

ties of Kūttu : Prabandharī Kūttu, Nambiar Kūttu and Kūṭiāṭṭam. Of these the first is narrative (Ākhyānapara) while in the second and third type, the element of acting is more important (Abhinayapara).

CALĀ. Lakṣmīdevī. The following story is told in the Devī-bhāgavata as to how this name came to be applied to the devī. Once Revanta the very handsome son of Sūryadeva came to Vaikuṅṭha riding Uccaiḥśravas, Indra's horse. Devī, who was at that time with Viṣṇu gazed for a few minutes in wonder at the horse. She did not, therefore, attend to Viṣṇu's talk. Angered at this Viṣṇu told the devī : "Since your eyes find enjoyment on unnecessary things and move about among such objects, you shall be called from today onwards Ramā and Calā. Also you will be born as a mare on earth. Accordingly Mahālakṣmī was born as a mare on the banks of river Sarasvatī, and regained her old form only after delivering a son by Viṣṇu. That son was Ekavīra, founder of the Hehaya kingdom. (Devī Bhāgavata, Skandha 6).

CAMARA. (CAMARĪ). An animal whose tail is its most important and valued organ. In the course of its movements in the forest if the tail gets entangled anywhere it is supposed to lie down there till the tail is freed by itself. About the origin of Camara, the following story is told in the Vālmiki Rāmāyaṇa. Krodhavaśā, daughter of Dakṣaprajāpati and wife of Kaśyapa had ten daughters, viz. Mṛgī, Mṛgamadā, Hari, Bhadramadā, Mātaṅgī, Śārdūlī, Śvetī, Surasā, Surabhi and Kadrū. To Mṛgamadā the Sṛmaras and Camaras owe their origin. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Canto 14).

CĀMARA (M). A rod (handle) with a large tuft of hair, fibre or feathers at the end. A symbol used by kings and brahmins. Cāmara of the king should have a golden handle, and it should be made of the wings of the swan, the pea cock, the Balākā bird etc. But, the wings of different birds shall not be intermixed. Circular in shape, the Cāmara should have on its handle 3, 4, 5, 6, 7, or 8 sandhis (joints, knots). (Agnipurāṇa, Chapter 245).

CĀMASA. A yogī, the younger brother of Bharata, a king born in the dynasty of Priyavrata, son of Manu. This country got its name Bhārata from king Bharata (country ruled by Bharata). Bharata had nine brothers called Kuśāvarta, Ilāvarta, Brahmāvarta, Āryāvarta, Malaya, Bhadraketu, Sena, Indrasprk and Kīkaṭa. Bharata had also nine other brothers renowned as navayogīs, born of another mother. Camasa was one of them, the other eight being Kavi, Hari, Ambarīṣa, Prabuddha, Pippalāyana, Āvirhotra, Dramiḍa and Kharabhājana. (Bhāgavata Pañcama Skandha).

CĀMASODBHEDA. A holy place in Saurāṣṭra which forms part of the very reputed sacred place called Vināśana. It is said that it was here that the river Sarasvatī which once became invisible, was detected. A bath here is as efficacious as performing the Jyotiṣṭoma yajña. (M.B. Vana Parva, Chapter 82, Verse 112).

CĀMATKĀRA. (See PATTU).

CĀMOHARA. A viśvadeva. (M.B. Anuśāsana Parva, Chapter 191, Verse 35).

CĀMPA. A king born in the Aṅga dynasty. (See CANDRAVAMŚA).

CĀMPĀ. (CĀMPĀPURI). A city on the banks of river Gaṅgā, Caṅpā is often referred to in the Purāṇas. It was here that Lomapāda lived in tretāyuga. (M.B.

Vana Parva, Chapter 113, Verse 15). In Dvāparayuga the city was ruled by a Sūta called Atiratha, who got Karṇa, while he and his wife were brooding over their lack of a child. In later years Karṇa also ruled the city. (M.B. Śānti Parva, Chapter 5, Verse 7).

CĀMPĀKA. A vidyādhara. Once he visited the banks of river Yamunā with his wife Madālasā when they got from the forest nearby a child. The child in later years became famous as Ekavīra, founder of the Hehaya dynasty. (See EKAVĪRA).

CĀMPĀKĀRĀṆYA. (CĀMPĀKĀRA). A holy place in Northern India. One day's halt at the place and a bath there is considered to be as good as giving away one thousand cows as gift. (M.B. Vana Parva, Chapter 84).

CĀMPEYA. Son of Viśvāmitra who was a brahmavādin (M.B. Anuśāsana Parva, Chapter 4, Verse 58).

CĀMPŪ. A literary form of presenting a story in a mixture of prose and verse, and abounding in beautiful descriptions : "Gadyapadyamayam kāvyam Campūrityabhidhiyate". Over and above prose and verse the Campūs use daṇḍakas (very long, involved and poetical prose). This literary form had its origin first in Sanskrit and other Indian languages adopted it with some variations. For instance, though prose in Sanskrit Campūs is really prose, that in Malayalam is something akin to metrical prose. There are more than two hundred Campūs in Malayalam. The most famous of the Campū writers in Malayalam are Punam Namboothiri, Mahāmaṅgalam Namboothiri and Nilakaṅṭha.

CĀMŪ. A division of an army. (See Aksauhiṇī)

CĀMUṆḌĀ. (See Pārvatī).

CĀNAKA. The auspiciousness of Cāṇaka (cowdung) is due to Lakṣmī. (See Lakṣmī, Paras 1 and 6).

CĀṆAKYA (KAUṬILYA). The famous author of "Arthaśāstra" a treatise on political economy.

Eastern and western scholars have made exhaustive researches on this intellectual giant of ancient India, Cāṇakya. But, nothing definite has yet been established about his time or life. Indians have accepted as a fact the traditional legend that he was a minister of Candragupta, the founder of the Maurya dynasty. It is also firmly believed that it was this mighty intellect of a brahmin who made Candragupta a powerful emperor and steered the ship of his state. The phrase 'Cāṇakya's kuṭilanī' (crooked tactics) has become proverbial. Some scholars hold the opinion that he came to be called 'Kauṭilya' because of his Kuṭila (crooked) tactics ; but evidence to establish this view-point is yet to be adduced.

It is his famous Arthaśāstra, which has made Cāṇakya's name a world famous one. The great German thinker Jolly has described the Arthaśāstra as a unique composition in the Sanskrit language. And, Johann Meyer, the great western scholar has the following to say about the book :—

"Kauṭilya's Arthaśāstra is not one single text, it is a collection and collation of all books in ancient India. To study the greatness of the theories and principles contained in it today requires continuous and constant study at least for twenty years and the unremitting efforts of a scholar with unabounded knowledge are required."