

opposed to the light (*arjuna*), day.<sup>2</sup> Aho-rātra<sup>3</sup> is a regular term for 'day and night' combined.

The day itself is variously divided. In the Atharvaveda<sup>4</sup> a division into 'the rising sun' (*udyan sūryah*), 'the coming together of the cows' (*saṃ-gava*), 'midday' (*madhyam-dina*), 'afternoon' (*aparāhna*), and 'sunset' (*astam-yan*) is found. In the Taittiriya Brāhmaṇa<sup>5</sup> the same series appears with 'early' (*prātar*) and 'evening' (*sāyāhna*) substituted for the first and last members, while a shorter list gives *prātar*, *saṃgava*, *sāyam*. In the Maitrāyaṇī Samhitā<sup>6</sup> there is the series 'dawn' (*uśas*), *saṃgava*, *madhyam-dina*, and *aparāhna*.

The morning is also, according to Zimmer, called *api-sarvara*,<sup>7</sup> as the time when the dark is just past. It is named *svasara*,<sup>8</sup> as the time when the cows are feeding, before the first milking at the *saṃgava*, or when the birds are awakening.<sup>9</sup> It is also called *pra-pitva*,<sup>10</sup> according to Zimmer.<sup>11</sup> But Geldner<sup>12</sup> points out that that term refers to the late midday, which also is called *api-sarvara*, as bordering on the coming night, being the time when day is hastening to its close, as in a race. From another point of view, evening is called *abhi-pitva*,<sup>13</sup> the time when all come to rest. Or again, morning and evening are denoted as the dawning of the sun (*uditā sūryasya*), or its setting (*ni-mruc*). The midday is regularly *madhyam ahnam*,<sup>14</sup> *madhye*,<sup>15</sup> or *madhyam-dina*. *Samgava*<sup>16</sup> is the forenoon, between the early morning (*prātar*) and midday (*madhyam-dina*).

The divisions of time less than the day are seldom precisely given. In the Śatapatha Brāhmaṇa,<sup>17</sup> however, a day and

<sup>2</sup> Rv. vi. 9, 1.

<sup>3</sup> Rv. x. 190, 2; Av. xiii. 3, 8, etc.; Vājasaneyi Samhitā, xxiii. 41, etc.

<sup>4</sup> ix. 6, 45.

<sup>5</sup> i. 5, 3, 1; 4, 9, 2.

<sup>6</sup> iv. 2, 11.

<sup>7</sup> Rv. iii. 9, 7; cf. Oldenberg, *Rgveda-Noten*, i. 230.

<sup>8</sup> Rv. ii. 34, 8; ix. 94, 2.

<sup>9</sup> Rv. ii. 19, 2; 34, 5.

<sup>10</sup> Rv. vii. 41, 4; viii. 1, 29. Sieg, *Die Sagenstoffe des Rgveda*, 127 et seq., interprets *paritaknyāyām* (Rv. i. 116, 15) similarly.

<sup>11</sup> *Altindisches Leben*, 362.

<sup>12</sup> *Vedische Studien*, 2, 155-179.

<sup>13</sup> Rv. i. 126, 3; iv. 34, 5.

<sup>14</sup> Rv. vii. 41, 4.

<sup>15</sup> Rv. viii. 27, 20.

<sup>16</sup> Cf. Rv. v. 76, 3 (*saṃgave*, *prātar ahno*, *madhyam-dina*); Taittiriya Brāhmaṇa, ii. 1, 1, 3; Jaiminiya Upaniṣad Brāhmaṇa, i. 12, 4; Aitareya Brāhmaṇa, iii. 18, 14; Geldner, *Vedische Studien*, 3, 112, 113. Zimmer, *op. cit.*, 362, places it too early—before the cows are driven out.

<sup>17</sup> xii. 3, 2, 5. Cf. Taittiriya Brāhmaṇa, iii. 10, 1, 1 et seq.