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. — *Duśćara-ćārin, ī, iṇī, i*, practising very difficult penance. — *Duśćara-tva, am*, n. inaccessibility, difficulty of being approached or practised. — *Duś-ćarita, 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. — *Duśćaritin, ī, inī, i*, performing wicked actions. — *Duś-ćarman, ā, ā, a*, affected with disease of the skin, leprous; a circumcised man, one whose prepuce is naturally or artificially wanting; [cf. *dauśćarmya.*] — *Duś-ćāritra, as, ā, am*, or *duś-ćārin, ī, iṇī, i*, badly conducted, misbehaving. — *Duś-ćikitsa, as, ā, am*, difficult to be cured, incurable. — *Duś-ćikitsā*, f. (in medic.) wrong treatment. — *Duś-ćikitsita* or *duś-ćikitsya, as, ā, am*, difficult to be cured. — *Duśćikitsya-tama, as, ā, am*, most difficult to be cured. — *Duśćikitsya-tva, am*, n. difficulty of being cured, incurableness. — *Duś-ćit, t, t, t*, Ved. thinking evil. — *Duś-ćintya, as, ā, am*, difficult to be thought about or understood. — *Duś-ćeshṭita, as, ā, am*, misbehaving, doing or designing evil; (*am*), n. evil purpose or action, misconduct, error. — *Duś-ćyavana* or *duś-ćyāva* or *duś-ćyāvana, 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 Ćyavana, had it fixed in that position by the curse of the saint.) — *Duś-ćhada, as, ā, am*, 'covering badly,' forming a bad garment; difficult to be clothed, hardly covered, tattered. — *Duś-ćhid, t, t, t*, difficult to be cut or destroyed. — *Duś-ćhinna, as, ā, am*, badly cut or separated, badly extracted. — *Dush-kara, 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. *dushkaraṃ 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 *yadi*). — *Dushkarakāri-tā*, f. the state of experiencing difficulties. — *Dushkara-kārin, ī, iṇī, i*, experiencing difficulties, suffering what is hard to be borne. — *Dushkara-ćaryā*, f. 'the performance of difficulties,' N. of the seventeenth chapter of the Lalita-vistara which describes Śākya-muni as the performer of difficult tasks. — *Dush-karaṇa, am*, n. anything difficult to be done or performed, a difficult task. — *Dush-karṇa, as*, m., N. of one of the 100 sons of Dhṛita-rāshṭra; (also read *duḥ-karṇa.*) — *Dush-karman, a*, n. evil act, crime, wickedness, sin; any difficult or painful act; (*ā, ā, a*), acting wickedly, wicked, criminal. — *Dush-kalevara, as, am*, m. 'the bad or miserable body,' i. e. the body considered as the seat of diseases &c. — *Dush-kāyastha-kula, am*, n. the miserable writer-caste. — *Dush-kāla, as*, m. 'bad or all-destroying time,' an epithet of Śiva. — *Dush-kīrtti, is, is, i*, dishonourable. — *Dush-kula, am*, n. a low family or race; (*as, ā, am*), of a low family, low-born; [cf. *daushkulu, daushkuleya, daushkulya.*] — *Dush-kula-tā*, f. lowness of origin, meanness of birth or family. — *Dushkulīna, as, ā, am*, of a low or degraded family or race, low-born; (*as*), m. a sort of perfume, commonly called Chora. — *Dush-kṛit, t, t, t*, Ved. an evil-doer, offender, wicked, criminal. — *Dush-kṛita, as, ā, am*, done wrongly or wickedly, done with difficulty or pain, badly organized, badly applied (e. g. *dushkṛitā pūjā*, badly applied worship); (*am*), n. evil action, misdeed, sin, crime, guilt. — *Dushkṛita-karman, ā, ā, a*, acting wickedly, wicked, reprobate, a criminal; (*a*), n. a wicked deed, wickedness. — *Dushkṛita-vahishkṛita, as, ā, am*, free from sin. — *Dushkṛitātman* (°*ta-āt*°), *ā, ā, a*, evil-minded, wicked, base. — *Dush-kṛiti, is, is, i*, or *dushkṛitin, ī, inī, i*, acting wickedly, an evil-doer. — *Dush-kṛishṭa, as, ā, am*, Ved. badly ploughed, ill-cultivated. — *Dush-krama, as, ā, am*, difficult of access; going ill; ill-arranged, unmethodical. — *Dush-kriyā*, f. evil act, a misdemeanour. — *Dush-krīta, as, ā, am*, badly purchased, bought too dearly. — *Dush-kha*, see *duḥkha* at p. 418, col. 2. — *Dush-khadira, as*, m. a tree related to the Acacia Catechu (=*khadira*). — *Dush-ṭanu, us, vī, u*, Ved. having an ugly body, having an odious form. — *Dush-ṭara, 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 *dus-tara.*] — *Dush-ṭarītu, us, us, u*, Ved. = *dush-ṭara*; (*us*), m. epithet of Indra; N. of a man. — *Du-shṭuta, am*, n. (for *duḥ-shṭuta*), Ved. faulty recitation of the Stotra. — *Du-shṭuti, is*, f. (for *duḥ-shṭuti*), Ved. a faulty or bad hymn. — *Dushṭhu, us, us, u* (for *duḥ-sthu*), 'standing badly,' ill-behaved, depraved; (*u*), ind. ill, bad; improperly, incorrectly; [cf. *daushṭhava* and *sushṭhu.*] — *Dush-paća, as, ā, am*, difficult to be digested. — *Dush-patana, am*, n. falling badly, (formed to explain *apa-bhraṇśa.*) — *Dush-pattra, as*, m. a kind of perfume, commonly called Chora; (also read *duḥ-pattra.*) — *Dush-pada, as, ā, am*, Ved. (according to Sāy. = *dush-prapadana*), 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-pariṇāma, as, ā, am*, difficult to be finished or ended. — *Dush-parihantu, us, us, u*, Ved. difficult to be destroyed or disturbed. — *Dush-parīkshya, as, ā, am*, difficult to be investigated or examined. — *Dushparśa*, see *duḥ-sparśa*. — *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-pārshṇigraha, as, ā, am*, having a dangerous enemy in the rear; (also read *duḥ-pārshṇi-grāha.*) — *Dush-pīta, as, ā, am*, badly drunk. — *Dush-putra, as*, m. a bad son. — *Dush-purusha, as*, m. a bad man; (also read *duḥ-purusha*; cf. *daushpurushya.*) — *Dush-pūra, as, ā, am*, difficult to be filled or satiated or satisfied. — *Dush-prakampa* or *dush-prakampya, as, ā, am*, difficult to be shaken or agitated, immovable. — *Dush-prakāśa, as, ā, am*, 'lighting badly,' obscure, dark. — *Dush-prakṛiti, is, is, i*, evil-natured, bad-tempered. — *Dush-prajas, ās, ās, as* (*prajas* = *prajā*), having bad offspring. — *Dush-prajña, as, ā, am*, having a weak intellect, weak-minded, stupid; [cf. *duḥprajña.*] — *Dushprajña-tva, am*, n. stupidity. — *Dush-prajñāna, am*, n. want of understanding, weak intellect; (*as, ā, am*), Ved. weak in intellect, stupid. — *Dush-praṇīta, 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-prativīkshaṇīya* or *dush-prativīkshya, as, ā, am*, difficult to be looked at, one whose glance is unbearable. — *Dush-pradharsha, as, 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, = *kharjūrī*, Phœnix Sylvestris; = *dur-ālabhā*, Alhagi Maurorum; [cf. *dur-ādharsha* and *dur-dharsha.*] — *Dush-pradharshaṇa, as, ī, am*, = *dush-pradharsha*; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra; (*ī*), f., N. of the plant Melongena Incurva; [cf. *vārtākī.*] — *Dush-pradharshiṇī*, f. (wrong form for *dush-pradharshaṇī*, according to some) = *kaṇṭakārī*, = *bṛihatī*. — *Dush-pradhṛishya, as, ā, am*, = *dush-pradharsha*. — *Dush-prapadana, as, ā, am*, difficult to be overtaken or attained. — *Dush-pramaya, as, ā, am*, difficult to be measured, immeasurable. — *Dush-pralambha, as, ā, am*, difficult to be deceived; (according to others) difficult of attainment. — *Dush-pravāda, as*, m. calumnious report, slander, defamation. — *Dush-pravṛitti, is*, 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. *dush-prasāha, dur-vishaha, duḥ-saha, duḥ-shaha.*] — *Dush-prasāda* or *dush-prasādana, as, ā, am*, difficult to be propitiated or conciliated or appeased. — *Dush-prasādhana* (perhaps wrongly read for *dush-prasādana*) or *dush-prasādhya, as, ā, am*, difficult to be managed or dealt with (as a bad-tempered man). — *Dush-prasāha, as, ā, am*, = *dush-prasaha*. — *Dush-praharsha, as*, m. 'bad rejoicing,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dush-prāpa* or *dush-prāpaṇa* or *dush-prāpya, as, ā, am*, difficult of attainment, hard to attain, difficult to be reached, unattainable, remote. — *Dush-prāvī, īs, īs, i*, Ved. difficult of access, unfavourable, unfriendly. — *Dush-prīti, is*, f. displeasure. — *Dush-preksha* or *dush-prekshaṇīya* or *dush-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 *duḥ-shanta*, q. v.), N. of a prince of the lunar line or descendant of Puru, husband of Śakuntalā and father of Bharata; [cf. *daushyanta* and *daushyanti.*] — *Dushvanta, as*, m. another form for *dushyanta*, q.v.; [cf. *daushvanti* and *duḥ-shvanta.*] — *Dushvapnya, as, ā, am*, Ved. = *duḥ-shvapnya*, q. v. — *Dus-tapa, as, ā, am*, difficult to be endured (as a penance). — *Dus-tara, as, ā, am*, or *dus-taraṇa, as, ī, am*, or *dus-taraṇīya*, or *dus-tāra, as, ā, am*, or *dus-tīrṇa, as, ā, am*, difficult to be crossed or passed over, hard to be traversed, impassable, hard to be subdued, invincible; [cf. the older form *dush-ṭara.*] — *Dus-tarka, as*, m. false reasoning, bad reasoning, wrong argument. — *Dustarkā-mūla, 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-tyaja* or *dus-tyājya, as, ā, am*, difficult to be relinquished or quitted. — *Dustha, dusthita, duspṛishṭa*, see *duḥ-stha, duḥ-spṛishṭa.*

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

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

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

दुह् 2. *duh* (the original form of this rt. was probably *dugh*, cf. *dugha*), cl. 2. P. A. *dogdhi, dugdhe* (2nd sing. *dhokshi, dhukshe*); Impf. P. *adhok* (1st du. *aduhva*); Impv. P. *dogdhu* (2nd sing. *dugdhi*, A. *dhukshva*), *duduha, duduhe* (3rd pl. P. *duduhus*; Bhāg.-Purāṇa V. 15, 9, *dudūhus*), *dhokshyati, -te, adhukshat, adhukshata*, and *adugdha*: (Vedic and irregular forms are, *dogdhe; dhukshasva; duhām*; 3rd sing. *duhe*; 3rd pl. *duhre, duhate*, and *duhrate; aduhran; dohat; duhus; dhukshan, dhukshata; duhīyat*; part. *duhāna* and *dughāna*); 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 ivātmānam*, as it were drawing the life out