

*Dulā*, f., Ved. 'shaking.' N. of an Ishtakā or sacrificial brick.

**दुलयते** *dul-ayate* = *dur-ayate*. See *dur-*, p. 420, col. 2.

**दुलि** *duli*, is, m., N. of a Muni or saint; (is, ī), f. a small or female tortoise; [cf. *dauleya*.]

**दुलिदुह** *duliduha*, as, m., N. of a prince; of a son of An-amitra and father of Dilpa.

**दुवन्** *duvanya* (perhaps fr. rt. 1. *du*), Ved. worshipping. — *Duvanya-sad*, t, t, t, Ved. (Sāy.) dwelling among worshippers, abiding with the devout; [cf. *duvas* below.]

*Duvas*, as, n., Ved. worship, honour, reverence; (Sāy.) wealth; (*ās, ās, ās*), active, moving restlessly. — *Duvas-krī*, cl. 8. P. A. -*karoti, -kurute, -kartum*, to worship. — *Duvas-nat, ān, atī, at*, Ved. worshipping; enjoying or receiving worship. — *Duvo-dhā*, d. 3. P. A. -*dadhāti, -dhatte, -dhātum*, to worship.

*Duvasana*, as, ā, am, active, moving; (Sāy.) adorable, worthy of worship.

1. *duvasya*, Nom. P. *duvasyati*, &c., Ved. to honour, worship, celebrate, acknowledge, reward; to present with, give as a reward.

2. *duvasya*, as, ā, am, Ved. (according to Sāy.) worthy of worship or honour.

*Duvasyu*, us, us, u, Ved. honouring, worshipping, respectful.

*Duwoyā*, f., Ved. worship; (only occurring in inst. *duwoyā*, in worship.)

*Duwoyu*, us, us, u, Ved. honouring, worshipping; (u), ind. reverently; out of acknowledgment.

**दुग** *duḡ*, euphonically substituted for *duś* in comp. like *duś-čakshas*. See bottom of col. 3.

**दुश्चक्र** *duśčikya*, am, n. (in astrology) N. of the third lunar mansion.

**दुम्** 1. *duś*, euphonically substituted for *duś* in *duś-kara* &c. See p. 425, col. 1.

**दुष्** 2. *duś*, cl. 4. P. (ep. also A.) *duś-yati, -te, dudoshā, dokshyati, adushat* (according to Vopa-deva also *adukshat*), *doshṭum*, to become bad or corrupted, to be ruined, to perish, suffer damage, to be soiled; to be or become depraved or defiled or impure, to be violated (as a woman), to be contaminated by a crime, to sin, to commit a mistake, to be wrong; to be faithless or unchaste (as a wife): Caus. *dūshayati* (ep. also *-te, -yitum*, to corrupt, spoil, make bad, cause to perish, hurt, destroy, lay waste, to make unclean or impure, to soil, defile, contaminate, vitiate, taint; to dishonour or violate (as a girl or the wife of another); to cause evil or misfortune (in astrology); to corrupt the morals, deprave, demoralize; to adulterate; to falsify; to rescind, abrogate, annul, retract; to object, refuse, disprove; to find fault with, speak ill of, accuse, blame, abuse, contemn; (it is to be observed that *dūshyate*, Pass. of the Caus., may often more correctly be read where *dūshyate* is given in the printed editions of epic poems, the sense of *dūshyate* being the same; according to Pāṇ. VI. 4, 91, another form of the Caus., viz. *doshayati*, &c., is optionally used in speaking of moral corruption, e. g. *kāmo dūshayati* or *doshayati čittam*, lust corrupts the mind.)

*Duśta*, as, ā, am, become bad, spoiled, corrupted, reduced to a bad state, injured, damaged, ruined, spoiled, vitiated, contaminated, diseased, tainted, infected, degraded; depraved; violated; corrupt, vicious, wicked; bad, evil; faulty, guilty, convicted, culpable; having evil intentions, ill-affected; roguish, low, vile; worthless; painful; (*ā*), f. a bad woman, a harlot, an unchaste woman; (*am*), n. sin, an offence, crime, guilt; a kind of *Costus*, *Costus Speciosus*, = *kushtha*. — *Duśta-gaja*, as, m. a vicious elephant. — *Duśta-čaritra*, as, ā, am, a vicious elephant. — *Duśta-čarin*, ī, inī, ī, practising evil deeds, wicked, criminal. — *Duśta-četas*, ās, ās, us,

evil-minded, malevolent, bad-hearted. — *Duśta-tā*, f. or *duśta-tva*, am, n. badness, wickedness; perversity, falsehood; contamination, defilement, violation. — *Duśta-dhī*, īs, īs, ī, or *duśta-buddhi*, īs, īs, ī, having bad thoughts, evil-minded, evil-affected. — *Duśta-bhāva*, as, ā, am, evil-natured, of a wicked or depraved nature, innately bad or wicked. — *Duśtabhāva-tā*, f. wickedness, innate depravity. — *Duśta-mati*, īs, īs, ī, evil-minded, wicked, depraved. — *Duśta-mānasa*, as, ī, am, evil-minded, depraved in mind. — *Duśta-vāc*, k, k, k, speaking evil, uttering bad language. — *Duśta-rīṣha*, as, m. a bad or vicious ox, a strong but stubborn ox which refuses to draw. — *Duśta-vara*, as, m. a dull boil or sore, an obstinate tumor; a sinus. — *Duśjātman* ('*ta-āt*'), ā, ā, a, of a bad nature, evil-minded, wicked. — *Duśjānīta* ('*ta-an*'), as, ā, am, defiled, rendered impure.

*Duśti*, īs, f. corruption, corruptness, depravity.

*Duśṭiya*, Nom. P. *duśṭiyati*, &c., to become bad or corrupted (?).

**दुष्ट** *duśṭa*. See col. 1.

**दुष्टु** *duśṭhu*. See p. 425, col. 2.

**दुष्पन्न** *duśhyanta*. See p. 425, col. 3.

**दुस्** *duś*, ind. (related to rt. 2. *duś*, and reckoned by Pāṇini among the Upa-sargas), a particle and prefix to nouns and rarely to verbs, implying evil, bad, badly, wicked, wickedly, difficult, hard, with difficulty, slight, inferior, &c., and sometimes equivalent to the English prefix *in-* or *un-*; [cf. rt. 2. *duś*; rt. 1. *dvish*: Zend *duś, duś-mananh, duś-iti*: Gr. *δυσ*, e. g. *δυσ-μερής*: Goth. *ius* in *tuz-veryan*: Old Germ. *zur-*: Heb. *do, do-dhail*, 'bad luck'; *do-dhuine*, 'a bad man'; *do-dheanta*, 'hard to be done'; *do-dhasutighle*, 'immortal.'] *Duś* becomes *dur*, q. v., before vowels and soft consonants; becomes *dū*, q. v., before *r*; remains unchanged before *t, th* (not however in the earlier language where *s* becomes *sh* and the following *t, th* are changed to *ṭ, ṭh*); becomes *duś* and rarely *duḡ* before *k, kh* [cf. *duḡ-kha*], *p, ph*; becomes *duḡ* and rarely *duś, duś, duś* before *s, ś*, and *sh*. Those compounds in which *duś* becomes *dur* and *dū* will be found under *dur* and *dū* respectively. The other compounds formed with *duś* are as follow. — *Duś-pača, duś-patana, duś-pattra, duś-prajña*, &c., see *duś-pača*, &c., p. 425, col. 2. — *Duś-saṅsa*, as, ā, am, Ved. wishing evil, malevolent, malicious, wicked. — *Duś-saka* or *duś-sakta*, as, ā, am, or *duś-sakti*, īs, īs, ī, having no power, possessed of little power, powerless. — *Duś-sala*, as, m., N. of one of the 100 sons of Dhṛita-rāshtra; (*ā*), f., N. of the only daughter of Dhṛita-rāshtra, (she was the wife of king Jayad-ratha.) — *Duś-sasta*, as, ā, am, badly recited; (*am*), n. a bad recitation. — *Duś-sāka*, am, ind. the luckless Sākas (see Pāṇ. II. 1, 6). — *Duś-sāsa*, as, ā, am, difficult to be controlled. — *Duś-sāsana*, as, ā, am, difficult to be governed, intractable, difficult to be managed; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra. — *Duś-sāsu*, us, us, u, Ved. wishing evil, malevolent. — *Duś-sīma*, as, ā, am, Ved. = *duś-prāpa*, difficult to be attained; (*as*), m., N. of a man?; [cf. *su-sīma*.] — *Duś-sīla*, as, ā, am, badly disposed, ill-behaved, reprobate, abandoned. — *Duś-sīla-tā*, f. bad behaviour, badness of disposition. — *Duś-sringī*, f. a disloyal wife. — *Duś-seva*, as, ā, am, Ved. 'badly propitious'; envious; (Sāy.) difficult to serve (as if *seva*); delighting in evil. — *Duś-śodha*, as, ā, am, difficult to be cleaned. — *Duś-śośa*, as, ā, am, difficult to be dried. — *Duś-śruta*, as, ā, am, badly or wrongly heard. — *Duś-shanta*, as, m., N. of the father of Bharata; [cf. *dauśhanti*]; later forms are *dushmanta, dushyanta, dushvanta, duśhvanta*.] — *Duś-shama*, as, ā, am, unlike, uneven; adverse, unlucky, unfortunate; wrong; (*am*), ind. unevenly, improperly; at a wrong time; (*ā*), f. (with Jains) N. of two spokes in the wheel of time, viz. the fifth

in the Ava-sarpiṇī, and the second in the Ut-sarpiṇī; [cf. *duś-sama*.] — *Duśshama-sushamā*, f. 'both unfortunate and fortunate' (but with a preponderance of misfortune), N. of two spokes in the Jaina wheel of time, viz. the fourth in the Ava-sarpiṇī, and the third in the Ut-sarpiṇī. — *Duś-shaha*, as, ā, am, Ved. difficult to be borne, irresistible; [cf. *duś-saha*.] — *Duś-shrupta*, as, ā, am, sleeping badly, having bad dreams. — *Duś-shṭutu* and *duś-shṭuti*, see *duśhṭuta, duśhṭuti*, p. 425, col. 2. — *Duś-shvapnya*, am, n., Ved. 'causing bad dreams', evil dream, pain; (Sāy.) poverty; [cf. *jāgra-āp, svapna-āp*], *dauśshvapnya, duś-svapna*.] — *Duś-samlakshya*, as, ā, am, difficult to be observed or recognised. — *Duś-samskāra*, as, m. a bad custom or practice. — *Duś-saktha*, as, ā, am, or *duś-sakthi*, īs, īs, ī, having deformed thighs. — *Duś-sarga*, as, ā, bad inclination, evil attachment. — *Duś-sācāra*, as, ā, am, difficult to be passed. — *Duś-sācīntya*, as, ā, am, difficult to be conceived or imagined. — *Duś-sattva*, am, n. an evil being, noxious creature, ferocious animal. — *Duś-sattva-va*, ān, atī, at, filled with or infested by evil beings or ferocious animals. — *Duś-santushta*, as, ā, am, unsatisfied, discontented. — *Duś-sandhāna* or *duś-sandheya*, as, ā, am, difficult to be joined together or united or reconciled. — *Duś-sama*, as, ā, am, unequal, uneven, unlucky, unfit, improper, evil, bad, unseasonable; [cf. *duś-shama*.] — *Duś-samatikrama*, as, ā, am, difficult to be surmounted, insurmountable. — *Duś-samīkshya*, as, ā, am, difficult to be observed or perceived. — *Duś-sampāda* or *duś-sampādyā*, as, ā, am, difficult to be reached or attained. — *Duś-sāha*, as, ā, am, difficult to be borne, unbearable, irresistible; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra; of a son of Puru-kutsa and father of Sam-bhūti; of an evil demon; (*ā*), f. an epithet of Śrī; N. of a shrub (= *nāga-damanī*); [cf. *duś-shaha, dur-vishaha, duś-prasaha*.] — *Duś-sahāya*, as, ā, am, having evil companions or associates. — *Duś-sakshin*, ī, m. a false witness. — *Duś-sādhyā*, as, ā, am, difficult to be accomplished; difficult to be managed; difficult to be cured; difficult to be conquered. — *Duś-sevya*, as, ā, am, difficult to be used or dealt with, hard to be managed, intractable. — *Duś-strī*, f. a bad woman. — *Duś-stha*, as, ā, am, 'standing badly', badly fixed, unsteady, disquieted; badly circumstanced, suffering pain or affliction, distressed, unhappy; unwell, ill, badly situated, ill-conditioned, poor, miserable; ignorant, unwise, a fool; (*am*), ind. badly, ill, unwell; in bad circumstances. — *Duś-sthita*, as, ā, am, = *duś-stha* above; (*am*), n. an improper manner of standing. — *Duś-sthiti*, īs, f. instability, unsteadiness; ill condition, bad fortune, unhappiness. — *Duś-stheya*, as, ā, am, difficult to be stood; (*am*), n. difficult standing or position. — *Duś-snāna*, am, n. defective or inauspicious ablution. — *Duś-sparsā*, as, ā, am, difficult or unfit to be touched or laid hold of, unpleasant to the touch; (*as*), m. the prickly plant *Alhagi Maurorum* (= *latā-karaija*); (*ā*), f., N. of several plants, *Solanum Jacquini* [cf. *kshudra-āp*]; *Alhagi Maurorum*, *Mucuna Pruritus*, *Cassya Filiformis*. — *Duś-sprīsa*, īs, ā, am, difficult to be touched; [cf. *duś-sparsā*.] — *Duś-sprishṭa* or *duś-sprishṭa*, am, n. slight contact, the slight action of the tongue which produces the sounds *y, r, l, v*; (*as*), m. a sound produced by this slight motion of the tongue. — *Duś-sphoṭa*, as, m. 'difficult to be burst', a sort of weapon. — *Duś-svana*, as, ā, am, sounding badly, cacophonous. — *Duś-svapna*, as, m. a bad dream. — *Duś-svapna-darsana*, as, ā, am, seeing a bad dream. — *Duś-svapna-nāsa*, as, m. the removal of bad dreams. — *Duś-svapna-nāšana*, as, ā, am, removing bad dreams. — *Duś-svapna-pratibodhana*, as, ā, am, difficult to be awakened from sleep. — *Duś-svapnapasānti* ('*na-up*'), īs, f. the cessation of a bad dream. — *Duś-čakshas*, ās, ās, as, Ved. evil-eyed. — *Duś-čar*, cl. 1. P. -*čarati, -rītum*, to act wrongly or badly towards (with acc. of person), to behave badly. — *Duś-čara*, as,