

a seer. Roth<sup>3</sup> regards it as a mere adjective meaning 'attending to the invocation,' which is perhaps the most probable interpretation. Oldenburg,<sup>4</sup> however, thinks that the word is a proper name, the literal sense being 'alert in old age.'

<sup>3</sup> St. Petersburg Dictionary, s.v. the *ṛṣi bodha-bratibodhan* of Av. v. 30, Cf. Nirukta, x. 8.

<sup>4</sup> *Rgveda-Notes*, 1, 23. He compares

10.

Jarāyu is found once in the Atharvaveda<sup>1</sup> in the sense of a 'serpent's skin.' Usually<sup>2</sup> it denotes the outer covering (chorion) of the embryo; as opposed to the *ulva*, the inner covering (amnion).

Living things are occasionally classified according to their mode of origin. In the Chāndogya Upaniṣad<sup>3</sup> they are divided into (a) *āṇḍa-ja*, 'egg-born'; (b) *jīva-ja*, 'born alive,' or born from the womb; (c) *udbhij-ja*, 'propagated by sprouts.' In the Aitareya Āraṇyaka<sup>4</sup> the division is fourfold: (a) *āṇḍa-ja*; (b) *jāru-ja*, that is, *jarāyu-ja* (found in the Atharvaveda,<sup>5</sup> and needlessly read here by Böhtlingk<sup>6</sup>); (c) *udbhij-ja*; and (d) *sveda-ja*, 'sweat-born,' explained as 'insects.'

<sup>1</sup> i. 27, 1.

<sup>2</sup> Rv. v. 78, 8; Av. i. 11, 4; vi. 49, 1; ix. 4, 4; Taittiriya Saṃhitā, vi. 5, 6, 3; Vājasaneyi Saṃhitā, x. 8; xix. 76; Aitareya Brāhmaṇa, i. 3; Śatapatha Brāhmaṇa, iii. 2, 1, 11, etc.; Chāndogya Upaniṣad, iii. 10. 2, etc.

<sup>3</sup> vi. 3, 1.

<sup>4</sup> ii. 6.

<sup>5</sup> i. 12, 1.

<sup>6</sup> See *jāru* in Jaiminīya Brāhmaṇa, ii. 430, 6.

Cf. Deussen, *Philosophy of the Upanishads*, 196, 292; Keith, *Aitareya Āraṇyaka*, 235.

1. **Jaritṛ** is the regular term in the Rigveda,<sup>1</sup> and occasionally later,<sup>2</sup> for a singer of hymns of praise or worshipper.

<sup>1</sup> i. 2, 2; 165, 14; ii. 33, 11; iii. 60, 7, etc.

<sup>2</sup> Av. v. 11, 8; xx. 135, 1, etc.

2. **Jaritṛ**. According to Sieg,<sup>1</sup> mention is made in one hymn of the Rigveda<sup>2</sup> of Jaritṛ, one of the Śārigas. That hymn he seeks to bring into connexion with the epic<sup>3</sup> tradition

<sup>1</sup> *Die Sagenstoffe des Rgveda*, 44 et seq.

<sup>3</sup> *Mahābhārata*, i. 222, 1 et seq.

<sup>2</sup> x. 142.