

corpse from too severe a burning. The original purpose of this custom may have been different. The Greeks had the custom — see II. xxiii.165f, Od. xxiv.65f.

Moreover, Agni is to carry up the departed to the Fathers or Manes, who have their seat in the 'fore-heaven' (AV. xviii.2.48, Whitney, OLSt. i.59). Perhaps st. 8-10 did not belong originally to the first part.

—The second part consists of heterogeneous material, vagrant stanzas, having some connection, verbal or logical, real or apparent, with the words or ideas of the first.

—Every stanza of the hymn, save st. 11, appears in the AV., and some elsewhere also, and with interesting variants.

4-5. *enam*: the minds of all present are so exclusively upon the departed, that the first reference to him may be made by an accentless and gestureless word without unclearness. Similarly *asya*. —*vī dahas*, *abhī ḡocas*, 743, 579. The AV. reads *gūcucas* (869). —*cikṣīpas*, 869, 579. —*krṇāvas*, 700. —U.f. *ātha im enam*. —*prā hīnutāt*: n, 192c; form, 570, 704, cf. 91<sup>5</sup>; mg, 571.

6-7. *Pāda d = atha devān vaçam neṣyati*, 'he shall bring the gods into his control' (cf. RV. x.84.3), i.e. 'win their favor.'

8-9. Note the combination of *trīṣṭubh* and *jagati pādas* (11, 12, 12, 11). Pronounce *dīām*. —See *dhārman*. —*apās, ṣadhiṣu*, cf. x.58.7. —See *hitā2*. —*çarirāis, Sāyaṇa, 'çarira\_ayavavāis'* ('members').

—For this stanza there is abundant and interesting illustrative material. See Muir, v.298,319; Kaegi, n. 275,275a. Man is a microcosm. Each element in him comes from some element in nature with which it has most affinity and thereto it returns (cf. Eurip. Suppl. 532f). These affinities are pointed out with much detail in ÇB. xiv. 6.2<sup>13</sup>.

*yatra\_asya puruṣasya mṛtasya\_ agnīm vāg apyeti, vātam prāṇaḥ, cakṣur ādityam, manaḥ candraṁ, diçaḥ grotram, prthivīm çariram, ākāçam ātmā\_, ṣadhir lomāni, vanaspatin keçā, apsu lohitaṁ ca retaḥ ca nidhiyate, — kva\_ayaṁ tadā puruṣo bhavati?* 'In case the dead man's . . . soul goes to the ether, the hair of his body to the

plants, the hair of his head to the trees, and his blood and seminal fluid in the waters are put, what then becomes of this spirit?'

Cf. the formula recited at the slaughter of the sacrificial victim, AB. ii.6.13,

*sūryam cakṣur gamayatāt,  
vātam prāṇam anvavasratāt,  
antarikṣam asum,  
diçaḥ çrotram,  
prthivīm çariram.*

Dissolution into the five elements (see *bhūta*) is later the stereotyped phrase for death (see *pañcatva*). Cf. the four elements *εξ ὧν συμπέπηγε τὸ σῶμα, γῆς πυρὸς ὕδατος τε καὶ ἀέρος*, Plato, *Timaeus*, p. 82.

—The affinity of the eye and the sun is universally palpable: cf., for example, Plato, *Repub.* 508, *ἡλιοειδέστατον γε οἶμαι* [τὸ ὄμμα] *τῶν περὶ τὰς αἰσθήσεις ὀργάνων*. Not less so is that of breath and wind. Bones and earth, *Timaeus*, 73E; blood and plants, ib.80E. Cf. Darmesteter, SBE. iv.187, who cites Iliad vii.99 and Empedocles, 378-82 (ed. Müllach).

10-11. 'The goat [laid limb by limb on the corpse on the fire] (is thy) portion. Burn it with burning; that let thy heat burn; that, thy flame.'—But deal gently with the dead man. —Note the emphatic position of the last two *tām*'s. —The goat is the animal most fit for sacrifice—see the legend, AB. ii.8. Later, *ajā* is taken as *a-jā*, the 'unborn' part: so *Sāyaṇa*; cf. Ludwig, iii.p.435-6; *Pañcatantra*, book iii., fable 2; MBh. xii.338.3 (= 12820) fol. 255<sup>b</sup>; Ist. i.428.

—Agni has 'dreadful forms' (*ghorās tanūyas*) as well as 'kindly' ones. —See *lokā 2b* and *sukṛt*. The Hindus regard u as a particle; but it may be part of a word *ulokā*, which combination appears in old texts, and even at the head of a *pāda*, where u (as enclitic) could not stand.

12-13. See *ṽhu+ā*. 'Who, offered to thee, goes freely.' The corpse may have been conceived—now as yielding easily to the devourer, and now as struggling against it. Otherwise Zimmer, p. 403n.

—'Putting on life (as a garment), let him seek after offspring.' Where is to be found expressed the wish for children in the new life? It is repulsive. But that carnal inter-