CHAPTER V

Geographical Information as recorded in the Rgvedasamhitā
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The Rgvedasamhitā is treated as the storehouse of geographical information, habits and customs of the people of that period. The hymns of the Rgvedasamhitā contain references on places, rivers, hills, trees and plants, climatic conditions of the Rgvedic India which are not lacking in importance from the geographical point of view. The geographical data reflected in the Rgvedic verses are discussed below –

The Principal Centre of Āryan Culture

The hymns of the Rgvedasamhitā mention different places from which the locations where the Āryans used to live can be inferred. The Rgvedic verses clearly point to the conclusion that Sapta-Sindhu Pradesā was the principal centre of Āryan culture and civilization in that age. The seers highly spoke about the region called Sapta-Sindhu. Sapta-Sindhu appears to be the designation of a country comprising the seven rivers. The seers attach the highest importance to Sapta-Sindhu and commend the conduct of the people dwelling in this region. Places lying in this region are frequently referred to in this Veda. In course of time the people of the Sapta-Sindhu region continued to migrate to other parts of India. The Vedic Āryans lived in the land called Sapta-Sindhu which includes the Indus or Sindhu with its tributaries. From the mention of Sindhu and its five tributaries, Drsadvatī and Sarasvatī, one may infer that the Āryans were spread over all the tracts watered by such rivers. The Rgvedasamhitā mentions the name Gāndhārī in a verse which was noted for good sheep’s wool. According to Macdonell and Keith, Gāndhārī is the name of a people in the north-west of India. Such Gāndhāris are mentioned with the Mūjavants, Aṅgas and Magadhas in the Atharvaveda. Zimmer holds that they were settled in Vedic

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1 R.V., 1.32.12, 1.34.8
2 ya rksadānīhosa mucdyo vāryātsapta sindhusu / vadhardāsasya tuvinṛmrna nīnmanah// Ibid., 8.24.27
3 upopa me pār mṛṣa mā me dabhraji manyathāh / sarvāhamasmi romāsa gandhārīnāmīvāvikā// Ibid., 1.126.7
4 Vide, Macdonell, A.A., & Keith, A.B., Vedic Index of Names and Subjects, vol. 1, p. 219
5 A.V., 5.22.14
times on the south bank of the Kubhā up to its mouth in the Indus, and for some distance down the east side of the Indus itself. Some of the Rgvedic verses mention about Kasu-the king of Cedi. The people called Cedi occur later in the Epic with the Matsyas, and lived in Bandela Khanḍa or Bundelkhand. So, the region may roughly equivalent to Bundelkhand. Moreover, this Veda informs about Kīkāṭa situated near Vipās and Śutudrī. According to Sāyaṇācārya’s commentary, Kīkāṭa was the non-Āryan country. Sāyaṇācārya refers to it to be countries inhabited by Anāryas, people who do not perform worship, who are infidels, nāstikas. Yāska also states that Kīkāṭa was the name of a non-Āryan country, and later Kīkāṭa is given as a synonym of Magadha. Weber also holds that these people were located in Magadha. Wilson states that Kīkāṭa is usually identified with South Behar. From the Rgvedic hymn, it is learnt that the Āryan civilization flourished in the regions situated near the river Gomati. In the bank of such river, situated the kingdom of Rathavīti. Moreover, in the Rgvedasamhitā, the Himavat mountains are mentioned, but it betrays no knowledge of the Vindhyas or the river Narmadā. Renou also identifies the Himavant or Himālaya with the peak Mūjavant (in Kashmir) in the north. Further he states that in the south, the land was not known as far as the Vindhyas, the name of which does not occur in the Vedic literature. So, it is abundantly clear from the references that the Āryans had not established settlements in the Southern direction.

There are differences of opinion among scholars regarding the exact part of India where the Rgvedic hymns were composed. According to Max Müller, Weber, Muir and others, Punjab was the centre of Rgvedic civilization. But according to Hopkins and

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6 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 219
7 R.V., 8.5.37,38,39
8 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 263
9 kiṁ te kṛnvanti kīkaṭeṣu gāvō nāśirnṛ duhre na tapanti gharman /
   ā no bhara pramagandasya vedo naicāsākhami maghavanraṁdhayā nah // R.V., 3.53.14
10 kīkaṭeṣu anāryanīvēṣeṣu janapadeṣu / Sāyaṇa, Ibid.
11 kriyābhīrīyāgadānānamalakṣānābhiṁ kīṁ phalisyattyaśraddadhanāḥ prayuta nibhata
   khādātayameva loko na para iti vadanto nāstikāḥ kīkaṭāḥ teṣu / Sāyaṇa, Ibid.
12 kīkaṭa nama deśo nārāyanīvāsah... / Nir., 6.32
13 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 159
14 Vide, Ibid.
16 R.V., 5.61
17 eṣa kṣetri rathavītām maghavā gomatraṇau /
   parvateṣvapāṣṛitah//Ibid., 5.61,19
18 Renou, L., Vedic India, p. 126
19 Vide, Bandopadhyaya, S., Vaidik Sāhityer Ruprekhā, p. 137
Keith, who put forth more recent view by saying that the bulk of the Rgveda was composed in the country round the Sarasvati rivers, south of modern Ambala. According to Keith, the main part of the Rgveda had its origin not in Panjab but in the land known as Brahmavarta. B. L. Ray states that the Vedic people settled down in the Ganges region, in the foot-hills of Himālaya and its mountain ranges. But from the evidences recorded in the Rgvedasamhitā it can be said that the Rgvedic Āryans were spread in the country extended from the Hindukus mount of Afghanistan to the Gaṅgā Yamunā doab (western UP) and from Kashmir to the northern borders of Sindh.

Inhabitants

From the study of the Rgvedic hymns, it can be said that there were three divisions or classes of people lived in the Rgvedic age, viz. i) the Āryan class which were cultured and civilized, ii) the class that lived in the forests or hills with whom the Vedic Āryans had constant fight and, iii) the other foreign classes: The Paṇis, Śiśnadevas etc.

The term Ārya is the normal designation of an Āryan in the Rgveda. In a Rgvedic verse, Ārya seems to mean the member of the Āryan race as opposed to the non-Āryan. Śāyanācārya explains the term as uttama-varna, a man of the highest caste. The word Ārya was used for one who followed the Āryan way of life, particularly one who held sacred fire and offered oblations to their gods accompanied by the recitation of hymns. The Rgveda aims at making everyone Ārya. According to Macdonell and Keith, the word Ārya also occurs frequently used as an adjective to describe the Āryan classes (viśāh), or name (nāman), or caste (varṇa) or dwellings (dhāman), or again reference is made to the Āryan supremacy (vṛata) being extended over the land. The Ārya stands in opposition
to the Dāsa²⁹ and Śūdra.³⁰ Besides Dāsa, Vṛtra are the foes of the Āryans.³¹ There are many references to war among the Āryans, as well as of Āryan against Dāsa.³²

The Āryans were divided into five principal classes that possessed homogeneous civilization, performing common religious rights, observing same social customs, living in village communities³³ or in fortified cities.³⁴ The term pañcajanāḥ indicates the five main classes. Pañcajanāḥ or the five peoples are mentioned by various terms, viz. pañcajanāḥ³⁵, pañcakṛṣṭayah³⁶, pañcacarṣanyah³⁷, pañcacśitayah³⁸ etc. Soma is mentioned as pressed among the five tribes.³⁹ Indra is called pāṇcajānyā, i.e. belonging to the five peoples or the sole lord of the five races. So, also Agni is the sage or chief priest of the five tribes in a Ṛgvedic verse.⁴⁰ There are various groups of Āryans that entered into India. Among them, the prominent groups were the Turvasas, Yadus, Anus, Druhyus and Pūrus which were called the fivefold race.⁴¹ The territories of such people were known after their names. According to Zimmer, by the term pañcajanāḥ the Āryans alone are meant, and in particular the five tribes of the Anus, Druhyus, Yadus, Turvasas and Pūrus...⁴² These tribes are mentioned together in a Ṛgvedic verse.⁴³ The five sons of Yayāti giving their names to the five peoples are mentioned here. The five tribes are discussed below—

The Yadus

Yadus are mentioned frequently in the Rgveda.⁴⁴ These were generally the Āryan tribes, but in a Ṛgvedic verse they are mentioned as kings of the Dāsas.⁴⁵ Yadu means

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³⁹ Cf., R.V., 1.51.8,9, 1.103.3, 6.20.10, 6.25.2,3
⁴⁰ Vide, Griffith, R.T.H., The Hymns of the Rgveda, on 1.7.9, p. 5
⁴¹ Vide, Macdonel, A.A., & Keith, A.B., op.cit., vol. 1, p. 467
⁴² Vide, R.V., 1.36.18, 1.54.6, 1.174.9, 4.30.17, 5.31.8, 6.45.1, 8.4.7
⁴³ Vide, R.V., 1.108.8
⁴⁴ Vide, R.V., 1.102.5, 6.33.3, 7.83.1, 1.109.6
⁴⁵ Vide, R.V., 1.114.1, 7.83.1, 1.109.6
those people, born of the race of *Yadu*, who have been despoiled by Tirindira. It also means men. The Yādavas are mentioned with the Parsu, which, according to Sāyanācārya's commentary the son of Parasu. In the battle of the ten kings, the Yadus took part against Sudās. In a Rgvedic verse it is stated that for Divodāsa Indra smote Yadu and Turvaśa.

**The Turvaśas**

The Turvaśas are mentioned along with Yadu in many places. They lived in the west of Paruṣṇī, i.e. in the region which existed between Vitāstā and Asiknī. In the Rgvedic verse, it is indicated that Yadu and Turvaśas come from Parāvata, i.e. a distant land or brought by Indra from that region. It is stated that later they merged with the Krivis, etc., to give rise to the Pānicāla people.

**The Druhyus**

The Druhyus were as powerful as the Pūrus and the Trkṣu. These are mentioned with the Anus. They were the inhabitants of the region between Paruṣṇī in the east and Asiknī in the west. As already stated above, Druhyu is regarded as one of the names of the five sons of king Yayāti. From the tribal grouping, it is probable that the Druhyus were a North-Western people.

**The Anus**

The Anus are mentioned with the Druhyus, Yadus and Turvaśas. Macdonell and Keith mention that they dwelt on the Paruṣṇī river, which is also supported in the Rgveda.
It is also found that Anu with Yadu, Turvaśa, Druhyu and Pūru are traced to post-Vedic literature as the five sons of king Yayāti who dwelt on the Paruṣṇī.60

The Pūrus

The most powerful among the five tribes is the Pūrus which are mentioned along with Turvaśa, Yadu and Anu Druhyu.61 In a Rgvedic verse Śāyaṇācārya interprets the term purū as many, e.g. purūṁ bahūṁ visāṁ.62 According to Yāska, Pūru means man or supplicating men, i.e. whose request is to be granted.63 From a Rgvedic verse, it is clear that they dwelt on the bank of Sarasvatī.64 This view is supported by Macdonell and Keith also who relates the Pūrus with the western bank of Sarasvatī.65 It is stated by C.V. Vaidya that the Pūrus became prosperous and founded a kingdom in the Ambala region on the banks of the Sarasvatī to which territory their representatives the Kuru eventually gave their name.66 D.C. Sircar also states that these people were later merged with the Kuru people.67 Renou holds that the tribe of the Pūru was the most important, at a later time it entered into alliance with the Bharata, forming them with the new group of the Kuru. Together with the Pāṇcāla (formerly the Krivi), the Kuru who had established themselves in the Doab (which the later literature, from their name, called the Kurukṣetra), formed the centre of the Vedic culture.68 Trasadasyu, Purukutsa and Kuruśravaṇa were the kings of the Pūrus, as mentioned in the Rgveda. The Pūrus, Turvaśas, the Yadus and the Anus formed a coalition against the chief of the Trstu called Sudās in the battle. Due to constant clash, the Pūrus were divided into the Bharatas, Trstu, Kusīka etc.

Besides the above mentioned groups of people, the Bhalānas, Trstu, Pakthas, Śṛṭījayas, Pāṇcālas, Matsyas etc., became prominent later on. The Bhalānas are mentioned with the Pakthas69 which indicates that they lived near the Pakthas. D.C. Sircar states that

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60 Vide, Sircar, D.C., op.cit., p. 25
61 R.V., 1.108.8
62 Śāyaṇa, Ibid., 1.36.1
63 yaṁ pūravaḥ pūrayitvāṁ manusyāḥ / Nir., 7.23
   Also, vide, R.V., 7.96.2, Nigh., 2.3
64 ubhe yatte mahinā śubhre andhastī adhikṣiṇyantī pūravaḥ /
   sā no bodhyavātī marutsakhā coda rādho maghonāṁ / R.V., 7.96.2
   Also, vide, Griffith, R.T.H., op.cit., on 7.96.2, p. 381
65 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 2, pp. 12,13
66 Vaidya, C.V., History of Sanskrit Literature, vol. 1, p. 93
67 Sircar, D.C., op.cit., p. 27
68 Renou, L., op.cit., p. 127
69 a pakthaso bhalānaso bhanantālināso viśāṇināḥ śivāsah /
   a yo'ṇayatsadhhamā āryasya gavyā tṛṣubhyo ajāganyudhāṁ nṛn // R.V., 7.18.7
they may have lived near the modern Bolan Pass (in Baluchistan). The Pakthas, Bhalānas, Alinas and Viśānins, these four tribes must have lived west of the Indus. The five Āryan lunar peoples Yadu-Turvāsas etc., and their five non-Āryan allies, viz. Pakthas, Bhalānas, Alinas, Viśānins and Sīvas are mentioned in their Dasarājja battle. Pakthas are mentioned several times in the Rgvedasamhitā. From the references mentioned in this Veda it can be said that they were Āryan tribes and enemies of Cyavāna. The Pakthas in a verse appear to have been non-Āryan tribes opposed to the Trtsus. The Trtsus lived in the east of Paruṣā. The king of the Trtsus named Divodāsa Atithigva, son of Vadhryasva ruled in the east of Sapta-Sindhu. Divodāsa was a great conqueror who won over Sambara, the Dāsa king. His gifts are highly spoken of in the Rgvedic verses. Sudās was a famous king or chief belonged to the tribe, who was the grandson of Divodāsa. The Srṣjaya are mentioned several times in the Rgvedasamhitā. They lived in the eastern part of Sapta-Sindhu near the territory of Trtsu that means in the south eastern part of Sarasvatī. H.P. Chakraborti states that the Srṣjaya, who were closely associated with the Trtsus probably lived in the Pāṇcāla country (modern, Rohilkhand area). The Srṣjaya later merged with the Pāṇcāla. The Matsyas probably lived in the country called ‘Matsyadesa’, situated at the junction of Rājputanā and the eastern seas in the Rgvedic age. The tribes named the Krivis find mention in the Rgvedic verses. They were later known as the Pāṇcālas. It is stated that the Krivis originally settled on the Indus and the Chenab (Asiknī) moved later on more eastward across the Yamunā to the land, known later on as Pāṇcāla. The Cedis are mentioned in a Dānastuti. The Cedis lived probably in the region between the Yamunā and the Vindhyas. They occur in later literature and lived in Bandela Khanda

70 Sircar, D.C., op.cit., p. 27
71 Vide, Chakraborti, H.P., Vedic India, Political and Legal Institutions in Vedic literature, pp. 30-31
72 R.V., 7.18.7
73 Ibid.
74 Vide, Chakraborti, H.P., op.cit., p. 29
75 R.V., 6.47.22,23
76 Ibid., 4.15.4, 6.27.7, 6.47.22,25
77 Vide, Sircar, D.C., op.cit., p. 28
78 Vide, Chakraborti, H.P., op cit., p. 33
79 Vide, Chakraborti, H.P., op. cit., p. 29
80 R.V., 8.20.24, 8.22.12
81 Vide, Ray, B.L., op.cit., p. 131
82 Vide, Chakraborti, H.P., op.cit., p. 32
83 R.V., 8.5.37-39
84 Vide, Chakraborti, H.P., op.cit., p. 32
(Bundelkhand). It is stated that the Gândhâris, one of the important tribes of the Rgvedic period lived in the region roughly equivalent to modern Peshawar and Rawalpindi districts. According to Sáyanâcârya’s commentary the term gândhâra means a country, i.e. gândhârah desâh. Besides these, there are various other tribes mentioned in the Rgvedic verses, viz. Vrîcivat, Alina, Viśânin, Śiva, Vaikarpâ etc.

Among the non-Ãryan enemies, mention may be made of the Dásas and Dasyus. The terms indicate all persons whether savage or civilised who were not similar with the Ãryans in religious sentiments and performed different religious rites and observed different social customs. They were mostly hunters, who lived in mountain caves and in deep forests. The Dásas and Dasyus usually assumed to have been the aboriginal peoples of Gândhâra and the Punjab. Zimmer holds that Dâsa originally meant ‘enemy’ in general, later developing in Iran into the name of the Dahae of the Caspian steppes, and in India into a designation of the aborigines. The Ãryans had war with the non-Ãryan enemies, i.e. the Dásas and the Dasyus. They figure as the enemies of Indra. Indra killed Šambara and other non-Ãryan enemies like Karañja and Parñaya. The Rgveda mentions many prominent Dásas, viz. Šambara, Varçit, Susa, Pipru, Nâmuci, Vrâsîpâ, Balbûtha etc. Such
Dasas are called Śīśnadevāḥ\(^{107}\) i.e. Phallus-worshippers. In the present context, the terms ghnam śīśnadevān denotes the contemporary worship of the Liṅga and its opposition to Brahmanism. Sāyaṅaśīrṣa explains the word śīśnadevān as meaning incontinent, licentious, which is marked by Wilson.\(^{108}\)

The Dasyus are mentioned several times in the Rgvedic verses,\(^{109}\) who used to live in forests or hilly regions or purs.\(^{110}\) In a Rgvedic verse,\(^{111}\) it is mentioned that Indra has not given the name Āryan to Dasyus, which indicates that they are different from the Āryans. The Dasyu kings possessed accumulated wealth\(^{112}\) in the form of cows, horses and chariots.\(^{113}\) They were wealthy and owned property in the plains and on the hills.\(^{114}\) Moreover, the non-Āryan tribes, Aja, Śīgru, Yakṣu are mentioned in connection with the Daśarājña battle, who lived in the eastern region.\(^{115}\) The Śimyus are also referred to,\(^{116}\) which are mentioned as hostile barbarians, slain by Indra.\(^{117}\)

Along with the Dasyus, the Rgvedic hymns mention the Paṇis. The word paṇi comes from the root paṇ, meaning one who earns livelihood by business. Yāska defines the word as paṇirvanīgbhavati.\(^{118}\) The word veṇaṭ is also used for Paṇi which is defined by Yāska as – veṇaṭāḥ khalu kusūdino bhavanti, dvigunākārini vā / dvigunādāyino vā / dvigunam kāmayante iti vā.\(^{119}\) So, Paṇi meant the trading class who were well-known as traders. Hillebrandt identifies the Paṇi with the Parnians of Iran.\(^{120}\) The Paṇis appear as rich, greedy, non-sacrificing and enemies of the Āryans. According to J. Gonda, 'The Paṇis are the mythical prototypes of the reprehensible and detestable wealthy niggards who do not give offering to the gods or daksīṇā to the priest.'\(^{121}\)

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\(^{107}\) Ibid., 7.21.5, 10 99.3  
\(^{108}\) Wilson, H.H., op.cit., vol. 6, on 10.99.3; p. 353  
\(^{109}\) R.V., 1.51.5, 1.63.4, 1.100.12, 1.104.5, 2.20.8, 4.16.12, 5.30.9  
\(^{110}\) Ibid., 2.20.8  
\(^{111}\) aham indrah...āryam āryasaṅghābhāndhī / āryaṅgaṁ deyamityarthah / tādṛṣṭam nāma / āryaṁ pājyamiyasādhāraṇaṁ nāma dasyaṁ na dattavānasmi / Sāyaṇa, Ibid., 10.49.3  
\(^{112}\) Ibid., 8.40.6  
\(^{113}\) Ibid., 2.15.4  
\(^{114}\) Ibid., 10.69.6  
\(^{115}\) Ibid., 7.18  
\(^{116}\) Ibid., 7.18.5  
\(^{117}\) Ibid., 1.100 18  
\(^{118}\) Also vide, Griffith, R.T.H., op.cit., on 7.18.5, p. 342  
\(^{119}\) Nīr., 2.17  
\(^{120}\) Vide, Sircar, D.C., op.cit., p. 27  
\(^{121}\) Vide, Chakravarty, Uma, *The Social and Familial Relationships from the Rgveda to the Vedāṅgas*, p 106
Moreover, different geographical elements like mountains, rivers, climatic condition, flora and fauna are interspersed with the details of the Rgvedasamhitā.

Physical Features

The geographical data gleaned from the Rgvedasamhitā shed light on the physical geography of ancient India. There are references to forests in the Rgvedasamhitā. For agricultural purpose, the Āryans cut down forests to make green fields suitable for cultivation. Deep forests are depicted in the hymn to Aranyānī in the tenth mandala. These forests were full of edible fruits, little creatures like Cicikā, Vṛṣārvā and plants etc. Such forest was fertile and uncultivated and called the mother of wild beasts. Forest fire is also referred to, which destroys the grass and shrubs. There are references to desert places also, which is clear from the Rgvedic verses. The term used to indicate desert region is dhanvan, as the term is explained by Sāyanācārya as dhanvan dhanvani marudeśe... Elsewhere, it is stated as dhanvasu nirudakesu deśeṣu i.e. the deserts as opposed to well-watered districts.

Mountain

The Rgvedasamhitā is full of references to the land and rivers of India. It refers to mountains and many words indicating mountains are used here. The term parvata, girī, adri etc., to mean mountain are mentioned here. Treasures of the mountains are also alluded to in the Rgvedasamhitā. Among the mountains, the Veda mentions Himavat, the Himalayas, and other mountains too.

The most prominent mountain range of the region where the Rgvedic peoples lived was the Himālayas. The Rgvedasamhitā indicates it as Himavat or

122 RV, 10.146
123 Ibid., 10.146.2
124 Ibid., 10.146.3
125 Vide, Griffith, R.T.H., op.cit., on 1.65.8, p. 44
126 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
127 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
128 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
129 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
130 parvataḥ bahuviodarpavayuktah girīḥ śikharī / Sāyaṇa on R.V., 1.37.7
131 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
132 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
133 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
134 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
135 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
136 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
137 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
138 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
139 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
140 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
141 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
142 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
143 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
144 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
145 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
146 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
147 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
148 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
149 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
150 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
151 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
152 Vide, Wilson, H.H., op.cit., vol.6, on 10.63.15, p. 212
Himavant. In the Rgvedic verse the word *brhat parvat*, i.e. the huge mountain, indicates the nature of the Himālaya, where Indra smote down Kulitara’s son Śambah. Rāhul Sāṅkṛtyāyana categorically states that the term *brhat parvat* indicates the Himālaya. The big mountain situated near Paruṣṭi and Śutudrī - Vipāś was Himālaya and the small mountain of Śivalīka was connected with it. It was so important that in later Classical Sanskrit literature Kālidāsa calls it by the term *nagādhirāja* or lord of the mountains. From the reference contained in the Rgvedic hymns, it is known that king Rathavīti dwelt upon the banks of the river Gomati and had his home on the skirts of the Himālaya mountains. Such Himālayas have snow peaks and the rivers Vipāś and Śutudrī rise in the Himālayas. The firmly seated mountain becomes the guardian of the prosperity of Āryans from the enemies. So, it can be said that among the mountains situated in the Sapta-Sindhu region, the Himavat occupies a prominent position. According to V. Reu Uttaragiri is the Himālaya itself.

Among the mountain peaks, mention may be made of Mujavat. It is called Munjavat in later works which is located in the Himālayas. According to Yāska, Mujavat is the name of a mountain, so called because it abounds in Muṇja. Sāyānācārya in his commentary of a Rgvedic verse also mentions it as a mountain. But in the Atharvaveda, the term *mujavat* occurs as the name of a people. D.C. Sircar also states that the Mujavat are mentioned as a distant people in the later Samhitās. It is stated that Mujavant was a hill from which the people took their name. This mountain was the homeland of

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135 himavantaḥ himavadupakṣītāh ime drṣyaṁmānāḥ sarve parvatāḥ.../ Śaśaṇa, Ibid., 10.121.4
136 uṣa dāsau kauḷitaraḥ brhaṭaḥ parvatādadhīḥ/ avāhannādri śambaram // Ibid., 4.30.14
137 Sāṅkṛtyāyana, R., *Rgvedic Ārya.*, pp. 102,103
138 astyuttarasyānāṁ diśi devatāṁmāṁ himalayo nāma nagādhirāja.../ Kumāra, 1.1
139 eṣa kṣetī ratnavīrṇagahāvī gomāḥirunī / parvatesvapaśrītaḥ// R.V., 5.61.19
140 Vide, Wilson, H.H., op.cit., vol. 6, on 10.121.4, p. 417
141 R.V., 3.33.1
142 Also vide, Griffith, R.T.H., op.cit., on 3.33.1, p. 179
143 avantu māmuṣṇaṣo jāyamānā avantu mā sindhavaḥ pinvāmānā/ avantu mā parvatāsavo dhruvāśo'vantu mā pitaro devahūtau // R.V., 6.52.4
144 Reu, V., *Rgved par Ek Astīhāśik Drīṣṭi*, p. 122
145 Vide, Sircar, D.C., op.cit., p. 21
146 mujavato mujavati jātaḥ/muṇjavānparvata muṇjavān // Nir., 9.8
147 mujavānānāṁ parvataḥ somotpatītthānaṁ.../ Śaśaṇa on R.V., 1.161.8
148 A.V., 5.22.5,7,8,14
149 Sircar, D.C., op.cit., p. 21
150 Vide, Macdonell A.A., & Keith, A.B., op.cit., vol. 2, p. 170
finest Soma plants. Soma is called *Maujavata*, i.e. which grows in the Mujavat. About the location of this mountain, P.L. Bhargava holds that the Mujavat mountains can be identified with the modern Hindukush mountains. According to Rāhul Sāṅkṛtyāyana, it was situated in the North-Western part.

The term *saryanāvat* finds mention in the *Ṛgvedasamhitā*. According to Śāyanācārya, saryanāvat means the mountains of the lake Saryanāvat i.e. *saryanāvatāḥ sarasah sambandhinah parvatān śilońcayāṁsca...* In another verse, it indicates a lake or district situated in Kurukṣetra. Śāyanācārya states in the present context that Saryanā is one of the districts of Kurukṣetra, and Saryanāvat is a lake in the neighbourhood. Wilson states that Saryanāvat means ‘possessing sweet juice’ and is the name of a lake in the western part of the Kurukṣetra country. In the context of the relevant passage of the *Ṛgvedasamhitā*, Śāyanācārya states-* kurukṣetrasya jaghanārdhe saryanāvatsaṁjñakam madhurarasayuktam somavatsaro 'sti/* Thus, it is derived that the term Saryanāvat was used to indicate mountain range as well as of a big lake, which it surrounded. According to P.L. Bhārgava, Saryanāvat is the mountain, which now surrounds the Kashmir valley. Rāhul Sāṅkṛtyāyana also mentions it as a mountain.

In the *Ṛgvedasamhitā* mention is made of the term āṛjika. It indicates a district or region of the Rjikas and also non-Āryan people in North-West. According to P.L. Bhārgava, Ārjika means a mountain and it gave rise to the river Ārjkīyā, the modern

... yathā somasya maujavatasya / maujavati parvate jāto maujavataḥ tasya tatra hyuttamaḥ somo jāyate... / Śāyaṇa on R.V., 10.34.1
Śāyaṇa, Ibid.
Bhārgava, P.L., *Indra in the Vedic Age*, p. 78
Sāṅkṛtyāyana, R., op.cit., p. 11
śivaśṛthivyorava ā vṛṇimāhe mātrtrnshindhūparvatāḥcharyanāvataḥ / anāgāstvam śirvamūṣśamāmahe bhadrāmi somaḥ śuvāno adyā kṣṇotu nah // R.V., 10.35.2
Śāyaṇa, Ibid.
śaryanāvati /śaryañā nāma kurukṣet ravartino desaḥ / teṣāmadūrabhavam sarah śaryanāvat... / Śāyaṇa, Ibid., 8.6.39
Also vide, Ibid., 9.65.22, 9.113.1.
Vide, Wilson, H.H., op.cit., vol. 5, on 8.6.39, p.47
Ibid., vol. 5, on 9.65.22, p. 494
Śāyaṇa on R.V., 9.65.22
Bhārgava, P.L., op.cit., p. 77
Sāṅkṛtyāyana, R., op.cit., pp. 11,12
R.V., 8.7.29, 9.65.23
āṛjike /āṛjikā nāma desaḥ... / Śāyaṇa, Ibid., 8.7.29
āṛjikeṣu /āṛjikānāmādūrabhavāḥ āṛjikā desaḥ / teṣu tathā kṛtvāṣu / kṛtvāna iti desabhidhānam... /Śāyaṇa, Ibid., 9.65.23
Vide, Griffith, R.T.H., op.cit., on 9.65.23, p.494
Haro. According to K.N. Dvivedi, it may probably be a mountain from which the river Haro rises. This river rises in the mountains north of Murree. So, from the views of P.L. Bhārgava and K.N. Dvivedi, Ārjika may be the name of the mountains in the north of Murree.

The mountain Susoma finds place along with Ārjika and Sarayāvat and from the commentary of Sāyanācārya of a verse, i.e. susome śobhanasomayukte... it can be said that Susoma may also be an epithet of the mountain Ārjika, which mean that this mountain was famous for Soma. Griffith, in the present context, also observes that Ārjika is said by Sāyanācārya to be the name of a district, and he takes Susoma (containing excellent Soma) to be an adjective qualifying it. According to P.L. Bhārgava, Susoma must have been the name of the range to the south of Murree and west of the Jhelum valley.

The Rgvedasamhitā indirectly mentions Śilamān mountain the originator of Śilamāvati river. It abounds in Śilamā plants which according to the statements of husbandmen, furnish cordage for fastening ploughs. Rahul Sāṅkṛtyāyana indicates it as Kṛṣṇagiri.

The Rgvedasamhitā does not know anything about the Vindhya range. In the fifth mandala of the Rgveda, the mountain Vindhya is observed by Sāyanācārya as a high mountain which has extended to the mid-air region: na jyeṣṭhā iva parvatāsah vindhyādaya ivātipravṛddhāḥ vyomani antarikṣe vartamanāḥ... The river Narmadā flowing to the South of the Vindhya is also not known to the Rgveda. It indicates that the Āryans at first lived in the north of India.

Ocean

The various components of hydrosphere, i.e. the oceans, rivers and the streams find mention in the Rgvedasamhitā, which attracted the attention of the Vedic seers. The
Rgvedasamhitā has numerous references to sea or ocean, which is called by the Vedic seer samudra.\textsuperscript{178} It is known by other names, viz. arṇava,\textsuperscript{179} udadhi,\textsuperscript{180} sindhu,\textsuperscript{181} etc. In another context, sindhu and samudra are mentioned together, in which sindhu means the river.\textsuperscript{182} It is said that from the tapas, i.e. devotional ardour or asceticism of Brahmā, the flood of sea arose.\textsuperscript{183} According to Griffith, it may mean from warmth.\textsuperscript{184}

According to Śāyanācārya, the word samudra means the Supreme Being, ocean, firmament, Sun, Soma etc. Śāyanācārya gives different meanings of the term in different contexts. Thus, the passage mama yoniraspa'ntah samudre\textsuperscript{185} is explained by Śāyanācārya as – samuddravantyasmādbhūṭajātānīti samudrāḥ paramātmā/…samudre jaladhau…samudre'ntarikṣe.\textsuperscript{186} Similarly, in a Rgvedic verse,\textsuperscript{187} the passage samudre antah kavayo vi caksate/ is explained by Śāyanācārya in his commentary as – samudravantyasmāдраśmaya iti samudram sūryaṁdaṇḍalam/… samudravantyasmādbhūṭajātānīti samudrāḥ paramātmā…/\textsuperscript{188} Elsewhere, about the term samudra, it is said- samudre samundanaśṭile some.\textsuperscript{189}

There has been a lot of controversy about the existence of ocean in the Rgvedic period. Scholars like Zimmer and Keith held the opinion that the sea was not known in the Rgvedic period and the word samudra in the Rgveda means gushing and expansive stream of the lower course of the river Sindhu or Indus, after it had received waters from the rivers of Punjab.\textsuperscript{190} Renou holds that there is no clear knowledge of the ocean (called samudra, “assemblage of waters”) before the time of the Brāhmaṇas, where there are references to the ocean which surrounds the earth, and the eastern and western seas.\textsuperscript{191}

\textsuperscript{178} Ibid., 1.190.7, 6.62.6
\textsuperscript{179} arṇavaḥ samudravamahān…/ Śāyaṇa, Ibid., 3.22.2
\textsuperscript{180} Also vide, Ibid., 7.49.1
\textsuperscript{181} udadhīn samudrān…/ Śāyaṇa, Ibid., 3.45.3
\textsuperscript{182} Ibid., 5.11.5, 7.87.6
\textsuperscript{183} pra yatsindhavaḥ prasavaṁ yathāyannāpah samudrāṁ rathyeva jagmuḥ / Ibid., 3.36.6
\textsuperscript{184} Also vide, Ibid., 8.6.4
\textsuperscript{185} Ibid., 10.190.1
\textsuperscript{186} Griffith, R.T.H., op.cit., on 10.190.1, p. 651
\textsuperscript{187} R.V., 10.125.7
\textsuperscript{188} Śāyaṇa, Ibid.
\textsuperscript{189} Ibid., 10.177.1
\textsuperscript{190} Śāyaṇa, Ibid.
\textsuperscript{191} Sūryaṇa, Ibid., 8.12.17
\textsuperscript{192} Cf., Davane, G.V., An Analytical study of Samudra in the Rgveda, in Golden Jubilee Volume, ed., by Dharmadhikari, T.N., Vaidila Samśodhana Maṇḍala, p. 47, 1908
\textsuperscript{193} Renou, L., op.cit., pp. 125,126
hand, A.C. Das holds that there was existence of sea, and he states- 'In Rgvedic times there must have been a sea, occupying that part of the desert tract of Rajputanā where the Sarasvatī now loses herself in its sands.'

There are many references in the Rgvedic hymns, lend support that the Vedic Āryans had knowledge of sea as well as maritime activities. The use of the word samudra in the sense of the ocean is met with in the Rgveda. Samudra is said to be the chief of waters. Its depthness and vastness is mentioned in the Rgvedasamhitā. Even Vasiṣṭha’s greatness is compared with the depthness of a sea. A number of verses speak of rivers flowing towards the sea, which increase the size of the ocean. Seven mighty rivers, i.e. Indus, Vītastā, Asiknī, Parusṇī, Vipās, Śutudrā and Sarasvatī are seen going to the ocean. It is stated that not only the rivers can fill a big ocean but also rain should pour water upon it. Elsewhere, the cleansing nature of sea waters is described. There is reference to islands surrounded by floods. The sea waves are described in the Rgvedic verses. Such waves are very dangerous. Even a full ship is seen quivering in the water. So, there is also prayer that the waves do not raise high. It can be said that people of that age not only knew sea but also the treasures found in them. Sea is called the ‘holder of treasure’. Even pearls were extracted from there.

There is mention of ships of the sea to undertake sea voyages for business. Even profit-seekers are seen travelling by sea transport. There are references to ships
with hundred oared,\textsuperscript{213} furnished with sails.\textsuperscript{214} Such reference to sea-going ships and merchants, used for sea-voyages in search of wealth\textsuperscript{215} indicates their knowledge of navigation. According to Bühler, sea travel was quite familiar to them.\textsuperscript{216} Another example of navigation is the three day and night voyage to the earliest shore of ocean in a ship of hundred oars\textsuperscript{217} by Bhuju, son of Tugra and his rescue by the Åsvins.\textsuperscript{218} Even Vasiṣṭha describes his sea voyage with Varuṇa.\textsuperscript{219} Varuṇa is mentioned as the lord of the ocean who knew the paths of the ships and of the winds.\textsuperscript{220} There is reference to submarine fire too in a verse, where Sāyanācārya says – \textit{samudre abdhau vādaśānalarūpeṇa ekam jānma...}\textsuperscript{221}

**The Oceans**

The four oceans form the boundaries of the earth where the Vedic Āryans used to live.\textsuperscript{222} Among these oceans, two of them are clearly mentioned,\textsuperscript{223} viz. the eastern and the western. In a Ṛgvedic verse there is mention of \textit{avara} and \textit{para},\textsuperscript{224} i.e. the sea under and the sea above.\textsuperscript{225} In another verse also, there is reference to the upper and the lower ocean.\textsuperscript{226} In some verses there is reference to Parāvat sea.\textsuperscript{227} The passage \textit{parāvati samudre} is translated by Wilson as ‘far-distant ocean.’\textsuperscript{228} In the present context, Sāyanācārya takes \textit{samudra} to mean the Soma, i.e. \textit{parāvati parāyate dūradeśe samudre samundanaśīle some}\textsuperscript{229}

\textsuperscript{213} yadaśvinā ūhathurbhujaumastam śatāritrāṁ nāvamātasthivāṁsam / Ibid., 1.116.5
\textsuperscript{214} Ibid., 10.143.5
\textsuperscript{215} Ibid., 1.48.3
\textsuperscript{216} Vide, Murthy, H.V.S., \textit{A History of Ancient India}, p. 72
\textsuperscript{217} R.V., 1.116.4,5
\textsuperscript{218} Ibid., 1.117.14, 1.182.6
\textsuperscript{219} a yadruḥāva varuṇaśca nāvarā pra yatsamudramśrāyaśāヴァḥ madhyam /
   adhiḥ yadapāṁi snhbhiścārāva pra preḳhamāṁ inhahāvahai ṣubhe kāma // Ibid., 7.88.3
\textsuperscript{220} Ibid., 1.25.7
\textsuperscript{221} Sāyaṇa, Ibid., 1.95.3
\textsuperscript{222} rāyaḥ samudrāṇaścaturāṁ samudrāṇi soma viśvataḥ / Ibid., 9.33.6
   Also vide, Ibid., 10.47.2
   dhanasya sarībandhināḥ caturāḥ samudrāṇi/...catuḥsamudrāṇathadhanavisēṣaprapteḥ...
   catuḥsandumudrāṁbhūmāṁdalamstivāṁvēśāste... / Sāyaṇa, Ibid., 9.33.6
\textsuperscript{223} ubhau samudrāvā kṣeti yāṣca pūrva utāparah / Ibid., 10.136.5
\textsuperscript{224} vīyurūḥaḥ sūryāḥpūrvāḥ iti samudrāvah uddadhiḥ a kṣeti abhiṣcāchati / Sāyaṇa, Ibid.
\textsuperscript{225} a devo dade buddhnyāa vaṣṭūṁ vaiśvānara udītā śūrasya /
   a samudrāvāvarādā parasmādaṁgirā daiva ā pṛthivyāḥ // Ibid., 7.6.7
\textsuperscript{226} Vide, Griffith, R.T.H., op.cit., on 7.6.7, p. 337
\textsuperscript{227} R.V., 10.98.5
   Also vide, Wilson, H.H., op.cit., vol. 6, on 10.98.5, p. 350
\textsuperscript{228} R.V., 8.12.17, 10.137.2
\textsuperscript{229} Wilson, H.H., op.cit., vol. 5, on 8.12.17, p. 75
\textsuperscript{229} Sāyaṇa on R.V., 8.12.17
The Rgvedic verse mentions the *pūrva samudra* or the eastern sea.²³⁰ It was situated at the eastern side of Sapta-Sindhu. The sun is seen rising from out of this sea.²³¹ The profit-seekers travel by such sea.²³² According to A.C. Das, ‘The sea that separated the Punjab and the Himālayas from Southern India, and was stretched from end to end, has had its uninterrupted continuity broken, and a sea to the immediate east of Punjab (which is undoubtedly the Eastern Sea of the *Ṛgveda*) covers a large portion of the Gangetic plains, and a broad gulf covers a part of Rājputarā and the whole of the province of Lower Sindh.’²³³ This sea could not have been the Bay of Bengal according to many scholars.²³⁴ It existed in the eastern parts like Uttarprades, Bihar, Bengal etc.²³⁵ According to some, this ocean once existed covered the eastern part of Sapta-Sindhu to the Uttarprades, Bihar, Assam, and Vindhyā mountain that touches the southern range of Himālayas. Later it disappeared for many reasons and in that place is seen the Gangetic-plain now a days.²³⁶ According to P.L. Bhārgava, the western portion which was to the east of the south-western part of Sapta-Sindhu was known as the Purva Samudra.²³⁷

Along with the eastern one, the western sea is also mentioned.²³⁸ It was probably called parāvat sea²³⁹ as the passage *parāvati samudre* is translated by Wilson as ‘far distant ocean’.²⁴⁰ But Śāyanācārya explains the term *parāvat* as *parāvati parāgat dīrādeśe samudre samundanasile some*?²⁴¹ According to Roth also, the term *parāvat* indicates coming from a distant place.²⁴² But it can be considered as an ocean of South Western part of Sapta-Sindhu. It was nothing but the Arabian sea or its part. H.P. Chakraborti also states that the Apara sea is definitely the Arabian sea into which the Sindhu flowed.²⁴³ According to P.L. Bhārgava, the South-Western part of Sindhu is still under this sea.²⁴⁴

²³⁰ ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ // Ibid., 10.136.5
²³¹ Ibid., 7:55.7, 10.72.7, 10.136.5
²³² Ibid., 1.48.3, 1.56.2
²³³ Das, A.C., op.cit., pp. 5, 6
²³⁴ Vide, Dvivedi, K.N., op.cit., p. 171
²³⁵ Vide, Ibid.
²³⁶ Vide, Ibid., p. 173
²³⁷ Bhārgava, P.L., op.cit., p. 76
²³⁸ ubhau samudrāvā kṣeti yaśca pūrva utāparaḥ / R.V., 10.136.5
²³⁹ Also vide, Wilson, H.H., op.cit., vol. 6, on 10.136.5, p. 452
²⁴⁰ R.V., 8 12.17
²⁴¹ Śāyanā on R.V., 8.12.17
²⁴² Vide, Dvivedi, K.N., op.cit., p. 173
²⁴³ Chakraborti, H.P., op.cit., p. 25
²⁴⁴ Bhārgava, P.L., op.cit., p. 74
The mighty river Sarasvati with its source in the mountains flows into the sea after traversing a long distance. \(^\text{245}\) According to Max Müller, the Vedic Sarasvati was really a great river and made its way to the sea. \(^\text{246}\) The name of a river god usually assigned as a consort to Sarasvati. The husband-wife relationship of Sarasvän and Sarasvati is established even if Sarasvän is taken as the ocean and Sarasvati as the river of that name. In the Vedic period, Sarasvati, the mightiest river is described to flow from mountains to ocean. \(^\text{247}\) Thus, Sarasvän comes as the husband of Sarasvati. Sarasvän is called the source of water, of all plants, who delights all with rain. \(^\text{248}\) Sarasvän is also described with its waves laden with sweets and dropping oil. \(^\text{249}\) Sarasvän has close connection with river Sarasvati. \(^\text{250}\) According to A.C. Das, that sea is seen occupying that part of the desert tract of Rājaputanā where the Sarasvati now loses herself in its sands. \(^\text{251}\) Moreover, the ancient tradition which ascribes to Agastya the extraordinary feat of sipping up the ocean dry, and depressing the top of the Vindhyā Hills in order to be able to go to the south unmistakably pointed to the existence of a sea in Rājputanā in Rgvedic times and even later. \(^\text{252}\) According to P.L. Bhārgava, "This sea thus, in all probability, covered parts of Jodhpur, Bikaner and Ajmer divisions of the present Rajasthan state and spread up to the big Rann of Cutch through which it was connected with the Apara Samudra or the Arabian sea." \(^\text{253}\) According to Reu, it was dried up later for various reasons. \(^\text{254}\) So, now the place of ocean becomes a desert in the Rājputanā for lack of water.

There was a northern sea which remains as Sṛyaṇāvat. \(^\text{255}\) It was probably the name of a sea or big lake. \(^\text{256}\) According to Hillebrandt, Sṛyaṇāvat was an old name for the Wular sea of Kashmir. \(^\text{257}\) The name Sṛyaṇāvat is mentioned with Sūṣoma and Āṛjīka in a verse of the Rgveda. \(^\text{258}\) Here Sṛyaṇāvat occurs as the name of a lake, Āṛjīka, a district

\(^\text{245}\) R.V., 7.95.2  
\(^\text{246}\) Vide, Khan, I., Sarasvatī in Sanskrit Literature, p. 7  
\(^\text{247}\) R.V., 7.95.2  
\(^\text{248}\) Ibid., 1.164.52  
\(^\text{249}\) Ibid., 7.96.5  
\(^\text{250}\) Ibid., 7.96  
\(^\text{251}\) Das, A.C., op.cit., p. 2  
\(^\text{252}\) Vide, Ibid., p. 4  
\(^\text{253}\) Bhārgava, P.L., op.cit., p. 76  
\(^\text{254}\) Reu, V., op.cit., p. 103  
\(^\text{255}\) R.V., 1.84.14, 8.6.39, 9.65.22  
\(^\text{256}\) Sṛyaṇāvatī / Sṛyaṇā / nāma kurukṣetravatino desāḥ / Sāyaṇa, Ibid., 8.6.39  
Also vide, Griffith, R.T.H., op.cit., on 1.84.14, p. 53  
\(^\text{257}\) Vide, Bhārgava, P.L., op.cit., p. 76  
\(^\text{258}\) suṣomeśaṁyaṇāvatārājikastapastāvatī / yāyurnicarājanarāh // R.V., 8.7.29
and Susoma, an adjective qualifying it. Thus, Saryanavat appears to have been the name of a lake or sea situated in the northern Sapta-Sindhu near the region of Arjika. The Wular lake of Kashmir is the only remnant of a sea surrounded by mountains in that part. It is stated that the large lake occupying the valley of Kashmir was the Saryanavat sea in the Rgvedic days. The Satisar and Dal Lake in the Kashmir seems remnants of the vast Saryanavat sea or Northern sea. Before such changes, it is possible that the rivers Susoma and Arjikiyā fell into that Northern sea instead falling into Sindhu.

The Rgvedic Āryans knew the Arabian sea. Such oceans had their effect on the temperature, rain and climate of Sapta-Sindhu and the way of life of the people living there. Such oceans effected the climate of that region so much. Sapta-Sindhu experienced heavy shower of rain for such oceans.

**Rivers**

In the Vedic literature, the rivers are widely described. The hymns of the Veda show that the people mostly dwelt near the banks of rivers. The rivers, which were so vital to the existence of of the people, were regarded as sacred during the Rgvedic age. The Vedic Āryans gave so much respect to such rivers that they called them mother, cf. mātrn sindhūn... Such rivers were called by many terms, e.g. dhuni, sindhū, nadi, sarit, etc. Mitra and Varuṇa are designated as sindhupati, i.e. the lords of rivers.

Rivers help in the growth of civilization. It is seen that the Vedic Āryans worshipped the rivers as goddess. The number of the Rgvedic rivers are mentioned in the hymns as seven, twenty-one, ninety-nine. In the famous Nādisūkta of the Rgvedasamhitā the names...
of various rivers known to the Rgvedic Aryans are referred to.\textsuperscript{272} The rivers mentioned here provide the knowledge of the area familiar with the Aryans. The Sapta-Sindhu region or the land of seven rivers is stated to be the homeland of the Aryans. The word sapta-sindhu means seven rivers. But in one place it indicates the bank of seven rivers.\textsuperscript{273} It is hold by the scholars that these seven rivers include the Kābul and the Indus and the five rivers of the Punjab. According to Max Müller, these are five rivers of Punjab, Sindhu and Sarasvati.\textsuperscript{274} It is suggested that Sarasvati may have been substituted for the Kābul in later days. Ludwig put the Kubhā in place of Sarasvati.\textsuperscript{275} But A.C. Das\textsuperscript{276} and P.L. Bhārgava\textsuperscript{277} include Sindhu, Vitastā, Asiknī, Paruṣāṇī, Vipās, Sutudri and Sarasvati in the list of seven rivers. D.C. Sircar states that the seven rivers are often taken to be the five Punjab streams, viz. the Jhelam, Chenab, Ravi, Satlaj and Beas together with the Indus and the Sarasvati, though some scholars are inclined to substitute the Sarasvati by the Kābul or the Oxus.\textsuperscript{278} Most of the rivers mentioned in the Rgvedasamhitā, are of the Punjab region. Moreover, various rivers that rise in Afghanistan and the Suleiman range in Pakistan and the waters of whose find their way into the Indus, i.e. Rasā, Kubbā, Suvāstu, Krumu, Gomati are mentioned. The mention of the Kashmirian river Marudvṛdhā\textsuperscript{279} indicates that Kashmir valley could have been known to them. From the references of the Rgvedic rivers, it can be said that at the time of the Rgveda the people knew the regions like Afghanistan, Punjab, some parts of the Sindhu region, Rājputnā, North-Western region, Kashmir and the part extend upto the river Sarayu. Among the various rivers, the Sindhu—the river par excellence is mentioned not only in the Rgveda\textsuperscript{280} but in the later literature too.\textsuperscript{281} The mightiest river Sindhu and its five tributaries on the east are mentioned. In the Rgvedasamhitā the word sindhu generally indicates a river.\textsuperscript{282} But in a verse the term...
sindhu stands for river of the Sapta-Sindhu. The river Sindhu or the Indus is said to be the greater than all other flowing rivers. Sindhu, with Sarasvatī and Sarayu are referred to as divine maternal animating waters. Sindhu with its tributaries like Trśāmā, Susartu, Rasā, Kubhā etc., falls into the western ocean. D.C. Sircar states that the Sindhu or the Indus rises in Tibet, passes through Kashmir, the Punjab and Sind and discharges its waters into the Arabian sea. The bank of Sindhu was full of everything required by the people of that age.

Having praised the Sindhu in the Nadisūkta, the eastern tributaries of Sindhu are referred to. Here the several rivers to the east are mentioned in order, from east to west, viz. the Ganges, the Yaminā, the Sarasvatī, the Sūtudrī (Sutlej), the Paruṣṇī (Irāvati), the Asikanā (Chenāb), the Marudvrdhā, the Vitastā (Jhelum) and Ārjikīyā with Susomā etc.

The Rgvedasamhitā mentions the river Ganges only once. But an indirect reference to this river is seen in a verse of this Veda, where mention is made of the bank of the Ganges. The term jahnāvyām is interpreted as jahnukulajāyām which means born in the race of Jahnu. According to Wilson, it might imply the Ganges, i.e. Jāhnavi. The reference to Ganges met with in the tenth mandala indicates that towards later on the Āryans reached the Gangetic plain and then settled there. This river rises in the Himalayas and appears near Gangotri in Garhwal, runs through U.P., Bihar and Bengal. Later Rgvedic literature too mentions the river.

Of the Gangetic river system, besides Gargā, Yamunā or the Jumnā is also mentioned in the Rgveda and there is no other reference at all to the Gargā’s other tributaries flowing eastward. It is mentioned thrice in the Rgvedasamhitā, the name of which is seen

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284 Ibid., 10.75.1
285 Vide, Wilson, H.H., op.cit., vol. 6, on 10.64.9, p. 215
286 R.V., 5.53.9, 10.75.6
287 Sircar, D.C., op.cit., p. 22
288 R.V., 10.75.8
289 Ibid., 10.75.1,2,3,4
290 imāni me gaṅge yamune sarasvatī śūtudrī stomaṇī sacatā pauraṣṇīyā / asiknāyā marudvṛdhā vitastāyārjikīye śrūhāyā suṣomāyā / Ibid., 10.75.5
291 Ibid.
292 Ibid., 6.45.31
293 Sayana, Ibid., 3.58.6
294 Wilson, H.H., op.cit., vol. 3, on 3.58.6, p. 144
295 R.V., 10.75
296 Vide, Sircar, D.C., op.cit., p. 22
297 S.B., 13.5.4.11, J.Br., 3.183, T.Ār., 2.10
298 R.V., 5.52.17, 7.18.19, 10.75.5
mentioned in later literature too.\textsuperscript{299} In a Rgvedic verse, the river is mentioned in connection with the battle of ten kings.\textsuperscript{300}

Sarasvatī, the most important, at the same time the holiest river, during the Rgvedic times. Sarasvatī is mentioned as flowing into the ocean.\textsuperscript{301} Renou holds that the more important indeed the very focus of the Rgvedic geography, is the Sarasvatī, which is assumed to be the modern Sarsuti, between the Satlej and the Jamnā.\textsuperscript{302} It is stated that Sarasvatī or the modern Sarsuti rises in Sirmur, passes by Thanesar in the Ambala District and loses itself in the sands of Patiala.\textsuperscript{303} Hillebrandt identifies Sarasvatī with Iranian Harakhvaitī.\textsuperscript{304}

At that period, the territory lying between the Sarasvatī and the Drāsadvatī called Brahmāvarta, was a holy land and the cradle of Vedic culture. On the banks of the Sarasvatī not only the Āryan rituals were developed but also the Vedic lore was developed there.\textsuperscript{305}

The seers first saw the light of knowledge on its bank. It is seen that the Nahuṣas were living on its banks.\textsuperscript{306} It was also associated with the rule of Yayāti, Tṛṣṇu king Vadhryaśva etc. In the Āpī hymns occur a goddess Bhāratī, the personified divine protective power of the Bharatas, her association with Sarasvatī reflects the connection of the Bharatas with the Sarasvatī in the Rgveda.\textsuperscript{307}

The river Sutudrī, which is identified as Satlej is mentioned in the Rgvedasamhitā together with Vipās.\textsuperscript{308} The usual reading of the ancient Sanskrit name of it is Satadru.\textsuperscript{309} It is the most easterly river of the Punjab. It rises in the Himālayas and runs through the Punjab as the boundary between the Hoshiarpur and Jalandhar Districts on the right and the Ambala and Ludhiana Districts on the left.\textsuperscript{310} The Veda mentions it as flowing towards ocean with Vipās.\textsuperscript{311}

\begin{flushright}
\textbf{pra parvatānāmuśatī upasthādaśveīva visite āhasaṁane /}
gāveva śūhre mātarā rihaṇe vipāṭchutudrī payasa javete // R.V., 3.33.1
Also vide, Ibid., 3.33.2
\end{flushright}

\begin{flushright}
\textbf{Also vide, Ibid., 10.75.5}
\end{flushright}

\begin{flushright}
\textbf{Also vide, Wilson, H.H., op.cit., vol. 3, on 3.33.1, p. 70}
\end{flushright}

\begin{flushright}
\textbf{Also vide, Sircar, D.C., op.cit., vol. 2, p. 97}
\end{flushright}

\begin{flushright}
\textbf{Also vide, Ibid., 3.33.1}
\end{flushright}

\begin{flushright}
\textbf{Also vide, Ibid., 3.33.2}
\end{flushright}
Paruṣṇī, the river of the Punjab called in later times Iravatī and also known as Ravi, is another river of the Rgvedic times. It rises in Kulu in the Kangra District and joins the Chenāb. In the Rgvedic verses, it is clear that on the bank of it the famous battle of Sudās with ten kings took place where king Sudās defeated his rivals. It is mentioned as a deep river in the Rgvedic verse, which was crossed by Sudās with the aid of Indra. In the eighth mandala it is called a great stream.

The river Asiknl is mentioned in the Rgvedasamhitā together with Vitastā and Marudvṛḍhā. It is mentioned with river Sindhu also. This river is called so due to its black colour, the fact which is supported by Yāśka. It is now called Chenab or Chandrabhāgā. Griffith also states that Asiknl is the ancient Acesines, the Vedic name of the Candrabhāgā, the present Chenab. This river rises in Lahul in the Himālayas and runs through Kashmir and the Punjab.

Marudvṛḍhā is the name of a river mentioned in the Rgvedasamhitā along with the Asiknl and the Vitastā. It seems to be the river of north and west of the Asiknl. According to Roth and Zimmer, the Marudvṛḍhā denotes the stream formed by the combined waters of Asiknl and Vitastā down to its junction with the Paruṣṇī (Ravi). But D.C. Sircar identifies it with modern Maruwardwan which joins the Chenab at Kistawar in Kashmir.

Vitastā, now known as Jhelum is the most westerly of the five rivers of the Punjab, mentioned in the Nirukta as Vitastā, the mighty river having high banks.
There is another river mentioned in the *Rgvedasamhitā* as *Ārjikīyā*. In one verse, *Śāyana* means by the term *ārjika*, a district. *Yāska* in discussing the etymology of the word *ārjikīyā*, traces its origin to the *Rūjika* mountain and it is called so because of its nature of *ṛjugāminī*. *Yāska* has also identified it with the *Vīpās* or *Beas*.

The river *Suṣoma* is mentioned in the *Rgvedic verse*. According to many scholars, it is the river *Sohan*, an eastern tributary flows in the region called *Ātaka*. D.C. *Sircar* mentions it as the modern *Suwan* or *Sohan* which runs through the *Rawalpindi* and *Jhelum* Districts and joins the *Indus*. H.P. *Chakrabarti* states that *Suṣomā*...may be equated with the *Sohan*, an eastern tributary of the *Indus* flowing south of the *Haro*. This river is identified by *Yāska* with *Sindhu*. It can probably be said that the mountain from which it arises was known as *Suṣoma*.

In the *Nādisūkta*, mention may be made of the western tributaries of *Sindhu*, viz. *Trṣāma*, *Susartu*, *Rasā* (*Ranha*), *Svetyā* (*Swat*), *Kubhā* (*Kabul*), *Mehatnū*, *Gomati* (*Gomal*) and *Krumu* (*Kurum*) etc., in order, from the north to the south. These are mentioned below—

Of the western tributaries of *Sindhu*, mention may be made of *Trṣāma*. It may be identical with *Gilgit*. Many scholars have identified it with the river *Jāskār* of *Laddakh* (*Kashmir*). *Susartu* is mentioned in the *Nādisūkta* and scholars have identified it with *Suru*. It flows from south to the north.

The river *Rasā* is mentioned in many verses of the *Rgvedasamhitā*. In the *Rgvedic verses*, *Rasā* appears to be a mythical stream which flows round the atmosphere and the

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330 R.V., 10.75.5
331 *ārjike / rjikā nāma deśāh // Śāyana*, ibid., 8.7.29
332 *ṛjikaprabhavā vā / ṛjugāminī vā / Nir., 9.26
333 *ārjikīyāṁ vipādityāhūḥ / ibid.*
334 R.V., 10.75.5
335 Sircar, D.C., op.cit., p. 23
336 Chakraborti, H.P., op.cit., p. 22
337 *suṣomā sindhūḥ / Nir., 9.26
338 *trṣāmāyā prathamaṁ yātāvem sajūḥ susartvā rasayā śvetyā tyā / tvam sindho kubhāyā gomātīṁ krūmum mehatnvā sarathāṁ yābhhiriyate // R.V., 10.75.6
339 Vide, Bhārgava, P.L., op.cit., p. 66
340 Vide, Reu, V., op.cit., p. 115
341 Vide, Reu, V., op.cit., p. 115
342 R.V., 10.75.6
343 Vide, Upadhyaya, B., *Vaidik Sāhitya Aur Sanskrit*, p. 379
344 R.V., 1.112.12, 5.53.9, 10.75.6, 10.108.1, 2
345 *rasāyāḥ sābdāyamānāyāḥ antarikṣanadvayāḥ yojanaśatavistīrṇāyāḥ // Śāyana, ibid., 10.108.1
Also vide, ibid., 10.108.2
earth. It is mentioned that Saramā reaches to the Panis crossing the river. According to Yāska, it is the river full of water. It appears to be a river of the Punjab probably an affluent of the Indus, or the Sindhu which is known to the Zoroastrians as the Raṅhā. According to many scholars, it is identified with the river Šebak of Kashmir.

The river Śvetyā mentioned in the Nadisūkta is identified it with the river Gilgit flowing in Kashmir. The Kubhā or Kabul river which falls into the Indus near Attock is mentioned in the Rgvedasamhitā. According to D.C. Sircar, this western tributary of the Sindhu runs through Afghanistan and the Peshawar District. The river Mehatnū is mentioned in the Rgvedasamhitā. P.L. Bhārgava calls it Tochi or the Kaitu, an affluent of the Krumu. Macdonell and Keith also holds that it may conceivably have been a tributary of the Krumu. D.C. Sircar also says the same thing.

Gomati, the affluent of the Indus is mentioned in the Rgvedic verses. In the Nadisūkta, a river flowing into the Indus must be meant, and its identification with the Gomal, a western tributary of the Indus, cannot be doubted. According to Griffith, Gomati is some affluent of the Indus, which in later times lent its name to the Gomati or Gumti, which flows through Oudh and falls into the Ganges. Wilson also states that Gomati is the river in Oudh, which rises in the skirts of the first range of the Himālaya, or it may be a river of North-West, rising in Kulu, a feeder of the Beyah or Vyasa.

Krumu is another tributary of the Indus mentioned in the Rgvedic verses. According to Macdonell and Keith, this river can be identical with the modern Kurum, a western tributary of the Indus.
From the rivers mentioned in the *Nadisūkta*, it is supposed that the land of the Āryans during the Rgvedic period, extended from the Hindukush on the North-West along the Himālayas South-Eastwards as far as the Gangetic valley. Besides such rivers mentioned in the *Nadisūkta*, there are various other river names scattered in the Rgvedic hymns. Such as —

The well-known river Drśadvati (literally ‘the stony’) is mentioned along with Sarasvatī and Āpayā. Manu considers it as Devanadī, for the best utility of the river banks. The region between the Sarasvatī and the Drśadvati was called Brahmāvarta and Manu calls it as the Divine land. It was the cradle of Āryan culture and their religious and political events. The *Brāhmaṇa* literature also depicts it as a place of religious activities. It was probably the modern Chitang or Chautang supported by many scholars. A few authors proposed to identify it with the Ghaggar. According to Manu, Drśadvati and Sarasvatī form the western boundary of the Middle Country. A little stream called Āpayā is mentioned only once in the *Rgvedasamhita*, which must have been a small tributary of the Sarasvatī. Zimmer places it near the Sarasvatī, either as the small tributary which flows past Thanesar or the modern Indramatī farther west. It can be said as the river of Kurukṣetra. It is also mentioned as a famous river in the *Mahābhārata*. The river Sarayū is mentioned thrice in the *Rgvedasamhita*. Sarayū is mentioned with Sarasvatī and Sindhu, and with the four tributaries of the Sindhu, Rasā, Anitabhā, Kubhā and Krumu. Indra smote

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366 R.V., 3.23.4
367 sarasvatī|draśadvatīyordevanadyoryadantaram / tāni devanimitāni deśāni brahmāvartāni pracakṣate // Manu., 2.17
368 sarasvatī|draśadvatīyorubhayormadhyanta brahmāvartaḥ deśamāhūḥ / devanadidevanīmitasābdau nadīdēsapraśastiyarthau/ Kullūka, Ibid.
369 Ibid.
369 P. Br., 25.10.13
370 Vide, Bhārgava, P.L., op.cit., p. 67
371 Vide, Sircar, D.C., op.cit., p. 24
372 Vide, Upadhyaya, B., op.cit., p. 380
373 Manu., 2.17
374 R.V., 3.23.4
375 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 58
376 Vide, Upadhyaya, B., op.cit., p. 380
377 Mbh., 3.83.68
378 R.V., 4.30.18, 5.53.9, 10.64.9
379 Ibid., 10.64.9
380 Ibid., 5.53.9
at once the two Āryas named Āma and Citraratha on the bank of the Sarayū. According to Griffith, it is probably a river in the Punjab which gave its name to the Sarayū or Sarjū of Oudh. It is now called Eastern and Western Sarjū but the scholars identify the Rgvedic river with the united course of the Sutudri and Vipās. Ludwig identifies it with the Kurum (Krumu). It was also a western tributary of the Sindhu. Thus, it is supposed that the Āryans progressed eastward along the Himalayas as far as the Sarayū in Oudh during the Rgvedic age. Suvāstū is mentioned in the Rgvedasamhitā and later. This river is probably the Soastos of Arrian and Swat in the modern times— a tributary of the Kubhā (Kabul river).

Besides these, Anitabhā, and Brhadivā, Gaurī, Harīyūpiyā, the name of a town or of a river which is associated by some scholars with modern Harappa, Vibāli, a stream, Šipā, Asmanvāti, a stoney stream, later known as Vipāsa and the modern Beas which rises in the Himalayas and falls into the Sutlej, mentioned also by Pāṇini, Śvetāy, Ėṛṇāvāti and Sīlamāvāti, Amśumāti, a river on the bank of which certain demon named Kṛṣṇa lived with his 10,000 demon troops, etc., are mentioned in the Rgveda.

Thus, the rivers of then India are furnished in the Rgvedasamhitā.
Climatic condition of Sapta-Sindhu

Of all the geographical elements to which man is subjected to, climate seems to be the most potent. The knowledge of climate is as important as other factors to have an idea of the geography of any region. It affects the plants, animals and way of life of the people. The seasons, temperature, humidity, rain and wind help to know the climate of any region.

Seasons

 différence or season is mentioned in the Rgvedic verses. The term *rtu* is mentioned in a Rgvedic hymn. In the present context, the term is interpreted as- *ṛtunā ṛtudevānusārya* or *ṛtunā ṛtudevatāyā saha* ... According to Griffith, the term *ṛtu* generally means a season, a sixth part of the Indian year, is here personified and addressed as a deity. In another place, the term *ṛtu* probably means time or season. There are mention of the seasons like the hot weather, the rains and the cold weather in the Rgvedic verses. The region at the time of the *Ṛgveda* may be the middle or eastern part of the Sapta-Sindhu, where the seasons like Hemanta or winter, Grīṣṭma or summer, Śīśīra or cold, Vasanta or spring and Sarat or autumn can be noticed. In another place, there is mention of the seasons spring, summer, the rains, autumn, winter and the dews. Moreover, mention is made to the term *pañcapāḍam* by which the five seasons are mentioned.

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404 Ibid., 1.15.2,4,2.37.1,3,3.20.4
405 trim jana pari bhūṣantyasya samudra ekāḥ divye+kāmapaśu / pūrṇa+manu pra+di+un pārthivā+naṁ+rtun+prā+bhavya+na+ṛtu+dahā+vanu+sthu // Ibid., 1.95.3
406 Ibid., 1.15
407 Sāyana, Ibid., 1.15.5
408 Sāyana, Ibid., 1.15.11
409 Also vide, Ibid., 1.15.12
410 Griffith, R.T.H., op.cit., on 1.15.1, p. 9
411 vayāscitāt patatruṇo dvipa-ccatuspadarjuni // uṣah prāparṇātryatamu divo antebhyaspari // R.V., 1.49.3
412 Ibid., 1.164.2, 1.164.48, 6.4.8, 6.24.10, 6.48.8
413 Vide, Dvivedi, K.N., op.cit., p. 45
414 R.V., 1.64.14, 5.54.15, 6.4.8, 6.10.7, 6.24.10, 6.48.8, 10.161.4
415 Ibid., 3.56.3, 10.90.6
416 Ibid., 1.164.12
417 Ibid., 10.90.6, 10.161.4
418 Also vide, Griffith, R.T.H., op.cit., on 1.164.12, p. 110
419 pañcapadāṇi pitaram dvaḍaśa+kṛiti diva aḥūḥ pare ardhe purīṣanām / athame anya upare vicakṣaṇam sapatēkra śalāra ṭhurapatim // R.V., 1.164.12
Also vide, Griffith, R.T.H., op.cit., on 1.164.12, p. 110
The Hemanta and Sisira, i.e. cold season are counted as one: etat hemantasīsirayoh ekatvāḥ bhiprāyam. In yet another Rgvedic verse there is mention of six seasons, reduced by combination to three, the hot season, the rains, and the cold season, the main seasons. Śūrya is the largest of all the luminaries in the firmament. Besides, it defuses light and heat all over the world. This is for this reason that the Vedic seers got inspired to think more about the Sun. To save from the heat of the summer Sun, the Sun is praised to reduce his heat, cf. śam naḥ śūrya urucakṣā udetu śam naścataśraḥ pratiśo bhavantu

The Varṣā or rainy season finds an important place in the Rgvedasamhita. Rains accompanied with lightning, thunder and squalling winds are often referred to by the Rgvedic seers. The storm wind attracted the Rgvedic seers. In the form of the Maruts, the effect of wind and nature is described. When the Maruts inundate the earth, they spread forth darkness even in day-time with water-laden rain cloud. Describing the function of stormy winds, the poet says- pra vepayanti parvatāni viñcanti vanaspatīn / pro ārata maruto durmadāiva devāsah sarvayā viśāl

Vāyu is said to be the friend of water. When it moves the dust of earth is scattered. The cloud-born lightning is described in a Rgvedic verse. The poet also compares the coming of Maruts to men with that of lightning that bring the rain. The clouds are created first, from it comes waters of the rain. It is stated that Varuṇa makes the inverted cask (of the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground, the mountains then being enveloped in cloud. Parjanya, Vāyu and Āditya or

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420 Sāyana on R.V., 1.164.12
421 tripājasya vr̥ṣabhā visārāpā uta tryudhā purudha prajavān / tryāniḥ saḥ māhināvāntsa retodha vr̥ṣabhāḥ saśavatīnām // Ibid., 3.56.3
Also vide, Griffith, R.T.H., op.cit., on 3.56.3, p. 195
422 R.V., 5.79.9, 8.18.9
423 Ibid., 7.35.8
424 vapanti maruto mihāṁ pra vepayanti parvatān / yadyāmahi yānti vāyubhiḥ // Ibid., 8.7.4
425 divā cittamaḥ krṣṇanti parjanyenodavāhena / yatprthīvīṁ vyundanti // Ibid., 1.38.9
426 Ibid., 1.39.5
427 Ibid., 10.168.3
428 Ibid., 10.168.1
429 dyāvo na strīḥcitayanta khādino vyabhriyā na dyutayanta vr̥ṣṭayāh / rudro yadvo maruto rukmavakṣaso vr̥ṣājani pṛṣṇayaḥ śukra ādhanī // Ibid., 2.34.2
430 asāmi hi prayājyavah kanviṃ dada pracetasaḥ / asāmibhirmaruta ā na ute builder vṛṣṭim na vidyutaḥ // Ibid., 1.39.9
431 Ibid., 10.27.23
432 Vide, Macdonell, A.A., The Vedic Mythology, p. 25
the Sun first warm the earth. Vāyu and Āditya holding stores of water convey the murmering moister. The Sun diffuses the water by his radiance\textsuperscript{433}, and also brings forth water.\textsuperscript{434} Sūrya is considered as Agni, which gives rain from heaven.\textsuperscript{435} It is said that Agni produces a fertilizing fluid on the earth, Vāyu in the air, the Sun in the sky.\textsuperscript{436} At the time of sending forth the rain, the Maruts harness to their car the thought-fleet spotted deer. Then the torrents of the dark-red stormy cloud rush forth, and the earth like a skin, moistens with water floods.\textsuperscript{437} There are references to thunder that precedes the fertilizing rain.\textsuperscript{438} In the Parjanyasūkta, thunderstorm or hurricane that blows in the Sapta-Sindhu is traced.\textsuperscript{439} Such references made it clear that there was heavy shower of rains in most of the parts of that region. Parjanya also rules over water. He is the giver of growth to plants.\textsuperscript{440} A complete hymn is dedicated to Parjanya,\textsuperscript{441} the god of thunderstorms and rain, who generates and nourishes the plants and living creatures.\textsuperscript{442} There is prayer to him to be auspicious to all creatures.\textsuperscript{443} The Ṛgvedasamhitā recognizes Varuṇa as the lord of waters. He causes rain-waters to flow through the heaven and earth and air's mid-region.\textsuperscript{444} A Ṛgvedic hymn contains the prayer for rain addressed to Mitra-Varuṇa.\textsuperscript{445} In the Ṛgvedasamhitā, various waters are mentioned, i.e. waters that comes from heaven, or those that flow on the earth, those, whose channels have been dug, or those that have sprung up spontaneously, and those that seek the ocean.\textsuperscript{446} There is reference to eight heavens with triply flowing waters, three reservoirs that sprinkle down water.\textsuperscript{447} According to Śaivaścārya, the three reservoirs

\textsuperscript{433} R.V., 4.38.10
\textsuperscript{434} Ibid., 5.45.10
\textsuperscript{435} sa no vṛṣṭim divaspari sa no vājamanavānam / sa nāḥ sahasrinirīṣaḥ // Ibid., 2.6.5
\textsuperscript{436} trayāḥ kṛṣṇantī bhuvaneraḥ retastisraḥ praśāh āryā jyotiagrahaḥ / trayo dharmāsa uṣasanī sacaṁ sarvā itī anu viduvasiṣṭhaḥ // Ibid., 7.33.7
\textsuperscript{437} pra yadrēṣu prṣatīrayugdhvāṁ vajē adriṁ maruto raṁhayaṁthaḥ / utāraṇasya vi śyantī dhārīścarnevodbhirvṛcyundanti bhūma // Ibid., 1.85.5
\textsuperscript{438} Ibid., 2.11.7
\textsuperscript{439} Ibid., 5.83.4
\textsuperscript{440} Ibid., 7.101.2
\textsuperscript{441} Ibid., 5.83
\textsuperscript{442} See, Griffith, R.T.H., op.cit., on 5.83.1, p. 280
\textsuperscript{443} śaṁ no devaṁ savitṛ trāyamāṇaḥ śaṁ no bhavantiśaṁ viṁśāḥ / śaṁ nāḥ parjanyo bhavatu prajāḥbhṛyaḥ śaṁ nāḥ kṣetrasya patirastu sambhuh // R.V., 7.35.10
\textsuperscript{444} Ibid., 5.83.31
\textsuperscript{445} Ibid., 5.63
\textsuperscript{446} yā āpo divyā uto vā śravanti khaṁitrīm uto vā yāḥ svayamijāḥ / samudrārthā yāḥ sucayāḥ pāvakaśā āpo devirīhā māmavantu // Ibid., 7.49.2
\textsuperscript{447} yasminviśvāni bhuvanāni tathusthistro dyāvastṛdhaḥ sāsūrāpaḥ / trayāḥ kośaḥ sa upascaņīśo mahīvṛh ścotoniyahito virāpaṁ // Ibid., 7.101.4
Also vide, Griffith, R.T.H., op.cit., on 7.101.4, p. 384
are the clouds in the east, west and north.\textsuperscript{448} The speed of rain water is also described in the Rgvedic verses.\textsuperscript{449} In the season of rains the kine, plants come forth\textsuperscript{450} and the streams increase their waters.\textsuperscript{451} Earth’s autumnal fruits, i.e. grain for the oblation is mentioned in the Rgvedic verse.\textsuperscript{452} For the agriculturalists, the autumn was very important. Moreover, rain flood make desert places fit for travel and fulfil the longings of the people.\textsuperscript{453} Because of the existence of seas to the east, west and south of the Punjab, the prevalence of a cold climate is undoubtedly felt. A.C. Das also remarks, ‘There is also mention in the Rgveda of the prevalence of a cold climate in this ancient province to such an extant as to have necessitated the year to have been named Hima or winter and of the existence of four seas round about the country, inhabited by the Rgvedic Āryans.’\textsuperscript{454} Due to cold climate, the trees are seen without leaves in winter\textsuperscript{455} and even the cattle hasten to the warm stall at that period\textsuperscript{456} which is marked by the Rgvedic seers.

Thus, it is seen that the Rgvedic seers had their sufficient knowledge of the seasons, which affecting profusely the earth’s productivity. It can be derived that Climate has its direct effect on the way of living and manners equally in human beings and the animal world.

**The Flora**

The Vedic Āryans lived in close proximity with the nature and environment. It is seen that climate of the Saptar-Sindhu was favourable for abundant growth of trees, plants, herbs, fruits and flowers etc. \textit{Vṛksa} is the ordinary term for tree as found in the \textit{Rgvedasamhitā}.\textsuperscript{457} Those plants which have healing power or the herbal plants are called \textit{Oṣadhi}.\textsuperscript{458} \textit{Virut} is the term for minor vegetable growths of herbs.\textsuperscript{459} Besides, the \textit{Rgvedasamhitā} also mentions other groups of plants, e.g. \textit{phalini} or fruitful plants,\textsuperscript{460}
aphalā or fruitless plants,\textsuperscript{461} apuspā, i.e. blossomless,\textsuperscript{462} puspīṇī, i.e. those that blossom,\textsuperscript{463} libujā\textsuperscript{464} or vratati\textsuperscript{465}, i.e. creeping plants, shrubs, grasses and bushes etc. Manu divides the plants into Oṣadhi, Vanaśpati, Vṛksa, Guccha (bushes), Gulma (shrubs), Trna (grasses), Praṭāna (creeping plant), Vālli (climber)\textsuperscript{466} etc.

The *Rgvedasāṁhitā* mentions a large number of trees, plants, herbs, creepers and grasses. It mentions many small and big trees. Among the trees mentioned in the *Rgvedasāṁhitā*, Āsvattha (Ficus religiosa), Khadira (Acacia catechu), Śimsapā (Dalbergia sisu), Śamī (Acacia sumá) etc., are by far the most frequent in the *Rgvedasāṁhitā*.

The tall and big tree is the Āsvattha or peepal (Ficus religiosa). It is called Āsvattha, i.e. Horse-stend, because the shade of the tree was used for stabling horses.\textsuperscript{467} There is no tree which is so much extensive in growth, sturdy in build and long in its duration of life as the Āsvattha. It is said by the Vedic seers that from the Āsvattha tree the heaven and earth fashioned.\textsuperscript{468} In the *Kathopanisad* also, it is said about Āsvattha as – ārdhvamūlo vāksākha eso śvatthah sanātanah.\textsuperscript{469} It is said that the universe projected out from the Reality in the form of an Āsvattha tree. It is the Brahman and all the worlds rest in it. This tree has sweet berries which were eaten by birds.\textsuperscript{470} Forests were full of such wild berries. Āsvattha was considered to be a sacred tree which is connected with sacrifices. Wilson remarks that from the wood of Śamī and Āsvattha tree are made the ararni, the two pieces of wood which are rubbed together to produce the sacred fire. The upper and harder piece is the Śamī and the lower and soft is the Āsvattha.\textsuperscript{471} Moreover, the vessel for holding the Soma juice is made of the wood of the Āsvattha tree. Sāyaṇācārya in a Rgvedic verse explains it as the Soma itself, i.e. somam āśvattham...-/\textsuperscript{472} Griffith in the present context states that the vessel for holding the Soma juice is made of the wood of the Āsvattha or Ficus religiosa and hence Sāyaṇācārya explains it as, the Soma itself.\textsuperscript{473}

\textsuperscript{461} Ibid.
\textsuperscript{462} Ibid.
\textsuperscript{463} Ibid.
\textsuperscript{464} bato batāsi yama naiva te manohṛdayanāti cāvidāma / anya kila tvāni kṣaṇye vayuṃ pari śvajāte libujeva vṛksam // Ibid., 10.10.13
\textsuperscript{465} vratateriva yathā valleyāh guspītam nirgatam śākhām vṛṣatī tathā ... / Sāyaṇa, Ibid., 8.40.6
\textsuperscript{466} Manu., 1.46,47,48
\textsuperscript{467} Vide, Dwivedi, K.N., op.cit., p. 60
\textsuperscript{468} R.V., 10.31.7,10
\textsuperscript{469} Kath., 2.3.1
\textsuperscript{470} R.V., 1.164.20,22
\textsuperscript{471} Vide, Griffith, R.T.H., op.cit., on 10.31.10, p. 553
\textsuperscript{472} Sāyaṇa on R.V., 1.135.8
\textsuperscript{473} Griffith, R.T.H., op.cit., on 1.135.8, p.93
Asvattha tree is called the home of plants used in religious ceremonies. According to Wilson also, the Asvattha and Palāśa trees bear a chief part in sacrifices, and are therefore said to be the abode of plants. He further quotes Mahīdhara who says that the vessels in which the offerings are presented are made of the wood of these two. This plant has herbal nature also.

The Khadira or Acacia catechu is another tree mentioned in the Rgvedasamhitā. It is famous for its hard wood of which the pin of the axle was made. Another tree named Śimśapā or Dalbergia sisu is mentioned together with Khadira. It is a tall, beautiful and common timber tree. It is stated that the Śimśapā furnishes wood for the floor of the chariot: *rathasya gamane sati śimśapāyāṁ śimśapākhyadārūnimite rathasya phala ke...* It is also mentioned in the Atharvaveda.

Sāmi is a very important tree mentioned in a Rgvedic verse. It is said that Sāmi tree brings forth the Asvattha, and from the wood of these tree are made the *araṇī : sāmi putrasthaníyamāśvattham prasūte tadānīmaranyāharanāya tādṛśamaśvatthamanvisyatāṁtvijāmaśvatthasya janayitrī sāmi...sāmīgarbhādaśvatthādaraṇī āhartavye...* The use of the wood of it is prescribed at the performance of sacrifices. The upper and harder piece of wood to produce the sacred fire is Sāmi (or Acacia suma).

It has hard wood. In the later literature also it is mentioned.

The Rgvedasamhitā mentions the name Aratu. Macdonell and Keith also say that it was not different from Calosanthes. It is seen that car is made of the wood of the Aratu tree. The passage *aratve akse nahuse sukṛtvan* is explained by Sāyanācārya:

\[
\text{āsvatthe vo niśadanam parne vo voasatiṣṭrā/}
\text{gobhāja itikīlāsathya yatsanavathya pūraśaṁ // R.V., 10.97.5}
\]

Wilson, H.H., op.cit., vol. 6, on 10.97.5, p. 344

\[
\text{he oṣadhidevatāh vah yuṣmīkam āsvatthe niśadanani nitarāṇi vartanam/ Sāyaṇa on R.V., 10.97.5}
\]

Sāyaṇa on R.V., 10.97.5

\[
\text{abhi vyayasva khadirasya sāramojo dhehi spandane śimśapāyāṁ... / Ibid., 3.53.19}
\]

Ibid., 3.53.19

\[
\text{khadirasya sāram / sāreṇa hi āṇīḥ kriyate / Sāyaṇa, Ibid.}
\]

Ibid., 3.53.19

\[
\text{Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 2, p. 377}
\]

Sāyaṇa on R.V., 3.53.19

Also vide, Wilson, H.H., op.cit., vol. 3, on 3.53.19, p. 122

A.V., 20.129.7

R.V., 10.31.10

Sāyaṇa, Ibid.

Vide, Griffith, R.T.H., op.cit., on 10.31.10, p. 553

A.V., 6.11.1, 30.2.3, T.S., 5.1.9.6

R.V., 8.46.27

Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 33

Vide, Griffith, R.T.H., op.cit., on 8.46.27, p. 434

R.V., 8.46.27
Another huge and tall tree finds mention in the *Rgvedasamhitā* is Vibhīdaka⁴⁹³ or *Terminalia-bellerica*.⁴⁹⁴ The *Rgvedasamhitā* lays down that the nuts of this tree were used as dice in early times.⁴⁹⁵ Later Samhitās make it clear that it has close connection with sacrifices.⁴⁹⁶ The tree named Svaḍhitī is mentioned in the Rgvedic verses.⁴⁹⁷ According to Roth, it is a tree of very hard wood and even the Oak bends down before it.⁴⁹⁸ St Petersburg Lexicon also supports it.⁴⁹⁹ The handle of the axe is made of this strongest wood.⁵⁰⁰ In one verse⁵⁰¹ the meaning of the hatchet of deadly weapons is assigned to *svaḍhitīḥ*, which can be understood from Sāyaṇācārya’s interpretation of the passage as- *svaḍhitīḥ etannāmakacchedako 'si.*⁵⁰²

Vamsā or bamboo is mentioned in the Rgvedic verse.⁵⁰³ It is mentioned in later Samhitās also.⁵⁰⁴ Yāska interprets the term *vamsa* as - *vamśa vanaśayo bhavati / vananācchṛṣyata iti vā,*⁵⁰⁵ i.e. A pole (vamsā) is called so because it grows in a forest, or is so called from being divided into different parts.

The other important types of flora mentioned in the Rgvedic verses include the following—

From the Rgvedic passage *yā phaḷiniṛavyā aphaḷa āpuspa yāśca puspinīḥ,*⁵⁰⁶ it can be assumed that a number of fruit-bearing and flower-bearing trees and plants were known to the Rgvedic Āryans.

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⁴⁹¹ Sāyaṇā, Ibid.
⁴⁹² Vide, Wilson, H.H., op.cit., vol. 5, on 8.46.27, p. 227
⁴⁹³ R.V., 7.86.6, 10.34.1
⁴⁹⁴ Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 2, p. 303
⁴⁹⁵ vibhītakasya phalatvena saṁbandhinaḥ...iśvārāv vṛtvānāḥ pravartamānāḥ prāvepoḥ pravepiṇāḥ kampanamālā akṣāḥ.../vibhīdakeḥ vibhītakavikāro’kṣo.../ Sāyaṇā on R.V., 10.34.1
⁴⁹⁶ T.S., 2.1.5, 8
⁴⁹⁷ R.V., 5.32.10, 9.96.6
⁴⁹⁸ Vide, Griffith, R.T.H., op.cit., 5.32 10, p. 252
⁴⁹⁹ Vide, Ibid., on 9.96.6, p. 515
⁵⁰⁰ Vide, Ibid.
⁵⁰¹ R.V., 5.32.10
⁵⁰² Sāyaṇā, Ibid., 9.96.6
⁵⁰³ Also vide, Wilson, H.H., op.cit., vol. 5, on 9.96.6, p. 581
⁵⁰⁴ R.V., 1.10.1
⁵⁰⁵ A.V., 3.12.6
⁵⁰⁶ Nir., 5.5
⁵⁰⁷ R.V., 10.97.15
**Fruit-bearing trees**

The region of Sapta-Sindhu was full of fruit-bearing trees. Trees with ripe fruits are seen available in that region. Specific names of fruits or vegetables are not mentioned in detail in the *Rgvedasamhita* as in later literature. The *Rgvedic* hymns refer to Urvārūka, i.e. Cucumber, Karkandhū or Jujube, Panasa or Bread-fruit tree, Āmra or Mango etc.

**Flowery plants**

In the *Sūryā Sūkta* the bridal car is described as adorned with the blossoms of Kinḍuṣka at the time of marriage. According to Śāyānācārya, the bridal car was made from the good wood of Kinḍuṣka (Butea frondosa), cf. sukimsukam sobhanakimāukavrksanirmitam...ratham... The *Rgvedasamhita* mentions Parṇa tree together with Āsvattha. According to Macdonell and Keith, Parṇa or Butea frondosa is not different from palāśa. In the commentary of Śāyānācārya also it is said—yuṣmākam parṇe palāśe vasatih It has soft wood. Sacrificial vessels are made of its wood. The connection of this tree with sacrifice is described in later literature also. The tall and huge tree Salmali or Salmalia malabarica is mentioned in the *Rgvedasamhita*. It is a silk cotton tree. In a *Rgvedic* verse, it is indicated by the term śimbala. According to Śāyānācārya, it is not different from flowers of Salmali. Griffith translates it as Semal.

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507 Ibid., 1.8.8, 3.45.4, 4.20.5, 10.146.5
508 Ibid., 10.146.5
509 Ibid., 7.59.12
510 Ibid., 1.112.6

Also vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 139
511 phalairupeta panasavyākāśānakaḥ Śāyaṇa on R.V., 1.8.8
512 matasnau pārśvayorvartamānāvānramrahalākṛtṛ vṛkkau Śāyaṇa, Ibid., 10.163.3
513 sukimsukam śalmalinī viśvarūpam hiranyavarnaṇi suvṛtṛtu sacakram / a roha sūrye amṛtasya lokāṁ syonāmaṁ patye vaḥatum kṛṣṇya // Ibid., 10.85.20

Also vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 156
514 Śāyaṇa on R.V., 10.85.20
515 Ibid., 10.97.5
516 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 500
517 Śāyaṇa on R.V., 10.97.5

Also vide, T.B., 1.1.3.10
518 A.V., 18.4.53
519 T.S., 3.5.7.2, P. Br., 21.4.13
520 R.V., 7.50.3, 10.85.20

Also vide, Griffith, R.T.H., op.cit., on 7.50.3, p. 360
521 Vide, Ibid., on 7.50.3, p.360
522 R.V., 3.53.22
523 śimbalaṁ cit śalmaliṅkusumaṁ ... Śāyaṇa, Ibid.
524 Griffith, R.T.H., op.cit., on 3.53.22, p. 190
One may easily cut off the flowers of the Simbala.\(^{525}\) It is clear that poison is formed upon the Salmali tree, cf. *yat viṣam/salmalau etatsamjñake vrkṣe bhavati...*\(^{526}\) Car was also made of Salmali tree.\(^{527}\)

**Herbs and Creepers**

The *Rgvedasamhitā* mentions about herbs and creepers.\(^{528}\) There are references to oṣadhis. Sāyaṇācārya derives the term oṣadhi as – *oṣaḥ pākāḥ āsu dhīyate iti oṣadhhayāḥ...*\(^{529}\) Such herbs are useful in curing many diseases. These have healing power,\(^{530}\) which are useful for restoration of public health. The earliest reference to the medicinal use of plants can be traced to the *Rgveda*.\(^{531}\) The term vṛrut, which means a creeper is defined by Sāyaṇācārya as- oṣadhi\(^{532}\) and latā.\(^{533}\) Another term vratati, which means a creeper is noted in the *Rgvedasamhitā*.\(^{534}\) Sāyaṇācārya explains the term as vratateriva yathā vallayāḥ guspitam nirgatāṁ śākhāṁ vrṣcati...\(^{535}\) i.e. a creeper always shelters the branches of tree to climb up. According to Yāska, Vratati is called so from selecting (ṛ), or from entwining (si), or from spreading (tan).\(^{536}\) The varieties of creepers referred to in the *Rgvedasamhitā* include the following –

In the plant world the most celebrated is the Soma plant. The whole ninth *mandala* is devoted to Soma or the deified Soma juice. The stalk of Soma is explained as red (arunam)\(^{537}\), gold-hued (haritavarnah)\(^{538}\), green-hued (harīḥ)\(^{539}\) etc. Its shoot is called *āṃśu*,\(^{540}\) while the plant as a whole is called andhas.\(^{541}\) From the Soma plant, Soma juice

\(^{525}\) parasūṁ cidvi tapati śimbalaṁ cidvi vrṣcati /
ukhā cidindra yeṣantī prayastā phenamasya // R.V., 3.53.22

\(^{526}\) Śaṇā, Ibid., 7.50.3

\(^{527}\) salmalivṛkṣanirmitanī...ratham.../Śaṇā, Ibid., 10.85.20

\(^{528}\) Ibid., 1.67.5

\(^{529}\) Śaṇā, Ibid., 1.90.6

\(^{530}\) Ibid., 10.97.2,6,8,11

\(^{531}\) Ibid., 10.97

\(^{532}\) vṛudhaḥ oṣadhayāḥ.../Śaṇā, Ibid., 10.40.9

\(^{533}\) Also vide, Ibid., 10.45.4

\(^{534}\) vṛudhari latārāpam.../Śaṇā, Ibid., 10.145.1

\(^{535}\) api vrṣca purāṇavādvratateriva guspitaṁojo dāṣasya dambhaya.../Ibid., 8.40.6

\(^{536}\) Śaṇā, Ibid.

\(^{537}\) vratatīrvarāṇacca / sayanācca / tatanācca / Nir., 6.28

\(^{538}\) R.V., 7.98.1

\(^{539}\) Ibid., 9.92.1

\(^{540}\) Also vide, Griffith, R.T.H., op.cit., on 9.92.1, p. 513

\(^{541}\) R.V., 9.42.1

\(^{542}\) Also vide, Griffith, R.T.H., op.cit., on 9.42.1, p. 485

\(^{543}\) R.V., 1.168.3

\(^{544}\) aṃśoḥ somalatākhaṇḍaviśṭasya.../Śaṇā, Ibid., 3.48.2

\(^{545}\) Ibid., 3.48.1,4.16.1

\(^{546}\) andhasah havirvṛkṣanasya annasya somasya...:/Śaṇā, Ibid., 3.48.1
is extracted. This plant grows in the hills. Wilson quotes Mahādhara, who observes that the Soma creeper grows in the clefts of the stones of mountains: *parvātānām pāṣāṇasandhiṣu somavāllyā upādyamānātvaḥ.* It mainly grows on the Mujavat mountain where the finest Soma plant grows. It also grows on the bank of Saryāṇāvat, the lake on the borders of the Kurukṣetra country. It grows great in waters also.

Urvarūka was found in the plains of Sapta-Sindhu. Macdonell and Keith find its similarity with cucumber. According to Wilson, the Urvarūka is said to mean the Karkandhū (fruit of the Jujube tree), which, when ripe, falls of itself from its stalk.

**Aquatic plants or Water-plants or weeds**

There are different kinds of water plants and weeds which are often mentioned in the *Rgvedasamhitā*. Among the water plants, mention may be made of the following –

Lotus was known to the Rgvedic Āryans. There are two varieties of lotus, i.e. Puṇḍarīka or Puṣkara. Puṇḍarīka or white lotus is mentioned in a Rgvedic verse which grows in rivers. The term *puṣkara* is described as lotus or lotus leaf in the *Rgvedasamhitā*. Macdonell and Keith call it the blue lotus flower. Puṣkariṇī, i.e. pool of lotuses is noted in the *Rgvedasamhitā*. Sāyaṇācārya states – *puṣkariṇī / puṣkaraṇī padmāni yasyāḥ sanīti puṣkariṇī sarasī...* By the word *puṣkara* Yāska means *udaka.* That is why, to indicate a pool, the word *puṣkara* is also used. The god Aśvins are called *puṣkaraśrajaḥ*, i.e. *puṣkaramālinau svarṇakamalābharaṇau aśvinau...* Lotus stem or stalks, i.e. bisa is also referred to.

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### Footnotes

542 Ibid., 1.93.6, 3.48.2, 5.36.2, 5.43.4, 9.18.1, 9.46.1, 9.62.4
543 Vide, Griffith, R.T.H., op.cit., on 5.85.2, p. 281
544 R.V., 10.34.1
545 Ibid., 9.65.22
546 Ibid., 9.85.10
547 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 1, p. 101
548 Vide, Griffith, R.T.H., op.cit., on 7.59.12, p. 364
549 R.V., 10.142.8
550 Ibid., 7.33.11, 6.16.13, 10.184.2
551 *āyane te parāyane dūrvā rohanu puṣpinīḥ /
hradāśca puṇḍarikāṁ samudrasya ghṛh ime //* Ibid., 10.142.8
puṇḍarikāṁ padmāni... / Sāyaṇā, Ibid.
552 Ibid., 7.33.11
553 puṣkarādadhī puṣkaraṁparṇa / Sāyaṇā, Ibid., 6.16.13
Also vide, Wilson, H.H., op.cit., vol. 4, on 6.16.13, p. 41
555 R.V., 5.78.7
556 Ibid., 10 107.10
557 udakāṁ puṣkaram / Nir., 5.14
558 Sāyaṇā on R.V., 10.184.2
559 Ibid., 6.61.2
Kiyāmbu is mentioned in connection with the funeral rite. It is an aquatic herb which abundantly grows on the place where the body of the dead person is burnt. After the fire has consumed the corpse, water is poured upon it to extinguish it. Further, certain water plants like Kiyāmbu etc., are put there and therefore, they grow there in abundance. The word *kiyāmbu* seems to mean ‘having some water’ possibly by popular etymology. Wilson gives the translation of the term *kiyāmbu* as water-lily.

Another water-plant called Vetasa or Calamus rotang is mentioned in the *Rgveda* and later literature. It is also called *hiranyaya*. Sāyanācārya in his commentary of the Rgvedic verse identifies it with the celestial Agni, *hiranyayaḥ hiranymayah vetasah apsanbhavov nirvaidyutah āsāṁ apāṁ madhye vartatā iti śeṣāḥ*. It is grows near lakes and rivers.

Śipāla finds mention in a Rgvedic verse as a water plant. According to Sāyanācārya, it is same as Śaivāla, cf. śipālam Śaivālam... It is a common aquatic plant. Griffith translates it as lily that grows in water.

**Grasses**

The Sapta-Sindhu region mainly the plains is described as full of grasses. Among various types of grasses referred to in the *Rgvedasamhitā*, Sara, Darbha, Kuśa, Barhi, Muñja, Dūrāvā etc., are often mentioned. Different varieties of grasses are mentioned below:

Ulapa is one of the varieties of grasses found in the Rgvedic times. Sāyanācārya explains it as *ulapasya trnajātasya...* Griffith translates it as brushwood. It is mentioned in later literature also. Sara is mentioned in a Rgvedic verse which is a sort of grass in which snakes and other venomous reptiles lurk. Sāyanācārya explains it as...
Another variety of grass called Nañå is mentioned in the *Rgveda* and in later Vedic literature. Sāyanaçārya explains it as *nañåstañkodbhavāstrañnaviśeṣāḥ*... that means it grows near river, lakes etc. Darbha is mentioned in a verse along with Āra, Kuñāra, Sañrya, Muñja, Vairipā etc. It has many roots and leaves. Another variety of grass called Kuñā is mentioned in the *Rgvedasamhitā*. Reptiles like snake used to dwell on it. The term *kuñāra* is here for a holy *trṇa*. Sāyanaçārya explains the term as *darbhāsaḥ darbhāḥ kuñāḥ*... Barhi is a kind of holy or sacred grass used in sacrifices. It is described in the *Rgvedasamhitā* as Darbha too. Sañrya is a kind of grass that grows along with Muñja and Kuñā. Sāyanaçārya gives the meaning of it as *sairyāḥ tañkādiprāntodbhavāstrañnaviśeṣā aśvavālā iti prisiddhāḥ*... that means it grows near or on the bank of river and lakes. It is known as Aśvavālā also. Muñja or Mañja was also seen in the Sapta-Sindhu region.

According to K.N. Dvedi, it is a grass with the length of ten feet and dwelling place of venomous reptiles like snakes etc.

Dūrvā is mentioned in the *Rgvedic verses*. It is a species of bent grass the filaments of which stretch horizontally away from the stem. It grows in wet-lands. It is observed that the threads of Dūrvā spreads parallelly with its kāṇḍas, cf. *yathā dūrvākāṇḍā bahuṣaḥ prarohanti evam bahuṣo vistīrṇa drṣyante*... It is derived that it has flower too.
which is called flowery Dūrva. Pākadūrva is also mentioned. Vyalkaśa, i.e. ripe Dūrva with many stalks grows in burnt places. Sāyaṇācārya explains the term Vyalkaśa as—vyalkaśa vividhasākhā pākadūrva paripakvadūrva... Vyalkaśa is described as growing on the spot where the corpse of the dead man has been consumed with fire.

Sasa is a kind of grass. According to Roth, it was a sacred grass. According to Sāyaṇācārya, Sasa in the passage is the supposed rṣi of the hymn. Kṣumpa is mentioned in the Rgvedasamhita and is known as ahicchatra. Sāyaṇācārya explains it as—kṣumpamiva ahicchatrakamiva. Kṣumpa which is explained as ahicchattraka, is a thorny plant, but apparently intended by Sāyaṇācārya for a snake coiled up, or one sleeping in a ring, which is therefore killed without difficulty, maṇḍalākāraṇa śayānam kaścidanāyāsena hanti. Yāska, says—kṣumpamahicchatrakam bhavati yat kṣubhyate. It is a weed that grows in rainy season. According to some scholars, it is not different from Soma. Prasū means young shoots of grass or herbs used in sacrifices. It is stated that the bunch of grass was used in sprinkling the clarified butter over the fire.

Crops

The environment of Sapta-Sindhu was favourable to growing crops. Yava or barley was the principal food grain that was cultivated. The word dhānya bija mentioned in a Rgvedic verse possibly means grain-seed. The word dhānā used in the Rgvedasamhita means fried barley, i.e. bhrāṣṭayava or bhrāṣṭayavāh. Wheat or Godhūma was not mentioned in the Rgvedasamhita.

596 Vide, Griffith, R.T.H., op.cit., on 10.142.8, p. 639
597 R.V, 10.16.13
598 Ibid.
599 Sāyaṇa, Ibid.
600 Vide, Macdoneel, A.A., & Keith, A.B., op.cit., vol. 1, p. 513
601 R.V, 10.79.3
602 Vide, Griffith, R.T.H., op.cit., on 5.21.4, p. 246
603 sasasya ṛṣeḥ... / Sāyaṇa on R.V., 5.21.4
604 kadā mārtamārdhāsari padā kṣumpamiva sphurat / kadā nah śūravadvigā indro aṅga // Ibid., 1.84.8
605 Sāyaṇa, Ibid.
606 Vide, Wilson, H.H., op.cit., vol. 1, 1.84.8, pp. 259,260
607 Nir, 5.17
608 Vide, Dwivedi, K.N., op.cit., pp. 70,71
609 R.V, 1.95.10,3.5.8,7.9.3,7.35.7
610 Vide, Griffith, R.T.H., op.cit., on 3.5.8, p. 163
611 R.V, 1.23.15,1.135.8,2.5.6,2.14.11,5.85.3,10.69.3
612 Ibid., 5.53.13
613 Sāyaṇa, Ibid., 1.16.2
614 Ibid., 8.91.2
Thus, the Rgvedasamhitā mentions such trees and plants which has important role in connection with sacrifices and provide food for man, other animals and birds around. People searched remedies for illness from medicinal plants and herbs.

The Fauna

Different natural elements determine the existence of animals in a region. Animal wealth varies with the climatic condition of a part. Both herbivorous and carnivorous animals are found in plains, hills and forests of Sapta-Sindhu. Existence of quadrupeds and bipeds as well as winged birds is noted in a Rgvedic verse. Such animals are divided into both domestic and wild animals. Cow, horse are regarded as domestic animals, e.g. grāmyāh gavāśvādayah...\textsuperscript{616}

The Cow has all along been a very popular animal with the Vedic Āryans, and the age of the Rgveda is no exception. Among the various domesticated animals Cow was regarded as the most valuable of domestic animals at that period. The Rgvedic seers have given it much importance and they are deified\textsuperscript{617} For their protection also prayers to different gods are mentioned.\textsuperscript{618} The grazing ground and Cow stall is mentioned\textsuperscript{619} in the Rgvedic verses. The Cow figures prominently in a number of ceremonies described in this Veda. The Cow was of immense use to the people for her milk and milk-products, such as curds and ghee which formed major portion of the diet of the people. Cow-hide was put to a number of uses. Oxen were employed to plough the field. The Cow was thus a real boon to the Āryans. On account of such usefulness, it was regarded so sacred and considered aghnyā, i.e. not to be killed.\textsuperscript{620}

Horse, i.e. Asva was also a common domestic animal, valued highly during the Rgvedic age. There was large number of horses in the Sapta-Sindhu.\textsuperscript{621} The domestication and use of it was extensive. Horses were used for various purposes, i.e. for riding,\textsuperscript{622}

\textsuperscript{615} Ibid., 1.49.3
\textsuperscript{616} Sānyā, Ibid., 10.90.8
\textsuperscript{617} Ibid., 10.19
\textsuperscript{618} Ibid., 6.54.5,6,7
\textsuperscript{619} Ibid., 1.191.4,6.28.1,8.43.17
\textsuperscript{620} stūyasādhabhagavatī hi bhūyā atho vayāmb bhagavantah syā ma / addhi tṛṇamahīne viśavādāṁ piba śudhamudakamā carantī // Ibid., 1.164.40
Also vide, Ibid., 4.1.6, 5.83.8, 8.69.2
\textsuperscript{621} svaśā sindhuḥ surathā suvāsā hiranyayī sukṛṭā vājinīvatī / urṇāvatī yuvatiṣ Śilmāvatyutadhi vaste subha-gā madhuvṛdham // Ibid., 10.75.8
\textsuperscript{622} Ibid., 5.61.11, 8.5.7,8
drawing chariots, in war, to carry load, racing etc. From the Dānastutis it is clear that horses were given as gifts. Horses were so much important at that period that there were prayer to have more horses along with other happiness in domestic life.

Camel, i.e. Uṣṭra, which was then used for riding is mentioned in the Rgvedasamhitā. Large flocks of Sheep, i.e. Avi and Goat, i.e. Aja were no doubt kept by the people. Ass or Gardabha having two rows of teeth or Rāsabha, which was also a domestic animal, was perhaps used for riding and as a beast of burden. Besides these animals, other important animals reared for various purposes are Bull, i.e. Rṣabha, Buffalo, i.e. Mahīṣa, Dog, i.e. Śvān and Elephant etc.

Simha, Rkṣa, Hastin, Varāha, Sālāvṛka, Lopaśa, Mṛga, Kapi etc., are among the important wild beasts mentioned in the Rgvedasamhitā.

Among the wild animals mentioned in the Rgvedasamhitā the most powerful, dreaded and frequently mentioned one was the Lion or Simha. It was a carnivorous animal found in the plains and hills of Sapta-Sindhu. Lion is called a dread wild beast, e.g. simhaḥ bhīmaḥ bhītijanakah... His roar is often mentioned in the Rgvedasamhitā, which has resemblance to the thundering of cloud.

Bear or Rkṣa is mentioned in the Rgvedasamhitā and later literature. Vyāghra or Tigers popular in Eastern regions of India are not known to the Rgvedic Āryans. It
proves that at that period the Āryans had not reached Bengal. But further when they moved in the east they encountered with the tigers. So, mention is made to the tigers in the later Sanhitās.\textsuperscript{645}

Wild Elephants were known as Hastin\textsuperscript{646} and Mrgahastin.\textsuperscript{647} Such elephants were tried to be tamed by hunters.\textsuperscript{648} The Rgvedic verses\textsuperscript{649} make it clear that such elephants lived in the forests of some mountains. Such elephants are herbivorous in nature.\textsuperscript{650}

Wild Bull is the herbivorous animal found in the plains of Sapta-Sindhu.\textsuperscript{651} The Rgvedasamhitā mentions the term gaura to indicate it, i.e. gaurahmrgah...\textsuperscript{652} Griffith translates it as 'wild bull'.\textsuperscript{653} Wilson renders it as Buffalo.\textsuperscript{654} Besides domesticated buffaloes,\textsuperscript{655} there were wild Buffaloes too,\textsuperscript{656} which were strong and mighty in nature and used as food for Indra.

Lodha is mentioned in one of the Rgvedic verse\textsuperscript{657} and the meaning of it is uncertain. According to Prof. Roth, it means red and denotes an animal of some kind contrasted with paśu (a tame or sacrificial animal, a bullock).\textsuperscript{658}

The Boar, i.e. Varāha\textsuperscript{659} or Sūkara\textsuperscript{660} is also known to the Rgvedasamhitā which according to Śāyaṇācārya was a very strong animal, e.g. varāham valabantamapi sūkaram...\textsuperscript{661} It was found in the forests situated in the plains of Sapta-Sindhu. A wild Boar is seen making a noise with its foot\textsuperscript{662} which was stronger than Kroṣṭr, i.e. Jackel.\textsuperscript{663}

\textsuperscript{645} A.V., 4.3.1, 4.36.6, 6.38.1, V.S., 14.9, 21.39
\textsuperscript{646} R.V., 1.64.7
\textsuperscript{647} Ibid., 4.16.14
\textsuperscript{648} Ibid., 10.40.4
\textsuperscript{649} Ibid., 1.64.7, 8.45.5
\textsuperscript{650} hastinaḥ gaja iva vanā vanāni vrksajātāni khādaya bhakṣayatha.../ Śāyaṇa, Ibid., 1.64.7
\textsuperscript{651} Ibid., 8.45.24
\textsuperscript{652} Śāyaṇa, Ibid.
\textsuperscript{653} Griffith, R.T.H., op. cit., on 8.45.24, p. 432
\textsuperscript{654} Wilson, H.H., op. cit., vol. 5, on 8.45.24, p. 216
\textsuperscript{655} R.V., 5.29.8, 6.17.11, 8.35.7
\textsuperscript{656} Ibid., 8.69.15
\textsuperscript{657} Also vide, Wilson, H.H., op. cit., vol. 5, on 8.69.15, pp. 278, 279
\textsuperscript{658} R.V., 3.53.23
\textsuperscript{659} Vide, Griffith, R.T.H., op. cit., on 3.53.23, p. 191
\textsuperscript{660} R.V., 1.61.7, 9.97.7, 10.28.4
\textsuperscript{661} Ibid., 7.55.4
\textsuperscript{662} Śāyaṇa, Ibid., 10.28.4
\textsuperscript{663} Vide, Griffith, R.T.H., op. cit., on 9 97.7, p. 517
\textsuperscript{664} R.V., 10.28.4
Wolf or Vṛka is mentioned in the *Rgvedasamhitā*.\(^{664}\) It was a carnivorous\(^{665}\) and injurious animal\(^{666}\) seen assailing a deer.\(^{667}\) It was considered wicked and inauspicious.\(^{668}\) According to Griffith, it signifies not only wolf but also a wicked godless man.\(^{669}\) It is seen that Rjrāśva slaughtered hundred sheep for she-wolf.\(^{670}\) It also takes Vartikā, a bird like Cāṭaka as food, e.g. *vartikāṃ caṭakasadṛśasya paksīṇaḥ striyaṃ grāsiṃ grastāṃ vṛkena grastām*...\(^{671}\) Sālāvrka or Hyena is mentioned in the Rāgvedic verses.\(^{672}\) Wilson translates the term *sālāvrka* as Jackel.\(^{673}\) It is a carnivorous animal which is noted in the *Taittirīya Samhitā* as Tarakaśu.\(^{674}\) Lopāśa was another animal found in the Rāgvedic verse.\(^{675}\) Sāyanaścārya uses the term *mṛga* to indicate this animal, i.e. *lopaśah/ lupyamānam triyamāṅnātiti lopaśo mṛgah*...\(^{676}\) But Griffith translates it as a ‘fox’.\(^{677}\) Ludwig thinks it to be ‘the fox’ and Grassmann ‘the jackel’.\(^{678}\) According to Macdonell and Keith, it may be fox or jackel.\(^{679}\)

Deer or Mṛga of many kinds were found in the region. It had many species, i.e. *Kṛṣṇā* or dark,\(^{680}\) *rohita* or red,\(^{681}\) *prṣati* or spotted deer.\(^{682}\) Piśa is an Antelope mentioned in the *Rgvedasamhitā*.\(^{683}\) Sāyanaścārya takes it as a deer called *Ruru*, i.e. *piśa iti rurunāma*.\(^{684}\) It is a spotted deer, e.g. *rvavaḥ svasārīragataḥ śvetabindūbhiralanṛtā...*\(^{685}\)

\(^{664}\) Ibid., 1.42.2, 1.105.7, 1.116.14, 6.51.14, 7.38.7, 10.39.13

\(^{665}\) purūravo mā mṛthā mā pra papto mā tvā vṛkāso aśvāsa u kṣan/ Ibid., 10.95.15

\(^{666}\) Ibid., 2.34.9

\(^{667}\) Ibid., 1.105.7

\(^{668}\) Ibid., 1.42.2

\(^{669}\) Griffith, R.T.H., op.cit, on 1.42.2, p. 28

\(^{670}\) Griffith, R.T.H., op.cit, on 1.42.2, p. 28

\(^{671}\) Sayana, Ibid., 1.112.8

Also vide, Ibid., 1.116.14, 1.117.16

\(^{672}\) na vai strāṇāni sakhyāni santi sālāvrkānām hṛdayāṅyeta/ Ibid., 10.95.15

\(^{673}\) Wilson, H.H., op.cit., vol. 6, on 10.95.15, p. 337

\(^{674}\) T.S., 5.5.19.1

\(^{675}\) R.V., 10.28.4

\(^{676}\) Sayana, Ibid.

\(^{677}\) Griffith, R.T.H., op.cit., on 10.28.4, p. 550

\(^{678}\) Vide, Wilson, H.H., op.cit., vol. 6, on 10.28.4, p. 94

\(^{679}\) Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol. 2, p. 234

\(^{680}\) kṛṣṇāḥ kṛṣṇānṛtgā īva.../ Sayana on R.V., 10.94.5

\(^{681}\) Ibid., 1.39.6

\(^{682}\) Ibid., 1.39.6, 1.85.4

\(^{683}\) Ibid., 1.64.8

\(^{684}\) Sayana, Ibid.

\(^{685}\) Sayana, Ibid.
Kapi is the Ape, an abbreviation of Vṛṣākapi, e.g. kapisvāmino vṛṣākapeḥ...

Indra had such monkey named Vṛṣākapi whom Indra did not like and even punished him.

Hare, i.e. Śāsa is also mentioned in the Rgvedasamhitā.

Besides these, reptiles, aquatic creatures, insects of certain species and birds were included in the Rgvedasamhitā. Reptiles and creatures cover an important portion of nature. Such reptiles and creatures mentioned in the Rgvedasamhitā include the following-

Among reptiles, the most dreaded was the Serpent or Ahi. The term sarpa also occurs in the Rgvedasamhitā. The poisonous attack of it was dreaded to the human being which is clear from the Rgvedic verses. A snake goes steadily and crookedly, which is indicated by the term tsaru. Mention is made of a mythical horse, Paidva, which the Asvins gave to Pedu, a certain Rājarshi, as a protection against snakes. Pedu’s horse killed the brood of serpents. So, Pedu is called the serpent-slayer.

The enemy or the only animal which could kill a serpent is Nakula or Mongoose. Sāyanācārya mentions the term kuṣumbhaka to indicate a Nakula, i.e. kuṣumbhakah nakulah. The small sized nakula was used to remove the scorpions venom. According to Ludwig and Grassmann kuṣumbhaka is a venomous insect. Wilson takes it as Mongoose. Kas^ka is the name of wild animal or creature found in the Rgvedic verses. According to Sāyanācārya, it is not different from nakula. Wilson translates the term as a ‘female weasel’.

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686 Vide, Griffith, R.T.H., op.cit, on 10.86.5, p. 596
687 Sāyaṇa on R.V., 10.86.5
688 Ibid., 10.86
689 Ibid., 10.28.9
690 ahiṁśa sarpa iva.../ Sāyaṇa, Ibid., 6.75.14
691 Ibid., 10.16.6
692 a māṁ mitravaruneha rākṣataṁ kulāyadviśvayanmā na a gan / ajaḵaβaṁ to durṛṇikāṁ tiro dadhe mā māṁ padyena rapasā vidatsaruḥ// Ibid., 7.50.1
693 Also vide, Ibid., 7.50.2,3
694 Vide, Wilson, H.H., op.cit., on 7.50.1, vol. 4, p. 334
695 tsaruh chadmaγāṁ/ jhimagah sarpa ityarthaḥ/ Sāyaṇa on R.V., 7.50.1
696 Vide, Macdonell, A.A., & Keith, A.B., op.cit., vol 1, p. 51
697 Vide, Griffith, R.T.H., op.cit., on 9.88.4, p. 511
698 Vide, Ibid., on 1.191.16
699 Sāyaṇa on R.V., 1.191.16
700 Ibid., 1.191.15,16
701 Vide, Griffith, R.T.H., op.cit., on 1.191.15 , p. 129
702 Vide, Ibid.
703 R.V. 1.126.6
704 kaβikā nāma sūṭavatsā nakulī.../ Sāyaṇa, Ibid.
705 Wilson, H.H., op.cit., vol. 2, on 1.126.6, p. 15
Maṇḍūka; i.e. Frog is well known to the Rgvedasamhitā which attracted the attention of the seers. The frog hymn may be mentioned in this connection. Frogs are described in a very beautiful way in the frog song. There is prayer to frogs in the hymn. They mainly live in the pools. This sūkta speaks of certain varieties of frogs. They are of different colours. Some frogs are green and others are spotty. In this hymn the croaking of frogs is compared to the recitation of hymns by the Vedic students observing certain vows. Parjanya poured rain water upon them to remove their thirst. Frogs become emaciated when the pools get dried up in summer and when the rainy season comes, the frogs become happy again.

The Rgvedasamhitā mentions about Śīṣumāra or Porpoise. Wilson considers Śīṣumāra to be a name of the Gangetic porpoise which was generally yoked to the car of the Āsvins.

Kaṅkaṭa is a venomous creature found in the Sapta-Sindhu. Vṛścika or Scorpions are mostly found in the dark places. There is a practise to remove its venomous effect from body. A venomous and harmful creature is called Ajakāva. Griffith translates it as Scorpion which is small in size. In the passage ajakāvam durdrśikam, the term ajakāvam is explained by Śāyaṇācārya as ajakā nāma rogaviśeṣah/ tadvat, i.e. Ajakā is the name of a disease like that, a malignant poison, and the second half, i.e. durdrśikam is rendered durdarśanam, i.e. difficult or disagreeable to be seen. Śuclkā is the most venomous creature, which bites in the shoulder, or in limb as if with needle stings and is unseen.

Moreover, makṣa-makṣikā, i.e. Honey-seeking bees or flies are traced in the

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704 R.V., 10.166.5  
705 Ibid., 7.103  
706 Ibid., 7.103.2  
707 Ibid., 7.103.4,6  
708 Ibid., 7.103.1,5  
709 Ibid., 7.103.3  
710 Ibid., 7.103.2  
711 Ibid., 1.116.18  
712 Wilson, H.H., op.cit., vol. 1, on 1.116.18, p. 379  
713 R.V., 1.191.1  
714 Ibid., 1.191.16  
715 Ibid., 7.50.1  
716 Griffith, R.T.H., op.cit., on 7.50.1, p. 360  
717 Vide, Wilson, H.H., op.cit., vol. 4, on 7.50.1, p. 334  
718 ye aigyā śuclkā ye pakaṅkatāḥ.../ R.V., 1.191.7  
719 śuclkāḥ śučīśadrśapucccharomāno vṛścikādyāḥ/ Śāyaṇa, Ibid.  
720 Ibid., 1.119.9, 4.45.4, 7.32.2, 10.40.6
Birds

Besides animals and reptiles, different varieties of birds are found in the Sapta-Sindhu region. In the **Rgvedasamhitā**, the term vi is used to indicate the birds in general.\(^{720}\) Birds mentioned in this *Veda* are—

Among birds the most powerful was the Eagle or Garutmān called Supama, which means well-winged.\(^{721}\) It is well known for its speed.\(^{722}\) Garutmān is the celestial bird, the Sun.\(^{723}\) It is different from Falcon,\(^{724}\) i.e. Śyena. There is reference to bird of golden colour\(^{725}\) (*hiranyayam śakunam*). Grdhra or Vulture is also mentioned in the *Rgvedasamhitā*.\(^{726}\) It is stated by Śāyānacārya as: *grdhrahantarikse vartamanāh grdhrākhyaḥ paksinā iva śīghram gacchanto...*\(^{727}\) These are known for their swift flights.\(^{728}\) The water bird Swan or Goose was known as Hamsa in the *Rgvedasamhitā*.\(^{729}\) These are described as purple backed, i.e. *nilaprśtha*\(^{730}\) or white or grey coloured.\(^{731}\) These are described as flying in troops.\(^{732}\) The *Rgvedasamhitā* mentions Cakravāka or Ruddy goose.\(^{733}\) This bird is frequently mentioned in later poetry as a type of love and constancy. It is interesting to note that a pair of Cakravāka birds is mentioned in Indian Literature as an ideal of conjugal fidelity. The English name of the bird is Brahmany duck.\(^{734}\) Another bird named Koka is mentioned in a *Rgvedic* verse.\(^{735}\) According to Śāyānacārya, it is Cakravāka.\(^{736}\) Griffith translates it as cuckoo.\(^{737}\) Khargala or Owl was regarded as a bird of evil omen.\(^{738}\)

Śāyānacārya uses the term ulūka to mean Khargala: *khargaleva ulūkīva...*\(^{739}\) In a verses

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\(^{720}\) vimiva paksinamiva... / Śāyaṇa, Ibid., 2.29.5

\(^{721}\) vivyah paksibyah... / Śāyaṇa, Ibid., 2.38.7

\(^{722}\) śakunah paksī yathā śīghram gacchati... / Śāyaṇa, Ibid., 9.86.13

\(^{723}\) Ibid., 1.164.46

\(^{724}\) Ibid., 2.42.2

\(^{725}\) hiranyayani hiranmayam Sakunam paksinam... / Śāyaṇa, Ibid., 9.85.11

\(^{726}\) Ibid., 1.118.4

\(^{727}\) Śāyaṇa, Ibid.

\(^{728}\) Ibid., 7.104.22, 10.123.8

\(^{729}\) Ibid., 1.65.5, 1.163.10, 2.34.5, 3.8.9, 9.32.3

\(^{730}\) Ibid., 7.59.7

\(^{731}\) Ibid., 3.8.9

\(^{732}\) Ibid.

\(^{733}\) Ibid., 2.39.3

\(^{734}\) Vide, Griffith, R.T.H, op.cit., on 2.39.3, p. 156

\(^{735}\) R.V., 7.104.22

\(^{736}\) kokasākraṇvākha... / Śāyaṇa, Ibid.

\(^{737}\) Griffith, R.T.H., op.cit., on 7.104.22, p. 386

\(^{738}\) R.V., 7.104.17

\(^{739}\) Śāyaṇa, Ibid.
of the *Rgvedasamhitā* Sayanācārya states—*ulukah ghūkasamjñaḥ paksi yat asobhanaḥ vadati braviti*...⁷⁴⁰ that means the screeching of the owl is ineffective.⁷⁴¹ Śuśulūka,⁷⁴² i.e. an Owlet⁷⁴³ is also referred to.

Further, the *Rgvedasamhitā* speaks of other birds found in the Sapta-Sindhu region, viz. Mayūra or Peacock⁷⁴⁴ and Mayūrī or Peahen,⁷⁴⁵ Ropanākā,⁷⁴⁶ Cāsa or Jay or Woodpecker,⁷⁴⁷ Kikidīvi or Blue jay,⁷⁴⁸ Kṣvirīkā⁷⁴⁹ or Kite,⁷⁵⁰ Vartikā⁷⁵¹ or Quail,⁷⁵² Kapiṇjala,⁷⁵³ Śuka or Parrot,⁷⁵⁴ Kapota⁷⁵⁵ or Dove⁷⁵⁶ etc.

Thus, the geographical aspect is well-furnished in the Rgvedic hymns.

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⁷⁴⁰ Sayana, Ibid., 10.165.4
⁷⁴¹ Ibid., 10.165.4
⁷⁴² Ibid., 7.104.22
⁷⁴³ Vide, Griffith, R.T.H., op.cit., on 7.104.22, p. 386
⁷⁴⁴ R.V., 3.45.1, 8.1.25
⁷⁴⁵ Ibid., 1.191.14
⁷⁴⁶ Ibid., 1.50.12
⁷⁴⁷ Ibid., 10.97.13
⁷⁴⁸ Ibid.
⁷⁴⁹ Also vide, Wilson, H.H., op.cit., vol. 6, on 10.97.13, p. 346
⁷⁵⁰ R.V., 10.87.7
⁷⁵¹ Vide, Griffith, R.T.H., op.cit., on 10.87.7, p. 598
⁷⁵² R.V., 1.117.16
⁷⁵³ Vide, Wilson, H.H., op.cit., vol. 1, on 1.117.16, p. 385
⁷⁵⁴ R.V., 2.43.1
⁷⁵⁵ Ibid., 1.50.12
⁷⁵⁶ Ibid., 1.30.4, 10.165.1
⁷⁵⁷ Vide, Griffith, R.T.H., op.cit., on 1.165.1, p. 645