

also mentioned in connexion with war.⁵ In the Atharvaveda⁶ 'animals' (*paśu*) and 'men' (*carṣaṇi*) are spoken of together.

For the five *carṣaṇayaḥ*,⁷ see **Pañca Janāsaḥ**.

⁵ Rv. i. 55, 1; 109, 6; iv. 31, 4; 37, 8; vi. 31, 1, etc.

⁶ *xiṣi* 1, 38.

⁷ Rv. v. 86, 2; vii. 15, 2; ix. 101, 9.

For the derivation, see Macdonell, *Vedic Grammar*, 185, and especially 122, 2a (from *car*, 'move'); Monier Williams, *Dictionary*, s.v. (from *kr̥s*, 'plough').

Caṣāla, the mortar-shaped top-piece of the sacrificial post (*Yūpa*), is mentioned from the Rigveda onwards.¹ In one passage of the Śatapatha Brāhmaṇa² it is directed to be made of wheaten dough (*gaudhūma*).

¹ Rv. i. 162, 6; Taittiriya Saṃhitā, vi. 3, 4, 2, 7; Kāthaka Saṃhitā, xxvi. 4, etc.; Maitrāyaṇi Saṃhitā, i. 11, 8, etc.

² v. 2, 1, 6.

Cf. Eggeling, *Sacred Books of the East*, 26, 168, n. 1; 41, 31, n. 1.

Cākra is the name of a man, variously styled Revottaras Sthapati Pāṭava Cākra¹ and Revottaras Pāṭava Cākra Sthapati,² who is mentioned in the Śatapatha Brāhmaṇa only. He is there said to have been expelled by the *Spñjayas*, but to have restored to them their prince *Duṣtaritu* despite the opposition of the Kauravya king *Balhika Prātipīya*.² He must have been a sage rather than a warrior, as the first passage of the Śatapatha Brāhmaṇa¹ shows him in the capacity of a teacher only. Cf. **Sthapati**.

¹ Śatapatha Brāhmaṇa, xii. 8, 1, 17.

² *Ibid.*, xii. 9, 3, 1 et seq.

Cf. Weber, *Indische Studien*, 1, 205.

207; 10, 85, n. 1; *Indian Literature*, 123; Eggeling, *Sacred Books of the East*, 44, 269 et seq., whose version is followed above.

Cākrāyaṇa, 'descendant of Cakra,' is the patronymic of **Uṣasta** or **Uṣasti**.¹

¹ Bhṛadāranyaka Upaniṣad, iii. 5, 1; Chāndogya Upaniṣad, i. 10, 1; 11, 1.

Cāṇḍāla. See **Caṇḍāla**.

Cākṣuṣa, a word occurring once only in the Atharvaveda,¹ is, according to the St. Petersburg Dictionary, a patronymic (of *Suyāman*, a personification). Whitney² treats it as probably a simple adjective ('of sight').

¹ xvi. 7, 7.

² Translation of the Atharvaveda, 800.