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

दुलयते *dul-ayate* = *dur-ayate*. See *dur-i*, 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 Dilīpa.

दुवन्य *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*, *as*), active, moving restlessly. — *Duvas-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to worship. — *Duvas-vat*, *ān*, *atī*, *at*, Ved. worshipping; enjoying or receiving worship. — *Duvo-dhā*, cl. 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.

Duvoyā, f., Ved. worship; (only occurring in inst. *duvoyā*, in worship.)

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

दुश् *duś*, euphonically substituted for *dus* in comp. like *duś-ćakshas*. See bottom of col. 3.

दुश्चिक्य *duśćikya*, *am*, n. (in astrology) N. of the third lunar mansion.

दुष् 1. *dush*, euphonically substituted for *dus* in *dush-kara* &c. See p. 425, col. 1.

दुष् 2. *dush*, cl. 4. P. (ep. also A.) *dushyati*, *-te*, *dudosha*, *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, refute, 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 *dushyate* 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 ćittam*, lust corrupts the mind.)

Dushṭa, *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, = *kushṭha*. — *Dushṭa-gaja*, *as*, m. a vicious elephant. — *Dushṭa-ćaritra*, *as*, *ā*, *am*, ill-conducted. — *Dushṭa-ćārin*, *ī*, *iṇī*, *i*, practising evil deeds, wicked, criminal. — *Dushṭa-ćetas*, *ās*, *ās*, *us*, evil-minded, malevolent, bad-hearted. — *Dushṭa-tā*, f. or *dushṭa-tva*, *am*, n. badness, wickedness; perversity, falsehood; contamination, defilement, violation. — *Dushṭa-dhī*, *īs*, *īs*, *i*, or *dushṭa-buddhi*, *is*, *is*, *i*, having bad thoughts, evil-minded, evil-affected. — *Dushṭa-bhāva*, *as*, *ā*, *am*, evil-natured, of a wicked or depraved nature, innately bad or wicked. — *Dushṭabhāva-tā*, f. wickedness, innate depravity. — *Dushṭa-mati*, *is*, *is*, *i*, evil-minded, wicked, depraved. — *Dushṭa-mānasa*, *as*, *ī*, *am*, evil-minded, depraved in mind. — *Dushṭa-vāć*, *k*, *k*, *k*, speaking evil, uttering bad language. — *Dushṭa-vṛisha*, *as*, m. a bad or vicious ox, a strong but stubborn ox which refuses to draw. — *Dushṭa-vraṇa*, *as*, m. a dull boil or sore, an obstinate tumor; a sinus. — *Dushṭātman* (°*ṭa-āt*°), *ā*, *ā*, *a*, of a bad nature, evil-minded, wicked. — *Dushṭānvita* (°*ṭa-an*°), *as*, *ā*, *am*, defiled, rendered impure.

Dushṭi, *is*, f. corruption, corruptness, depravity.

Dushṭīya, Nom. P. *dushṭīyati*, &c., to become bad or corrupted (?).

दुष्ट *dushṭa*. See col. 1.

दुष्टु *dushṭhu*. See p. 425, col. 2.

दुष्यन्त *dushyanta*. See p. 425, col. 3.

दुस् *dus*, ind. (related to rt. 2. *dush*, 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. *dush*; rt. 1. *dvish*: Zend *dush*, *dus-mananh*, *dush-i-ti*: Gr. δυς, e. g. δυσ-μενής: Goth. *tus* in *tuz-veryan*: Old Germ. *zur-*: Hib. *da*, *do-dhaïl*, 'bad luck;' *do-dhuine*, 'a bad man;' *do-dheanta*, 'hard to be done;' *do-bhasuighte*, 'immortal.'] *Dus* 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 *dush* and rarely *duḥ* before *k*, *kh* [cf. *duḥkha*], *p*, *ph*; becomes *duḥ* and rarely *dus*, *duś*, *dush* before *s*, *ś*, and *sh*. Those compounds in which *dus* becomes *dur* and *dū* will be found under *dur* and *dū* respectively. The other compounds formed with *dus* are as follow. — *Duḥ-paća*, *duḥ-patana*, *duḥ-pattra*, *duḥ-prajña*, &c., see *dush-paća*, &c., p. 425, col. 2. — *Duḥ-śaṅsa*, *as*, *ā*, *am*, Ved. wishing evil, malevolent, malicious, wicked. — *Duḥ-śaka* or *duḥ-śakta*, *as*, *ā*, *am*, or *duḥ-śakti*, *is*, *is*, *i*, having no power, possessed of little power, powerless. — *Duḥ-śala*, *as*, m., N. of one of the 100 sons of Dhṛitarāshṭra; (*ā*), f., N. of the only daughter of Dhṛitarāshṭra, (she was the wife of king Jayad-ratha.) — *Duḥ-śasta*, *as*, *ā*, *am*, badly recited; (*am*), n. a bad recitation. — *Duḥ-śāka*, *am*, ind. the luckless Śākas (see Pāṇ. II. 1, 6). — *Duḥ-śāsa*, *as*, *ā*, *am*, difficult to be controlled. — *Duḥ-śāsana*, *as*, *ā*, *am*, difficult to be governed, intractable, difficult to be managed; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — *Duḥ-śāsu*, *us*, *us*, *u*, Ved. wishing evil, malevolent. — *Duḥ-śima*, *as*, *ā*, *am*, Ved. = *dush-prāpa*, difficult to be attained; (*as*), m., N. of a man?; [cf. *su-śima*.] — *Duḥ-śīla*, *as*, *ā*, *am*, badly disposed, ill-behaved, reprobate, abandoned. — *Duḥśīla-tā*, f. bad behaviour, badness of disposition. — *Duḥ-śṛiṅgī*, f. a disloyal wife. — *Duḥ-śeva*, *as*, *ā*, *am*, Ved. 'badly propitious,' envious; (Sāy.) difficult to serve (as if *seva*); delighting in evil. — *Duḥ-śodha*, *as*, *ā*, *am*, difficult to be cleaned. — *Duḥ-śosha*, *as*, *ā*, *am*, difficult to be dried. — *Duḥ-śruta*, *as*, *ā*, *am*, badly or wrongly heard. — *Duḥ-shanta*, *as*, m., N. of the father of Bharata; [cf. *dauḥshanti*; later forms are *dushmanta*, *dushyanta*, *dushvanta*, *duḥshvanta*.] — *Duḥ-shama*, *as*, *ā*, *am*, unlike, unevен; adverse, unlucky, unfortunate; wrong; (*am*), ind. unevenly, improperly; at a wrong time; (*ā*), f. (with Jainas) N. of two spokes in the wheel of time, viz. the fifth in the Ava-sarpiṇī, and the second in the Ut-sarpiṇī; [cf. *duḥ-sama*.] — *Duḥshama-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. — *Duḥ-shaka*, *as*, *ā*, *am*, Ved. difficult to be borne, irresistible; [cf. *duḥ-saha*.] — *Duḥ-shupta*, *as*, *ā*, *am*, sleeping badly, having bad dreams. — *Duḥ-shṭutu* and *duḥ-shṭuti*, see *duḥ-shṭuta*, *du-shṭuti*, p. 425, col. 2. — *Duḥ-shvapnya*, *am*, n., Ved. 'causing bad dreams,' evil dream, pain; (Sāy.) poverty; [cf. *jāgra-d*°, *svapna-d*°, *dauḥshvapnya*, *duḥ-svapna*.] — *Duḥ-saṁlakshya*, *as*, *ā*, *am*, difficult to be observed or recognised. — *Duḥ-saṁskāra*, *as*, m. a bad custom or practice. — *Duḥ-saktha*, *as*, *ā*, *am*, or *duḥ-sakthi*, *is*, *is*, *i*, having deformed thighs. — *Duḥ-saṅga*, *as*, m. bad inclination, evil attachment. — *Duḥ-saṁćāra*, *as*, *ā*, *am*, difficult to be passed. — *Duḥ-saṁćintya*, *as*, *ā*, *am*, difficult to be conceived or imagined. — *Duḥ-sattva*, *am*, n. an evil being, noxious creature, ferocious animal. — *Duḥsattva-vat*, *ān*, *atī*, *at*, filled with or infested by evil beings or ferocious animals. — *Duḥ-santushṭa*, *as*, *ā*, *am*, unsatisfied, discontented. — *Duḥ-sandhāna* or *duḥ-sandheya*, *as*, *ā*, *am*, difficult to be joined together or united or reconciled. — *Duḥ-sama*, *as*, *ā*, *am*, unequal, uneven, unlucky, unfit, improper, evil, bad, unseasonable; [cf. *duḥ-shama*.] — *Duḥ-samatikrama*, *as*, *ā*, *am*, difficult to be surmounted, insurmountable. — *Duḥ-samīkshya*, *as*, *ā*, *am*, difficult to be observed or perceived. — *Duḥ-sampāda* or *duḥ-sampādya*, *as*, *ā*, *am*, difficult to be reached or attained. — *Duḥsāha*, *as*, *ā*, *am*, difficult to be borne, unbearable, irresistible; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra; 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. *duḥ-shaha*, *dur-vishaha*, *dush-prasaha*.] — *Duḥ-sahāya*, *as*, *ā*, *am*, having evil companions or associates. — *Duḥ-sākshin*, *ī*, m. a false witness. — *Duḥsādhya*, *as*, *ā*, *am*, difficult to be accomplished; difficult to be managed; difficult to be cured; difficult to be conquered. — *Duḥ-sevya*, *as*, *ā*, *am*, difficult to be used or dealt with, hard to be managed, intractable. — *Duḥ-strī*, f. a bad woman. — *Duḥstha*, *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. — *Duḥ-sthita*, *as*, *ā*, *am*, = *duḥ-stha* above; (*am*), n. an improper manner of standing. — *Duḥ-sthiti*, *is*, f. instability, unsteadiness; ill condition, bad fortune, unhappiness. — *Duḥstheya*, *as*, *ā*, *am*, difficult to be stood; (*am*), n. difficult standing or position. — *Duḥ-snāna*, *am*, n. defective or inauspicious ablution. — *Duḥ-sparśa*, *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-karañja*); (*ā*), f., N. of several plants, Solanum Jacquini [cf. *kshudra-d*°]; Alhagi Maurorum, Mucuna Pruritus, Cassyta Filiformis. — *Duḥ-spriśa*, *as*, *ā*, *am*, difficult to be touched; [cf. *duḥ-sparśa*.] — *Duḥ-sprishṭa* or *du-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. — *Duḥ-sphoṭa*, *as*, m. 'difficult to be burst,' a sort of weapon. — *Duḥ-svana*, *as*, *ā*, *am*, sounding badly, cacophonous. — *Duḥ-svapna*, *as*, m. a bad dream. — *Duḥsvapna-darśana*, *as*, *ā*, *am*, seeing a bad dream. — *Duḥsvapna-nāśa*, *as*, m. the removal of bad dreams. — *Duḥsvapna-nāśana*, *as*, *ā*, *am*, removing bad dreams. — *Duḥsvapna-pratibodhana*, *as*, *ā*, *am*, difficult to be awakened from sleep. — *Duḥsvapnopaśānti* (°*na-up*°), *is*, f. the cessation of a bad dream. — *Duś-ćakshas*, *ās*, *ās*, *as*, Ved. evil-eyed. — *Duś-ćar*, cl. 1. P. *-ćarati*, *-ritum*, to act wrongly or badly towards (with acc. of person), to behave badly. — *Duś-ćara*, *as*,