

when the winter solstice corresponded with Caitra. Another alternative is the Ekāṣṭakā, interpreted by the commentators as the eighth day after the full moon in Maghās, a time which might, as being the last quarter of the waning half of the old year, well be considered as representing the end of the year. A fourth alternative is the fourth day before full moon; the full moon meant must be that of Caitra, as Ālekhana quoted by Āpastamba held, not of Māgha, as Āśmarathya, Laugākṣi and the Mīmāṃsists believed, and as Tilak believes.¹⁴⁹

(6) Others, again, according to the Gṛhya ritual, began the year with the month Mārgaśīrṣa, as is shown by its other name Āgrahāyaṇa¹⁵⁰ ('belonging to the commencement of the year'). Jacobi and Tilak¹⁵¹ think that this one denoted the autumn equinox in Mrgaśīras, corresponding to the winter solstice in Phalgunī. But, as Thibaut¹⁵² shows clearly, it was selected as the beginning of a year that was taken to commence with autumn, just as some took the spring to commence with Caitra instead of Phālguna.¹⁵³

(7) Jacobi has also argued, with the support of Bühler,¹⁵⁴ from the terms given for the beginning of Vedic study in the Gṛhya Sūtras, on the principle that study commenced with the rains (as in the Buddhist *vassā*) which mark the summer solstice. He concludes that if Bhādrapada appears as the date of commencing study in some texts, it was fixed thus because at one time Proṣṭhapadās (the early name of Bhadrāpadās) coincided with the summer solstice, this having been the case when the winter solstice was in Phālguna. But Whitney¹⁵⁵ has pointed out that this argument is utterly illegitimate; we cannot say that there was any necessary connexion between the rains and learning—a month like Śrāvaṇa might be preferred

¹⁴⁹ Thibaut, *op. cit.*, 94; Tilak, 51 *et seq.* Cf. also Kātyāyana Śrauta Sūtra, xiii. 1. 8-10; Weber, 2, 343, n. 2, 344.

¹⁵⁰ Thibaut, *op. cit.*, 94, 95. Cf. Weber, 2, 332-334.

¹⁵¹ Tilak's view is given in *Orion*, 62 *et seq.* It is based mainly on Amara's (i. 2, 23) *āgra-hāyaṇī* as a synonym of Mrgaśīras, and on certain myths (chaps.

v.-vii.); he equates (221 *et seq.*) Āgrāyaṇa and Orion (!).

¹⁵² *Op. cit.*, 94, 95.

¹⁵³ A corresponding Kārttika year is not early, Thibaut, *op. cit.*, 96. Cf. Weber, *op. cit.*, 2, 334.

¹⁵⁴ *Indian Antiquary*, 23, 242 *et seq.*

¹⁵⁵ *Journal of the American Oriental Society*, 16, lxxxiv *et seq.*