tion of a ritual game[28] at the Agnyādheya and at the Rājasūya ceremonies. The details are not certain,[29] but it is clear that the game consisted in securing even numbers of dice, usually a number divisible by four, the Kṛta, the other three throws then being the Tretā, when three remained over after division by four; the Dvāpara, when two was the remainder; and the Kali, when one remained. If five were the dividing number, then the throw which showed no remainder was Kali, the Kṛta was that when four was left, and so on. The dice had no numerals marked on them, the only question being what was the total number of the dice themselves.

There is no reason to doubt that the game as played in the Rigveda was based on the same principle, though the details must remain doubtful. The number of dice used was certainly large,[30] and the reference to throwing fours,[31] and losing by one, points to the use of the Kṛta as the winning throw. The Atharvaveda,[32] on the other hand, possibly knew of the Kali as the winning throw. In one respect the ordinary game must have differed from the ritual game. In the latter the players merely pick out the number of dice required—no doubt to avoid ominous errors, such as must have happened if a real game had been played. In the secular game the dice were thrown,[33] perhaps on the principle suggested by Lüders:[34] the one throwing a certain number on the place of playing, and the other then throwing a number to make up with those already thrown a multiple of four or five. This theory, at any rate, accounts for the later stress laid on the power of computation in a player, as in the Nala.

No board appears to have been used, but a depression on which

[28] Baudhāyana Śrauta Sūtra, ii. 8 ; 9 ; Āpastamba Śrauta Sūtra, v. 19, 4 ; 20, 1, with Rudradatta's note, for the Agnyādheya. Āpastamba, xviii. 18, 16 et seq., describes the Rājasūya game; and cf. Maitrāyaṇī Saṃhitā, iv. 4, 6 ; Taittirīya Brāhmaṇa, i. 7, 10, 5 ; Śatapatha Brāhmaṇa, v. 4, 4, 6 ; Kātyāyana Śrauta Sūtra, xv. 7, 5 et seq. For Kṛta as four, see Śatapatha Brāhmaṇa, xiii. 3, 2, 1 ; Taittirīya Brāhmaṇa, i. 5, 11, 1.

[29] See Caland, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 62, 123 et seq.
[30] Rv. x. 34, 8.
[31] Rv. i. 41, 9. In x. 34, 2, the loss is ascribed to akṣasya ekaparasya, which confirms the explanation of Dvāpara given in Pāṇini, ii. 1, 10.
[32] vii. 114, 1.
[33] Rv. x. 34, 1. 8. 9 ; Av. iv. 38, 3.
[34] Op. cit. 56.