

and *anyatodant*. They are further⁶ classified as those which take hold with the hand (*hastādānāḥ*), man (*puṛuṣa*), elephant (*hastin*), and ape (*markata*), and those which grasp by the mouth (*mukhādānāḥ*). Another division is that of biped (*dvipād*) and quadruped (*catuspād*).⁷ Man is a biped;⁸ he is the first (*prathama*) of the beasts;⁹ he alone of animals lives a hundred years (*śatāyus*),¹⁰ and he is king of the animals.¹¹ He possesses speech (*vāc*) in conjunction with the other animals.¹² In the Aitareya Āraṇyaka¹³ an elaborate distinction is drawn between vegetables, animals, and man in point of intellect.

Of animals apart from man a threefold division is offered in the Rīgveda¹⁴—into those of the air (*vāyavya*), those of the jungle (*āraṇya*), and those of the village (*grāmya*), or tame animals. The division into *āraṇya* and *grāmya* animals is quite common.¹⁵ In the Yajurveda Saṃhitās¹⁶ is found a division into *eka-śapha*, 'whole-hoofed'; *kṣudra*, 'small'; and *āraṇya*, 'wild,' the two former classes denoting the tame animals.¹⁶ The horse and the ass are *eka-śapha*;¹⁷ the *kṣudra* are the sheep, the goat, and the ox: this distinction being parallel to that of *ubhayadant* and *anyatodant*.¹⁸ Zimmer¹⁹ sees in a passage of the Atharvaveda²⁰ a division of wild animals (*āraṇya*) into five classes: (1) those of the jungle described as the 'dread beasts

⁶ Taittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7 (where *puṛuṣa* must be read for *puṛuṣa*).

⁷ Rv. iii. 62, 14; Av. iii. 34, 1, etc. Zimmer, 73, n., suggests that the division is Indo-European, as the Inguenic tables make a distinction between *dupursus* and *peturpursus*.

⁸ Taittirīya Saṃhitā, iv. 2, 10, 1, 2; Vājasaneyi Saṃhitā, xvii. 47, 48.

⁹ Śatapatha Brāhmaṇa, vi. 2, 1, 18; vii. 5, 2, 6.

¹⁰ Taittirīya Saṃhitā, iii. 2, 6, 3; Śatapatha Brāhmaṇa, vii. 2, 5, 17.

¹¹ Kāthaka Saṃhitā, xx. 10; Śatapatha Brāhmaṇa, iv. 5, 5, 7. Cf. Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 274.

¹² Rv. viii. 100, 11.

¹³ ii. 3, 2, with Keith's note.

¹⁴ x. 90, 8.

¹⁵ Av. iii. 31, 3. Cf. ii. 34, 1, with Whitney's note, Translation of the Atharvaveda, 78; xi. 2, 24; Maitrāyaṇī Saṃhitā, iii. 2, 3; 9, 7; Kāthaka Saṃhitā, xiii. 12; Taittirīya Āraṇyaka, iii. 2, 29, 32; Śatapatha Brāhmaṇa, ii. 7, 1, 8; 2, 8. Cf. xi. 8, 3, 2, where there is reference to animals being tied up at night in their stalls.

¹⁶ Taittirīya Saṃhitā, iv. 3, 10, 2; Vājasaneyi Saṃhitā, xiv. 30.

¹⁷ Zimmer, 74.

¹⁸ Cf. Av. v. 31, 3; Taittirīya Saṃhitā, ii. 2, 6, 3, with Taittirīya Saṃhitā, ii. 1, 1, 5; v. 1, 1, 3; 2, 6.

¹⁹ *Op. cit.*, 77, 78.

²⁰ xi. 2, 24, 25, compared with xii. 1, 49, 51