

Havis is the general term for an offering to the gods, 'oblation,' whether of grain, or Soma, or milk, or clarified butter, etc. It is common from the Rigveda¹ onwards.²

¹ i. 24, 11; 26, 6; 170, 5, etc.

² Av. iii. 10, 5; vi. 5, 3, etc.

Hasta. See Nakṣatra.

Hasta-ghna denotes in the Rigveda¹ a 'hand-guard,' a covering used as a protection of the hand and arm from the impact of the bowstring. The word is of remarkable and still unexplained formation.² Lāṭyāyana³ has *hasta-ṭra* and the Epic *hastāvāpa*⁴ as its equivalent in sense.

¹ vi. 75, 14; Nirukta, ix. 14. The reading is assured by the parallels in the Saṃhitās: Taittirīya Saṃhitā, iv. 6, 6, 5; Maitrāyaṇī Saṃhitā, iii. 16, 3; Vājasaneyi Saṃhitā, xxix. 51.

² Pischel, *Vedische Studien*, i. 296; Oldenberg, *Rigveda-Noten*, i. 416.

³ Śrauta Sūtra, iii. 10, 7.

⁴ Hopkins, *Journal of the American Oriental Society*, 13, 308.

Hastādāna. See Paśu.

Hastin, 'having a hand,' with **Mrga**, 'beast,' denotes in the Rigveda¹ and the Atharvaveda² the 'elephant.' Later the adjective alone comes to mean 'elephant.'³ The animal was famed for its strength⁴ as well as its virility.⁵ It is mentioned with man and monkey as one of the beasts that take hold by the hand (*hastādāna*), as opposed to those that take hold by the mouth (*mukhādāna*).⁶ It was tamed, as the expression **Hastipa**, 'elephant-keeper,' shows, and tame elephants were used to catch others (see **Vāraṇa**). But there is no trace of its use in war, though Ktesias and Megasthenes both record such use for

¹ i. 64, 7; iv. 16, 14.

² xii. 1, 25. Elsewhere **Hastin** is used alone: iii. 22, 3; iv. 36, 9; vi. 38, 2; 70, 2; xix. 1, 32.

³ Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29; Pañcaviṃśa Brāhmaṇa, vi. 8, 8; xxiii. 13, 2; Aitareya Brāhmaṇa, iv. 1, 14; v. 31, 2;

vi. 27, 2; Satapatha Brāhmaṇa, iii. 1, 3, 4, etc.; Chāndogya Upaniṣad, vii. 24, 2 (coupled with gold), etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 22, 1.

⁴ Rv. *loc. cit.*; Av. ii. 22, 1, 3.

⁵ Av. iii. 22, 6; vi. 70, 2.

⁶ Taittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7.