

of fever in the Terai, and interprets *vanya*, an epithet of fever found in the Atharvaveda,²⁷ as meaning 'sprung from the forest,' pointing out that fever is mentioned as prevalent among the Mūjavants and Mahāvṛṣas, two mountain tribes of the western Himālaya.²⁸ There is no trace of fever having been observed to be caused by the bite of the *anopheles* mosquito, which breeds in stagnant water: this theory has without reason been held to be known to classical Indian medicine.²⁹

Among the symptoms of Takman, or among complications accompanying it, are mentioned 'itch' (Pāman), 'headache' (*śīrṣa-śoka*),³⁰ 'cough' (Kāsikā), and 'consumption,' or perhaps some form of itch (Balāsa).

It is perhaps significant that the Takman does not appear until the Atharvaveda. It is quite possible that the Vedic Āryans, when first settled in India, did not know the disease, which would take some generations to become endemic and recognized as dangerous. What remedies they used against it is quite uncertain, for the Atharvaveda mentions only spells and the Kuṣṭha, which can hardly have been an effective remedy, though still used in later times. Fever must, even in the Atharvan period, have claimed many victims, or it would not be mentioned so prominently.

²⁷ Av. vi. 20, 4.

²⁸ Av. v. 22, 5.

²⁹ Jolly, *Journal of the Royal Asiatic Society*, 1906, 222.

³⁰ Av. xix. 39, 10.

For the present position of the disease in India, cf. the Report of the Simla Conference of 1909.

Takvan,¹ Takvarī,² seem in the Rigveda to denote a 'swift-flying bird.' Sāyaṇa³ explains Takvan as a swift steed.

¹ Rv. i. 66, 2. Cf. i. 134, 5, and Tsārin.

² *Ibid.*, i. 151, 5; x. 91, 2. But in both places the word may be adjectival.

³ On Rv. i. 66, 2.

Takṣaka Vaiśāleya ('descendant of Viśilā') is a mythical figure, mentioned as the son of Virāj in the Atharvaveda,¹ and as Brāhmaṇacchaṁsin priest at the snake sacrifice in the Pañcaviṁśa Brāhmaṇa.²

¹ vii. 10, 29.

² xxv. 15, 3. Cf. Weber, *Indische Studien*, i, 35.