

the same sense, while *Pastyā* and *Harmya* denote more especially the home with its surroundings, the family settlement. The house held not only the family, which might be of considerable size, but also the cattle³ and the sheep⁴ at night. It was composed of several rooms, as the use of the plural indicates, and it could be securely shut up.⁵ The door (*Dvār*, *Dvāra*) is often referred to, and from it the house is called *Duroṇa*. In every house the fire was kept burning.⁶

Very little is known of the structure of the house. Presumably stone was not used,⁷ and houses were, as in Megasthenes' time,⁸ built of wood. The hymns of the *Atharvaveda*⁹ give some information about the construction of a house, but the details are extremely obscure, for most of the expressions used do not recur in any context in which their sense is clear. According to Zimmer,¹⁰ four pillars (*Upamit*) were set up on a good site, and against them beams were leant at an angle as props (*Pratimit*). The upright pillars were connected by cross beams (*Parimit*) resting upon them. The roof was formed of ribs of bamboo cane (*vaṇṇśa*),¹¹ a ridge called *Viśūvant*, and a net (*Akṣu*), which may mean a thatched covering¹² over the bamboo ribs. The walls were filled up with grass in bundles (*palada*), and the whole structure was held together with ties of

³ Rv. vii. 56, 16; Av. i. 3, 4; ix. 3, 13.

⁴ Rv. x. 106, 5; Av. iii. 3.

⁵ Rv. vii. 85, 6.

⁶ Rv. i. 69, 2. Cf. the *Gārhapatya* Agni, Av. v. 31, 5; vi. 120, 1; 121, 2; viii. 102; ix. 6, 30; xii. 2, 34; xviii. 4, 8; *Vājasaneyi Saṃhitā*, iii. 39; xix. 18; *Aitareya Brāhmaṇa*, vii. 6. 12; *Kaṣṭhī* *taki Brāhmaṇa*, ii. 1; *Satapatha Brāhmaṇa*, iii. 6, 1, 28; vii. 1, 1, 6, etc.

⁷ Zimmer, *Altindisches Leben*, 153. Muir's view, *Sanskrit Texts*, 5. 461, that clay was used can only apply to the minor finishing of the walls of a house.

⁸ Arrian, *Indica*, x. 2.

⁹ iii. 12; ix. 3. See Bloomfield, *Hymns of the Atharvaveda*, 343 *et seq.*; Weber, *Indische Studien*, 17, 234 *et seq.*;

Whitney, Translation of the *Atharvaveda*, 525 *et seq.*

¹⁰ *Op. cit.*, 153. No certainty can attach to the rendering of the words.

¹¹ It seems likely that, as the ribs were of bamboo and were probably fixed in the ridge, the roof was wagon-headed, like the huts of the *Todas* at the present day (see illustrations in Rivers, *The Todas*, pp. 25, 27, 28, 51), and the rock-cut *Chaityas*, or Assembly Halls, of the Buddhists in Western India, in some of the earliest of which the wooden ribs of the arched roof are still preserved. See Fergusson, *History of Indian Architecture*,² 2, 135, cf. 126.

¹² Av. ix. 3, 8, where Bloomfield, *op. cit.*, 598, thinks of a wickerwork roof; Geldner, *Vedische Studien*, I, 136, of a pole with countless holes.