

Dru-ḡhaṇa is found in the *Mudgala* hymn of the *Rigveda*¹ and in the *Atharvaveda*.² The sense is uncertain. *Yāska*³ renders it as a '*ḡhaṇa* made of wood,' probably, as *Roth*⁴ takes it, meaning a 'club of wood.' *Geldner*⁵ thinks that it was a wooden bull used by *Mudgala* as a substitute for a second bull when he wanted to join in a race. But this interpretation of the legend is very improbable.⁶ *Whitney*⁷ translates the word as 'tree-smiter' in the *Atharvaveda*, quoting *Sāyaṇa*, who explains it as a 'cutting instrument,' so called because trees are struck with it.

¹ x. 104. 9.

² vii. 28. 1.

³ *Nirukta*, ix. 23.

⁴ *St. Petersburg Dictionary*, s.v.

⁵ *Vedische Studien*, 2, 3. 4.

⁶ Cf. von *Bradke*, *Zeitschrift der*

Deutschen Morgenländischen Gesellschaft, 46, 462; *Bloomfield*, *ibid.*, 48, 456; *Franke*, *Vienna Oriental Journal*, 8, 342.

⁷ Translation of the *Atharvaveda*, 407.

Dru-pada, a 'wooden pillar' or 'post,' is several times referred to in the *Rigveda*¹ and later.² *Śunaḥśepa* was bound to three posts for sacrifice.³ Thieves, there is some evidence to show, were tied to posts as a penalty for stealing.⁴

¹ i. 24. 13; iv. 32. 23.

² *Av.* vi. 63. 3; 115. 2; xix. 47. 9; *Vājasaneyi Samhitā*, xx. 20.

³ *Rv.* i. 24. 13.

⁴ *Av.* xix. 47. 9; 50. 1. Cf. vi. 63. 3 = 84. 4. See *Zimmer*, *Altindisches Leben*, 181, 182, and *Taakara*, n. 26.

Druma, 'tree,' is not found until the later period in the *Ṣaḍviṃśa Brāhmaṇa* (v. 11) and the *Nirukta* (iv. 19; v. 26; ix. 23).

Druvaya, 'wooden,' is used in the *Atharvaveda*¹ as an epithet of the drum.

¹ v. 20. 2. Cf. xi. 1. 12, where it is an epithet of *spāśava*, 'blower,' possibly 'bellows'; but the manuscripts

in part read *dhruvaya*, and the *Paipalāda* has *dhruye*.

Dru-han, 'wood-cutter,' seems to be meant by the word *druhan-tara* in the *Rigveda*,¹ where it is usually taken as *druhan-tara*, 'fiend-overpowering.' But as an epithet of *paraśu*, 'axe,' the other sense ('mighty wood-cutter')² is more probable.³

¹ i. 127. 2.

² But if this explanation is correct, the word should have the accentuation

of the comparative. See *Oldenberg*, *Sacred Books of the East*, 46, 132.

³ Cf. *Oldenberg*, *Rigveda-Notizen*, 1, 130.