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Indo-aryans

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INDO-ARYANS:

CONTRIBUTIONS TOWARDS THE ELUCIDATION

OF THEIR

ANCIENT AND MEDIÆVAL HISTORY.

BY

RÁJENDRALÁLA MITRA, LL.D., C.I.E.

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APPENDIX A.

HUMAN SACRIFICE AMONG THE ATHENIANS.

REFERENCE has been made on page 53 to the Thargalia of the Athenians, at which a man and a woman were annually sacrificed to expiate the sins, of the nation. The custom was to reserve certain worthless persons whom, in case of plague, famine, or other visitations from heaven, they used to throw into the sea, in the belief that they would cleanse away or wipe off the guilt of the nation. These victims were known under the various names of *καθαρματα*, *καθαρσια*, *περικαθαρματα*, all implying expiation or cleansing—the victims through which the nation cleansed itself of its sin. They, as scape-goats for others, were also called *φαρμακοι*, *περιψηματα* and *δημόσιοι*. From the circumstance of the victims having been worthless persons *ψαρμακοι* became a term of reproach.

APPENDIX B.

THE INDIAN STYX AND ITS FERRIAGE.

The ferriage for Charon referred to on page 138, is, in modern times, paid in India in a black cow. The payment is made a short time, sometimes 2 or 3 days, before death when the rite of Vaitarani is performed. The mantra for the payment says : “At the dreadful gate of death there is the burning river Vaitarani; for crossing it I give this black Vaitarani cow.”

यमहादे मङ्गाघादे तप्ता बैतरणी नदी ।

ताञ्च तर्तुं दद्यान्मेकां कृष्णं बैतरणीञ्च गी ॥

In the ancient ritual I can find no notice of this rite, but in the Atharvaveda Saṁhitā, in which almost all the verses of the burial hymn of the R̥ig Veda have been quoted with a few slight variations in the reading, there are three verses quoted which refer to crossing a river named As'manvatī. The first thereof runs thus : “Here

flows the As'manvati, friends, dexterously and boldly cross it, leaving behind you all evils and all diseases, so that you may revel in food on the other side."

अश्वत्थतो रोयते सं रभध्वं वीरवध्वं प्रतरता सखायः ।

अत्रा जहीत ये असन्दुरेवा अन्धीवाहुत्तरेभाभि वाजान् ॥१२१२१२६॥

This verse occurs in the Rîg Veda, in a conversation among certain gods, and does not there refer to any funeral. I do not find also any evidence to show that the As'manvati was in any way connected with the Vaitaraṇî. The verse, besides, is addressed to friends in the plural number, and not to the dead. It obviously, therefore, refers to the mourners and not to the dead, and that such is the case is evident from the distich having been, with a slight change, used in the Taittirîya Āraṇyaka (VI. iii, 10) as the mantra for crossing the three trenches noticed in connexion with rite of departure home after a funeral, (p. 141). As'manvati means 'the pebbly river,' and the trenches, it will be noticed, were lined with sand and pebbles.

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