Durona is used in the Rigveda, and sometimes later, to denote home, both literally and metaphorically. See Grha.

¹ iii. 1, 18; 25, 5; iv. 13, 1; v. 76, 2 Av. vii. 17, 3; Vājasaneyi Samhitā. 4, etc.

Dur-ga, 'hard to approach,' occurs in the Rigveda as a neuter substantive only, sometimes in the sense of 'fort,' 'stronghold.' 1 Cf. Pur.

¹ v. 34. 7; vii. 25, 2.

Dur-gaha is mentioned in a hymn of the Rigueda, where his grandsons are lauded for their generosity, though Sayana renders the word adjectivally.2 In another passage of the Rigveda,3 however, Sāyana sees in the epithet Daurgaha a description of Purukutsa as Durgaha's son, who was either captured by the enemy or slain, and whose wife, Purukutsani, then obtained a son, Trasadasyu, to restore the line; he also quotes a story, not found in the Brhaddevata,4 to support this interpretation. On the other hand, the Satapatha Brahmana seems to take Daurgaha as meaning a horse. Siege thinks that the same sense should be adopted in the Rigveda passage. which he interprets as referring to the sacrifice of a horse, Daurgaha, by King Purukutsa to gain a son; he also sees in Dadhikrāvan, with Pischel⁷ and Ludwig,⁸ a real horse, the charger of Trasadasyu. The Satapatha Brahmana's interpretation of Daurgaha is, however, doubtful, and cannot be regarded as receiving support from the case of Dadhikravan, who was probably a divinity, and not a real horse at all.9

¹ viii. 65, 12,

^{2 &#}x27;Plunged in distress' (duhkhama gahamana).

³ iv. 42, 8.

⁴ As Roth. St, Petersburg Dictionary, s.v., says it is,

⁵ xiii. 5, 4, 5. According to the Naighantuka (i. 14), Daurgaha is a synonym of 'horse.'

⁶ Die Sagenstoffe des Rgueda, 96-102.

⁷ Vedische Studien, 1, 124.

⁸ Translation of the Rigveda, 4, 79. Cf. Oldenberg, Religion des Veda, 71.

Macdonell, Valie Mythology, pp. 148,

Cf. Ludwig, op. at., 3, 163, 174: Oldenberg, Rgvede-Noten, 1, 301, 302.