

Hari-dru in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16) is the name of a tree (*Pinus deodora*).

Hariman in the Rigveda¹ and the Atharvaveda² denotes 'yellowness' as a disease, 'jaundice.'

¹ i. 50, 11 *et seq.*

² i. 22, 1; ix. 8, 9; xix. 44, 2.

| Cf. Zimmer, *Altindisches Leben*, 378, 388.

Hari-yūpiyā is mentioned in a hymn of the Rigveda¹ as the scene of the defeat of the Vṛcivants by Abhyāvartin Cāyamaṇa. It may denote either a place or a river, since many battles seem to have been fought on the banks of rivers. Ludwig² took it as the name of a town on the river Yavyāvatī, which is identified with it in Sāyaṇa's commentary on the passage. Hillebrandt³ thinks that it is the river Iryāb (Haliāb), a tributary of the Kurum (Krumu), but this is not at all probable.

¹ vi. 27, 5.

² Translation of the Rigveda, 3, 158.

| ³ *Vedische Mythologie*, 3, 268, n. 1.

| Cf. Zimmer, *Altindisches Leben*, 18, 19; Kaegi, *Rigveda*, n. 328.

Hari-varṇa Aṅgīrasa ('descendant of Aṅgīras') is the name of the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa.¹

¹ viii. 9, 4, 5. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 63.

Hari-ścandra Vaidhasa ('descendant of Vedhas') Aikṣvāka ('descendant of Ikṣvāku') is the name of a probably mythical king whose rash vow to offer up his son Rohita to Varuṇa is the source of the tale of Śunaḥśepa in the Aitareya Brāhmaṇa (vii. 14, 2) and the Śāṅkhāyana Śrauta Sūtra (xv. 17).

Harmya denotes the Vedic 'house' as a unity including the stabling¹ and so forth, and surrounded by a fence or wall of

¹ Rv. vii. 56, 16. Cf. x. 106, 5.