later.<sup>2</sup> More especially in the later texts<sup>3</sup> it denotes a 'learned Brahmin.' In the epic style it comes to mean no more than 'Brahmin.'

<sup>1</sup> i. 129, 2. 11; 162, 7; iv. 26, 1, etc.  
Seven are spoken of in iii. 7, 7; 31, 5;  
iv. 2, 15, etc.

*Vājasaneyi Saṃhitā*, ix. 4; *Śatapatha Brāhmaṇa*, i. 4, 2, 7, etc.

<sup>2</sup> *Śatapatha Brāhmaṇa*, iii. 5, 3, 12, etc.

<sup>3</sup> *Taittirīya Saṃhitā*, ii. 5, 9, 1;

*Vipra-ditti*<sup>1</sup> or *Vipra-jitti*<sup>2</sup> is the name of a teacher in the first two *Varṇas* (lists of teachers) in the *Bṛhadāraṇyaka Upaniṣad*.

<sup>1</sup> ii. 6, 3; iv. 6, 3 *Kāṇva*

<sup>2</sup> ii. 5, 22; iv. 5, 28 *Mādhyandina*.

*Vipra-jana Saurāki* is the form of the name of *Vipūjana* given by the St. Petersburg Dictionaries for the *Kāṭhaka Saṃhitā*.<sup>1</sup>

<sup>1</sup> xxvii. 5; Weber, *Indische Studien*, 3, 477, gives this form, which is due to a misreading of the ligature for *ū*.

*Vibālī* is found once in the Rigveda,<sup>1</sup> apparently as the name of an unknown stream.

<sup>1</sup> iv. 30, 12. Cf. Zimmer, *Altindisches Leben*, 12, 18.

*Vibhaṇḍaka Kāśyapa* ('descendant of *Kāśyapa*') is the name of a teacher, a pupil of *R̥ṣyaśṛṅga* in the *Varṇa Brāhmaṇa*.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 374. Cf. St. Petersburg Dictionary, s.v. *Vibhaṇḍaka*, which is the more correct spelling (Böhtlingk, Dictionary, s.v.).