

of the body of the dead with curd (Āmiksā), clothes, and ornaments, in order to win the next world, is referred to as something erroneous and wrong, and in the funeral Mantras of the Vājasaneyi Saṃhitā¹² only burning seems to be contemplated; the verses which refer to burial here really alluding to the burial of the ashes in the burying-ground (śmaśāna).¹³ The body was wrapped in fat,¹⁴ as we learn from the funeral hymn in the Rigveda, a goat being apparently burned with it,¹⁵ to act as a guide on the way to the next world. According to the Atharvaveda¹⁶ a draft-ox was burned presumably for the dead to ride with in the next world. It was expected that the dead would revive with his whole body and all his limbs (*sarva-tanūh sāṅgaḥ*),¹⁷ although it is also said¹⁸ that the eye goes to the sun, the breath to the wind, and so forth.

Before burial or burning, the corpse was washed,¹⁹ a clog (*kūḍī*) being tied to the foot to prevent the deceased returning to earth.²⁰

¹² xxxv. Cf. also Kauśika Śūtra, 80 *et seq.*, which treats the Atharvaveda hymns, xviii. 1-3, as intended for burning only.

¹³ Av. v. 31, 8; x. 1, 18; Taittiriya Saṃhitā, v. 2, 8, 5; 4, 11, 3.

¹⁴ Rv. x. 16, 7.

¹⁵ Rv. x. 16, 4. But *aja* may mean 'the unborn part,' as Weber prefers to take it, Proceedings of the Berlin Academy, 1895, 847.

¹⁶ xii. 2, 48.

¹⁷ Śatapatha Brāhmaṇa, iv. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31. Cf. Av. xi. 3, 32. This fact probably explains the use of *śeṣaḥ* in Rv. x. 16, 5. The dead enjoy sexual pleasures in the next world; see Muir, *Sanskrit Texts*, 5, 307, n. 462.

¹⁸ Rv. x. 16, 3.

¹⁹ Av. v. 19, 14.

²⁰ Av. v. 19, 12; see Roth, *Festgruss an Böhtlingh*, 98; Bloomfield, *American Journal of Philology*, 12, 416.

Cf. Zimmer, *Altindisches Leben*, 401-407; Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 8, 468 *et seq.*; Siebenzig *Lieder*, 150 *et seq.*; Oldenberg, *Religion des Veda*, 570 *et seq.*; Caland, *Die altindischen Todten- und Bestattungsgebräuche*; von Schroeder, *Indiens Literatur und Cultur*, 40-42; Hillebrandt, *Vedische Mythology*, 3, 413-423; *Ritualliteratur*, 87 *et seq.*; Macdonell, *Vedic Mythology*, 165, 166; Proceedings of the Berlin Academy, 1895, 815 *et seq.*

Agni-bhū Kāśyapa is mentioned in the Vaṃśa Brāhmaṇa¹ as a pupil of Indrabhū Kāśyapa.

¹ *Indische Studien*, 4, 374.

Agni-sāla.—This term, which designates part of the sacrificial