KH.

Kha denotes in the Rigveda[1] and later[2] the hole in the nave of the wheel in which the axle is inserted. There was a difference, it seems, in the size of the hole in the wheel of a cart (**Anas**) and of a chariot (**Ratha**).[3]   See also 1. **Yuga**.

[1] Rv. viii. 77, 3; 91, 7; x. 156, 3, where only the Kha is referred to. *Cf.* the adjective *su-kha*, 'having a good axle - hole,' 'running easily'; later, 'agreeable.'

[2] Bṛhadāraṇyaka Upaniṣad, v. 12, 1 (Mādhyaṃdina; v. 10, 1 Kāṇva).
[3] Jaiminīya Upaniṣad Brāhmaṇa, 1. 3, 6; Geldner, *Vedische Studien*, 2, 333. *Cf.* Zimmer, *Altindisches Leben*, 247.

Khaṅga.   See **Khadga.**

Khadga is the reading in the Maitrāyaṇī Saṃhitā[1] of the name of an animal which, in the text of the Vājasaneyi Saṃhitā,[2] variously appears as Khaṅga and Khaḍga. The rhinoceros seems clearly to be meant.[3]   In the Śāṅkhāyana Śrauta Sūtra[4] a rhinoceros hide is mentioned as the covering of a chariot.

[1] iii. 14, 21.
[2] xxiv. 40.

[3] Zimmer, *Altindisches Leben*, 86.
[4] xiv. 33, 26 (*khaḍga-kavaca aśvaratha*)

Khaṇḍika Audbhāri ('descendant of Udbhāra') is mentioned in the Śatapatha Brāhmaṇa[1] as a teacher of **Keśin**, and in the Maitrāyaṇī Saṃhitā[2] as having been defeated by Keśin as a sacrificer.   A Khāṇḍika appears in the Baudhāyana Śrauta Sūtra[3] as an enemy of Keśin.

[1] xi. 8, 4, 1.
[2] i. 4, 12, where Ṣaṇḍika is the reading of the MSS.

[3] Caland, *Über das rituelle Sūtra des Baudhāyana*, 20.

Khadira is mentioned frequently from the Rigveda[1] onwards[2] as a tree with hard wood[3]—the *Acacia catechu*. The **Aśvattha** is referred to as engrafting itself upon it in the Atharvaveda,[4]

[1] iii. 53, 19.
[2] Av. iii. 6, 1; v. 5, 5; viii. 8, 3; x. 6, 6; Maitrāyaṇī Saṃhitā, iii. 9, 3, etc.   So *khādira*, 'made of Khadira wood,' Taittirīya Saṃhitā, iii. 5, 7, 1;

Aitareya Brāhmaṇa, ii. 1; Śatapatha Brāhmaṇa, i. 3, 3, 20; iii. 6, 2, 12 etc.
[3] Av. x. 6, 6.
[4] iii. 6, 1. *Cf.* viii. 8, 3.