according to some from the Caus. of rt. 1. *sthā*), 'ground-lord,' a sovereign, chief, king (according to Kātyāyana's Śrauta-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 Vṛihas-pati, a performer of the Vṛihas-pati sacrifice; a guard or attendant of the women's apartments; N. of Kuvera; (*is, is, i*), chief, best, principal.

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

Sthavira, as, ā, am, fixed, firm, steady [cf. *sthāvira*]; old, aged, ancient, (*saptatyā sthavirah,* 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-śrāvaṇī*; (*am*), n. *=śaileya.*

2. *sthā, ās, ās, am,* Ved. standing, stationary, (according to Sāy. on Ṛig-veda X. 88, 4. *sthāḥ=sthāvaraṃ vṛikshādi rūpam*; see also Nirukta V. 3.)

Sthāṇu, us, us, u, firm, fixed, steady, stable, immovable, motionless; (*us*), m., N. of Śiva; 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 Jīvaka, 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. — *Sthāṇu-ććheda, as,* m. one who cuts down the trunks of trees, one who clears away timber, (Manu IX. 44.) — *Sthāṇu-tīrtha, am,* n., N. of a Tīrtha. — *Sthāṇu-bhrama, as,* m. mistaking anything for a post. — *Sthāṇu-vat,* ind. like a post. — *Sthāṇu-vanaukas* (*°na-ok°*), *ās, ās, as,* inhabiting Śiva's forest. — *Sthāṇv-īśvara, as,* m., N. of a particular Śiva-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 *sthātṛi*), Ved. anything standing or stationary (opposed to *ćaratha*, see Ṛig-veda I. 58, 5).

Sthātṛi, tā, trī, tṛi, who or what stands or stays stationary, standing (frequently opposed to *jagat* in the phrase *sthātur jagataśća,* e. g. *viśvasya sthātur jagataśća gopāḥ,* the preserver of everything that stands and moves, Ṛig-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. *kaṇṭha,* the throat; *tālu,* the palate; *mūrdhan,* the top of the palate; *danta,* the teeth; *oshṭha,* the lips; *kaṇṭha-tālu,* the throat and palate; *kaṇṭhoshṭha,* the throat and lips; *dantoshṭha,* 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 Brāhmans is called Prājāpatya; of Kshatriyas, Aindra; of Vaiśyas, Māruta; of Śūdras, Gāndharva; 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 Ṛig-veda-Prātiśākhya, 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 alone, the word *sthāne* has to be supplied, thus *hanter jaḥ* 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. δύστηνος (i. e. *δυσ-στηνος*), *ἀ-στηνος, ἀ-στήν, ἀσταίνω, δυσταίνω.*] — *Sthāna-ćaṅćalā,* f. the plant Ocimum Pilosum (*=varvarī*). — *Sthāna-ćintaka, as,* m. an officer who superintends places of residence or official dwellings or provides quarters for an army, a kind of quarter-master. — *Sthāna-ćyuta, as, ā, am, = sthāna-bhrashṭa* 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, sentinel, policeman. — *Sthāna-praćyuta, as, ā, am,* ejected from a station or post, removed from an office, &c. — *Sthāna-bhūmi, is,* f. a dwelling-place, mansion. — *Sthāna-bhrashṭa, 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. — *Sthanādhyakśha* (*°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). — *Sthānāsedha* (*°na-ās°*), *as,* m. confinement to a place, imprisonment, arrest. — *Sthāneśvara* (*°na-īś°*), N. of a place.

Sthānaka, am, n. a position, situation; a particular point or situation in dramatic action, (*patākā-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, i, 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 *ādeśa*); 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 *ādeśa* 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-āśraya, as, ā, am,* depending on the primitive form (said of a grammatical operation).

Sthānīya, 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, erector 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, antī, at, 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*). — *Sthāpyāpaharaṇa* (*°ya-ap°*), *am,* n. the stealing or embezzling of a deposit.

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

Sthāyin, ī, inī, i, 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; (*i*), n. anything lasting, a permanent state or condition (opposed to *vy-abhićārin*, 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 Vyabhićāri-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. *utsāha,* high-mindedness or heroism; 6. *bhaya,* terror; 7. *jugupsā,* disgust or aversion; 8. *vismaya,* surprise; to which is sometimes added a ninth, viz. *śama,* 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 Māṇsāshṭakā, q. v.; the trumpet-flower, Bignonia Suaveolens. — *Sthālī-daraṇa, am,* n. the breaking of a pot. — *Sthālī-pakva, as, ā, am,* cooked or