. old and ancient treasures which were hidden) in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns," etc.

It follows that *trika* has had the meaning of 'a place where three roads meet' from decidedly ancient times.

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THE RUMMINDEI INSCRIPTION.

There is another not impossible explanation of the syllables *vigaḍa* in the Rummindeī inscription (page 473 above). It occurred to me when I had the record under consideration. But I did not mention it in my article, because I could not carry it on to any definite result.

Hiuen-tsiang several times mentions "stone and brick walls." The record on the Kanheri copperplate, dated in the time of the Traikūṭaka kings and in the year 245, tells us that the Chaitya or Stūpa mentioned in it was made *ghaṭita-pāshān-ēsṭakābhiḥ*, "with dressed stones and bricks." And modern excavations seem to show that the two materials in combination were used freely by the ancient Hindūs for building purposes.

Can any vernacular word be traced, resembling *vigaḍa*, and meaning 'a brick'? If so, we might very suitably take:—*silā-vigaḍa-bhichā kālāpita*; "he caused a stone and brick wall to be made." This much at any rate is certain, that Aśoka caused to be built round the site of the Lumbini garden a wall which was more or less of stone.

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THE GAME OF DICE.

In his most interesting treatise on the game of dice in India,¹ Professor Lüders finds in a *Kārikā* in the

¹ *Das Würfelspiel im alten Indien*, 1907. Cf. *J.R.A.S.*, 1907, p. 1078.