

mārjana, see Monier-Williams, as cited at p. 366.

1-2. ṣṭhā, u.f. stha, 188a, 248c. —tās, see 82ⁿ. —√dhā2 and 669. —cākṣase, vcaḥṣ, 970c. —Lit. 'Bring us to vigor, to great gladness, to behold:' attraction, 982a.

3-4. See vbhaj, caus. —uṣātis, fem. ppl., vvaḥ.

5-6. U.f. tasmāi, the master of the new dwelling. —gamāma, 848³. —janāyathā (248c), 'produce, i.e. bring:' for aught the accent shows, it may be co-ordinate with jinvatha (595) or also not (see 594a).

—'For him may we satisfy you, to whose dwelling ye hasten, Waters, and bring us'—whatever that may mean. It seems to have pertinence only as said by officiating priests in performing the above-mentioned consecration.

SELECTION L. RV. x.14.1-2, and 7-12. Funeral-hymn.—Rubricated at 102¹, 103¹²—see p. 402. See Whitney's essay, On the Vedic doctrine of a future life, OLSt. i. 46-63 (= *Bibliotheca Sacra*, 1859, xvi.404f); also Zimmer, p. 408-22. On immortality as an Indo-European belief, see Kaegi, x. 265 and literature there cited, and x. 283a. On the funeral rites, see introduction to selection lxxv. and literature there cited. Translations of this hymn: Muir, v.292; GKR. p. 146; and Whitney, l.c., p. 58.

—Although maṇḍala x. on the whole is late, it yet contains antique passages; and among these the following seems to belong: so Roth. The hymn contains 16 stanzas, of which 13-16 are palpably later additions. Only 7-12 are actually prescribed by Āçvalāyana for use in the funeral service; but 1 and 2, although not rubricated, are given for their intrinsic interest.

—The passage as it stands consists of an introductory summons to the assembled mourners (1-2); and of an address to the departed (7-8); then, after bidding the mourners disperse (stanza 9), the spokesman implores the favor of the kindly-disposed hounds of Yama, for the departed (11) and for the company (12).

—In stanza 10, on the other hand, these hounds are conceived as ill-disposed creatures standing guard to keep the departed out of bliss—see p. 370; and possibly the stanza which originally belonged with 9 has been displaced by the one in our text. Or is stanza 9 itself the intruder? See Bezzenberger's *Beiträge*, viii.202.

—The stanzas of RV. x.14 recur elsewhere, with more or less interesting variants. Those in the Reader correspond respectively with AV. xviii.1.49,50,54; 3.58; 1.55; 2.11, 12,13. Compare also MS. iv.14.16; ii.7.11; TA. vi.1.1; 4.2; 6.1; 3.1.2. For st. 9, see note thereto, 83¹⁵.

7-8. parā_jiyivānsam, vi, 803, 783b². —'Along after (ānu) i.e. unto the mighty heights,' i.e. to the other world. —anupaspacānām, √1 paç, 807. —vāivasvatām, cf. 85¹³_N. So also in the Avesta, Yima is V's son. —'Gatherer of the peoples;' precisely so in the Avesta, Vd. ii.21, Yima makes a gathering (hañjamanem) of mortals. Cf. *Ἀιδης ἀγγελίαος*, Preller, *Gr. Myth.*³ i.660, Kaegi, x. 276. —Note that Yama is a king, and not, like Varuṇa (line 12), a god.

—Yama is the first mortal (see yamā in vocab.); the first to reach the other world (AV. xviii.3.13); the leader of the endless train of them that follow him; and so the king of the blessed (see yamā-rājan). The comparison of Yama with the Avestan Yima is very interesting: see Roth, *die Sage von Dschemschid*, ZDMG. iv.417-431; and SBE. iv.p.lxxv., and p.10-21.

—We read at AV. xviii.4.7,

tīrthāis taranti pravāto mahīr iti,

By passes pass they to the mighty heights, 'tis said.

This is most interesting as a reminiscence of the same traditional material of which RV. x.14.1 is another outgrowth.

9-10. 'Yamus nobis perfugium primus repperit:' gātúm, q.v., pregnantly, like *ῥόπον* at John xiv.2. —eṣā gāvvyūtis, i.e. the gātú, just mentioned. —āpa-bhartavā u: the pada-pāṭha reads -tavāi u (133); form of inf., 972²; use of inf., 982c. —For the thought, see an Avestan parallel, Kaegi, x. 270. —yātrā, 248a. —parā_jiyús, 783b².