

employed; but the evidence is very inadequate to show that the other names of the months given in the list were in ordinary use.⁴⁰

In some of these lists the intercalary month is mentioned. The name given to it in the *Vājasaneyi Saṃhitā*⁴¹ is *Aṃhasasapati*, while that given in the *Taittirīya*⁴² and *Maitrāyaṇi Saṃhitās*⁴³ is *Saṃsarpa*. The *Kāthaka Saṃhitā*⁴⁴ gives it the name of *Malimluca*, which also occurs elsewhere, along with *Saṃsarpa*, in one of the lists of fanciful names.⁴⁵ The *Atharvaveda*⁴⁶ describes it as *sanisrasa*, 'slipping,' owing no doubt to its unstable condition.

The other method of naming the months is from the *Nakṣatras*. It is only beginning to be used in the *Brāhmaṇas*, but is found regularly in the Epic and later. The *Jyotiṣa*⁴⁷ mentions that *Māgha* and *Tapa* were identical: this is the fair interpretation of the passage, which also involves the identification of *Madhu* with *Caitra*, a result corresponding with the view frequently found in the *Brāhmaṇas*, that the full moon in *Citrā*, and not that in *Phalgunī*, is the beginning of the year.⁴⁸

In the *Śatapatha Brāhmaṇa*⁴⁹ are found two curious expressions, *yava* and *ayava*, for the light and dark halves of the month, which is clearly considered to begin with the light half. Possibly the words are derived, as Eggling⁵⁰ thinks, from *yu*, 'ward off,' with reference to evil spirits. The word *Parvan*

⁴⁰ Cases like that of *nabhas*, used by *Mallinātha* on *Meghadūta*, i. 4, are merely scholastic.

⁴¹ vii. 30; xxii. 31.

⁴² i. 4, 14, 1.

⁴³ iii. 12, 13.

⁴⁴ xxxviii. 4.

⁴⁵ *Ibid.*, xxxv. 10; *Vājasaneyi Saṃhitā*, xxii. 30.

⁴⁶ v. 6, 4.

⁴⁷ Verse 6 *Yajus* recension = verse 5 *Rc* recension: *Weber*, 2, 354 *et seq.*

⁴⁸ *Weber's* theory (359) that *Caitra* was as the first spring month secondary to *Phālguna* is, of course, an error; for, owing to the precession of the equinoxes, *Phālguna* became the first month of spring *de facto*, while *Caitra*

became virtually the last month of the preceding season. The truth is that the six seasons are an arbitrary division of the year, and that either *Phālguna* or *Caitra* could be regarded as the beginning of spring without much impropriety. See *Weber*, *Indische Studien*, 9, 457; 10, 231, 232; *Whitney*, *Journal of the American Oriental Society*, 8, 71, 397, 398.

⁴⁹ viii. 4, 2, 12; 3, 18. See *Vājasaneyi Saṃhitā*, xiv. 26, 31. The *Taittirīya Saṃhitā*, iv. 3, 10, 3, has the words in the form of *yāva* and *ayāva*, which are explained in v. 3, 4, 5.

⁵⁰ *Sacred Books of the East*, 43, 69, n.