

*karantī*. III) According to the rule for cl. 5, Pres. P. *kṛinomi*, &c.; A. *kṛinve*, du. *kṛinvaite*; Impf. P. *akṛinavam*, &c., 2nd pl. *akṛinuta* and *akṛinotana*; A. 3rd sing. *akṛinuta*; Impv. P. *kṛinū* or *kṛinūhi* or *kṛinutāt*, *kṛinotu*; *kṛinutam*, *kṛinutām*; *kṛinūta* or *kṛinota* or *kṛinotana*; *kṛinavantu*; A. *kṛinushva*, *kṛinutām*, *kṛinavāthām*, *kṛinudhvam*: Let, *kṛinavas*, *kṛinavat* and *kṛinavāt*, *kṛinavāva*, *kṛinavāma*, *kṛinavāha*, *kṛinavātha*, *kṛinavan*; A. *kṛinavat*, *kṛinavase*, *kṛinavate*, *kṛinavāvahi*, *kṛinavāmahi*, 3rd pl. *kṛinavanta* or *kṛinavante* or *kṛinavāta*: Pot. A. *kṛinvīta*; Part. P. *kṛinvat*, A. *kṛinvāna*. IV) According to the rule for cl. 8, (this is the usual formation in the Brāhmaṇas, Sūtras, and in classical Sanskrit), Pres. P. *karomī* (ep. *kurmī*), *karoshī*, &c., *kurmas*; A. *kurve*; Impf. P. *akaravam*; A. 3rd sing. *akuruta*; Impv. P. *kuru*, *karotu* (in the earlier language for 2nd and 3rd sing. *kurutāt*), *kuruta* or *kurutana*; A. *kurushva*, *kurudhvam*, *kurvatām*: Let, P. *karavāni*, *karavas*, *karavāt*, &c.; A. *karavāi*, *kuruthās*, *karavāvāha* (ep. *karavāvāhe*), *karavāthe*, *karavāite*, *karavāmahi* (ep. *karavāmāhe*): Pot. P. *kurvām*, A. *kurvīya*; Part. P. *kurvat*, A. *kurvāna*: Perf. P. *cakāra*, *cakārtha*, &c.; A. *cakre*, &c.; Part. P. *cakṛivas* (Acc. sing. Ved. *cakṛuṣam*); A. *cakṛāya*; 2nd Fut. *karishyati*; Let, 2nd sing. *karishyās*; 1st Fut. *kartā*; Prec. *kṛiyāsam*; Aor. P., Ved. *cakaram*, *acākrāvan*, *acākrat*; A. *kṛishe*; Class. *akāreḥit* (poet. *akā-rashit*); Pass. Aor. reflex. *akārī* and *akṛita*; Inf. *karitum*; Ved. *kartave*, *kartavai*, *kartos*; Ind. Part. *kṛitvā*, Ved. *kṛitvi* and *kṛitvīya*; to do, make, perform, accomplish, cause, effect, prepare, undertake; to do anything for the advantage or injury of another (with gen. or loc. of the person); to execute, carry out (as an order or command); to manufacture, prepare, work at, elaborate, build; to form, construct one thing out of another (with abl. or inst. of the thing); to compose, describe; to cultivate; to make a sound, utter, pronounce (often in comp. with the sounds *phaṭ*, *phūṭ*, *bhāṇ*, *vashāṭ*, *svadhā*, *svāhā*, *hīm*); to employ, use; to make use of (with inst.); to accomplish any period, bring to completion, spend (e.g. *varshāni dasa cakṛuh*, they spent ten years; *kṛāṇam kuru*, wait a moment); to place, put, lay, bribe, lead, to take hold of (with acc. or loc. or inst., e.g. *ardham kṛi*, to win over to one's own side or party; *haste or pāṇau kṛi*, to take by the hand, to marry; *hrīdayena kṛi*, to place in one's heart, love); to direct the thoughts, mind &c. (*manah* or *matim* or *buddhim* or *bhāvam* &c.) towards any object, turn the attention to, resolve upon, determine (with loc., dat., or inf. of the object, e.g. *mā śoke manah kṛithāḥ*, do not turn your mind to grief; *gamanāya matim cakre*, he resolved upon going; *alābūm sraṣhūm cakre*, he resolved to create a gourd); to consider, turn in the mind, think; to make, to render (with two acc., e.g. *ādityam kṛishtham akurvata*, they made the sun their goal); to procure for another, bestow, grant; A. to procure for one's self, appropriate, assume; to give aid, help any one to perform an action; to make liable; to injure, violate (e.g. *kanyām kṛi*, to violate a maiden); to appoint, institute; to give an order, commission; to cause to get rid of, free from (with abl.); to begin (e.g. *cakre sōbhayitum purim*, he began to adorn the city); to proceed with, put in practice; to worship, sacrifice; (with numeral adverbs ending in *dhā*) to divide, separate, or break up into parts, e.g. *dvīdhā kṛi*, to divide into two parts; *sahasradhā kṛi*, to break into a thousand pieces; (with adverbs ending in *vāt*) to make like or similar, to consider equivalent, e.g. *rājyam trinavat kṛitvā*, valuing the kingdom like a straw; (with adverbs ending in *sāt*) to reduce anything to, cause to become, make subject, e.g. *bhasmasāt kṛi*, to reduce to ashes; *ātmasāt kṛi*, to subject to one's self. The above senses of *kṛi* may be variously modified or almost infinitely extended according to the noun with which

this root is connected, as in the following examples: *sakhyam kṛi*, to contract friendship with; *pūjām kṛi*, to honour; *rājyam kṛi*, to reign; *sneham kṛi*, to show affection; *ājñām* or *nidesam* or *sāsanaṃ* or *kāmaṃ* or *yājanam* or *vedaḥ* or *vaśanam* or *vākyaṃ kṛi*, to perform any one's command or wish or request &c.; *dharmaṃ kṛi*, to do one's duty; *nakhāni kṛi*, to clean one's nails; *udakam* or *salilam kṛi*, to offer a libation to the dead, to perform ablutions &c.; *astrāni kṛi*, to practice the use of weapons; *darduram kṛi*, to play on the flute; *daṇḍam kṛi*, to inflict punishment &c.; *svaram kṛi*, to utter a sound; *śabdām kṛi*, to make a noise; *kālam kṛi*, to bring one's time to an end, i. e. to die; *ēram kṛi*, to be long in doing anything, to delay; *manasī kṛi*, to take to heart, to mind, to determine, resolve upon; *manasā kṛi*, to place in one's mind, think of, meditate; *hrīdi kṛi*, to place in the heart, remember; *vasē kṛi*, to place in subjection, become master of; *śirasā kṛi*, to place on the head; *mūrdhnā kṛi*, to place on one's head, to obey, to honour: Caus. *kārayati*, -te, -yitum, to cause to act or do, to cause another to perform, to have anything made or done by another (with acc. or double acc., e.g. *sabhām karitavān*, he caused an assembly to be made; *rāja-darsanam mām kāraya*, cause me to have an audience of the king; *bhāṅgyam kāraye vaiśyam*, he ought to cause the Vaiśya to be engaged in trade; or with acc. and inst., e.g. *na śakishyāmi kṛicīti kārayitum tvayā*, I shall not be able to have anything done by thee); to cause to manufacture or form or cultivate; to cause to place or put, to have anything placed, put upon, &c. (e.g. *taṃ ētra-paraṃ vāsa-grīhe bhūttāv akārayat*, he had the picture placed on the wall in his house). Sometimes the Caus. of *kṛi* is used for the simple verb or without a causal signification (e.g. *padam kārayati*, he pronounces a word &c.; *mithyā kārayati*, he pronounces wrongly; *Kaṭheyim anu rājānam kāraya*, treat or deal with Kaikeyi as the king does): Desid. *ākīrshati*, -te, to wish to make or do; to intend to do, to design, intend, begia, strive after; to wish to sacrifice or worship: Intens. *čarkarti*, *čarikarti*, *čarikarti*, *čarkariti*, *čarikariti*, *čarikariti*, *čekriyate*, Ved. 3rd pl. *karīkrati*, to do repeatedly; [cf. Hib. *caraim*, 'I perform, execute'; *ceard*, 'an art, trade, business, function'; *suicidh*, 'easy'; *Cambro-Brit. creu*, 'to form'; *Island. gerdh*, 'action'; *Old Germ. harawan*, 'to prepare'; *Mod. Germ. gar*, 'prepared (as food)'; *Lat. creo*, *ceremonia*, *ars* (for *cars*); *Gr. kpalvo*, *spōvos*.]

I. *kṛit*, *t*, *i*, *t*, making, doing, performing, accomplishing, effecting, manufacturing, acting; one who accomplishes or performs anything, an author; often occurring at the end of compounds, see *su-kṛit*, *karma-kṛit*, *pāpa-kṛit*, &c.; (t), m. an affix used to form nouns from roots; a noun formed with this affix. — *Kṛit-anta*, *as*, m. a word ending with a Kṛit affix (such a word would be called by Pāṇini simply *kṛit*). — *Kṛit-lopa*, *as*, m. the rejection of a Kṛit affix.

*Kṛita*, *as*, *ā*, *am*, done, made, accomplished, performed; prepared, made ready; obtained, gained, acquired; placed at hand; well done, proper, good. The preceding senses are mostly found in the Veda; the numerous other senses found in classical writers may be inferred from the meanings of the rt. *kṛi* above. The neuter of *kṛita* is used with *saha* or with the inst. alone in the sense of 'done with,' 'away with,' 'enough of,' 'no need of,' &c. (e.g. *kṛitam sandehena*, away with doubt; *kṛitam parthasena*, enough of joking). *Kṛita* is often found at the end of a compound, e.g. *pūro-kṛita*, done formerly; *janmāntara-kṛita*, done in a former state of existence; (*as*), m., N. of one of the Viśvadevās; of a son of Vasu-deva; of a son of Sannati and pupil of Hiranya-nābha; of a son of Kṛita-ratha and father of Vibudha; of a son of Jaya and father of Haryavana; of a son of Cṛyavana and father of Upari-čara; (*am*), n. deed, work, action; service

done, kind action, benefit; consequence, result; aim, object, design; stake at a game; prize or booty gained in battle; N. of the die or of the side of a die marked with four points; (according to some) the collective name of the four dice in opposition to the fifth die, called *kall*; N. of the first of the four ages of the world (also called *satya* or 'the golden age') comprehending together with the morning and evening dawn 4,800 years of men, according to the Mahā-bhārata; but according to the Purānas 4,800 years of the gods, or 1,728,000 years of men. — *Kṛita-kapota*, *as*, *ā*, *am*, deceiving, beguiling, fraudulent. — *Kṛita-kartavya*, *as*, *ā*, *am*, one who has performed what was to be done, who has done his duty; having done or discharged one's duty. — *Kṛita-karman*, *ā*, *ā*, *am*, one who has done his work or duty; skilful, clever, able. — *Kṛita-kalpa*, *as*, *ā*, *am*, one who knows the customary rites. — *Kṛita-kāma*, *as*, *ā*, *am*, one whose desire is attained or fulfilled. — *Kṛita-kārya*, *am*, n. an attained object; (*as*, *ā*, *am*), one who has done his work or obtained his object; one who has no need of another person's aid (with inst.). — *Kṛita-kāla*, *as*, m. appointed time; (*as*, *ā*, *am*), fixed, settled as to time; sent, deposited &c. for a certain time; one who has accomplished a certain time, who has waited a certain time. — *Kṛita-kūrcchaka*, *as*, *ā*, *am*, tied up as a small bundle or brush. — *Kṛita-kṛitya*, *am*, n. what has been done and what is to be done; an attained object; (*as*, *ā*, *am*), having successfully accomplished a business; one who has accomplished or attained any object or purpose; contented, satisfied; clever. — *Kṛitakṛitya-tā*, f. or *kṛitakṛitya-tva*, *am*, n. the full discharge of any duty or realisation of any object, accomplishment, attainment, success. — *Kṛita-koṣṭi*, *is*, m., N. of a Kāśyapa; an epithet of Upavarsha. — *Kṛita-kopa*, *as*, *ā*, *am*, angry, indignant. — *Kṛita-kautuka*, *as*, *i*, *am*, playful. — *Kṛita-kraya*, *as*, m. a purchaser, a buyer. — *Kṛita-kriya*, *as*, *ā*, *am*, one who has finished or accomplished any object in which he is engaged; one who has attained his end or object; one who has fulfilled his duty or performed a religious ceremony. — *Kṛita-kṛudha*, *as*, *ā*, *am*, angry, resentful. — *Kṛita-kṛāṇa*, *as*, *ā*, *am*, one who is waiting for the exact moment, one who waits impatiently for a person or thing, (with *prati* or with the inf. or at the end of a comp., e.g. *kṛita-kṛāṇāṃ te gamanam prati*, I am waiting impatiently for thy going; *te bhūmim gantum kṛita-kṛāṇāḥ*, they are waiting for the time to proceed to the earth); (*as*), m., N. of a prince. — *Kṛita-ghāta-yatna*, *as*, *ā*, *am*, making efforts to slay, one who tries to kill. — *Kṛita-ghna*, *as*, *i*, *am*, destroying past transactions or (benefits) done, unmindful of (services) rendered, recompensing evil for good, not acknowledging good offices or benefits received, ungrateful; defeating or rendering vain all previous measures. — *Kṛitaghna-tā*, f. or *kṛitaghna-tva*, *am*, n. ingratitude. — *Kṛita-būda*, *as*, m. a boy on whom the ceremony of tonsure has been performed. — *Kṛita-śeṣa*, *as*, m., N. of a Brāhman. — *Kṛita-śchidrā*, f. the plant *Luffa Acutangula*. — *Kṛita-janman*, *ā*, *ā*, *am*, born, produced, generated. — *Kṛita-jāna*, *as*, *ā*, *am*, remembering past transactions, mindful of former aid or favours, grateful; observing propriety, correct in conduct; (*as*), m. a dog; an epithet of Siva. — *Kṛitajāna-tā*, f. or *kṛitajāna-tva*, *am*, n. gratitude. — *Kṛitā-jaya*, *as*, m., N. of the seventeenth Vyāsa; also of a prince. — *Kṛita-tanutrāpa*, *as*, *ā*, *am*, mailed, having covered one's self with armour. — *Kṛita-tirtha*, *as*, m. one who has visited holy places &c., one who frequents them; a guide; an adviser, one fertile in expedients. — *Kṛita-trā*, f., N. of a plant, = *trāyamāṇā*. — *Kṛita-tva*, *am*, n. the state of being done or effected. — *Kṛita-dāra*, *as*, *ā*, *am*, married; [cf. *dāra-kriyā*]. — *Kṛita-dāsa*, *as*, m. one who offers himself as a servant for a certain time, a self-engaged servant, a hired servant. — *Kṛita-dyuti*, *is*, f., N. of the wife of king Citraketu. — *Kṛita-dvishṭa*, *as*, *ā*, *am*, Ved. angry with the