

must clearly then have covered Northern India. In one of the Aitareya passages³ it is said that in the east the villages are close together and frequent, while in the west there are forests.

³ iii. 44.

Div (fem.) in the Rigveda¹ and the Atharvaveda² denotes the 'game of dice.' See Akṣa.

¹ x. 27, 17.

² vii. 50, 9; 109, 5.

Dughā, 'yielding milk,' denotes 'cow' in a few passages in the Saṃhitās.¹

¹ Rv. viii. 50, 3; x. 67, 1; Vājasaneyi Saṃhitā, xxviii. 16, 39, etc.

Dundubhi, apparently an onomatopoeic word, means 'drum,' as used in both war and peace. It is often mentioned from the Rigveda¹ onwards.² A special sort of drum was the 'earth drum,' made by digging a hole in the ground and covering it with a hide. This was employed in the Mahāvratā, a rite performed at the winter solstice, for the purpose of driving away influences hostile to the return of the sun.³ A 'drum-beater' is included in the list of sacrificial victims at the Puruṣamedha or 'human sacrifice.'⁴

¹ i. 28, 5; vi. 47, 29, 31.

² Av. v. 20, 1 *et seq.*; 21, 7; 31, 7; vi. 38, 4; xii. 1, 41; Taittiriya Brāhmaṇa, i. 3, 6, 2; Śatapatha Brāhmaṇa, v. 1, 5, 6; *dūndubhya*, 'connected with the drum,' Vājasaneyi Saṃhitā, xvi. 35.

³ Kāthaka Saṃhitā, xxxiv. 5 (*Indische Studien*, 3, 477); Śāṅkhāyana Śrauta Sūtra, xvii. 14, 11; Aitareya Āraṇyaka,

v. 1, 5, with Keith's notes; Hillebrandt, *Vedische Mythologie*, I, 148, n. 2; Friedlaender, *Śāṅkhāyana Āraṇyaka*, 29, 45.

⁴ Taittiriya Brāhmaṇa, iii. 4, 13, 1 (not in the Vājasaneyi Saṃhitā). Cf. Bṛhadāraṇyaka Upaniṣad, ii. 4, 6.

Cf. Zimmer, *Altindisches Leben*, 289; and for the epic drum in battle, Hopkins, *Journal of the American Oriental Society*, 13, 318.

Dur is used several times in the Rigveda¹ to denote 'door,' both literally and metaphorically.

¹ i. 68, 10; 113, 4; 121, 4; 188, 5; ii. 2, 7, etc.