

allowed him to retain half his kingdom. But the defeat sustained by him at Droṇa's hands rankled in his soul, and with the desire of getting a son who would avenge the wrong done to him, he performed a sacrifice, when a son named Dhṛiṣṭadyumna (and a daughter called Draupudī) sprang up from the fire. This son afterwards treacherously cut off the head of Droṇa. See Droṇa also.]

दुमः [दुः शाखास्त्यस्य-मः, cf. P. V. 2. 108] 1 A tree; यत्र दुमा अपि मृगा अपि बान्धवो मे U. 3. 8. -2 A tree of Paradise. -3 An epithet of Kubera. -**Comp.** -अब्जं the Karṇikāra tree; प्रययौ केतुमिव दुमाब्जकेतुम् -अरिः an elephant. -आमयः lac, gum. -आश्रयः a lizard. -ईश्वरः 1 the palm tree. -2 the moon. -3 the पारिजात tree. -उत्पलः the Karṇikāra tree. दुमोत्पलः कर्णिकारः Ak. -खण्डः, -ण्डम् a group of trees. -नखः, -मरः a thorn. -निर्यासः a kind of frank-incense. -वासिन् m. an ape. -व्याधिः lac, gum. -श्रेष्ठः the palm tree. -षण्डम् a grove of trees.

दुमिणी An assemblage of trees.

दुवयः A measure (मानम्).

दुह् 4 P. (दुहति, दुग्ध) 1 To bear malice or hatred. -2 To seek to hurt or injure, plot maliciously or revengefully, meditate mischief; (generally with the dat. of the object of hatred); यान्वेति मां दुहति महामेव सात्रेत्युपालम्भि तयालिवर्गः N. 3. 7; Bk. 4. 39.

दुह् a. (At the end of comp.) (Nom. sing. धुक्-ग्, धुद्-इ) Injuring, hurting, plotting or acting as an enemy against; परः क्रिञ्चति सोमं हि सैहिकेयोऽसुरदुहाम् Śi. 2. 35; Ms. 5. 90. -f. Injury, damage.

दुग्ध p. p. Injured, plotted against; संबन्धिभ्योऽपि यैर्दुग्धं कन्यां दत्त्वेतेतरम् Raj. T. 5. 299. -**गधम्** An offence, injury, malevolent act; अव दुग्धानि पित्र्या सृजा नः Rv. 7. 86. 5.

द्रोघृ a. Malevolent, hater.

द्रोघः Injury, damage. -**Comp.** -वचस् a. Using injurious or malicious words; cf. Rv. 6. 62. 9.

द्रोहः [दुह् भावे-घञ्] 1 Plotting against, seeking to hurt or assail, injury, mischief, malice; अद्रोहशपथं कृत्वा Pt. 2. 35; मित्रद्रोहे च पातकम् Bg. 1. 38; Ms. 2. 161; 7. 48; 9. 17. -2 Treachery, perfidy. -3 Wrong, offence. -4 Rebellion. -**Comp.** -अटः 1 a religious impostor, hypocrite, impostor. -2 a hunter. -3 a false man. -चिन्तनम् a malicious thought, malice prepense; a thought or attempt to injure. -बुद्धि a. bent on mischief or evil design. (-द्धिः f.) a wicked or evil purpose. -भावः hostile disposition; Ms. 9. 17.

द्रोहित a. Maliciously inclined, malevolent, hostile.

द्रोहिन् a. 1 Hurting, injuring. -2 Malevolent, malicious. -3 Plotting against, rebellious.

दुहः 1 A son. -2 A lake. -ही A daughter.

दुहणः, दुहिणः N. of Brahmā or Śiva or Viṣṇu.

दुह्युः 1 N. of a Vedic tribe. -2 N. of the son of Yayāti and Sarmisthā; यदुं च तुर्वसु चैव देवयानी व्यजायत । दुह्युं चातुं च पूरं च शर्मिष्ठा वार्षपद्वेणी ॥ Viṣṇu. P.

दुह् 5, 9 P. (दूणो-णा-ति) 1 To hurt, injure. -2 To go, move.

दुह् a. Taking any form at will. -m. Gold.

दुघणः A hammer, an iron club; see दुघण.

दूणः A scorpion. -णम् A bow.

द्रेक् 1 Ā. (द्रेकते) 1 To sound. -2 To grow, increase. -3 To show joy, be exhilarated.

द्रेक (का also ष्का) णः One-third part of the night; स्वपन्नवमानां ये राशिनामधिपाः प्रहाः । एते द्रेकाणपाराशौ द्रेकाणास्त्रय एव हि ॥ Jyotistattvam.

द्रै 1 P. (द्रायति) To sleep; cf. द्रा.

द्रोणः [cf. Un. 3. 10] 1 A lake 400 poles long. -2 A cloud (or a particular kind of cloud) abounding in water (from which rain streams forth as from a bucket); कोऽयमेवंविधे काले कालपाशस्थिते मयि । अनाद्यृष्टिहते शस्ये द्रोणमेघ इवोदितः ॥ Mk. 10. 26. -3 A raven or a carrion crow. -4 A scorpion. -5 A tree (in general). -6 A tree bearing (white) flowers. -7 N. of the preceptor of the Kauravas and Pāṇḍavas. [Droṇa was the son of the sage Bharadvāja, and was so called because the seed, which fell at the sight of a nymph called Ghṛitāchī, was preserved by the sage in a droṇa. Though a Brāhmaṇa by birth, he was well-versed in the science of arms which he learnt from Paraśurāma. He afterwards taught the Kauravas and the Pāṇḍavas the science of arms and archery. When, however, the great war commenced, he attached himself to the side of the Kauravas, and after Bhīṣma had been mortally wounded—'lodged in the cage of darts'—he assumed the command of the Kaurava forces and maintained the struggle for four successive days, achieving wonderful exploits and killing thousands of warriors on the Pāṇḍava side. On the fifteenth day of the battle the fight continued even during the night, and it was on the morning of the 16th that Bhīma, at the suggestion of Kṛiṣṇa, said within Droṇa's hearing that Aśvatthāman was slain (the fact being that an elephant named Aśvatthāman had fallen on the field). Being at a loss to understand how that could be, he appealed to Yudhiṣṭhira, 'the truthful', who also, at the advice of Kṛiṣṇa, gave an evasive reply—uttered loudly the word Aśvatthāman and added 'Gaja or elephant' in a very low tone; see Ve. 3. 9. Sorely grieved at the death of his only son, the kind-hearted old father