

**Khādi** occurs frequently in the Rigveda denoting either anklets<sup>1</sup> or armlets,<sup>2</sup> or sometimes rings on the hands.<sup>3</sup> Max Müller<sup>4</sup> considers that the word means quoits, the later Cakra.<sup>5</sup> The rings were sometimes of gold.<sup>6</sup>

<sup>1</sup> v. 54, 11, and perhaps 53, 4.

<sup>2</sup> This is what Khādis on the shoulders must mean, i. 166, 9; vii. 56, 13.

<sup>3</sup> i. 168, 3; *khādi-hasta*, 'with rings on the hands,' 5, 58, 2. So Roth takes Khādin in vi. 16, 40; St. Petersburg Dictionary, s.v. Khādin occurs also in ii. 34, 2; x. 38, 1.

<sup>4</sup> *Sacred Books of the East*, 32, 120, 230.

<sup>5</sup> *Cf. vṛṣa-khādi*, Rv. i. 64, 10.

<sup>6</sup> *Hiranya-khādi*, Śāṅkhāyana Śrauta Sūtra, iii. 5, 12; viii. 23, 6.

*Cf. Zimmer, Altindisches Leben*, 262; Muir, *Sanskrit Texts*, 5, 149.

**Khārī** designates a measure of Soma in one passage of the Rigveda.<sup>1</sup>

<sup>1</sup> iv. 32, 17. *Cf. Zimmer, Altindisches Leben*, 280.

**Khārgali**, 'descendant of Khargalā or Khrgala,' is the metronymic or patronymic of Luśākapi.<sup>1</sup>

<sup>1</sup> *Kāthaka Saṃhitā*, xxx. 2; *Pañcaviṃśa Brāhmaṇa*, xvii. 4, 3.

1. **Khila**,<sup>1</sup> **Khilya**<sup>2</sup> appear to have the same meaning. According to Roth,<sup>3</sup> these terms denote the waste land lying between cultivated fields; but he admits that this sense does not suit the passage of the Rigveda<sup>4</sup> in which it is said that the god places the worshipper on an unbroken Khilya (*abhinne khilye*), and he accordingly conjectures the reading *akhilya-bhinne*, 'land unbroken by barren strips.' Pischel<sup>5</sup> thinks that the meaning intended is broad lands, which were used for the pasturing of the cattle of the community, and were not broken up by cultivated fields. Oldenberg,<sup>6</sup> however, points out that the sense is rather the land which lay between cultivated fields, but which need not be deemed to have been unfertile, as Roth thought. This agrees with the fact that in Vedic times separate fields were already known: see **Ksetra**.

<sup>1</sup> Av. vii. 115, 4; *Śatapatha Brāhmaṇa*, viii. 3, 4, 1.

<sup>2</sup> Rv. vi. 28, 2; x. 142, 3.

<sup>3</sup> St. Petersburg Dictionary, s.v. So Whitney on Av., *loc. cit.*

<sup>4</sup> vi. 28, 2.

<sup>5</sup> *Vedische Studien*, 2, 205.

<sup>6</sup> *Rgveda-Noten*, 1, 385, 386.

*Cf. Zimmer, Altindisches Leben*, 236; Ludwig, *Translation of the Rigveda*, 3, 499; Keith, *Journal of the Royal Asiatic Society*, 1910, 228.