

Aitareya, only the Kâushîtaki Brâhmaṇam, which is also called Sâṅkhâyana. Both appear to have been known to the grammarian Pâṇini,¹ as one may gather from the rule (v. 1, 62) which he gives regarding the formation of names of Brâhmaṇas consisting of thirty and forty Adhyâyas; for the Kâushîtaki actually consists of thirty and the Aitareya of forty Adhyâyas, which were afterwards divided into eight Pañchikâs, each of which comprises five Adhyâyas.

The name "Aitareya" is by Indian tradition traced to *Itarâ*. Sâyaṇa tells regarding the origin of the name and of the Brâhmaṇa itself, in his introduction to the Aitareya Brâhmaṇam, the following story, on the authority of the *sâṃpradâya-vidah*, i. e. men versed in traditional stories. An ancient Rishi had among his many wives one who was called *Itarâ*. She had a son *Mahidâsa* by name, who is mentioned in the Aitareya Aranyaka as Mahidâsa Aitareya. The Rishi preferred the sons of his other wives to Mahidâsa, and went even so far as to insult him once by placing all his other children in his lap to his exclusion. His mother, grieved at this ill treatment of her son, prayed to her family deity (*kuladevatâ*), the Earth (*bhûmi*), who appeared in her celestial form in the midst of the assembly, placed him on a throne (*siṃhâsana*), and gave him as a token of honour for his surpassing all other children in learning a boon

¹ The attention of Sanscrit scholars was first directed by Professor Weber at Berlin to this circumstance.