

Arka, as the name of the tree *Colotropis gigantea*, is perhaps found in one obscure passage of the Atharvaveda.¹

¹ vi. 72, 1, where see Whitney's note. Cf. St. Petersburg Dictionary, s.v.

Argala.—The word which is usual later to denote the wooden pin of a door is found in the Śāṅkhāyana Āraṇyaka (ii. 16) in the compound *argaleṣṭike* to denote the pin and bar of the door of a cow-pen. Cf. *Iṣikā*.

Argala Kāhoḍi is mentioned in the Kāthaka Samhitā (xxv. 7) as a teacher. The name may, however, be Aryala, as suggested in the St. Petersburg Dictionary, s.v., and as read by v. Schroeder in his edition. The Kapiṣṭhala (xxxix. 5) has Ayala. See below.

Arcant is possibly, as Ludwig¹ thinks, the name of the author of a hymn of the Rigveda²; but the word may be merely the ordinary participle 'praising.'

¹ Translation of the Rigveda, 3, 133.

² x. 149, 5.

Arcanānas.—In one passage of the Rigveda¹ the gods Mitra-Varuṇa are besought to protect Arcanānas. He is also invoked with Śyāvāśva and several other ancestors enumerated in the Atharvaveda.² He appears as father of Śyāvāśva in the Pañcaviṃśa Brāhmaṇa.³ The later tradition makes him play a part in the legend of his son's wedding, which Sieg⁴ endeavours to show is known to the Rigveda.

¹ v. 64, 7.

² xviii. 3, 15.

³ viii. 5, 9.

⁴ *Die Sagenstoffe des Rgveda*, 50 et seq.

Cf. Ludwig, Translation of the Rigveda, 3, 127; Oldenberg, *Rgveda-Noten*, 1, 354.

Arcā. See Brāhmaṇa.

Arjunī is, in the Rigveda,¹ the name of the **Nakṣatra** ('lunar mansion'), elsewhere² called Phalgunī. It occurs in the marriage hymn, with **Aghā** for **Maghā**, and, like that word, is apparently a deliberate modification.

¹ x. 85, 13.

² Av. xiv. 1, 13. Cf. Śatapatha Brāhmaṇa, ii. 1, 11, 2.