

ā, am, difficult to be gone to or approached, unattainable, inaccessible, difficult to be passed or spent (as time); difficult to be performed or accomplished; going with trouble or difficulty; acting ill, behaving wickedly; (as), m. a bear (as moving slowly); a bivalve shell. — *Duścāra-čārin*, ī, inī, ī, practising very difficult penance. — *Duścāra-tva*, am, n. inaccessibility, difficulty of being approached or practised. — *Duścārita*, as, ā, am, misbehaving, wicked, abandoned; (am), n. misbehaviour, misdoing, ill-conduct, wickedness; (āni), n. pl. (with Buddhists) the ten chief sins, viz. murder, theft, adultery, lying, calumny, lewdness, evil speech, covetousness, envy, heresy. — *Duścāritin*, ī, inī, ī, performing wicked actions. — *Duścārman*, ā, ā, a, affected with disease of the skin, leprosy; a circumcised man, one whose prepuce is naturally or artificially wanting; [cf. *dausčarmya*.] — *Duścāritra*, as, ā, am, or *duścārīn*, ī, inī, ī, badly conducted, misbehaving. — *Duścākitā*, as, ā, am, difficult to be cured, incurable. — *Duścākitā*, f. (in medic.) wrong treatment. — *Duścākitā* or *duścākitāya*, as, ā, am, difficult to be cured. — *Duścākitāya-tama*, as, ā, am, most difficult to be cured. — *Duścākitāya-tva*, am, n. difficulty of being cured, incurableness. — *Duścāti*, t, t, Ved. thinking evil. — *Duścāntya*, as, ā, am, difficult to be thought about or understood. — *Duścāshīta*, as, ā, am, misbehaving, doing or designing evil; (am), n. evil purpose or action, misconduct, error. — *Duścāyavana* or *duścāyāva* or *duścāyāvana*, as, ā, am, difficult to be felled or brought to the ground, unshaken, unmovable; (as), m. an epithet of Indra; (another etymology for the latter meaning is based upon the legend, that Indra having raised his arm to hurl his thunderbolt at Cyavana, had it fixed in that position by the curse of the saint.) — *Duścāda*, as, ā, am, 'covering badly,' forming a bad garment; difficult to be clothed, hardly covered, tattered. — *Duścāid*, t, t, t, difficult to be cut or destroyed. — *Duścāinna*, as, ā, am, badly cut or separated, badly extracted. — *Duścāra*, as, ā, or ī, am, difficult or hard to be done or performed or accomplished; difficult to be reached or attained; difficult, arduous (with inf., e. g. *dushkaram kartum*, difficult to perform); difficult to be borne or supported; doing badly or with difficulty, acting badly, wicked, bad; (am), n. difficult or painful act, a difficult task, a difficulty; atmosphere, ether; the tree of plenty?; (am), ind. hardly, scarcely (with following *yadī*). — *Dushkarakāri-tā*, f. the state of experiencing difficulties. — *Dushkara-čārin*, ī, inī, ī, experiencing difficulties, suffering what is hard to be borne. — *Dushkara-čaryā*, f. 'the performance of difficulties,' N. of the seventeenth chapter of the *Lalita-vistara* which describes Śākya-muni as the performer of difficult tasks. — *Dushkaraṇa*, am, n. anything difficult to be done or performed, a difficult task. — *Dushkaraṇa*, as, m., N. of one of the 100 sons of Dhṛita-rāshṭra; (also read *duh-karaṇa*.) — *Dushkarman*, a, n. evil act, crime, wickedness, sin; any difficult or painful act; (ā, ā, a), acting wickedly, wicked, criminal. — *Dushkalevara*, as, am, m. n. 'the bad or miserable body,' i. e. the body considered as the seat of diseases &c. — *Dushkāyastha-kula*, am, n. the miserable writer-caste. — *Dushkāla*, as, m. 'bad or all-destroying time,' an epithet of Śiva. — *Dushkīrti*, īs, īs, ī, dishonourable. — *Dushkula*, am, n. a low family or race; (as, ā, am), of a low family, low-born; [cf. *dushkulu*, *dushkuleya*, *dushkulya*.] — *Dushkula-tā*, f. lowness of origin, meanness of birth or family. — *Dushkulina*, as, ā, am, of a low or degraded family or race, low-born; (as), m. a sort of perfume, commonly called Chora. — *Dushkrīti*, t, t, t, Ved. an evil-doer, offender, wicked, criminal. — *Dushkrīta*, as, ā, am, done wrongly or wickedly, done with difficulty or pain, badly organized, badly applied (e. g. *dushkrīta pūjā*, badly applied worship); (am), n. evil action, misdeed, sin, crime, guilt. — *Dushkrīta-karman*, ā, ā, a, acting wickedly,

wicked, reprobate, a criminal; (a), n. a wicked deed, wickedness. — *Dushkrīta-vahishkrīta*, as, ā, am, free from sin. — *Dushkrītātman* ('tā-āt'), ā, ā, a, evil-minded, wicked, base. — *Dushkrīti*, īs, īs, ī, or *dushkrītin*, ī, inī, ī, acting wickedly, an evil-doer. — *Dushkrīta*, as, ā, am, Ved. badly ploughed, ill-cultivated. — *Dushkrāma*, as, ā, am, difficult of access; going ill; ill-arranged, unmethodical. — *Dushkrīyā*, f. evil act, a misdemeanour. — *Dushkrīta*, as, ā, am, badly purchased, bought too dearly. — *Dushkha*, see *duhkhā* at p. 418, col. 2. — *Dushkhadira*, as, m. a tree related to the *Acacia Catechu* (= *khadira*). — *Dush-tanu*, us, vī, v, Ved. having an ugly body, having an odious form. — *Dush-tara*, as, ā, am, Ved. difficult to be crossed or passed, hard to be overcome, unconquerable, invincible, irresistible; not to be subdued; not to be surpassed or excelled; difficult to be endured; [cf. the later form *duh-tara*.] — *Dush-tarita*, us, us, u, Ved. = *duh-tara*; (us), m. epithet of Indra; N. of a man. — *Dush-tuta*, am, n. (for *duh-shūta*), Ved. faulty recitation of the Stotra. — *Dush-shūti*, īs, f. (for *duh-shūti*), Ved. a faulty or bad hymn. — *Dushshu*, us, us, u (for *duh-shū*), 'standing badly,' ill-behaved, depraved; (u), ind. ill, bad; improperly, incorrectly; [cf. *daushthava* and *su-shūthū*.] — *Dush-pāca*, as, ā, am, difficult to be digested. — *Dush-pātana*, am, n. falling badly, (formed to explain *apa-bhraṇṣā*). — *Dush-pattra*, as, m. a kind of perfume, commonly called Chora; (also read *duh-pattra*). — *Dush-pada*, as, ā, am, Ved. (according to Śāy. = *duh-prapādana*), not to be reached or overtaken. — *Dush-parājaya*, as, ā, am, difficult to be conquered; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dush-parigraha*, as, ā, am, difficult to be seized or kept. — *Dush-parināma*, as, ā, am, difficult to be finished or ended. — *Dush-parihantu*, us, us, u, Ved. difficult to be destroyed or disturbed. — *Dush-parikshya*, as, ā, am, difficult to be investigated or examined. — *Dushparśa*, see *duh-sparsa*. — *Dush-pāna*, as, ā, am, difficult to be drunk. — *Dush-pāra*, as, ā, am, difficult to be crossed or passed over; difficult to be accomplished or performed. — *Dush-pārshvagrāha*, as, ā, am, having a dangerous enemy in the rear; (also read *duh-pārshvagrāha*). — *Dush-pīta*, as, ā, am, badly drunk. — *Dush-putra*, as, m. a bad son. — *Dush-purusha*, as, m. a bad man; (also read *duh-purusha*; cf. *daushpurushya*). — *Dush-pūra*, as, ā, am, difficult to be filled or satiated or satisfied. — *Dush-prakampā* or *duh-prakampya*, as, ā, am, difficult to be shaken or agitated, immovable. — *Dush-prakāśa*, as, ā, am, 'lighting badly,' obscure, dark. — *Dush-prakrīti*, īs, īs, ī, evil-natured, bad-tempered. — *Dush-prajās*, ās, ās, as (*prajās* = *prajā*), having bad offspring. — *Dush-prajña*, as, ā, am, having a weak intellect, weak-minded, stupid; [cf. *duhprajña*.] — *Dushprajña-tva*, am, n. stupidity. — *Dush-prajñāna*, am, n. want of understanding, weak intellect; (as, ā, am), Ved. weak in intellect, stupid. — *Dush-prāṇita*, as, ā, am, badly led, badly conducted or trained, ill-managed; (am), n. imprudent or impolitic conduct; ill luck, evil fortune; [cf. *dur-nīta*.] — *Dush-pratara*, as, ā, am, difficult to be passed over or crossed. — *Dush-pratigraha*, as, ā, am, difficult to be taken or laid hold of. — *Dush-prativāraṇa*, as, ā, am, difficult to be warded off or averted. — *Dush-pratvīkshya* or *duh-pratvīkshya*, as, ā, am, difficult to be looked at, one whose glance is unbearable. — *Dush-pradharsha*, us, ā, am, not to be assailed or meddled with; difficult to be attacked; secure from assaults, intangible, not to be touched; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; (ā), f., N. of two prickly plants which cannot be touched, = *khajūrī*, Phoenix Sylvestris; = *dur-ālabhā*, Albegi Maurorum; [cf. *dur-ādharsha* and *dur-dharsha*.] — *Dush-pradharshana*, as, ī, am, = *duh-pradharsha*; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; (ī), f., N. of the plant *Melongenā*

*Incurva*; [cf. *vārtākī*.] — *Dush-pradharshinī*, f. (wrong form for *duh-pradharshani*, according to some) = *kaṅṭakāri*, = *brīhatī*. — *Dush-pradhṛishya*, as, ā, am, = *duh-pradharsha*. — *Dush-prapādana*, as, ā, am, difficult to be overtaken or attained. — *Dush-pramaya*, as, ā, am, difficult to be measured, immeasurable. — *Dush-pratambha*, as, ā, am, difficult to be deceived; (according to others) difficult of attainment. — *Dush-pravāda*, as, m. calumnious report, slander, defamation. — *Dush-pravṛitti*, īs, f. bad news, sad intelligence. — *Dush-praveśa*, as, ā, am, difficult to be entered; (ā), f. a kind of tree, = *kanthārī*. — *Dush-prasaha*, as, ā, am, difficult to be borne or supported or suffered, hard to endure or resist, irresistible; terrible, frightful; (as), m., N. of a Jaina teacher; [cf. *duh-prasāha*, *dur-vishaha*, *duh-saha*, *duh-shaha*.] — *Dush-prasāda* or *duh-prasādāna*, as, ā, am, difficult to be propitiated or conciliated or appeased. — *Dush-prasādāna* (perhaps wrongly read for *duh-prasādāna*) or *duh-prasādya*, as, ā, am, difficult to be managed or dealt with (as a bad-tempered man). — *Dush-prasāha*, as, ā, am, = *duh-prasaha*. — *Dush-praharsha*, as, m. 'bad rejoicing,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dush-prāpa* or *duh-prāpaṇa* or *duh-prāpya*, as, ā, am, difficult of attainment, hard to attain, difficult to be reached, unattainable, remote. — *Dush-prāvi*, īs, īs, ī, Ved. difficult of access, unfavourable, unfriendly. — *Dush-prīti*, īs, f. displeasure. — *Dush-preksha* or *duh-prekshaniya* or *duh-prekshya*, as, ā, am, difficult to be looked at, disagreeable to the sight. — *Dushmanta*, as, m. another form for *dushyanta* below; [cf. *daushmanta*, *daushmanti*, *sushmanta*.] — *Dushyanta*, as, m. (a later form for *duh-shanta*, q. v.). N. of a prince of the lunar line or descendant of Puru, husband of Sakuntalā and father of Bharata; [cf. *daushyanta* and *daushyanti*.] — *Dushvanta*, as, m. another form for *dushyanta*, q. v.; [cf. *daushvanti* and *duh-shvanti*.] — *Dushvapnya*, as, ā, am, Ved. = *duh-shvapnya*, q. v. — *Dush-tapa*, as, ā, am, difficult to be endured (as a penance). — *Dush-tara*, as, ā, am, or *dus-taraṇa*, as, ī, am, or *dus-taraṇiya*, or *dus-tāra*, as, ā, am, or *dus-tīra*, as, ā, am, difficult to be crossed or passed over, hard to be traversed, impassable, hard to be subdued, invincible; [cf. the older form *duh-tara*.] — *Dus-tarka*, as, m. false reasoning, bad reasoning, wrong argument. — *Dustarkā-mīla*, as, ā, am, founded on false or wrong reasoning. — *Dus-tarkya*, as, ā, am, difficult to be supposed or reasoned about. — *Dus-tosha*, as, ā, am, difficult to be satisfied. — *Dus-tyaṇa* or *duh-tyāṇa*, as, ā, am, difficult to be relinquished or quitted. — *Dustha*, *dusthita*, *duh-sprishā*, see *duh-stha*, *duh-sprishā*.

**दुस्य** *dussatha*, as, m. a cock; a dog; (perhaps for *duh-saktha*.)

**दुसनि** *dussani*, is, m., N. of a man.

**दुह** 1. *duh* (connected with rt. *tuh*), cl. 1. P. *dohati*, *dudoha*, *aduhat*, and *adohit*, to hurt, pain, give pain, distress, torment.

**दुह** 2. *duh* (the original form of this rt. was probably *dugh*, cf. *dugha*), cl. 2. P. A. *dogdhi*, *dugdhe* (2nd sing. *dhoکشه*, *dhoکشه*); Imp. P. *adhok* (1st du. *adhwa*); Impv. P. *dogdhu* (2nd sing. *dugdhi*, A. *dhuکشوا*), *dudoha*, *duduhe* (3rd pl. P. *duduhus*; Bhāg.-Purāṇa V. 15, 9, *du-dūhus*), *dhoکشyati*, -te, *adhukshat*, *adhukshata*, and *adudgha*: (Vedic and irregular forms are, *dogdhe*; *dhoکشhasva*; *duhām*; 3rd sing. *dūhe*; 3rd pl. *dūhe*, *dūhate*, and *dūhrate*; *aduhran*; *dohat*; *duhus*; *dhuکشam*, *dhuکشhata*; *dūhiyat*; part. *dūhāna* and *dūghāna*); Inf. *dogdhum*, Ved. *dogdhos*, *dohase*, to milk; to milk out, squeeze out; to extract (as the juice of the Soma); to draw anything out of another thing (with two acc., e. g. *prāṇān duhann* *ivāmānam*, as it were drawing the life out