

was due to the fact that the year was reckoned from the winter solstice, which would coincide with the month of Phālguna about B.C. 4000. Oldenberg<sup>141</sup> and Thibaut,<sup>142</sup> on the other hand, maintain that the choice of Phālguna as the 'mouth' of the year was due to its being the first month of spring. This view is favoured by the fact that there is distinct evidence<sup>143</sup> of the correspondence of Phālguna and the beginning of spring: as we have seen above in the Kauṣītaki Brāhmaṇa, the new moon, in Māgha is placed at the winter solstice,<sup>144</sup> which puts the full moon of Phalgunī at a month and a half after the winter solstice, or in the first week of February, a date not in itself improbable for about B.C. 800, and corresponding with the February 7 of the *veris initium* in the Roman Calendar. This fact accords with the only natural division of the year into three periods of four months, as the rainy season lasts from June 7-10 to October 7-10, and it is certain that the second set of four months dates from the beginning of the rains (see Cāturmāsya). Tilak,<sup>145</sup> on the other hand, holds that the winter solstice coincided with Māghī full moon at the time of the Taittiriya Saṃhitā (B.C. 2350), and had coincided with Phālgunī and Caitrī in early periods—viz., B.C. 4000-2500, and B.C. 6000-4000.

(5) The passages of the Taittiriya Saṃhitā<sup>146</sup> and the Pañcaviṃśa Brāhmaṇa,<sup>147</sup> which treat the full moon in Phālguna as the beginning of the year, give as an alternative the full moon in Caitra. Probably the latter month was chosen so as to secure that the initial day should fall well within the season of spring,<sup>148</sup> and was not, as Jacobi believes, a relic of a period

<sup>141</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 630 *et seq.*; 49, 475, 476; 50, 453-457. Cf. Whitney, *Journal of the American Oriental Society*, 16, lxxvii.

<sup>142</sup> *Indian Antiquary*, 24, 86 *et seq.*

<sup>143</sup> See Weber, *Nakṣatra*, 2, 329 *et seq.*, and cf. Śatapatha Brāhmaṇa, i. 6, 3, 36; Kauṣītaki Brāhmaṇa, v. 1; a Śruti passage in the commentary on Kātyāyana Śrauta Sūtra, i. 2, 13; Baudhāyana Dharma Sūtra, ii. 2, 4, 23, and especially Śatapatha Brāhmaṇa, xiii. 4.

1, 2, 4. So the Phālguna full moon is called the 'month of the seasons' (*ṛtūnām mukham*) in Kāthaka Saṃhitā, viii. 1; Maitrāyaṇī Saṃhitā, i. 6, 9.

<sup>144</sup> xix. 2, 3.

<sup>145</sup> *Orion*, 53 *et seq.*; 198 *et seq.*

<sup>146</sup> vii. 4, 8, 1.

<sup>147</sup> v. 9. See Weber, *op. cit.*, 2, 341-344; Thibaut, *Indian Antiquary*, 24, 85 *et seq.*, for a full discussion of the points raised by Tilak, *Orion*, 43 *et seq.*

<sup>148</sup> Thibaut, *Indian Antiquary*, 24, 93. On the other side, Tilak, 198 *et seq.*