

leadership was formed of heroes, who took their last leave of their homes and people. The soldiers left their homes with their head and eyebrows shaved, and people gave them a hearty send-off. Either victory or death in battlefield was their slogan. This system originated in Kerala. Imitating Kerala, Turkey and Egypt formed their own division of Cāveṭṭupaṭa in the 15th century. The Cāveṭṭupaṭa of Turkey called the Janissary was formed out of poor Christians captured in war, and that of Egypt called Mamaluk was formed out of slaves. But, the Cāveṭṭupaṭa of ancient Kerala was self-organised out of burning love for their king and country. The families of those warriors of the paṭa who died in fight were allotted royal favours. Even before, in the 14th century A.D. there existed in Kerala this system of Cāveṭṭupaṭa. From A.D. 1090 to 1111 A.D. many fierce wars were fought between Kerala and the Cola country, and it was perhaps during this period that this system of fighting came into vogue. Certain inscriptions of the period go to prove that Rāmavarmakulaśekhara Cakravartī who ruled Kerala during the above period drove out the Colas from Quilon and captured places up to Kottar.

Foreign writers have also referred to the Cāveṭṭupaṭa. "Amouces" and "Amochi" used in the 'Rise of Portuguese power in India' indicate the Cāveṭṭupaṭa. "In the war between Cochin and Calicut in 1504 three princes of Cochin were killed, one of them being the nephew of the ruling monarch. On his death 200 Cāveṭṭu warriors who formed the body-guard of the nephew rushed to the field after shaving their heads and eyebrows and killed all the enemies they saw."

CEDI. A king of the Yaduvarṃśa.

1) *Genealogy.* Descending in order from Viṣṇu:—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Yadu—Kroṣṭhā—Vrajīnavān—Śvāhi—Ruśeka—Citraratha—Śaśabindu—Prthuśravas—Dharma—Rucaka—Jyāmagha—Vidarbha—Romapāda—Bhadru—Kṛta—Uśika—Cedi. The Cedi dynasty begins from Cedi and the land ruled over by Cedi came to be known as Cedirājya.

2) *Other details regarding King Cedi.*

1) Once Uparicaravasu conquered his land. (Śloka 2, Chapter 63, Ādi Parva).

2) Kareṇumatī, wife of Nakula, was a princess of Cedi rājya. (Śloka 79, Chapter 95, Ādi Parva).

3) Once Śiśupāla reigned over this country. After his death his son Dhṛṣṭaketu was crowned king. (Śloka 36, Chapter 45, Sabhā Parva).

4) During the period of Nala, Cedirājya was ruled by king Subāhu. Damayantī lived in his palace very comfortably. (Śloka 44, Chapter 65, Vana Parva).

5) Dhṛṣṭaketu, a king of Cedi, came to the help of the Pāṇḍavas with an akṣauhiṇī (an army of 21870 chariots, equal number of elephants, 65610 horses and 10930 infantry men.). (Śloka 7, Chapter 19, Udyoga Parva).

6) The Kṣatriya warriors of this state helped Śrī Kṛṣṇa in many ways. (Śloka 11, Chapter 28, Udyoga Parva).

7) Cedi was counted as one of the prominent kingdoms of ancient Bhārata. (Śloka 40, Chapter 9, Bhīṣma Parva).

CEKITĀNA. (SĀTVATA, VĀRṢNEYA).

1) *General information.* An archer of the Vṛṣṇi dynasty.

He lived for the Pāṇḍavas and attained Vira Svarga (Heaven for the brave) in the great battle.

2) *Important events.* (1) Cekitāna was present at the svayamvara of Draupadī. (Chapter 171, Śloka 18, Udyoga Parva).

2) When the Pāṇḍavas entered the hall constructed by Maya for the first time Cekitāna was with them. (Śloka 27, Chapter 4, Sabhā Parva).

3) At the time of the Rājasūya he approached Dharmaputra and presented him with an arrow-holder. (Śloka 9, Chapter 53, Sabhā Parva).

4) On the first day of the great battle this great archer wrestled with Suśarmā. (Śloka 60, Chapter 45, Bhīṣma Parva).

5) At the Kurukṣetra in the combat with Kṛpācārya both of them fainted. (Śloka 31, Chapter 84, Bhīṣma Parva).

6) He wrestled with Citrasena. (Śloka 8, Chapter 110, Bhīṣma Parva).

7) Cekitāna fought with Anuvinda in the Kurukṣetra battle. (Śloka 48, Chapter 14, Droṇa Parva).

8) Droṇācārya defeated Cekitāna in the great battle. (Śloka 68, Chapter 125, Droṇa Parva).

9) Duryodhana killed Cekitāna in the great battle. (Śloka 31, Chapter 12, Śalya Parva).

10) When Vyāsa by his yogic powers invited the spirits of all the dead warriors on the banks of the Gaṅgā the spirit of Cekitāna was also there. (Śloka 12, Chapter 32, Āśramavāsika Parva).

CEMB (U). (COPPER). The sperm of Lord Śiva which was dropped into the river Gaṅgā developed into form and gave birth to Subrahmaṇya. Along with Subrahmaṇya came out from Gaṅgā gold and silver and from its heat steel and copper. From the dirt came out tin. (Sarga 37, Vālmiki Rāmāyaṇa).

CENKANĀRĀJA. See Jambukeśvara.

CENNĀSU NAMBŪTIRI. Cennās Nārāyaṇan Nambūtirippād was born and bred up in Kerala. He was born in Vanneri in Ponnāni Taluk in the year 1428 A.D. His father was Ravi Nambūtirippād of Bhārgava gotra. Besides his book 'Tantrasamuccaya' he has written a book 'Mānavavāstulakṣaṇa'. This book is called 'Manuśyalayacandrikā' also.

CERA. (A king of serpents). See under Ruru.

CERIPPU. (FOOTWEAR). There is a story in Mahābhārata of how Cerippu and Kuṭa (footwear and umbrella) were born. Once the heat of the Sun became unbearable to Jamadagni and enraged at this the sage started sending arrows against the Sun. His wife Reṇukā was supplying him with arrows. When a set of arrows was finished Reṇukā brought another set. This continued without break and the Sun began to feel the attack. Unable to do anything against the sage the Sun heated the head and foot of Reṇukā on her way to supply the arrows so fiercely that Reṇukā fell down under a banyan tree exhausted. When she became well enough to walk she took the arrows to her husband who was very angry for her being late. She then explained to him how because of the extreme heat of the sun she fell down on the way. Jamadagni then started with increased fury his shower of arrows and the Sun in the disguise of a Brahmin approached and advised him that it was not possible to strike down the Sun because he was a swift-mover in the sky and so it was better to withdraw from that attempt. But Jamadagni said the Sun would