

**Kṛta.** See 2. Akṣa and 2. Yuga.

**Kṛti.**—From one passage in the Rigveda,<sup>1</sup> where the Maruts are described as having Kṛtis, Zimmer<sup>2</sup> concludes that the word means a dagger used in war. But there is no evidence that Kṛti was ever a human weapon. See Asi.

<sup>1</sup> i. 168, 3.

<sup>2</sup> *Altindisches Leben*, 301. Cf. Schrader, *Prehistoric Antiquities*, 221

**Kṛttikās.** See Nakṣatra.

**Kṛtvān.**—In one passage of the Rigveda<sup>1</sup> the word Kṛtvān in the plural is mentioned with the Ārjikas and the five peoples. Pischel<sup>2</sup> thinks that it means a people, and Sāyana expressly says that the Kṛtvāns designate a country.<sup>3</sup> The name in that case would point to some connexion with the Kurus or Krivis. Hillebrandt,<sup>4</sup> however, thinks that the word is an adjective which qualifies Ārjikas and designates this people as magicians, being applied to them by an opponent. In favour of this view, he quotes Hiouen Thsang's statement<sup>5</sup> that the neighbouring kings held the base Kaśmīriāns in such scorn as to refuse all alliance with them, and to give them the name of Ki-li-to; or Kṛtyas. He suggests that the Ārjikas settled in Kaśmīr in ancient times already had the same evil reputation as their successors in later days.

<sup>1</sup> ix. 65, 23.

<sup>2</sup> *Vedische Studien*, 2, 209.

<sup>3</sup> *Kṛtvāna iti deśābhidhānam*.

<sup>4</sup> *Vedische Mythologie*, i, 136, 137

<sup>5</sup> Cunningham, *Ancient Geography of India*, 93.

Cf. Roth, *St. Petersburg Dictionary*, s.v.

**Kṛpa** is mentioned in the Rigveda,<sup>1</sup> along with Ruśama and Śyāvaka, as a protégé of Indra.

<sup>1</sup> viii. 3, 12; 4, 2. Cf. Ludwig, *Translation of the Rigveda*, 3, 162.

**Kṛmi**, 'worm.' In the later Saṃhitās,<sup>1</sup> and especially in the Atharvaveda,<sup>2</sup> worms play a considerable part. They are

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30; Mantra Brāhmaṇa, ii. 7; Taittirīya Āraṇyaka, iv. 36;

Śatapatha Brāhmaṇa, v. 4, 1, 2; and cf. Rv. i. 191.

<sup>2</sup> ii. 31, 32; v. 23.