

Duḥ-śāsu is possibly a proper name in the Rigveda,¹ and would then denote an enemy of Kurusṛavaṇa. Ludwig² thinks that he was a Parsu or Persian, but this is most improbable, and the word may simply be an adjective meaning 'malignant.'

¹ x. 33, 1.

² Translation of the Rigveda, 3, 165.

Duḥ-sīma is mentioned in the Rigveda¹ as a generous donor, his patronymic perhaps being Tānva.²

¹ x. 93, 14.

² x. 93, 15.

| Cf. Ludwig, Translation of the Rig-
| veda, 3, 166.

Duṣ-ṭarītu, 'hard to defeat,' is the name of a king of the Sṛñjayas, who was deposed from a principality that had existed for ten generations, but was re-instated by Cākra Sthapati in spite of the resistance of Balhika Prātipīya, according to the Śatapatha Brāhmaṇa.¹

¹ xii. 9, 3, 1 *et seq.* Cf. Weber, *Indische Studien*, 1, 205-207.

Duḥ-śanta. See Dauḥṣanti.

Duhitṛ is the regular designation of 'daughter' from the Rigveda onwards.¹ The word appears to be derived from *duh*, 'milk,' in the sense of one who nourishes a child, rather than as the 'milker' of the primitive family or the suckling.² See also Strī, Pati, Pitṛ, Bhrātṛ.

¹ Rv. viii. 101, 15; x. 17, 1; 40, 5; 61, 5, 7; Av. ii. 14, 2; vi. 100, 3; vii. 12, 1; x. 1, 25; Śatapatha Brāhmaṇa, i. 7, 4, 1; 8, 1, 8, etc.

² Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 454.

Dūta, 'messenger' or 'envoy,' is found several times in the Rigveda¹ and later,² used metaphorically. The Sūta seems to have performed the duties later assigned to the Dūta.

¹ iii. 3, 2; vi. 8, 4; vii. 3, 3; x. 14, 12.

² Av. viii. 8, 10, etc.; Śatapatha Brāhmaṇa, iii. 5, 1, 6; Kauṣītaki Upaniṣad, ii. 1, etc. The feminine

form Dūti is found in Rv. x. 108, 2, 3, in the story of Saramā's mission to the Panis. Dūtya, 'mission,' occurs in Rv. i. 12, 4; 161, 1; iv. 7, 8; 8, 4, etc.