

Krivi is asserted in the Śatapatha Brāhmaṇa¹ to have been the older name of the **Pañcālas**. This statement is supported by the name of the king there mentioned, **Kraivya Pañcāla**. The **Krivis** appear in the **Rigveda**² as settled on the **Sindhu** and the **Asiknī**. It is a plausible conjecture of Zimmer's³ that with the **Kurus** they made up the **Vaikarna** people.⁴ The importance of the **Pañcālas**, and the insignificance of the **Krivis**, may be explained in part by the fact that the later **Kuru-Pañcāla** alliance included the **Bharatas**. It is also probable, as Oldenberg⁵ suggests, from the Śatapatha Brāhmaṇa,⁶ that the **Turvaśas** were included in the **Pañcālas**, and as the latter name indicates, probably other tribes also. Or, if Hopkins' view⁷ is accepted that **Turvaśa** was king of the **Yadus**, the latter may in part have been allied with the **Krivis** to form the **Pañcālas**.

¹ xiii. 5, 4, 7.

² viii. 20, 24; 22, 12. Elsewhere—**Krivi** is doubtful in sense. In several passages (i. 30, 1; viii. 87, 1; ix. 9, 6, and perhaps i. 166, 6, where *krivir-dati* is an epithet of lightning) Oldenberg, *Rgveda-Noten*, i. 166, 341, understands the word to mean 'horse.' Elsewhere (ii. 17, 6; 22, 2; viii. 51, 8) he takes it to be a proper name, while in v. 44, 4, he is doubtful. In the passages last cited this view may very well be correct.

³ *Altindisches Leben*, 103.

⁴ Cf. **Kavaśa**.

⁵ *Buddha*, 404.

⁶ xiii. 5, 4, 16.

⁷ *Journal of the American Oriental Society*, 15, 258 et seq. This view is hardly convincing, while the disappearance of the **Turvaśas** is easily to be accounted for by their being merged, along with the **Krivis**, in the **Pañcālas**. The name of **Krivi** is lost in the Epic as completely as that of **Turvaśa** (*Pargiter, Journal of the Royal Asiatic Society*, 1910, 48, notes 4, 5).

Cf. Macdonell, *Sanskrit Literature*, 155, 157; Grierson, *Journal of the Royal Asiatic Society*, 1908, 602-607; Keith, *ibid.*, 831 et seq.; Ludwig, *Translation of the Rigveda*, 3, 152, 153; Eggeling, *Sacred Books of the East*, 12, xli.; Max Müller, *Sacred Books of the East*, 32, 407.

Kṛita Vaita-hotra ('descendant of **Vīta-hotra**') is mentioned in the **Maitrāyaṇī Saṃhitā** (iv. 2, 6) in connexion with the **Kurus**.

I. Kruñc,¹ **Kruñca**,² **Krañca**,³ are variant forms denoting the 'curlew' or 'snipe.' To it is attributed in the **Yajurveda**¹

¹ **Maitrāyaṇī Saṃhitā**, iii. 11, 6; **Kāthaka Saṃhitā**, xxxviii. 1; **Vājasaneyi Saṃhitā**, xix. 73 et seq.; **Taittiriya Brāhmaṇa**, ii. 6, 2, 1-3.

² **Vājasaneyi Saṃhitā**, xxiv. 22, 31 (in xxv. 6 the sense is quite uncertain); **Maitrāyaṇī Saṃhitā**, iii. 14, 3.

³ **Taittiriya Saṃhitā**, v. 5, 12, 1.