

Itarā, is an epithet of **Mahidāsa** in the Aitareya Āraṇyaka<sup>2</sup> and the Chāndogya Upaniṣad.<sup>3</sup>

<sup>2</sup> ii. 1, 8; 3, 7.

<sup>3</sup> iii. 16, 7. Cf. Weber, *Indische Studien*, I, 389. The form Aitareyin occurs in the Anupada Sūtra, viii. 1;

Āśvalāyana Srauta Sūtra, i. 3, etc.; and a Mahaitareya in Āśvalāyana Gṛhya Sūtra, iii. 4, 4, etc.

**Aitaśa, Aitaśāyana.** See **Etaśa, Etaśāyana.** The Aitaśa-pralāpa, or 'Discourse of Aitaśa,' is a part of the Atharvaveda.<sup>1</sup>

<sup>1</sup> xx. 129-132. Cf. Bṛhaddevatā, viii. 101, with Macdonell's note.

**Aiti-hāsika.**—This term was applied to the people who explained the Vedic hymns by treating them as legendary history (Itihāsa), as Sieg<sup>1</sup> shows by the passages of the Nirukta,<sup>2</sup> where their views are opposed to those of the **Nairuktas**, who relied rather on etymology. Sieg<sup>3</sup> also seems right in finding them in the Naidānas of the Nirukta:<sup>4</sup> it is possible that their textbook was called the Nidāna.

<sup>1</sup> *Die Sagenstoffe des Rgveda*, 13 et seq.

<sup>2</sup> ii. 16; xii. 1, etc.

<sup>3</sup> *Op. cit.*, 29.

<sup>4</sup> vi. 9; vii. 6.

**Aibhāvata**, 'descendant of Ibhāvant,' is the patronymic of **Pratīdarśa**.<sup>1</sup>

<sup>1</sup> Satapatha Brāhmaṇa, xii. 8, 2, 3.

**Airāvata**, 'son of Irāvant,' is the patronymic of Dhṛtarāṣṭra, as a snake demon,<sup>1</sup> in the Atharvaveda<sup>2</sup> and the Pañcaviṃśa Brāhmaṇa.<sup>3</sup>

<sup>1</sup> In the later literature Airāvata is the elephant of Indra: perhaps connected with this Vedic snake demon,

as *nāga* means both 'serpent' and 'elephant.'

<sup>2</sup> viii. 10, 29.

<sup>3</sup> xxv. 15, 3.

**Ailūṣa**, 'descendant of Ilūṣa,' is the patronymic of **Kavaṣa**.

**Aiṣa-kṛta.** See **Śitibāhu**.