

**Dāśya** occurs once in the Bṛhadāraṇyaka Upaniṣad (iv. 2, 30 Mādhyamdina = 23 Kāṇva) in the sense of 'slavery.'

**Ditya-vāh**, m.; **Dityauhī**, f., 'a two-year-old bull or cow.' is mentioned in the later Saṃhitās and the Brāhmanas.<sup>1</sup>

<sup>1</sup> Taittirīya Saṃhitā, iv. 3, 3, 1; xviii. 26; xxviii. 25; Pañcaviṃśa Brāh-  
v. 6, 15, 1; Vājasaneyi Saṃhitā, xiv. 10; | maṇa, xxi. 1, etc.

**Didyu**, **Didyut**, both<sup>1</sup> denote in the Rigveda 'missile,' 'arrow,' whether divine or human.

<sup>1</sup> Didyu: i. 71, 5; iv. 41, 4; vii. 56, 9; | Rv. i. 66, 7; v. 86, 3; vii. 25, 1, etc.;  
85, 2, etc.; Av. i. 2, 3; Vājasaneyi | certainly divine in ii. 13, 7.  
Saṃhitā, ii. 20; x. 17, etc. Didyut:

**Didhiṣu** in the Rigveda denotes a 'wooper.' It is applied<sup>1</sup> to the relative, probably brother-in-law,<sup>2</sup> who takes the place of the husband at the funeral rite, and who, as in the Hebraic levirate, is to beget a child by the brother's wife if there is no son.<sup>3</sup> Hillebrandt<sup>4</sup> and Lanman<sup>5</sup> consider that the word originally meant only 'wooper,' and applied to the king who, after the chief queen had lain beside the dead victim in the Puruṣamedha or 'human sacrifice,' claimed her again; but this view is hardly plausible.<sup>6</sup> The term is also applied to the god Pūṣan<sup>7</sup> as the wooper of his mother, apparently Sūryā.<sup>8</sup>

<sup>1</sup> x. 18, 18 = Av. xviii. 3, 2 (where *didhiṣos* is merely a bad reading) = Taittirīya Āraṇyaka, vi. 1, 3.

<sup>2</sup> Āśvalāyana Śrauta Sūtra, iv. 2, 15, where are mentioned the brother-in-law (*devr*), a representative of the husband (there is nothing to show whether he is identical with the preceding or not), a pupil, or an aged servant (*java-dāsa*).

<sup>3</sup> Cf. Rv. x. 40, 2; Kaegi, *Der Rigveda*, n. 51.

<sup>4</sup> *Zeitschrift der Deutschen Morgenlän-  
dischen Gesellschaft*, 40, 708 et seq.

<sup>5</sup> *Sanskrit Reader*, 385.

<sup>6</sup> See Whitney, Translation of the Atharvaveda, 848, 849; Keith, *Journal of the Royal Asiatic Society*, 1907, 046.

<sup>7</sup> vi. 55, 5.

<sup>8</sup> Cf. Pischel, *Vedische Studien*, I, 21; Macdonell, *Vedic Mythology*, p. 35.

Cf. Geldner, *Rigveda, Kommentar*, 154.

**Didhiṣu-pati** occurs in the Kāthaka<sup>1</sup> and Kapiṣṭhala Saṃ-  
hitās,<sup>2</sup> as well as in the Āpastamba,<sup>3</sup> Gautama,<sup>4</sup> and Vasiṣṭha

<sup>1</sup> xxxi. 7, quoted in Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 579.

<sup>2</sup> xlvi. 7, quoted *ibid.*, 579, 580.

<sup>3</sup> ii. 5, 12, 22.

<sup>4</sup> xv. 16.