

## T.

**Takavāna** appears to be a patronymic from Taku,<sup>1</sup> and to be the name of a seer in the Rigveda,<sup>2</sup> presumably a descendant of Taku Kaksīvant, for his name occurs in a group of hymns composed by the Kāksīvatas.<sup>3</sup>

<sup>1</sup> Cf. Bhṛgavāna, from Bhṛgu; Roth, St. Petersburg Dictionary, s.v. Taku, as an adjective (?), occurs in Rigveda, ix. 97, 52.

<sup>2</sup> i. 120, 6.

<sup>3</sup> Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221.

Cf. Pischel, *Vedische Studien*, 2, 92; Ludwig, *Über Methode bei Interpretation des Rgveda*, 47.

**Takman** is a disease repeatedly mentioned in the Atharvaveda, but later not known under this name. It is the subject of five hymns<sup>1</sup> of the Atharvaveda, and is often mentioned elsewhere.<sup>2</sup> Weber<sup>3</sup> first identified it with 'fever,' and Grohmann<sup>4</sup> showed that all the symptoms pointed to that ailment.<sup>5</sup> Reference is made to the alternate hot and shivering fits of the patient,<sup>6</sup> to the yellow colour of the jaundice which accompanies the fever,<sup>7</sup> and to its peculiar periodicity. The words used to describe its varieties are *anye-dyuh*,<sup>8</sup> *ubhaya-dyuh*,<sup>9</sup> *trītiya*,<sup>10</sup> *vi-trītiya*,<sup>11</sup> and *sadam-di*,<sup>12</sup> the exact sense of most of which terms is somewhat uncertain. It is agreed<sup>13</sup> that the first epithet designates the fever known as *quotidianus*, which recurs each day at the same hour, though the word is curious (lit.

<sup>1</sup> i. 25; v. 22; vi. 20; vii. 116; xix. 39 (cf. v. 4).

<sup>2</sup> Av. iv. 9, 8; v. 4. 1. 9; 30, 16; ix. 8, 6; xi. 2, 22, 20, etc.

<sup>3</sup> *Indische Studien*, 4, 119; Roth, *Zur Litteratur und Geschichte des Weda*, 39, had, from the use of Kuṣṭha as a remedy, regarded it as denoting 'leprosy,' and was followed by Dietet, Kuhn's *Zeitschrift* 5, 337. Muir, *Sanskrit Texts*, 4, 280, thought 'consumption' was meant.

<sup>4</sup> *Indische Studien*, 9, 381 et seq.

<sup>5</sup> See also Bloomfield, *Hymns of the Atharvaveda*, 451 et seq.; Zimmer, *Altindisches Leben*, 379-385, and compare the *jvara* (a non-Vedic word) of the classical

medicine, Wise, *Hindu System of Medicine*, 219 et seq.; Jolly, *Medicin*, 70-72. Dārila and Keśava, the commentators on the Kausika Sūtra, everywhere equate *takman* and *jvara*.

<sup>6</sup> Av. i. 25, 2-4; v. 22, 2. 7. 10; vi. 20, 3; vii. 116, 1.

<sup>7</sup> Av. i. 25, 2; v. 22, 2; vi. 20, 3.

<sup>8</sup> Av. i. 25, 4; vii. 116, 2.

<sup>9</sup> *Ibid.*

<sup>10</sup> Av. i. 25, 4; v. 22, 13; xix. 39. 10.

<sup>11</sup> Av. v. 22, 13.

<sup>12</sup> Av. v. 22, 13; xix. 39, 10.

<sup>13</sup> Grohmann, *op. cit.*, 387; Zimmer, *op. cit.*, 382; Bloomfield, *op. cit.*, 274.