

betel (which with the areca-nut is much chewed by Hindū women). — *Strī-ratna*, *am*, n. a jewel or gem of a woman, an excellent woman; N. of Lakshmi. — *Strī-rājya*, *am*, n. the kingdom of women (a country placed by some in the region of Bhotan). — *Strī-roga*, *as*, m. any disease incident to women. — *Strī-līnga*, *am*, n. the female organ; the feminine gender. — *Strī-līnga-vartin*, *i*, *inī*, *i*, being in the feminine gender, being a feminine. — *Strī-vadhā*, *as*, m. the slaying of a woman. — *Strī-vaśa*, *am*, n. subjection to women, submissiveness to a wife. — *Strī-vāhyānkusa-prakṣhaṇṇa* (*‘ya-an°*), *as*, *ā*, *am*, driven or urged on by the goad of women’s words. — *Strī-vidhaya*, *as*, *ā*, *am*, submissive to a wife, governed by a wife, uxorious. — *Strī-viyoga*, *as*, m. separation from a wife. — *Strī-vivāha*, *as*, m. ‘woman-marriage,’ the act of contracting marriage with a woman. — *Strī-ṛita*, *as*, *ā*, *am*, surrounded or attended by women. — *Strī-samarga*, *as*, m. intercourse with women, female society. — *Strī-samsthāna*, *as*, *ā*, *am*, having a female shape. — *Strī-saṅga*, *as*, m. attachment or addiction to women; intercourse with a woman. — *Strī-saṅgrahaṇa*, *am*, n. the act of embracing a woman (improperly), adultery, seduction. — *Strī-sabha*, *am*, n. an assembly of women, collection of females. — *Strī-sambandha*, *as*, m. matrimonial connection with a woman; connection by marriage; relation or reference to women. — *Strī-sevā*, *f*. ‘woman-service,’ addiction to women. — *Strī-svabhāva*, *as*, m. the nature or disposition of women; a guard of the women’s apartments, eunuch. — *Strī-svarūpa*, *as*, *ā*, *am*, or *strī-svarūpavat*, *ān*, *atī*, *at*, or *strī-svarūpin*, *i*, *inī*, *i*, having a woman’s shape or figure. — *Strī-hatyā*, *f*. the murder of a woman. — *Strī-hantri*, *tā*, m. the murderer of a woman. — *Strī-haraṇa*, *am*, n. the carrying off or forcible abduction of a woman; rape. — *Strī-hārin*, *i*, m. the carrier off of a woman; one who commits rape, a ravisher. — *Strī-abhigamaṇa*, *am*, n. the act of approaching a woman, sexual intercourse. — *Strī-ājīva*, *as*, m. one who lives by his wife; one who lives by keeping women for prostitution.

Strīka = *strī* (at the end of an adj. comp., e. g. *sa-strīka*, q. v.).

Strīṅga, *as*, *i*, *am*, female, feminine; suited or belonging to women; being among women; (*am*), n. womanhood, feminineness; the female sex; the nature of woman; a multitude of women; sexual enjoyment (Ved.). — *Strīṅga-tā*, *f*. or *strīṅga-tva*, *am*, n. effeminacy.

Strīrājaka, *ās*, *f*. pl. (probably) the women of *Strī-rājya*.

Strīshūya. See Atharva-veda VI. II. 3.

Sy stha. See under *rt. i. sthā*, col. 3.

स्यकर *sthakara* (connected with *sthagara* below), a betel-nut (according to some; cf. *sthaḡī*).

स्यग् *sthaḡ*, cl. I. P. *sthaḡai*, *tasthāḡa*, *asthaḡit*, &c., to cover, hide, conceal: Caus. *sthaḡayati*, &c., to cover, veil, hide, make invisible; [cf. Gr. *στῆγ-ω*, *στῆγ-η*, *τέγγ*, *στῆγος*, *τέγος*, *στεγ-αν-ός*, *στεγ-ιδ-ός*: Lat. *teg-o*, *tec-tu-m*, *teg-i-men*, *teg-ula*: Old Norse *thek*, ‘a roof.’ Old Germ. *dak-jan*: Engl. Sax. *theccan*, *thaca*: Lith. *steg-iu*, ‘I cover’; *stoga-s*, ‘a roof.’]

Sthaga, *as*, *ā*, *am*, fraudulent, dishonest, shameless, abandoned; (*as*), m. a rogue, cheat; (*i*), *f*. a betel box.

Sthagana, *am*, n. the act of covering or concealing, concealment.

Sthagara, a kind of plant (= *putra-jīvaka*); (perhaps) a betel-nut; [cf. *sthaḡī* above.]

Sthaḡilā, *f*. a courtesan; the office of betel-bearer.

Sthaḡita, *as*, *ā*, *am*, covered, concealed, hidden. *Sthaḡu*, *us*, m. a hump, an excrescence or protuberance on the back.

स्यखिडल *sihaḡḡila*, *am*, n. (according to some connected with *rt. sthal*), a piece of ground

(levelled, squared, and prepared for a sacrifice); a barren field; a heap of clods; a boundary, limit, landmark; (*as*), m., N. of a Rishi. — *Sthaḡḡila-sāyīn*, *i*, m. a devotee who sleeps on the bare ground or on the sacrificial *Sthaḡḡila* (on account of a religious vow). — *Sthaḡḡila-sitaka*, *am*, n. an altar. — *Sthaḡḡile-sāya*, *as*, m. an ascetic who sleeps on the bare ground or on the *Sthaḡḡila*; a proper N.

Sthaḡḡileyu, *us*, m., N. of a king.

स्यन *sthana* (fr. *rt. i. as*), Ved. = *bhavalha*, (Rig-veda VIII. 18. 15.)

स्यपति *stha-pati*. See col. 3.

स्यपुट *sthapuṭa*, *as*, *ā*, *am*, being in contracted or difficult circumstances; unevenly raised, elevated and depressed, bent down. — *Sthapuṭagata*, *as*, *ā*, *am*, being in contracted and uneven places, being on raised places and in hollows. — *Sthapuṭi-kṛita*, *as*, *ā*, *am*, made uneven, raised and depressed; (according to one commentator) covered with grass, &c.

स्यल् *sthal* (connected with *rt. i. sthā*), cl. I. P. *sthalati*, *tasthāla*, *sthalishyati*, *asthāli*, *sthalitum*, to stand firm, be firm; Caus. *sthalāyati*, *-yitum*, Aor. *atishthalat*, to cause to stand firm, fix firmly; Desid. of Caus. *tiṣthāyishati*: Desid. *tiṣthālishati*: Intens. *tāsthalāyate*, *tāsthāli*: [cf. Gr. *στέλλ-ω*, *ἔσταλα*, *ἔ-στάλη-ν*, *στέλλ-ω*, *στέλλ-ω*, *στελέ-ω*; Lat. *praestol-or*, *stul-tu-s*, *stol-i-du-s* (?); Old Germ. *stīl*, *stallan*, *stellan*; Lith. *stelloju*, ‘I appoint.’]

Sthala, *am*, *i*, n. *f*. firm or dry-ground, terra firma, dry land (as opposed to ‘water’); shore, strand, beach; ground or land (in general), soil; place, spot, site; field, tract, district; station; (*am*, *ā*), n. *f*. a spot of dry ground artificially raised and drained; (*i*), *f*. a deity of the soil, local or tutelary divinity; (*am*), n. a piece of raised ground, mound, terrace, a topic, case, subject (of a description &c.), point under discussion; part (of a book); a tent, house of cloth; [cf. Old Germ. *stal*, ‘a place’; *stullan*, *stelza*, *stolv*: Goth. *ga-stalds*: Engl. Sax. *stal*, *stæl*, *stillan*, *stille*: Mod. Germ. *stall*.] — *Sthala-kanda*, *as*, m. a kind of plant (= *agrāmya-kandā*). — *Sthala-kamala*, *am*, n. or *sthalakamalīnī*, *f*. the flowering shrub, Hibiscus Mutabilis. — *Sthala-kumuda*, *as*, m. the Kara-vira plant. — *Sthala-gata*, *as*, *ā*, *am*, gone or left on dry land. — *Sthala-cara*, *as*, *i*, *am*, land-going, living on dry land, not aquatic (opposed to *jala-cara*). — *Sthala-cyuta*, *as*, *ā*, *am*, fallen or removed from a place or position. — *Sthala-ja*, *as*, *ā*, *am*, land-born, terrestrial, not aquatic. — *Sthala-tas*, *ind*. from dry land, from terra firma. — *Sthala-tā*, *f*. the state of being dry ground. — *Sthala-devatā*, *f*. a local or rural deity, tutelary god presiding over some particular spot. — *Sthala-nalīnī*, *f*. = *sthalapadmīnī* below. — *Sthala-padma*, *as*, m. = *mānaka*; (*am*), n. the shrub Hibiscus Mutabilis; another plant (= *chattrapatra*, *tamālaka*). — *Sthala-padmīnī*, *f*. the shrub Hibiscus Mutabilis. — *Sthala-manjari*, *f*. the plant Achyranthes Aspera. — *Sthala-mārga*, *as*, m. or *sthalavartman*, *a*, n. a way or road by land, (*sthalavartmanā*, *inst. c* by land, as opposed to *jalā-mārgena*, by water). — *Sthala-vigraha*, *as*, m. a battle on level ground. — *Sthala-suddhi*, *is*, *f*. purification or clearance of a place from impurity. — *Sthala-sringāta* or *sthalasringātaka*, *as*, m. the plant Tribulus Languinosus (= *go-kshura*). — *Sthala-sīman*, *ā*, m. a land-mark, boundary. — *Sthala-stha*, *as*, *ā*, *am*, standing or being on dry ground, being on terra firma, being on shore. — *Sthalāntara* (“*la-an°*”), *am*, n. another place. — *Sthalārādha* (“*la-ūr°*”), *as*, *ā*, *am*, alighted on the ground. — *Sthale-ruha*, *as*, *ā*, *am*, growing on dry ground; (*ā*), *f*. a kind of plant (= *griha-kumārī*); another plant (= *dagdā*). — *Sthale-sāya*, *as*, *ā*, *am*, sleeping on dry ground; (*as*), m. any amphibious animal (such as a tortoise, otter, &c.).

Sthalī, *f*. dry ground, &c.; see under *sthalā*

above. — *Sthalī-devatā*, *f*. a local divinity, deity of the soil or tutelary deity presiding over some particular spot (as a field, grove, village, &c.), a kind of faun or dryad.

Sthalīya, *as*, *ā*, *am*, relating or belonging to dry ground, terrestrial; belonging to a place, local.

Sthalēyu, *us*, m., N. of a king.

स्यवि *stHAVi*, *stHAVira*, &c. See p. 1146.

स्यविष्ठ *stHAVishṭha*, *as*, *ā*, *am* (superl. of *sthūla*), largest, most bulky; very big, very fat or corpulent.

StHAVīyas, *ūn*, *asī*, *as* (compar. of *sthūla*), larger, bigger, more bulky, fatter, stronger; very fat, very corpulent.

स्या *i. sthā*, cl. I. P. (ep. and in some special significations also A.) *tiṣṭhāti*, *-te* (*sthāt* = *tiṣṭhātu*, Rig-veda II. 3. 10), *tasthau* (2nd sing. *tasthītha* or *tasthātha*, 1st du. *tasthīva*), *tasthe*, *stthāyati*, *-te*, *asthāt* (3rd pl. *asthūh*), *asthīta* (3rd pl. *asthishata*), Prec. *stheyāt*, *sthā-sīṣṭa*, *sthātum*, to stand (often with inst., e. g. *pādābhyām sthā*, to stand on the feet; *jānubhyām sthā*, to stand on the knees, i. e. to kneel); to stand still, stand firmly; to stay, stop, abide, dwell, remain, rest, wait; to stop, cease, desist; to rest on, depend on (sometimes A.); to be in any situation or state or position; to be, exist, live; to be at hand, be near or at the side; to abide or continue or be engaged in any act or course of action, practice, perform, behave, occupy one’s self with, (sometimes with loc., e. g. *sāsane sthā*, to abide in a command, i. e. to be obedient; sometimes with inst., e. g. *sāmādibhiḥ sthā*, to practice or continue practising conciliation, &c.; *mauma-vratena sthā*, to continue observing a vow of silence; sometimes with ind. part., especially if a habit or continuous course of action is implied, e. g. *dharmam āsṛitya tiṣṭhāti*, he continues practising virtue); to stand as a prostitute, give one’s self up to sexual embrace, offer one’s self to (A., e. g. *deva-dattāya tiṣṭhate*, she offers herself to Devadatta, Pāp. I. 4. 34); Pass. *sthiyate*, 2nd fut. *sthāsyate* or *sthāyishyate*, Aor. *asthāyi*, to be stood; to be stayed or remained or abided, to be fixed or located, &c. (frequently used impersonally, e. g. *mayā sthiyātām*, let it be abided by me, i. e. I must abide): Caus. *sthāpayati*, *-te* (sometimes regarded as a nominal fr. *sthira*), *-yitum*, Aor. *atishṭhīpat*, *-ta*, to cause to stand; to cause to stand still or firmly; to fix, settle, establish, set up, found, institute, erect, build; to place, put, locate, set, lay; to stop, arrest, restrain, hold in; to cause to be in any state or position; to cause to continue, make durable; to cause to live; to give in marriage; to make (with two acc.); to instruct in (with two acc.): Desid. *tiṣṭhāsi*, *-te*: Intens. *tesṭhīyate*, *tāsthāti*: [cf. Zend *hi-stā-mi* = Sans. *ti-shṭhā-mi*: Gr. *ἵ-στη-μι*, *ἔ-στη-ν*, *στά-σι-ς*, *στα-μίν*, *στά-μνος*, *λ-στό-ς*, *στή-μων*, *στή-λη*, *στα-τήρ*, *στα-θ-ερός*, *στα-θ-μός*, *στή-θ-ος*, *στε-νός*; (with the Caus. may be compared also, according to some) *στέφ-ω* (for *στέπ-ω*), *στέμ-μα*, *στέφ-ος*, *στέφ-ανος*, *στέφ-ανη*, *τόπ-ος*: Lat. *st-o*, *si-st-o*, *stū-ti-m*, *stā-ti-o*, *Stator*, *stā-tu-s*, *stā-tu-o*, *stā-tua*, *stā-men*, *stā-bu-lu-m*, *stā-bi-lis*; (also with the Caus.) *stipa-re*, *stipator-es*, *stipulāri*, *stapia*; (according to some also) *stup-oc*, *stup-idu-s*: Old Germ. *stā-m*, *stedi*, *stānda*, *stut*: Goth. *stam-dan*, ‘to stand’; *stath-s*, ‘a place’; *stol-s*, ‘a stool, throne’; Engl. Sax. *stan-dan*, *stand*, *studu*, *stund*: Slav. *stā-ti*, ‘to stand’; Lith. *stō-ti*, ‘to stand’; *stā-tū-s*, ‘standing’; *stāt-y-ti*, ‘to place’; *stō-na-s*, ‘a stand, station’; *stā-kle-s*, ‘a loom’; Hib. *sta-d*, ‘stop, delay, state, condition’; *stadaim*, ‘I stand, stop.’]

Tasthīvas, *vān*, *sthusi*, *vat*, one who has stood. *Stha*, *as*, *ā*, *am*, standing, staying, abiding, being situated, living, existing (generally found at the end of comp., e. g. *garbha-s*, *jala-s*, *dūra-s*), a place, spot, ground, = *sthalā* (according to *Sabda-k.*). — *Stha-pati*, *is*, m. (probably fr. *stha* + *pati*, but