

'on the other—i.e., next, day'). The *ubhaya-dyuh* ('on both days') variety appears to mean a disease recurring for two successive days, the third being free; this corresponds to the *rhythmus quartanus complicatus*.¹⁴ But Sāyaṇa considers that it means a fever recurring on the third day, the 'tertian.' The *trītyaka*, however, must be the 'tertian' fever,¹⁵ though Zimmer¹⁶ suggests that it may mean a fever which is fatal at the third paroxysm. Grohmann¹⁷ regards the *vi-trītyaka* as equivalent to the *tertiana duplicata*, a common form in southern countries, in which the fever occurs daily, but with a correspondence in point of time or severity of attack on alternate days. Bloomfield¹⁸ suggests that it is identical with the *ubhaya-dyuh* variety. The *sadāṇ-di*¹⁹ type appears to be the kind later known as *saṃtata-jvara* ('continuous fever'), in which there are attacks of several days' duration, with an interval followed by a fresh period of attack. Fever occurred at different seasons, in the autumn (*śārada*), in the hot weather (*graiṣma*), in the rains (*vārṣika*),²⁰ but was especially prevalent in the first, as is indicated by the epithet *viśva-śārada*, 'occurring every autumn.'²¹

The disease is said to arise when Agni enters the waters.²² From this Weber²³ deduced that it was considered to be the result of a chill supervening on heat, or the influence of heat on marshy land. Grohmann²⁴ preferred to see in this connexion of the origin of the disease with Agni's entering the waters²⁵ an allusion to the fact that fever arises in the rainy season, the time when Agni, as lightning, descends to earth with the rain. Zimmer,²⁶ who accepts this view, further refers to the prevalence

¹⁴ Grohmann, 388; Zimmer, 382; Bloomfield, 274. It may conceivably be the form styled *Cāturthaka Viparyaya* (Wise, *op. cit.*, 232), in which the paroxysm occurs every fourth day, and lasts for two days.

¹⁵ Sāyaṇa on Av. i. 25, 4; Bloomfield, 451. It is the *jvara trītyaka* of *Suśruta* (2, 404, 7).

¹⁶ *Op. cit.*, 383, quoting Hügel, *Kashmir*, i, 133.

¹⁷ *Op. cit.*, 388.

¹⁸ *Op. cit.*, 451.

¹⁹ Of doubtful derivation: either

'always cutting' (*of* Sāyaṇa on Av. xix. 39, 10), or 'always fastening upon' (Roth, *St. Petersburg Dictionary*, s.v.), or 'belonging to every day' = *sadāṇ-dina* (Zimmer, 383, n.; Bloomfield, 452).

²⁰ Av. v. 22, 13.

²¹ Av. ix. 8, 6; xix. 34, 10.

²² Av. i. 25, 1.

²³ *Indische Studien*, 4, 119.

²⁴ *Ibid.*, 9, 493.

²⁵ Macdonell, *Vedic Mythology*, p.

²⁶ *Op. cit.*, 384.