Himā denotes 'winter' in the combination a 'hundred winters' in the Rigveda¹ and elsewhere.²

¹ i. 64, 14; ii. 33, 2; v. 54, 15; Samhitā, i. 6, 6, 3; Vājasaneyi Samvi. 48, 8.

² Av. ii. 28, 4; xii. 2, 28; Taittirīya

Hiranin, 'rich in gold,' is apparently an epithet of Trasadasyu in one verse of the Rigveda,¹ referring to the golden raiment or possessions of the king. Ludwig,² however, thinks the word is a proper name, possibly of Trasadasyu's son.

¹ v. 53, 8. ² Translation of the Rigveda, 3, 155.

Hiranina is found in one passage of the Rigveda, where Ludwig takes the word as a name of Sanda. But it seems to be an adjectival form of hiranin, 'golden.'

¹ vi. 63, 9. ² Translation of the Rigveda, 3, 158.

Hiranya in the Rigveda¹ and later² denotes 'gold.' It is hardly possible to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called 'golden's and 'of golden stream.' Apparently the extraction of gold from the earth was known, and washing for gold is also recorded.

Gold is the object of the wishes of the Vedic singer,⁷ and golden treasures (hiranyāni) are mentioned as given by patrons⁸ along with cows and horses. Gold was used for ornaments for neck and breast (Niṣka), for ear-rings (Karna-sobhana), and even for cups.⁹ Gold is always associated with the gods.¹⁰

¹ i. 43, 5; iii. 34, 9; iv. 10, 6; 17, 11, etc,

² Av. i. 9, 2; ii. 36, 7; v. 28, 6; vi. 38, 2, etc.

³ Rv. x. 75, 8.

⁴ Rv. vi. 61, 7; viii. 26, 18.

³ Rv. i. 117, 5; Av. xii. 1, 6. 26. 44.

⁶ Taittiriya Samhitā, vi. 1, 7, 1; Satapatha Brāhmaņa, ii. 1, 1, 5.

⁷ Rv. vi. 47, 23; viii. 78, 9; Pischel and Geldner, Vedische Studien, 1, xxiv.

⁸ Cf. also **Hiranyastūpa** as a proper

⁹ Taittirīya Samhitā, v. 7, 1, 3; Taittirīya Brāhmana, i. 3, 3, 7; Satapatha Brāhmana, v. 1, 2, 19; 5, 28.

¹⁰ All that is connected with them is of gold; the horses of the sun are hiranya - tvacas, 'gold - skinned' (Av. xiii. 2, 8), and so on.