

their times.⁷ The Atharvaveda⁸ alludes to its being pestered by mosquitoes.

⁷ Von Schroeder, *Indiens Literatur und Kultur*, 434.

⁸ Av. iv. 36, 9.

Cf. Zimmer, *Altindisches Leben*, 80.

Hasti-pa, 'elephant-keeper,' is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.¹

¹ Vājasaneyi Saṃhitā, xxx. 11; Taittiriya Saṃhitā, iii. 4, 9, 1.

Hasrā ('laughing woman') in the Rigveda¹ denotes a courtesan according to Pischel.²

¹ i. 124, 7.

² *Vedische Studien*, I, 196, 308.

Hāyana denotes a 'year,' usually in compounds.¹ In the Kāthaka Saṃhitā² and the Śatapatha Brāhmaṇa³ the term appears as a designation of a species of red rice. As an adjective in the sense of 'lasting a year' or 'recurring every year,' it is applied to fever in the Atharvaveda.⁴

¹ Av. viii. 2, 21; śata-hāyana, 'a hundred years old,' viii. 2, 8; 7, 22; hāyani, xii. 1, 36 (probably corrupt).

² xv. 5.

³ v. 3, 3, 6 (the Taittiriya Saṃhitā,

i. 8, 10, 1, has instead mahā-vrihi, 'great rice').

⁴ xix. 39, 10.

Cf. Schrader, *Prehistoric Antiquities*, 301.

Hārikarṇi-putra, 'son of a female descendant of Hārikarṇa,' is the name of a teacher, a pupil of Bhāradvājī-putra, in the last Vaṃśa (list of teachers) in the Mādhyamīna recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 30).

Hāridrava is the name of a yellow bird in the Rigveda,¹ perhaps the 'yellow water-wagtail.'² Geldner³ compares the Greek χαρᾶδριός.

¹ i. 50, 12; viii. 35, 7.

² Sāyaṇa on Rv. i. 50, 12; Taittiriya Brāhmaṇa, iii. 7, 6, 2, treats it as the name of a plant (cf. Zimmer, *Altindisches Leben*, 62). But on Av. i. 22, 4, he takes it as *gopītanaka*, 'wagtail.'

³ *Rigveda, Glossar*, 213.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 264, n. 1; 266; Whitney, *Translation of the Atharvaveda*, 23.