

the day before new moon; Kuhū,<sup>3</sup> also called Guṅgū,<sup>4</sup> the new moon day; Anumati,<sup>5</sup> the day before full moon; and Rākā,<sup>6</sup> the day of new moon. The importance of the new and full moon days is seen in the Darśa-pūrṇamāsaur, or festivals of the new and full moon days respectively.

One special day in the month, the Ekāṣṭakā, or eighth day after full moon, was important. In the Pañcaviṃśa Brāhmaṇa<sup>7</sup> there are stated to be in the year twelve such, mentioned between the twelve days of full moon and the twelve days of new moon. But one Ekāṣṭakā is referred to in the Yajurveda Saṃhitās and elsewhere<sup>8</sup> as of quite special importance. This was, in the accordant opinion of most commentators, the eighth day after the full moon of Māgha. It marked the end of the year, or the beginning of the new year. Though the Kauṣītaki Brāhmaṇa<sup>9</sup> places the winter solstice in the new moon of Māgha, the latter date probably means the new moon preceding full moon in Māgha,<sup>10</sup> not the new moon following

<sup>3</sup> Av. vii. 47; Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāṭhaka Saṃhitā, xii. 8, etc.

<sup>4</sup> Rv. ii. 32, 8, where Sāyaṇa identifies it with Kuhū.

<sup>5</sup> Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāṭhaka Saṃhitā, xii. 8; Vājasaneyi Saṃhitā, xxix. 60; xxxiv. 8, 9; Śaṭviṃśa Brāhmaṇa, v. 6.

<sup>6</sup> Rv. ii. 32, 4; v. 42, 12; Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1. Cf. Nirukta, xi. 31; Weber, *Indische Studien*, 5, 228 *et seq.*; Ludwig, Translation of the Rigveda, 3, 189.

<sup>7</sup> x. 3, 11. Cf. Satapatha Brāhmaṇa, vi. 2, 2, 23; Av. xv. 16, 2.

<sup>8</sup> Taittirīya Saṃhitā, vii. 4, 8, 1; Pañcaviṃśa Brāhmaṇa, v. 9, 1. Cf. Taittirīya Saṃhitā, iii. 3, 8, 4; iv. 3, 11, 3; v. 7, 2, 2; Av. iii. 10; viii. 9, 10; Kāṭhaka Saṃhitā, xxxix. 10; Maitrāyaṇī Saṃhitā, ii. 13, 21, etc. See Kātyāyana Śrauta Sūtra, xiii. 1, 2, with the commentary; Pañcaviṃśa Brāhmaṇa, *loc. cit.*, with Sāyaṇa's notes; Weber, *Naxatra*, 2, 341, 342; *Indische Studien*, 17, 219 *et seq.*

<sup>9</sup> xix. 23.

<sup>10</sup> So Vināyaka on Kauṣītaki Brāhmaṇa, *loc. cit.*; Anartīya on Śāṅkhāyana Śrauta Sūtra, xiii. 19, 1; Weber, *op. cit.*, 2, 345, 346, 353, 354. Weber accepts the scholiasts' view that Māgha is here regarded as beginning with the day after full moon in Taiṣa; but it is simpler to suppose the meaning to be that Māgha is regarded as commencing with, not after, the new moon and ending with the day before new moon. Several passages in the Baudhāyana Śrauta Sūtra (ii. 12; iii. 1; xxvi. 18; xxx. 3; see Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37) and Kauṣītaki Brāhmaṇa, i. 3; Satapatha Brāhmaṇa, xi. 1, 1, 7, point to the full moon being the middle of the month, and the new moon being regarded as either the beginning or the end. Hopkins (n. 11) thinks Kauṣītaki Brāhmaṇa, v. 1; Satapatha Brāhmaṇa, vi. 2, 2, 18, point to the commencement of the month with the full moon. If this could be accepted, then the Aṣṭakā would fall a week before the winter solstice in Māgha.