

Arim-dama Sana-śruta is mentioned as a Mahārāja in the Aitareya Brāhmaṇa, vii. 34.

Arim-ējaya is mentioned as one who served as Adhvaryu at the snake feast celebrated in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 15. See Weber, *Indische Studien*, I, 35.

Aruṇa Āṭa was Achāvāka at the snake feast in the Pañcaviṃśa Brāhmaṇa (xxv. 15).

Aruṇa Aupaveśi Gautama is the full style¹ of a teacher, who is repeatedly referred to in the later Samhitās² and Brāhmaṇas,³ and whose son was the famous **Uddālaka Āruṇi**. He was a pupil of Upaveśa,⁴ and a contemporary of the prince **Aśvapati**, by whom he was instructed. Cf. **Āruṇa**.

¹ Taittiriya Samhitā, vi. 1, 9, 2; 4, 5, 1; Maitrāyaṇi Samhitā, i. 4, 10; iii. 6, 4, 6; 7, 4; 8, 6; 10, 5; Kāṭhaka Samhitā, xxvi. 10.

² Taittiriya Brāhmaṇa, ii. 1, 5, 11; Satapatha Brāhmaṇa, ii. 2, 2, 20; xi. 4, 1, 4; 5, 3, 2.

³ Bṛhadāraṇyaka Upaniṣad, vi. 5, 3 (in both recensions).

⁴ Śatapatha Brāhmaṇa, x. 6, 1, 2. Cf. Geldner, *Vedische Studien*, 3, 146, n. 4.

1. **Arundhatī** is the name of a plant celebrated in several passages of the Atharvaveda¹ as possessing healing properties in case of wounds, as a febrifuge, and as inducing cows to give milk. The plant was a climber which attached itself to trees like the **Plakṣa**, **Aśvattha**, **Nyagrodha**, and **Parna**.² It was of golden colour (*hiranya-varṇā*), and had a hairy stem (*lomaśa-vakṣaṇū*).³ It was also called **Silācī**, and the **Lākṣā** appears to have been a product of it.⁴

¹ iv. 12, 1; v. 5, 5, 9; vi. 59, 1, 2; viii. 7, 6; xix. 38, 1.

² Av. v. 5, 5.

³ Av. v. 5, 7; Pischel, *Vedische Studien*, I, 174; Bloomfield, *Zeitschrift*

der Deutschen Morgenländischen Gesellschaft, 48, 574.

⁴ Cf. Whitney's note on Av. iv. 12; Bloomfield, *Atharvaveda*, 61.

2. **Arundhatī**, as the name of a star, is often referred to in the Sūtra literature, but only once in a late Āraṇyaka.¹

¹ Taittiriya Āraṇyaka, iii. 9, 2.