

the ass, etc., from the goat, the sheep, and cattle. The distinction occurs in a late hymn of the Rigveda,¹ and is several times alluded to in the later Saṃhitās² and the Brāhmaṇas.³ In one passage of the Taittirīya Saṃhitā⁴ man is classed with the horse as *ubhayā-dant*. The opposite is *anyato-dant*, 'having incisors in one jaw only,' a term regularly applied to cattle,⁵ the eight incisors of which are, in fact, limited to the lower jaw. The ass is styled *ubhayā-dant* in the Atharvaveda.⁶ In one passage of the Atharvaveda,⁷ however, the epithet is applied to a ram; but the sense here is that a marvel occurs, just as in the Rigveda⁸ a ram destroys a lioness. Bloomfield⁹ suggests in the Atharvaveda passage another reading which would mean 'horse.' A parallel division of animals is that of the Taittirīya¹⁰ and Vājasaneyi Saṃhitās¹¹ into 'whole-hoofed' (*eka-śapha*) and 'small' (*kṣudra*).

Zimmer¹² seeks to show from the Greek ἀμφώδοντα¹³ and the Latin *ambidens*¹⁴ that the Indo-European was familiar with the division of the five sacrificial animals into the two classes of man and horse on the one hand, and cattle, sheep, and goats on the other. But this supposition is not necessary.

¹ x. 90, 10.

² Taittirīya Saṃhitā, ii. 2, 6, 3; v. 1, 2, 6; Maitrāyaṇī Saṃhitā, i. 8, 1.

³ Śatapatha Brāhmaṇa, i. 6, 3, 30 (*ubhayato-dant*).

⁴ ii. 2, 6, 3.

⁵ Taittirīya Saṃhitā, ii. 1, 1, 5; v. 1, 2, 6; 5, 1, 3.

⁶ v. 31, 3.

⁷ v. 19, 2.

⁸ viii. 18, 17.

⁹ *Hymns of the Atharvaveda*, 434.

¹⁰ iv. 3, 10, 2.

¹¹ xiv. 30.

¹² *Altindisches Leben*, 74-76.

¹³ Aristotle, *Hist. An.*, ii. 1, 8.

¹⁴ Festus apud Paulum Diaconum
Cf. Weber, *Indische Studien*, 10, 58.

Urā as a name for 'sheep' is confined to the Rigveda.¹ It is curious that in one of its two occurrences the wolf should be referred to as terrifying sheep, and that the epithet of the wolf, *urā-mathi*, 'killing sheep,' should occur once in the Rigveda,² both references being in one book of the Saṃhitā, a fact which suggests a dialectical origin of the word *urā*. See also *Avi*.

¹ viii. 34, 3.

² viii. 66, 8. Cf. *Nirukta*, v. 21.