

a man being denoted by Cumuri is the form of the name, which seems not to be Āryan.<sup>3</sup>

<sup>3</sup> Wackernagel, *Altindische Grammatik*, 1, xxii. | 3, 275; Macdonell, *Vedic Mythology* p. 162.  
Cf. Hillebrandt, *Vedische Mythologie*,

**Cūda Bhāgavitti** ('descendant of Bhagavitta') is mentioned in the Brhadāranyaka Upaniṣad<sup>1</sup> as a pupil of **Madhuka Paṅgya**.

<sup>1</sup> vi. 3, 9 (Kāṇva=vi. 3, 17. 18 Mādhyandina). The text of the Kāṇva has, as usual, Cūla.

**Cūrṇa** appears to denote an aromatic powder in the phrase *cūrṇa-hasta*, used of the Apsarases in the Kauṣītaki Upaniṣad (i. 4).

**Cedi** is the name of a people who, with their king **Kaśu**, the **Caidya**, are mentioned only in a Dānastuti ('Praise of Gifts'), occurring at the end of one hymn of the Rigveda,<sup>1</sup> where their generosity is celebrated as unsurpassed. They occur later in the Epic with the **Matsyas**, and lived in Bandela Khaṇḍa (Bundelkhand).<sup>2</sup> In Vedic times they were probably situated in much the same locality.

<sup>1</sup> viii. 5, 37-39. | 129; Pargiter, *Journal of the Royal Asiatic Society*, 1903, 332; Oldenberg, *Buddha*, 402.  
<sup>2</sup> Lassen, *Indische Alterthumskunde*, 1<sup>2</sup>, 688, n. 3; Zimmer, *Altindisches Leben*,

**Celaka Śāṇḍilyāyana** ('descendant of Śāṇḍilya') is mentioned as a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 3).

**Caikitāneya** ('descendant of Cekitāna') is mentioned as a teacher in the Jaiminiya Upaniṣad Brāhmaṇa.<sup>1</sup> The Caikitāneyas are also referred to there<sup>2</sup> in connexion with the Sāman which they worshipped. **Brahmadatta** Caikitāneya is brought into connexion with the Sāman in the Brhadāranyaka Upaniṣad,<sup>3</sup> and **Vāsiṣṭha** Caikitāneya is known to the Śaṅkṣiṣa<sup>4</sup> and Vamśa Brāhmaṇas.<sup>5</sup> The word is a patronymic, formed from

<sup>1</sup> i. 37, 7; ii. 5, 2.

<sup>2</sup> i. 42, 1.

<sup>3</sup> i. 3, 24.

<sup>4</sup> iv. 1.

<sup>5</sup> *Indische Studien*, 4, 373, 384.