

Āśvamedha, or horse sacrifice, in the Yajurveda,³ while in the Atharvaveda⁴ it already appears as the type of conjugal fidelity, its characteristic in the classical literature.

³ Maitrāyaṇī Saṃhitā, iii. 14, 3. 13; Vājasaneyi Saṃhitā, xxiv. 22. 32; xxv. 8.

⁴ xiv. 2, f. Cf. Zimm, *Altindisches Leben*, 89.

Cakṣus, 'eye.' The 'evil eye' (*ghoraṃ cakṣus*) was well known in the Atharvaveda, which contains spells to counteract its influence.¹ As remedies against it are mentioned salve from Mount Trikakubh² and the Jaṅgiḍa plant.³ In the wedding ceremony the wife is entreated not to have the evil eye (*aghoracakṣus*).⁴ The structure of the eye, and its division into white (*śukla*), dark (*bṛṣṇa*), and the pupil (*kaṇinīkā*) are repeatedly referred to in the later Brāhmaṇas.⁵ The disease **Alajī** appears to have been an affection of the eyes.

¹ ii. 7; xix. 45, are so employed in the ritual.

² Av. iv. 9, 6.

³ Av. xix. 35, 3.

⁴ Pāraskara Gṛhya Sūtra, i. 4; Śāṅkhāyana Gṛhya Sūtra, i. 16.

⁵ Śatapatha Brāhmaṇa, xii. 8, 2, 26; Jaiminiya Brāhmaṇa, i. 254. 324; Jaiminiya Upaniṣad Brāhmaṇa, i. 26, 1; 34, 1; Bṛhadāraṇyaka Upaniṣad, ii. 2, 2; Aitareya Āraṇyaka, ii. 1, 5, etc. So

the man (*puruṣa*) in the eye is repeatedly mentioned: Chāndogya Upaniṣad, i. 7, 5; iv. 15, 1; Bṛhadāraṇyaka Upaniṣad, ii. 3, 5; iv. 2, 2; v. 5, 2, 4, etc.; Jaiminiya Upaniṣad Brāhmaṇa, i. 27, 2. The Bṛhadāraṇyaka Upaniṣad, ii. 2, 3, adds the water (*āpaḥ*) in the eye, the upper and the lower lids (*vartanī*), and seven red lines (*lokinyo rājayaḥ*).

Cf. Weber, *Indische Studien*, 13, 149.

Caṇḍāla,¹ **Caṇḍāla**,² are the variant forms of the name of a despised caste, which in origin was probably a tribal body,³ but which in the Brahminical theory was the offspring of Śūdra fathers and Brahmin mothers.⁴ The references to the caste in the Yajurveda Saṃhitās and in the Upaniṣads show clearly that it was a degraded one, but they yield no particulars.

¹ Chāndogya Upaniṣad, v. 10, 7; 24, 4; Āśvalāyana Gṛhya Sūtra, iv. 9; Śāṅkhāyana Gṛhya Sūtra, ii. 12; vi. 1, etc.

² Vājasaneyi Saṃhitā, xxx. 21; Taittiriya Brāhmaṇa, iii. 4, 17, 1; Bṛhadāraṇyaka Upaniṣad, iv. 1, 22.

³ Fick, *Die sociale Gliederung*, 204 et seq.

⁴ Apparently accepted for the Vedic period by Zimmer, *Altindisches Leben*, 217.

Cf. von Schroeder, *Indiens Literatur und Cultur*, 433.