

according to some from the Caus. of rt. I. *sthā*), 'ground-lord,' a sovereign, chief, king (according to Kātyāyana's *Srauta-sūtras* XXII. 11, 11, &c. a *Sthapati* is a Vaiśya, or even a person of lower caste, who has celebrated the Go-sava sacrifice after being chosen king); an architect; a master carpenter or mason, wheelwright; a charioteer; one who sacrifices to *Vjhis-pati*, a performer of the *Vjhis-pati* sacrifice; a guard or attendant of the women's apartments; N. of *Kuvera*; (*śe, śe, śe*), chief, best, principal.

*Sthavi, is, m.* a weaver; heaven (= *svarga*); = *jāngama* (according to *Sabda-k.*).

*Sthāvira, as, ā, am, fixed, firm, steady* [cf. *sthāvira*]; old, aged, ancient, (*saptatyā sthāvira*), one who is seventy years old, see *sthāvira*); (*as*), m. an old man; a beggar; epithet of *Brahmā*; (*ā*), f. an old woman; a kind of plant, = *mahā-srāvāṇi*; (*am*), n. = *śaileya*.

2. *sthā, ās, ās, am, Ved.* standing, stationary, (according to *Sāy.* on *Rig-veda* X. 88, 4. *sthāh* = *sthāvaram vrikshādī rūpam*; see also *Nirukta* V. 3.)

*Sthānu, us, us, v, firm, fixed, steady, stable, immovable, motionless*; (*in*), m., N. of *Siva*; a stake, post, pile, a peg, pin, pillar; the gnomon of a dial; a spear, dart; a nest of white ants; the drug or perfume called *Jivaka*, q. v.; (*us, u*), m. n. a branchless trunk or stem, the trunk of a lopped tree or of any tree, any bare stock or stem. — *Sthānu-śheda, as, m.* one who cuts down the trunks of trees, one who clears away timber, (*Manu* IX. 4.4.) — *Sthānu-tīrtha, am, n.*, N. of a *Tīrtha*. — *Sthānu-bhrama, as, m.* mistaking anything for a post. — *Sthānu-vat, ind.* like a post. — *Sthānu-vanaukas* ('*na-ak*'), *ās, ās, as*, inhabiting *Siva's* forest. — *Sthānu-śvara, as, m.*, N. of a particular *Siva-linga*.

*Sthātavya, as, ā, am*, to be stood; to be stayed or remained; to be fixed.

*Sthātus, n.* (according to some modern scholars an old nom. sing. neut. for the later *sthātri*), Ved. anything standing or stationary (opposed to *daratha*, see *Rig-veda* I. 58, 5).

*Sthātri, tā, trī, trī*, who or what stands or stays stationary, standing (frequently opposed to *jagat* in the phrase *sthātur jagatasā*, e. g. *viśvasya sthātur jagatasā gopāh*, the preserver of everything that stands and moves, *Rig-veda* VII. 60, 2); [cf. *Lat. stator*.]

*Sthāna, am, n.* the act of standing or staying, stay, continuance, the being fixed or stationary; state, condition; a stationary state or condition, (one of the three aims or results of state policy; it is described as a kind of neutral or middle state characterized by neither loss nor gain, failure nor success); the act of standing firm so as to resist a charge, firm or calm bearing of troops, (*Manu* VII. 190); halt; the stamina of a kingdom, that which constitutes its chief strength or by virtue of which it exists, (regarded as consisting of four parts, viz. army, treasury, city, and territory, *Manu* VII. 56); the place of standing or staying, any place, spot, locality, site, situation, position, posture, station, post; office, appointment, rank, dignity, degree; proper or right place; the place or organ of utterance of any letter (which, according to *Pāṇini*, are eight, viz. *kaṅṭha*, the throat; *tālu*, the palate; *mūrdhan*, the top of the palate; *danta*, the teeth; *oshtha*, the lips; *kaṅṭha-tālu*, the throat and palate; *kaṅṭhoshtha*, the throat and lips; *dantoshtha*, the teeth and lips; to which may be added *nāsikā*, which is the place of utterance for the true *Anusvāra*, and *uras*, the chest, which is said to be the place of *Visarga*); dwelling-place, abode, house; country, region, district; a town, city; a particular place or sphere assigned after death to those who do their duty or neglect it, (that of virtuous *Brahmans* is called *Prajāpatya*; of *Kshatriyas*, *Aindra*; of *Vaiśyas*, *Māruta*; of *Sūdras*, *Gandharva*; similarly, neglectors of duty have places of punishment assigned to them); a holy place; an altar; an open place in a town, green, plain, square; part or division of a book, section, chapter; the part or character of an actor; interval, opportunity, leisure; an object (e. g.

*śulka-sth*°, an object of toll, taxation; *pūjā-sth*°, object of honour; *kopa-sth*°, object of anger); a modulation of the voice, note, tone (of which, according to the *Rig-veda-Pratiśākhya*, there are three; see *mandra*); likeness, resemblance; intimation; (*sthāne*), loc. c. in the right or proper place, properly, suitably, appropriately, justly, fitly, truly; at the right or appropriate moment, opportunely; sometimes; in the place of, in the room of, in lieu of, instead of (with gen.; in *Pāṇini's* grammar, when the gen. c. stands aloof, the word *sthāne* has to be supplied, thus *hanter jāh* means that *ja* is to be substituted 'in place of' *han*, see *Pāṇ. I. 1, 49*); on account of, because of; like, resembling, similarly, as; [cf. *δύστροφος* (i. e. *δυο-τροφος*), *ἀ-τροφος*, *ἀ-στροφ*, *ἀστροφος*, *δυστροφος*.] — *Sthāna-śāntalā, f.* the plant *Ocimum Pilosum* (= *varvari*). — *Sthāna-śintaka, as, m.* an officer who superintends places of residence or official dwellings or provides quarters for an army, a kind of quarter-master. — *Sthāna-śyuta, as, ā, am*, = *sthāna-bhrashta* below. — *Sthāna-tas, ind.* according to place or station; in regard to the place or organ of utterance. — *Sthāna-tyāga, as, m.* desertion of post, leaving one's place. — *Sthāna-pāla, as, m.* 'place-protector, place-keeper,' a watchman, sentinal, policeman. — *Sthāna-pracūta, as, ā, am*, ejected from a station or post, removed from an office, &c. — *Sthāna-bhūmi, is, f.* a dwelling-place, mansion. — *Sthāna-bhrashta, as, ā, am*, fallen or removed from any place or station, ejected from an office, displaced, out of place. — *Sthāna-māhātmya, am, n.* the greatness or glory of any place, a kind of divine virtue supposed to be inherent in a sacred spot, and to operate upon those who visit it. — *Sthāna-yoga, as, m.* assignment of suitable places, proper mode or place for preserving articles, (*Manu* IX. 332.) — *Sthāna-rakshaka, as, m.* = *sthāna-pāla*. — *Sthāna-vibhāga, as, m.* subdivision of a number according to the places of its figures. — *Sthāna-stha, as, ā, am*, abiding in one place, staying at home. — *Sthānādhyaksha* ('*na-adh*'), *as, m.* the superintendent of any place or post; a local governor; a watchman, police-officer. — *Sthānāntara* ('*na-an*'), *am, n.* another place. — *Sthānāntara-gata, as, ā, am*, gone to another place, gone away. — *Sthānānya-tva* ('*na-an*'), *am, n.* difference or diversity of place. — *Sthānābhāva* ('*na-abh*'), *as, m.* the want of a place or situation. — *Sthānāsana* ('*na-ās*'), *e, n. du.* standing and sitting down. — *Sthānāsana-vihāra-vat, ān, m.* (a pupil) occupying the station and seat and place of religious exercises (of his preceptor, *Manu* II. 248). — *Sthānāśedha* ('*na-ās*'), *as, m.* confinement to a place, imprisonment, arrest. — *Sthānāsvara* ('*na-īs*'), *N. of a place*.

*Sthānaka, am, n.* a position, situation; a particular point or situation in dramatic action, (*paṭākā-sthānaka*, a striking situation introduced as an episode into the regular plot of a drama); a city, town; a basin or trench dug for water at the root of a tree; froth or a kind of scum on spirits or wine; a mode of recitation; a division or section of the *Taittirīya* branch of the *Yajur-veda*.

*Sthānika, as, ī, am*, belonging to a place or site, local; (in grammar) that which takes the place of anything else or is substituted for it; (*as*), m. any one holding an official post, a placeman, the governor of a place, superintendent of a district, manager of a temple.

*Sthānin, ī, inī, ī*, having a place, having fixedness, placed, abiding, permanent; having a substitute; (*ī*), m. (in *Pāṇini's* grammar) the original form or primitive element (i. e. that form for which anything is substituted; the substituted form which takes its place being called *ādesa*); that which has a place, that which has a place in a sentence or is actually expressed. — *Sthāni-bhūta, as, ā, am*, being the original or primitive form. — *Sthāni-vat, ind.* (in grammar) like the original form or primitive element, (the *ādesa* or substituted form is said to be *sthāni-vat* when it is liable to all the rules which hold good for the primitive.) — *Sthānivat-tva, am, n.* the state of being

like the original form or element. — *Sthāny-āsraja, as, ā, am*, depending on the primitive form (said of a grammatical operation).

*Sthāniya, as, ā, am*, belonging or suitable to any place, prevailing in any place, local; (*am*), n. a town, city.

*Sthāpaka, as, ā, am* (fr. the Caus.), causing to stand, placing, fixing, establishing, founding, ordering, regulating; (*as*), m. the establisher or director of the stage-business, a kind of stage-manager; the founder of a temple, creator of an image.

*Sthāpatya, as, m.* (fr. *stha-pati*), a guard of the women's apartments; (*am*), n. architecture, building, erecting. — *Sthāpatya-veda, as, m.* 'the science of architecture,' one of the four *Upa-vedas*, (see *upa-veda*.)

*Sthāpana, am, n.* (fr. the Caus.), the act of causing to stand, placing, fixing, establishing, erecting, founding, instituting, regulating, directing, appointing; fixing the thoughts, concentration of the mind, abstraction; a dwelling, habitation; a ceremony performed when a mother perceives the first signs of living conception, = *pum-savana*; (*ā*), f. placing, fixing, establishing, regulating, arranging (as a drama &c.), stage-management; (*ī*), f. a kind of plant (= *pāṭhā*).

*Sthāpanīya, as, ā, am*, to be placed or fixed or established.

*Sthāpayat, an, anti, antī*, causing to stand, fixing, placing, establishing.

*Sthāpayitvā, ind.* having placed or fixed, having established or erected, &c.

*Sthāpita, as, ā, am*, caused or made to stand, fixed, established, placed, located, deposited; set up, erected; founded, instituted, endowed, set apart; placed in any post or situation, appointed; ordered, regulated, directed, enjoined, ordained, enacted; settled, ascertained, certain; firm, steady.

*Sthāpitavat, ān, atī, at*, one who has placed or fixed, &c.

*Sthāpya, as, ā, am*, to be placed or deposited; to be fixed or established; (*am*), n. a deposit, pledge (= *nikshepa*). — *Sthāpyāpaharāna* ('*ya-ap*'), *am, n.* the stealing or embezzling of a deposit.

*Sthāman, a, n.* strength, power, stamina; fixity, stability.

*Sthāyin, ī, inī, ī*, standing, staying, being, situated (often at end of comps., cf. *antara-sth*); abiding, stopping, fixed, stationary, enduring, continuing, permanent, constant, lasting (as a feeling or state, see *sthāyi-bhāva* below); steady, firm, unchangeable, invariable; (*ī*), n. anything lasting, a permanent state or condition (opposed to *vy-abhidhārin*, q. v.).

— *Sthāyi-tā, f.* or *sthāyi-tva, am, n.* permanency, steadiness, fixedness, constancy, invariableness. — *Sthāyi-bhāva, as, m.* a particular fixed or permanent condition of mind or body, lasting feeling (as forming a class of feelings or conditions which are favourite subjects of description in poetical and dramatic compositions; these *Sthāyi-bhāvas* are opposed to the *Vyabhidhāri-bhāvas*, and are said in the *Sāhitya-darpaṇa* to be eight in number, viz. 1. *rati*, love or desire; 2. *hāsa*, mirth; 3. *śoka*, sorrow; 4. *krodha*, resentment; 5. *utāha*, high-mindedness or heroism; 6. *bhaya*, terror; 7. *jugupsā*, disgust or aversion; 8. *vismaya*, surprise; to which is sometimes added a ninth, viz. *sama*, quietism).

*Sthāyuka, as, ā or ī, am*, disposed to stay or last, apt to endure, of a steady nature, abiding, stopping, stationary, steady, firm; (*as*), m. the overseer of a village.

*Sthāla, am, n.* a plate or dish (generally made of some metal and used in eating); a cooking-pot, caldron or any culinary utensil. — *Sthāla-rūpa, am, n.* the form or representation of a pot.

*Sthālī, f.* an earthen pot or pan, cooking-pot, caldron, kettle, boiler; a particular vessel used in the preparation of *Soma*; the substitution of a cooked offering of rice &c. for the offering of meat at the *Māgśāshtaka*, q. v.; the trumpet-flower, *Bignonia suaveolens*. — *Sthālī-darāna, am, n.* the breaking of a pot. — *Sthālī-pakva, as, ā, am*, cooked or