

Dvār is frequently used from the Rigveda¹ onwards² to denote the 'door' of a house. The later form, *Dvāra*, has the same sense.³ Cf. *Gṛha*. The 'door-fastener' is called *Dvāra-pidhāna* in the *Śatapatha Brāhmaṇa*.⁴

¹ i. 13, 6.

² Av. viii. 3, 22; xiv. 1, 63; *Vājasaneyi Samhitā*, xxx. 10; *Śatapatha Brāhmaṇa*, xi. 1, 1, 2; xiv. 3, 1, 13, etc.

³ *Śatapatha Brāhmaṇa*, i. 6, 1, 19;

iv. 3, 5, 9; 6, 7, 9; xi. 4, 4, 2, etc. Av. x. 8, 43, has *nava-dvāra*, 'having nine openings,' of the body.

⁴ xi. 1, 1, 1. Cf. *dvāra-bāhū*, 'door-posts,' in *Lātyāyana Śrauta Sūtra*, i. 3, 1; ii. 3, 9.

Dvāra-pa, 'door-keeper,' is only found in a metaphorical sense in the *Aitareya Brāhmaṇa* (i. 30), where *Viṣṇu* is called the 'doorkeeper' of the gods, and in the *Chāndogya Upaniṣad* (iii. 13, 6).

Dvi-gat Bhārgava ('descendant of *Bhṛgu*') is mentioned in the *Pañcaviṃśa Brāhmaṇa* (xiv. 9) as the seer of a *Sāman* or Chant, by means of which he twice went to the heavenly world.

Dvi-ja, 'twice-born,' as an epithet of the *Āryans* generally, or of the Brahmins in particular, is not found in Vedic literature except in a quite obscure verse of the *Atharvaveda*.¹

¹ xix. 71, 1. Cf. Whitney, Translation of the *Atharvaveda*, 1008; Zimmer, *Allindisches Leben*, 204. Neither *dvi-*

janman nor *dvi-jāti* occurs early, and the idea is not in this form an early one.

Dvi-pād, 'two-footed,' 'biped,' denotes man, as opposed to quadrupeds, from the *Rigveda*¹ onwards.²

¹ i. 49, 3; iii. 62, 14; viii. 27, 12; x. 97, 20; 117, 8.

² Av. ii. 34, 1; x. 1, 24; *Vājasaneyi*

Samhitā, viii. 30; ix. 31; xiii. 17; xiv. 8, etc.

Dvi-bandhu is in an obscure hymn of the *Rigveda*,¹ according to Roth² and Grassmann,³ the name of a man, while Ludwig⁴ renders it as a simple adjective meaning 'of double kinship.'

¹ x. 61, 17.

² St. Petersburg Dictionary.

³ *Wörterbuch, s.v.*, and Translation of the *Rigveda*, 2, 475.

⁴ Translation of the *Rigveda*, 2, 643, and 5, 526.