

Dur-nāman, 'of evil name,' is the designation in the *Rigveda*¹ and the *Atharvaveda*² of a demon causing disease, or the disease itself. The *Nirukta*³ explains the words as meaning a 'worm,' an interpretation which accords with the widespread belief in disease-causing worms.⁴ Later *Durṇāman* denotes 'hæmorrhoids.'⁵

¹ x. 162, 2.

² ii. 25, 2; viii. 6, 1 *et seq.*; xvi. 6, 7; xix. 36, 1 *et seq.* So also the feminine *Durṇāmni*, iv. 17, 5; xix. 36, 6.

³ vi. 12.

⁴ Bloomfield, *Atharvaveda*, 61; *Hymns of the Atharvaveda*, 314 *et seq.*, 351.

⁵ *Suśruta*, I, 177, 10, etc.

Dur-mukha, 'ugly-faced,' is the name, in the *Aitareya Brāhmaṇa*,¹ of a *Pāṇcāla*, that is, *Pāṇcāla* king, who conquered the world, and whose priest was *Bṛhaduktha*.

¹ viii. 23. The reading may be *a-rājā*, 'not a king,' but this is not necessary.

Durya, 'belonging to the door or house,' appears in several passages of the *Samhitās*¹ as a plural substantive denoting the 'door-posts,' or more generally 'dwelling.'

¹ Masculine plural, *Rv.* i. 91, 19; | *Vājasaneyi Samhitā*, i. 11; feminine x. 40, 12; *Taittirīya Samhitā*, i. 6, 3, 1; | plural, *Rv.* iv. 1, 9, 18; 2, 12; vii. 1, 11.

Duryoṇa occurs a few times in the *Rigveda*¹ in the sense of 'house.'

¹ i. 174, 7; v. 29, 10; 32, 8.

Dur-varāha probably denotes a 'wild boar.' It is mentioned in the *Śatapatha Brāhmaṇa*¹ and the *Jaiminiya Upaniṣad Brāhmaṇa*.²

¹ xii. 4, 1, 4.

² i. 51, 4 (*Journal of the American Oriental Society*, 23, 332).

Dulā. See *Nakṣatra* (*Kṛttikās*).

Duś-carman, 'afflicted with a skin disease,' occurs in the *Taittirīya Samhitā*¹ and *Brāhmaṇa*.² The disease meant is probably leprosy, the usual name of which is *Kilāsa*.³

¹ ii. 1, 4, 3; 5, 1, 7.

² i. 7, 8, 3.

³ *Pañcaviṃśa Brāhmaṇa*, xiv. 3, 17;

xxiii. 16, 11; *Taittirīya Aranyaka*

v. 4, 12.