

vasanta, *gṛ̥ṣma*, *varṣā*, *śarad*, *hemanta-sisira*, but occasionally the five are otherwise divided, *varṣā-śarad* being made one season.⁵ Sometimes six⁶ seasons are reckoned, *hemanta* and *śisira* being divided, so that the six seasons can be made parallel to the twelve months of the year. A still more artificial arrangement⁷ makes the seasons seven, possibly by reckoning the intercalary month as a season, as Weber and Zimmer⁸ hold, or more probably because of the predilection for the number seven, as Roth⁹ suggests. Occasionally the word *ṛtu* is applied to the months.¹⁰ The last season, according to the Śatapatha Brāhmaṇa,¹¹ is *hemanta*.

The growth of the division of the seasons from three to five is rightly explained by Zimmer¹² as indicating the advance of the Vedic Indians towards the east. It is not Rigvedic, but dominates the later Saṃhitās. Traces of an earlier division of the year into winter and summer do not appear clearly in the Rigveda, where the appropriate words *hinā* and *samā* are merely general appellations of the year, and where *śarad*¹³ is commoner than either as a designation of the year, because it denotes the harvest, a time of overwhelming importance to a young agricultural people. The division of the year in one passage of the Atharvaveda¹⁴ into two periods of six months is merely formal, and in no way an indication of old tradition.

⁵ Śatapatha Brāhmaṇa, xiii. 6, 1, 10, 11.

⁶ Av. vi. 55, 2; xii. 1, 36; Taittirīya Saṃhitā, v. 1, 5, 2; 7, 3; 2. 6, 1, etc.; Maitrāyaṇī Saṃhitā, i. 7, 3; iii. 11, 12; Kāṭhaka Saṃhitā, viii. 6; Vājasaneyi Saṃhitā, xxi. 23-28; Śatapatha Brāhmaṇa, i. 7, 2, 21; ii. 4, 2, 24; xii. 8, 2, 34; Taittirīya Brāhmaṇa, ii. 6, 19, etc. Cf. also Rv. i. 23, 15, as interpreted by Roth, St. Petersburg Dictionary, s.v. *indu*.

⁷ Av. vi. 61, 2; viii. 9, 18; Śatapatha Brāhmaṇa, viii. 5, 1, 15; ix. 1, 2, 31; 2, 3, 45; 3, 1, 19; 5, 2, 8; perhaps Av. iv. 11, 9, and of. Rv. i. 164, 1.

⁸ *Indische Studien*, 18, 44; *Altindisches Leben*, 374.

⁹ St. Petersburg Dictionary, s.v. *ṛtu*. Cf. Hopkins, *Religions of India*, 18, 33.

¹⁰ Av. xv. 4; Taittirīya Saṃhitā, iv. 4, 11, 1; Vājasaneyi Saṃhitā, xiii. 25; xiv. 6, 15, 26, 27; xv. 57, etc.

¹¹ i. 5, 3, 13.

¹² *Op. cit.*, 373.

¹³ Hopkins, *American Journal of Philology*, 15, 159, 160; Weber, *Indische Studien*, 17, 232; Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 41, 28.

¹⁴ viii. 9, 17. Cf. Zimmer, 372.