

the dice were thrown (*adhi-devana*, *devana*,<sup>35</sup> *irina*<sup>36</sup>), was made in the ground. No dice box was used, but reference is made to a case for keeping dice in (*akṣa-vaṇana*<sup>37</sup>). The throw was called *graha*<sup>38</sup> or earlier *grābha*.<sup>39</sup> The stake is called *vij*.<sup>40</sup> Serious losses could be made at dicing: in the Rīgveda a dicer laments the loss of all his property, including his wife.<sup>41</sup> Lüders<sup>42</sup> finds a different form of the game referred to in the Chāndogya Upaniṣad.<sup>43</sup>

<sup>35</sup> *Adhīdevana* in Av. v. 31, 6; vi. 70, 1; Maitrāyaṇī Saṃhitā; i. 6, 11; iv. 4, 6, etc.; *devana* in Rv. x. 43, 5. The falling of the dice on the ground is referred to in Av. vii. 114, 2.

<sup>36</sup> Rv. x. 34, 1.

<sup>37</sup> Śatapatha Brāhmaṇa, v. 3, 1, 11.

<sup>38</sup> Av. iv. 38, 1 et seq.; cf. vii. 114, 5.

<sup>39</sup> Rv. viii. 81, 1; ix. 106, 3.

<sup>40</sup> Rv. i. 92, 10; ii. 12, 5; *lakṣa* in ii. 12, 4, and often *dhana*. So Lüders, *op. cit.*, 10, n. 5; 62, n. 1. Roth and Zimmer, *op. cit.*, 286, render 'he makes the dice secretly disappear' (i. 92, 10).

<sup>41</sup> Rv. x. 34, 2. For cheating at

play cf. Rv. v. 83, 8; vii. 86, 6; 104 14; Av. vi. 118.

<sup>42</sup> *Op. cit.*, 61.

<sup>43</sup> iv. 1, 4; 6. According to Nilakaṇṭha on Harivaṃśa, ii. 61, 39, the stake was divided into ten parts, and the Kali then took one, the Dvāpara three, the Tretā six, and the Kṛta all ten. This explanation seems harsh.

Cf. Roth, *Gurupūjākaumudī*, 1-4; Zimmer, *Altindisches Leben*, 283-287; Lüders, *Das Würfelspiel im alten Indien*; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 123 et seq.; Keith, *Journal of the Royal Asiatic Society*, 1908, 823 et seq.

3. **Akṣa**.—In the Chāndogya Upaniṣad (vii. 3, 1) this word seems to denote the nut of the *Vibhīdaka* (*Terminalia bellerica*).

**Akṣata** or **Akṣita**.—In one passage of the Atharvaveda,<sup>1</sup> dealing with the *Jāyānya*, mention is made of a remedy for sores designated both *Akṣita* and *Sukṣata*, or, according to the reading of the Kauṣika Sūtra, *Akṣata* and *Sukṣata*, while Sāyana has *Akṣita* and *Sukṣita*. Bloomfield<sup>2</sup> renders 'not caused by cutting' and 'caused by cutting.' Formerly<sup>3</sup> he suggested 'tumour' or 'boil.' Whitney<sup>4</sup> thinks that two varieties of *Jāyānya* are meant. Ludwig<sup>5</sup> reads with Sāyana *akṣita*, which he renders by 'not firmly established' in the invalid. Zimmer<sup>6</sup> finds in it a disease *Kṣata*.

<sup>1</sup> vii. 76, 4.

<sup>2</sup> *Hymns of the Atharvaveda*, 17, 562.

<sup>3</sup> *Journal of the American Oriental Society*, 13, cxvii. et seq.

<sup>4</sup> Translation of the Atharvaveda 442.

<sup>5</sup> Translation of the Rīgveda, 3, 500.

<sup>6</sup> *Altindisches Leben*, 377.