

SELECTION LII. RV. x.17.1-2 and 3-6. Funeral-hymn.—Under x.17 are included divers elements: **A.** the fragmentary legend of the Children of the Sun (1-2); **B.** the funeral-hymn proper (3-6); **C.** a prayer to Sarasvatī (7-9); **D.** sundry fragments.

—**A.** STANZAS 1-2. This famous fragment begins a new *anuvāka* and has nothing to do with the funeral-hymns. It smacks of antiquity; and it has become the nucleus of later legends. Of these, the oldest is that reported by Yāska, in the *Nirukta*, xii.10; and the next is that of Čāunaka, in the *Bṛhaddevatā*, vi.33 to vii.2. Č's version is quoted in full by Sāyaṇa, in his comment to RV. vii.72.2, in order to prove that the Rishi Vasiṣṭha was a relative (first cousin) of the Aṇvins. Both legends are given in the original and in translation by Muir, v.227-9; also by Kuhn, KZ. i.440-43; L. Myriantheus, *Die Aṇvins oder arischen Dioskuren*, Munich, 1876, p. 1-4; and in substance by Max Müller, *Lectures*, 2d series, no. xi., p. 501 Am. ed. of 1865 = 528 Eng. ed. of 1873. Late form of legend, VP., b'k iii., chap. 2.

—The verbal exegesis of the two stanzas is beset with uncertainties: see Roth, in the essay cited above (83ⁿ.), ZDMG. iv.425; Grassmann, Transl., ii.p.466; Bergaigne, ii. 318; and the very suggestive discussions by Ludwig, iii.332-5 and v.391-2.

—As for their interpretation from the mythological point of view, see Roth, l.c. p.425 (reported by Müller, l.c., p.503 = 530); ISt. xiv.392f; Kuhn, l.c., p.443f; Müller, l.c., p.528 = 556, and 502 = 529; Grassmann, l.c.; Bergaigne, ii.506-7; and esp. Ludwig, iii. 332-5 and v.391-2.

12. Uf. *īti idām*. — Note that *parihyāmānā* is from the same root as *vahatūm*. —Tvaṣṭar, a god, gives the wedding; yet it takes place on the earth!

13. *yamāśya mātā*: proleptically; prop., she who afterwards became Y's mother.

14. *kṛtvī*, 993b. —*adadus*, 668.

15. Uf. *utā aṇvīnāu abharat yād tād āsīt | ājahāt* (2hā 1) u. —*dvā mith-*, 'two pairs' (Yama, Yamī; Aṇvins): Yāska, 'the two (Y. and Y.) that formed a pair' ('she forsook').

"Tvaṣṭar's making a wedding for his daughter"—At this news all the world here comes together. Yama's mother, during her wedding, The wife of mighty Vivasvant, vanished. They hid away the immortal from mortals. Making a like one, they gave her to Vivasvant. And she bare the two Aṇvins when that happened, And left two pairs behind her—Saranyū.

— "A braw story, but unco short." The actual text is tantalizingly fragmentary. We can hardly hope to recover the legend with any satisfactory completeness. Yāska gives it thus:

Tvaṣṭar's daughter, Saranyū, bare twins (Yama and Yamī) to Vivasvant. She foisted upon him another female of the same appearance (*sāvarṇām*), and, taking on the form of a mare, fled forth. Vivasvant took on the form of a horse, followed her, and coupled with her. From that were born the two Aṇvins or 'Horse-men.' Of the *sāvarṇā* was born Manu.

That is—Vivasvant, the Sun, and Saranyū, were the parents of Yama and Yamī (83^s, 92¹⁴), the first human pair. But there was a coexisting belief in Manu (see *manu* in vocab., and cf. SBE. xxv.p.lvi) as the father of mankind. Are not RV. x.17.1-2 the fragment of a legend which attempted to reconcile the two beliefs by fabling a *sāvarṇā* who should give birth to Manu, so that, according to either myth, the human race are the Children of the Sun?

—Yāska tells more than does the text; yet we are not sure that he (to say nothing of Čāunaka) *knew* anything more than is contained in the two stanzas. We are therefore not obliged to interpret the stanzas so as to fadge with Yāska's story.

A possible rendering of line 14 is (see Ludwig): 'They disclosed (*ἀπεκάλυψαν*) the immortal to mortals (*dat.*). Endowing her with visible form, they gave her to V.' Lit. 'making her (to be) *sā-varṇa*,' i.e. (see 2 sa and 1304c) 'making her (to be) having an accompanying *varṇa* or making her (to be) endowed with external appearance.'

B. STANZAS 3-6. The funeral-hymn proper, addressed esp. to Pūṣan *πυχοπομπός*, and rubricated at 103¹³. Respecting Pūṣan, see Kaegi, p. 55(77), and notes 209-12. As sun-god and heavenly herdsman, he knoweth