

Hyas in the Rigveda¹ and later² denotes 'yesterday.'

- ¹ viii. 66, 7; 99, 1; x. 53, 5. ² Pañcaviṃśa Brāhmaṇa, xi. 9, 3.

Hrada in the Rigveda¹ and later² denotes a 'lake' or 'pond.'

- ¹ i. 52, 7; iii. 36, 8; 45, 3; x. 43, 7; vii. 7; 102, 4; 142, 8, etc. viṃśa Brāhmaṇa, xxv. 10, 18; Śatapatha Brāhmaṇa, iv. 1, 5, 12; 4, 5, 10; xi. 5, 5, 8, etc.
² Av. iv. 15, 4; vi. 37, 2; Pañca-

Hrade-cakṣus in one passage of the Rigveda¹ is thought by Jackson² to mean 'will of the wisp.'

- ¹ x. 95, 6. ² *Proceedings of the American Oriental Society*, May, 1890, iv.

Hrasva Māṇḍūkeya ('descendant of Māṇḍūka') is the name of a teacher in the Aitareya Āraṇyaka.¹

- ¹ iii. 1, 5; 2, 1. 6. Cf. Weber, *Indische Studien*, i. 391. The word must be regarded as a proper name. given from a personal characteristic, much as Sthavira is used.

Hr̥ṛḍuni denotes 'hail' in the Rigveda¹ and later.²

- ¹ i. 32, 13; v. 54, 3. Vājasaneyi Samhitā, xxii. 26; xxvi. 9, etc.
² Taittirīya Samhitā, vii. 4, 13, 1:

Hr̥ṛḍu is a word of unknown meaning applied to Takman in the Atharvaveda.¹ It is variously spelled in the manuscript as hruḍa, hūḍu, rūḍu, and so forth; the Paippalāda recension reads huḍu, 'ram.' Henry² has conjectured that the word is the equivalent of a proto-Semitic ḥarūḍu, 'gold' (Assyrian huraṣu and Hebrew ḥarūṣ), while Halévy³ suggests that it may be the Greek χλωρός, 'greenish-yellow'; but both conjectures are highly improbable.⁴ Weber⁵ thinks 'cramp' is meant.

- ¹ i. 25, 2, 3. ⁵ *Indische Studien*, 4, 420.
² *Journal Asiatique*, 9th series, 10, 513. Cf. Lanman on Whitney, *Translation of the Atharvaveda*, 26; Bloomfield, *Hymns of the Atharvaveda*, 273.
³ *Ibid.*, 11, 320 *et seq.*
⁴ Macdonell, *Journal of the Royal Asiatic Society*, 1907, 1106.