2. Khila as a designation of certain hymns appended to the received text of the Rigveda occurs only in the Sūtra period.1 The term is a metaphorical application of the preceding word, 'a space not filled up,' 'a supplement.'

1 See Schestelowitz, Die Apokryphen des Reveda, 16 et seq.

Khrgala, or, as the Paippalada recension of the Atharvaveda1 has it, Khugila, is an obscure expression found in two passages only-once in the Rigveda,2 and once in the Atharvaveda.1 In the former the meaning 'crutch' seems required; in the latter Sāyaņa glosses it by 'armour' (tanu-trāņa), but the sense is quite uncertain.

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1 iii. 9, 3.
² ii. 39, 4.
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Cf. Bloomfield, Hymns of the Athar-

vaveda, 340; Whitney, Translation of the Atharvaveda, 98.

Khela occurs in one passage of the Rigveda, where Pischel² considers that a god. Vivasyant, is meant, and that races were run in his honour, explaining thus the phrase ajā khelasya, as 'in the race of Khela.' Roth's thinks that a man is meant, and Sieg,4 following Sāyana, sees in him a king whose Purohita was Agastya. See also Amśu.

4 Die Sagenstoffe des Reveda, 127, 128. Cf. Ludwig, Translation of the Rigveda, 4, 28,

G.

Ganga, the modern Ganges, is mentioned directly in the Rigveda only once, in the Nadī-stuti or 'Praise of Rivers.'1 But it is also referred to in the derivative form gangyah as an epithet of Urukakşa.3 The name of this river does not occur

¹ i. 116, 15.

² Vedische Studien, 1, 171-173.

³ St. Petersburg Dictionary, s.v.

¹ x. 75, 5. 2 vi. 45, 31.

mains, even if with Oldenberg (Rgveda-Noten, 1, 396) we assume that a thicket | n. 1.

meant, and not a proper name (cf. Wackernagel, Altindische Grammatik, 3 The reference to the Ganga re- | 2, 288). See also Weber, Proceedings of the Berlin Academy, 1898, 563,