

2. **Vimada** is mentioned in several passages of the *Rigveda*<sup>1</sup> as a protégé of the *Aśvins*, who gave him a wife, **Kamadyū**. His identity with the preceding is improbable.

<sup>1</sup> i. 51, 3; ii. 2, 19; ii. 6, 1; ii. 7, 20; iii. 39, 7; 65, 12. From viii. 9, 15, Ludwig, Translation of the *Rigveda*, | 3, 105, has inferred that Vimada and Vatsa were identical.

**Vi-muktā** (lit., 'secreted'), 'pearl,' is found in the late *Śaḍviṃśa Brāhmaṇa* (v. 6).

**Vi-moktr** in the list of victims at the *Puruṣamedha*<sup>1</sup> ('human sacrifice') denotes one who unharnesses horses from the chariot, as opposed to **Yoktr**, 'one who yokes.' The corresponding verbal noun **Vimocana**, 'unyoking,' is often found.<sup>2</sup>

<sup>1</sup> *Vājasaneyi Saṃhitā*, xxx. 14; *Taittiriya Brāhmaṇa*, iii. 4, 10, 1 (cf. *vimoktrī*, used metaphorically, *ibid.*, iii. 7, 14, 1).

<sup>2</sup> *Rv.* iii. 53, 5, 20; iv. 46, 7, etc.; *Taittiriya Saṃhitā*, vii. 5, 1, 5, etc.

**Vi-rāj** as a title of royalty is mentioned several times in the *Rigveda*,<sup>1</sup> but only in a metaphorical sense. As an actual title, it is asserted in the *Aitareya Brāhmaṇa*<sup>2</sup> to be used by the **Uttara Kurus** and the **Uttara Madras**.

<sup>1</sup> i. 188, 5; ix. 96, 18; x. 166, 1, etc.; *Av.* xii. 3, 11; xiv. 2, 15, etc.

<sup>2</sup> viii. 14, 3.

**Vi-rūpa** is the name of an **Aṅgīrasa** who is twice mentioned in the *Rigveda*,<sup>1</sup> and to whom certain hymns are attributed by the *Anukramaṇī* (Index).

<sup>1</sup> i. 45, 3; viii. 75, 6.

<sup>2</sup> viii. 43 *et seq.*; 64.

**Vilgī** denotes a kind of snake in the *Atharvaveda* (v. 13, 7).

**Viliṣṭa-bheṣaja** in the *Atharvaveda* (*Paippalāda*, xx. 5, 2) denotes a remedy for a dislocation or a sprain.