

which represents clearly the earlier advance of the Indians (see *Rtu*).

The *Śatapatha Brāhmaṇa*⁶ describes winter as the time when the plants wither, the leaves fall from the trees, the birds fly low and retire more and more.

⁶ i. 5, 4, 5.

Haita-nāmana, 'descendant of *Hitanāman*,' is the patronymic of a teacher apparently called *Āhṛta* in the *Maitrāyaṇī Saṃhitā*,¹ though the verse is a strange one.

¹ iii. 4, 6. See Pāṇini, vi. 4, 170, *Vārttika*, and von Schroeder, *Maitrāyaṇī Saṃhitā*, 2, ix.

Hairanya-nābha, 'descendant of *Hiranyanābha*,' is the patronymic of *Pāra Āṭṭnāra*, the Kosala king, in a *Gāthā* occurring in the *Śatapatha Brāhmaṇa* (xiii. 5, 4, 4).

Hotṛ is the name of one of the oldest and most important priests of the Vedic ritual, the counterpart of the *Zaotar* of the Avestan priesthood.¹ The word must be derived from *hu*, 'sacrifice,' as was held by *Aurṇavābha*;² this indicates a time when the *Hotṛ* was at once sacrificer (the later *Adhvaryu*) and singer. But the functions were already clearly divided in the *Rigveda*, where the *Hotṛ*'s chief duty was the recitation of the *Śastras*. He was also in the older period often the *Purohita* of the king, an office later filled by the *Brahman* priest.

¹ Rv. i. 1, 1; 14, 11; 139, 10, etc.; *Hotra*, the 'Hotṛ's office,' Rv. ii. 1, 2; 36, 1; 37, 1, etc.

² *Nirukta*. iv. 26. Cf. Oldenberg, *Religion des Veda*, 380 *et seq.*

Hotraka in the *Aitareya Brāhmaṇa*¹ denotes 'assistant of the *Hotṛ*' priest.

¹ ii. 36, 5; vi. 6, 2. In the *Sūtras* it is variously used—sometimes in this sense, sometimes more widely—so as to include all the priests except the four chief priests (cf. *Āśvalāyana Śrauta Sūtra*, v. 6, 17).