

Āruṇa Aupa-veśi.—So the manuscripts let us read the former word in the Maitrāyaṇī Saṃhitā, but this is doubtless an error for Āruṇa.

Āruṇi is the patronymic normally referring to Uddālaka, son of Āruṇa Aupaveśi. Uddālaka is probably also meant by Āruṇi Yaśasvin, who occurs as a teacher of the Subrahmaṇyā (a kind of recitation) in the Jaiminiya Brāhmaṇa.¹ Āruṇis are referred to both in the Jaiminiya Upaniṣad Brāhmaṇa² and in the Kāthaka Saṃhitā,³ as well as in the Aitareya Āraṇyaka.⁴

¹ ii. 80.

² ii. 5. 1. Cf. Keith, *Aitareya Āraṇyaka*, 204.

³ xiii. 12

⁴ ii. 4. 1.

Āruṇeya.—An epithet of Śvetaketu, indicating his descent from Uddālaka Āruṇi and Āruṇa Aupaveśi. It is apparently confined to the Śatapatha Brāhmaṇa¹ and Chāndogya Upaniṣad,² in which Śvetaketu plays a great part.

¹ x. 3. 4. 1; xi. 2. 7. 12; 5. 4. 18; 6. 2. 1; xii. 2. 1. 9; Bṛhadāraṇyaka Upaniṣad, vi. 2. 1.

² v. 3. 1; vi. 1. 1.

Ārkṣa.—Patronymic of Śrutarvan and of Āśvamedha.

Ārjika¹ and Ārjikiya² (masc.), Ārjikiyā³ (fem.).—The two masculine forms probably denote the people or land, while the feminine word designates the river of the land. Hillebrandt⁴ locates the country in or near Kaśmir, as Arrian⁵ mentions Arsaces, brother of Abhisares, who presumably took his name from his people, and Abhisāra bordered on Kaśmir. Pischel⁶ accepts Ārjika as designating a country, which he, however, thinks cannot be identified. But neither Roth⁷ nor Zimmer⁸ recognizes the word as a proper name. On the other hand, all authorities agree in regarding Ārjikiyā as the name of a

¹ Singular: Rv. viii. 7. 29; ix. 113. 2.
Plural: ix. 65. 23.

² Rv. viii. 64. 11.

³ Rv. x. 75. 5.

⁴ *Vedische Mythologie*, I, 126-137.

⁵ *Anabasis*, v. 29. 4.

⁶ *Vedische Studien*, 2, 209, 217.

⁷ *St. Petersburg Dictionary*.

⁸ *Altindisches Leben*, 12-14.