

Prsty-āmaya denotes in the Atharvaveda¹ a pain in the sides or ribs.² It appears to be mentioned there merely as an accompaniment of fever (**Takman**).

¹ xix. 34, 10. Cf. Zimmer, *Altindisches Leben*, 65, 391. āmayin, 'suffering from a pain in the side,' occurs in Ry. i. 105, 18.

² The derivative adjective *prsty-*

Petva is found twice in the Atharvaveda.¹ In the first passage reference is made to its *vāja*, which Zimmer² argues can only mean 'strength,' 'swiftness,' though naturally the sense of 'male power' would seem more appropriate in a spell intended to remove lack of virility. In the second passage the **Petva** is mentioned as overcoming the horse (see **Ubhayādant**), a miracle which has a parallel in the Rigveda,³ where the **Petva** overcomes the female⁴ lion. The animal also occurs in the list of victims at the **Asvamedha** ('horse sacrifice') in the Yajurveda Samhitās,⁵ and occasionally elsewhere.⁶ It appears to be the 'ram' or the 'wether,' the latter⁷ being the sense given to it by the commentator on the Taittiriya Samhitā. But there is no conclusive evidence in favour of this meaning, while on the whole the passage of the Atharvaveda, in which *vāja* is found, accords best with the sense of 'ram.' Hopkins,⁸ however, renders the word as 'goat,' though for what reason is not clear. Whether it is connected in any way with **Pitva** or **Pidva** is quite uncertain.

¹ iv. 4, 8; v. 19, 2.

² *Altindisches Leben*, 229, 230.

³ vii. 18, 17.

⁴ *Simhyam* in the text. Hopkins, *Journal of the American Oriental Society*, 15, 264, takes it as masculine, and as a play on *simyum*, the name of one of the kings or peoples defeated in the battle of the ten kings. But, admitting the play, *simhi* as fem. seems to be still more pointed than *simha*, contrasting with the masculine *petva*.

⁵ Taittiriya Samhitā, v. 5, 22; i. Though not in the parallel passage of the Vājasaneyi Samhitā, it appears to be found in the Kāthaka, according

to Weber's note in his edition of the Taittiriya Samhitā.

⁶ Taittiriya Samhitā, vi. 2, 8, 4; Vājasaneyi Samhitā, xxix. 58, 59; Taittiriya Brāhmaṇa, i. 2, 5, 3, etc.

⁷ *Galita-retasko menah*.

⁸ *Loc. cit.*; India, Old and New, 58. He thinks the horn of the goat pierced the lion. Curiously enough, Whitney, *Translation of the Atharvaveda*, 253, renders the word a 'goat' in Av. v. 19, 2, but (p. 131) as 'ram' in iv. 4, 8; and Bloomfield *Hymns of the Atharvaveda*, 434, speaks both of a 'ram' and a 'goat' in connection with v. 19, 2.