

CHRONOLOGICAL SYSTEMS OF GUJARAT

DR. BHARATI K. SHELAT

ક સંવત્ ડાકરા ડામંપાટ શક સંવત્ ડાકરા ડામંપાટ શક
ડામંપાટ કલચુરિ સંવત્ કાલકુપરા ડામંપાટ કલચુરિ
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સંવત્ ડામંપાટ ડામંપાટ સિંહ સંવત્
ડામંપાટ ડામંપાટ વિક્રમ

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સંવત્ પાલસમો ડામંપાટ વિક્રમ
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THE CHRONOLOGICAL SYSTEMS OF GUJARAT

(FROM EARLY TIMES UPTO 1304 A.D.)

by

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PRELUDE

The present region of Gujarat has preserved sumptuous dated material in the form of inscriptions coins and manuscripts. This material furnishes a valuable source evidence for the political and cultural history. Some of the records throw interesting light on various facets of the history of the country.

From the time of the Mauryas to the Solanki Period, a large number of dated inscriptions and coins are known in Gujarat. Thanks to the efforts of several distinguished scholars, these have been deciphered and published. As regards the dated manuscripts, not all have seen light of the day. A large number of them are preserved in museums, temples and public & private collections. It will take sufficient time to salvage some of these valuable documents.

In this country the idea of genealogy and chronology goes back to hoary antiquity. There are references in the R̥gveda and other Vedic texts indicating that the idea of days, lunar months and the luni-solar year was known to the Vedic Aryans. The mathematical accounts in the Vedic literature contain useful material in this regard.

The knowledge of chronological recording developed in course of time. It became more precise in nature with the advancement in other branches of learning, such as geography and astronomy and in multifarious human activities.

From the Mauryan period to the Medieval times, the documentary history of Gujarat is available in an authentic form. During this long period, Gujarat (including Surāṣṭra) witnessed various political ups and downs. In spite of it, the cultural development was not adversely affected in this region. Gujarat played a significant role in the economic stability of the country through the media

of various industries, trade and commerce, both internal and external. This is eloquently proved by the archaeological and literary evidence and is also supported by the foreign accounts.

The chronological systems adopted during different periods are a pointer to the fact that the rulers of Gujarat and the business-community were alive to the changing situations and needs. It was, therefore, in the fitness of things that appropriate eras of reckoning were adopted by them from time to time. This adoption was necessary on account of the existing political and cultural reasons.

The learned author of the present work has done immense service to the students of Indian history and culture by preparing a handy volume on the chronological systems in Gujarat. She has spared no pains in arranging the inscriptions and other records under various categories and highlighting their importance. The entire work has been planned in a scientific sequence. Details about certain records are not easily available to non-Gujarati scholars. These have also been incorporated in the present study.

I have no doubt that this work of Dr. Bharati K. Shelat will be widely appreciated and will serve its purpose adequately.

Sagar

15 December,
1986

K. D. BAJPAI

**Retd. Tagore Professor and Head of the
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FOREWORD

Chronology is the backbone of history, dating not only events of political importance but also those of literary and cultural significance. The day, the month and the year marked the earliest natural units for measuring time. The adjustment of the system of lunar months to that of the solar year through the intercalation of the thirteenth month at certain intervals as early as the Vedic age indicates an early advancement in chronological calculations in India. But the system of dating outstanding events in regnal years of individual kings marred a continuous serial dating in centuries and millenia of years in the long span of Indian history. In course of time the problem was solved through the introduction of continued eras commemorating certain events of historical or cultural import. Indian chronology deals with a number of eras that came into vogue in different regions during different periods along with the variant systems of the commencement of their years and the completion of their months. The subject requires to be studied more and more intensively regionwise and periodwise.

Kumari Bharati K. Thaker (now Smt. Bharati K. Shelat) undertook to make an intensive study of the different chronological systems used in Gujarat during the successive periods in its ancient history, when she got herself registered as a Ph. D. student under my guidance in 1963. She spared no pains collecting all available dates from the epigraphic and literary sources, and in studying the different chronological systems discerned in them.

The outstanding results of her research may be summed up as follows :

The earliest era used in Gujarat was the Śaka Era, which was in vogue here for about three centuries since its inception. The introduction of the so-called Kalacuri Era into South Gujarat during the Gupta Period popularised the system of *Kārttikādi* years

in Gujarat. It led to the modification of the Gupta Era into the Valabhī Era, which remained in vogue in Gujarat for more than three centuries since the beginning of the Maitraka Period. The Post-Maitraka period marked the re-introduction of the Śaka Era into Gujarat from the Deccan where it had been in common use meanwhile. It popularised the system of *Amānta* months in Gujarat. But it was in the Solanki Period that the Vikrama Era came into common use in Gujarat and has been the regional era ever since then. Some eras like the Kalacuri, Gupta, Valabhī and Śiṃha Eras got extinct in course of time, while the Śaka Era is confined to astrology and the National Calendar. It is the Vikrama Era that persisted popularly in Gujarat ever since the Solanki period, though it got introduced into this region to a small extent during the Maitraka period. The research scholar undertook a Herculean task in investigating into the chronological systems discerned in the numerous known dates of the Vikrama Era used in the different parts of the region during the Solanki period and pointed out the gradual predilection for *Kārttikādi* years and *Amānta* months adopted therein in course of time.

The author also discussed the different systems used in the citation of *Sahyatsaras* and intercalary months. The Kathika, Śiṃha and Siddha-Hema-Kumāra Eras exist no more, while among the eras of foreign origin, the Hijrī, Yazdagardī (Zoroastrian), Hebrew and Christian Eras remained in vogue among the followers of the respective religious sects. In recent times the Christian Era has superseded regional eras in India. Nevertheless fasts, feasts and festivals of social and religious character are still observed according to the indigenous chronological systems that have been in vogue in the different regions since long. Let us hope this author or some other scholar undertakes to extend the subject of this research over the medieval and modern periods and link it with the present.

The author finalised the results of her research in 1968, but has not only incorporated revised theories in the body of the text but also appended study of the dates that came to light subsequently.

The Index of the given original dates along with their equivalents in the Christian Era will prove to be a valuable table for historical research pertaining to the available dates of ancient Gujarat. I congratulate the author Dr. Bharati K. Shelat for revising her research work persistently, supplementing two important Appendixes to it and making the work available to all through this publication. It will serve as a valuable reference-book on the subject.

Ahmedabad
25-1-1987

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PREFACE

Chronology is the back-bone of history, political and cultural as well. Indian chronology is of hoary antiquity. In course of time it evolved into different systems for the calculation of days, months and years, the completion of months, the commencement of the year, the reckoning of diverse eras, the intercalations and suppressions of months and days etc. Different systems came into vogue in different parts of the country at different times. The prevalence of diverse systems in present India has a long history behind it.

The general features of ancient Indian chronology are well studied on the basis of epigraphic and literary records. A detailed study of its salient features requires a minute investigation into all available data. But the country is so spacious and its history is so extensive that the data must first be studied in groups regionally as well as chronologically. With this view I have aimed at collecting and examining all the available data supplied by the epigraphic and literary records of Gujarat. Here I have commenced with early times which coincide with the Mauryan period in the history of Gujarat and proceeded upto the end of the Solanki (or Caulukya) Period, which marks an outstanding landmark in the history of Gujarat, as it witnessed the end of Hindu rule and the establishment of Muslim rule in the region. On the whole it covers a long span of about 16 centuries (from *circa* 300 B.C. to 1304 A.C.).

Certain systems of chronology are in vogue in Gujarat since long. While studying the dates of the early period, it is found that some of the present systems are comparatively of later origin, while some other systems that were in vogue in early times have ceased to exist in course of time. Different eras came into use in different periods. The systems of years and months, too, altered in course of time. A detailed study of the available dates collected from the epigraphic and literary records of the successive periods reveals not only an interesting history of the modifications in the chronological systems but also some landmarks for ascertaining particular systems for the dates pertaining to the respective periods.

The study of the known key-dates yields ample information about the different eras, systems of years and months, intercalation, cycle of Jovian years, the *Siddhānta* followed *et cetera*.

The key-dates are examined variously in relation to the different modes and systems of years, systems of months and the probable *Siddhānta* followed. The historical account of the different systems of the successive periods reveals a gradual and ultimate transition to the common use of the *Brāhma siddhānta*, the Vikrama Era, the expired *Kārttikādi* year and the *Amānta* month.

But it was preceded by the successive prevalence of several other eras such as the Śaka Era, the Kalacuri Era, the Gupta Era and the Valabhi Era. Gujarat also witnessed the early use of the *Pūrṇimānta* month and the *Calitrādi* year, the systems that exist here no more now. During the Caulukya Period it also adopted the simultaneous use of the *Śirṃha* Era and the Hijri Era in limited spheres. It was during this period (942-1304 A. C.) that the Vikrama Era came into common use in this region; and it has happened to be the regional era in Gujarat ever since that period.

In this study I have generally relied on dates given in the contemporary records of the different periods, published in works, journals and collections. The sources of information are indicated either along with the dates or in the foot-notes. Necessary particulars about the sources are enumerated in the Bibliography.

I studied this subject for my research work undertaken for the Doctorate in 1963. I prepared my thesis under the guidance of Dr. Hariprasad G. Shastri at B. J. Institute of Learning and Research, Ahmedabad. I received U. G. C. scholarship for two years during the period of my research. I got the Doctorate from Gujarat University in 1969. The research work prepared at that time incorporated data published upto about 1965. A number of dates have come to light subsequently through the inscriptions and the catalogues of MSS published thereafter.

An investigation into the key-dates among them and its bearing on the results noted in the preceeding chapters have been supplemented in the form of Addenda in Appendix I.

In this publication I have omitted some technical details, such as a chronological account of the different theories suggested for

the origin of the respective eras. I have also modified certain views in light of recently discovered facts and the revised theories based on them, as for instance, in the case of the origin of the Śaka Era.

When I finalized the revised draft of my work, I realized that a chronological index of all the key-dates in the original eras along with their equivalent dates of the Christian Era would be a desideratum for ready reference by scholars working on the Ancient History and Culture of Gujarat. I have, therefore, prepared the index anew and incorporated it in Appendix II

A chart indicating the relative position of the epochs of the different eras used in Gujarat during the ancient period is also supplemented at the end of the work.

I should express sincere thanks to Dr. H. G. Shastri, for writing the Foreword of this book and also giving me active and constant guidance not only during the period of research work for the Doctorate but also during the subsequent process of giving it a revised and up-to-date form.

I also owe thanks to prof. K. D. Bajpai for going through the publication in advance and contributing his valuable prelude on it.

I acknowledge my indebtedness to Indian Council of Historical Research for awarding a grant-in-aid for the publication of this work.

I sincerely thank Dr. P. C. Parikh, the Director of B. J. Institute, Ahmedabad for giving some valuable suggestions for publication. I also thank my colleague Prof. R. T. Savalia for his active co-operation in getting the artistic bichrome illustration and the jacket of the publication.

I have great pleasure in acknowledging the responsive services of the libraries of B. J. Institute, Gujarat College, Gujarat Vidya-pith and L. D. Institute of Indology, Ahmedabad.

I hope that this publication on the Chronological Systems of Gujarat will prove to be interesting and illuminating to the students of Indian chronology, history and culture.

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ABBREVIATIONS

ABORI.	Annals of Bhandarkar Oriental Research Institute
AHD.	Ancient History of the Deccan
AHS.	Ancient History of Saurashtra
AIOC.	All-India Oriental Conference
AIU.	Age of Imperial Unity
APJLS.	Arbudācala Prācīna Jain Lekh-Saṁgrah
APRJLS.	Arbudācala Pradakṣiṇā Jain Lekh-Saṁgrah
ARADBS.	Annual Reports of the Archaeological Department of the Baroda State
ARWC.	Archaeological Reports, Western Circle
ASI.	Archaeological Survey of India
ASIR.	Annual Reports of the Archaeological Survey of India
ASWI.	Archaeological Survey of Western India
BG.	Bombay Gazetteer
BJ.	Bhāratīya Jyotiṣa
BPL.	Bhāratīya Pracina Lipimālā
BPSI.	Bhavnagar Prakrit Sanskrit Inscriptions
BPT.	Bhilaḍīyā Pārśvanāth Tirtha
BT.	Bhorol Tirtha
CAD.	Catalogue of the Coins of the Andhra Dynasty etc.
CG.	Chronology of Gujarat
CGE.	Coinage of the Gupta Empire
CHI.	Cambridge History of India
CIC.	Catalogue of Indian Coins in the British Museum
CI.	Corpus Inscriptionum Indicarum
CIM.	Catalogue of the Coins in the Indian Museum
CMJBP.	Catalogue of MSS in the Jain Bhandars at Patan
CPMJBC.	Catalogue of Palm-leaf MSS in the Jain Bhandars, Cambay
EHD.	Early History of the Deccan

EHDY.	Early History of the Deccan, Yazdani
EHI.	Early History of India by Smith
EHIG.	Early History of India, Ghosh
EHNI.	Early History of Northern India
EI.	Epigraphia Indica
EIA.	Essays on Indian Antiquities
GT.	Ghoghā Tīrtha
GVBU.	Gujarāt Vijāpur Brhad-Vṛttānta
HIG.	Historical Inscriptions of Gujarat (Gujarat-nā Aitihāsik Lekho)
IA.	Indian Antiquary
IC.	Indian Chronology
IE.	Indian Epigraphy
IHQ.	Indian Historical Quarterly
IIBS.	Important Inscriptions from the Baroda State
IK.	Inscriptions of Kathiawad
IP.	Indian Palaeography
JA.	Journal Asiatic
JAOS.	Journal of American Oriental Society
JAH.	Journal of Ancient History
JASBNS.	Journal of the Asiatic Society of Bengal : Numis- matic Supplement
JBBRAS.	Journal of the Bombay Branch of the Royal Asiatic Society
JBORS.	Journal of Bihar Orissa Research Society
JDL.	Journal of Departmental Letters, Calcutta
JDPLS.	Jain Dhātu Pratimā Lekh Saṁgrah
JGRS.	Journal of Gujarat Research Society
JIC.	Journal, Indian Culture
JIH.	Journal of Indian History
JLS.	Jain Lekh-Saṁgrah
JNSI.	Journal of the Numismatic Society of India
JOI.	Journal of the Oriental Institute
JPLS.	Jain Pratimā Lekh-Saṁgrah
JPPS.	Jain Pustak Praśasti Saṁgrah
JRAS.	Journal of Royal Asiatic Society

JSP.	Jain Satya Prakāśh
JSSI.	Jain Sāhitya-no Saṁkṣipta Itihās
KT.	Kumbāriyājī Tīrtha
Mahā.	Mahābhārata
MAR.	Annual Reports of the Mysore Archaeological Department
MG.	Maitraka-Kālīn Gujarāt
NIA.	New Indian Antiquary
NPP.	Nāgarī Pracāriṇi Patrikā
PHAI.	Political History of Ancient India
PIHC.	Proceedings of Indian History Congress
PJLS.	Prācīna Jain Lekh-Saṁgrah
PLS.	Prācīna Lekh-Saṁgrah
PO.	Poona Orientalist
RD.	The Ruins of Dabhoi or Darbhavati
ṚKS.	ṚK Saṁhitā
RLARBP.	Revised List of Antiquarian Remains in the Bombay Presidency
RPLS.	Rādhanpur Pratimā Lekh-Saṁdoh
Śata. Brā.	Śatapatha Brāhmaṇa
SDKMGSS.	Sanskrit Dvyāśraya Kāvya-mām Madhya-Kālīn Gujarat-nī Sāmājik Sthiti
SHCGEG.	Studies in the Historical and Cultural Geograpyhy and Ethnography of Gujarat
SI.	Select Inscriptions
Śrī PS.	Śrī Praśasti Saṁgrah
Tai. Bra.	Taittiriya Brāhmaṇa
Tai. S.	Taittiriya Saṁhitā
VIJ	Viśveśvarānand Indological Journal

I. INTRODUCTION

(i) Evolution of chronology in ancient India

It is known from references in the Vedic literature that Indian chronology in its primary stage has been in existence since more than 2,000 years before the Christian Era. The earliest traces of Indian chronology belong to the Vedic period. A method of distributing time into various periods such as days, fortnights, months and years, was adopted for the purposes of civil life. People had primary knowledge about days, lunar months and luni-solar years from the very beginning of the Vedic age and these divisions of time are intimately connected with the affairs of the people.

From the period of *R̥gveda* people were knowing convenient parts of time – days, months and years. The months were lunar but the years were luni-solar¹. Twelve lunar months, coincided into a solar year containing $365\frac{1}{4}$ days, formed a luni-solar year. At one place in *R̥gveda* an intercalary month is mentioned². From this it follows that an intercalary month was added to preserve the correspondence between a whole solar year and the twelve lunations. From the mention of the word *vāsara* in *R̥ksamhitā*³, it is certain that the term was used in the general sense of a day. A day was divided into five parts like *Prātar*, *Saṅgava*, *Madh-*

1. Shivanath Zarakhandi, *Bhāratiya Jyotiṣa (BJ)*, pp. 40, 43

2. *Vedamāso dhṛtavrato dvādaśa prajāvataḥ / vedā ya upajāyate*,
R̥k Sa., 1,25,8

3. *R̥k Sa.*, 8,6,30

yāhna, *Aparāhṇa* and *Sāyam*. References to *nakṣatras* are also found in *R̥gveda*⁵. Seers also had knowledge of eclipses. There is a reference to a solar eclipse at one place in *R̥ksamhitā*⁶.

In some of the *Samhitās* there are further references to intercalations⁷ and *nakṣatras*⁸. The earliest mention of the word *ṛtu* is seen in the *Taittirīya Samhitā*⁹. The names of the months are seen at one place¹⁰. The two systems of *Pūrṇimānta* months (months ending with *Pūrṇimā*) and *Amānta* months, (months ending with *Amāvāsyā*), were in existence during this time¹¹. Twelve months are expressed in their old names¹². References to the solstices are found for the first time in these *Samhitās*¹³. The solar day, the solar year and the lunar month were put into use, but week-days still did not enter into practical use during this period. During the whole Vedic period the year commenced with the *Madhu* month of the Spring season¹⁴.

In the *Brahman* literature, we come across more and more astronomical terms, which help us to understand detailed chronology. For the first time there is a mention of the two fortnights of the month, *Pūrva*

4. *Taittirīya Brāhmaṇa*, 1, 5, 3

5. *R̥k. Sa.*, 10,85,2; *R̥k. Sa.*, 10, 85, 13

6. *R̥k. Sa.*, 5,40

7. *Tai. Sa.*, 4,4,11; 114,14; *Vājasaneyī Sa.*, 7, 30; 22, 30, 31

8. *Tai. Sa.*, 4,4,10; *Atharva Samhitā*, 19, 7

9. *Tai. Sa.*, 6,5,3. 10. *Tai. Sa.*, 7, 4, 8

11. *Tai. Sa.*, 1,6,7; 7,5,6,1

12. *Ibid.*, 4,4,11; *Vājasaneyī Sa.*, 7,30;22,31 13. *Tai. Sa.*, 6,5,3

14. Shivanatha Zarkhandi: *Bhāratīya Jyotiṣa*, p. 92

and Apara¹⁵. From the context the Pūrva (former) seems to denote the bright fortnight, while the Apara (later) seems to stand for the dark fortnight. The word *tithi* is mentioned with reference to the rising and setting of the Moon¹⁶. *Pūrṇimā* and *Amāvāsyā* were called the *parvans*¹⁷. Divisions of the day are given in some of the *Brāhmaṇas*¹⁸. *Muhūrtas* are also mentioned in *Taittirīya Brāhmaṇa*¹⁹. The further divisions of the *muhūrtas* into *pratimuhūrtas* were also determined²⁰.

During the time of *Vedāṅga Jyotiṣa*, the calendar followed the mean system²¹. The months were lunar and they contained thirty days each. A month was generally divided into thirty parts and one part was called a *tithi*²².

Necessarily an intercalary month was added as a result of the luni-solar year. The names of the twenty-seven *nakṣatras* were popular at that time²³. The words *samvatsara*, *varṣa* and *abda* were used in the sense of the year²⁴. For the computation of seasons solar months also were involved²⁵. Months were generally

15. *Taittirīya Brāhmaṇa*, 2,2,3,1; 3,10,4,1

16. Shivanath Zarkhandi, *Bhāratīya Jyotiṣa*, p. 60

17. *Ibid.*, p. 63. 18. *Tai. Brā.*, 3,12,9,1; *Śatapatha Brā.*, 2,4,2,8

19. *Tai. Brā.*, 3,10,9; 3,10,1; 3,10,1,1,2; 3,10,1,2; 3,10,1,3

20. *Ibid.*, 3,10,9,9; 3,10,1,4

21. Gorakhanath, *Bhāratīya Jyotiṣakā Itihāsa*, p. 43

22. To adjust the phase of the Moon, a *tithi* was occasionally dropped.

23. *Sata. Brā.*, 2,1,2,11; *Tai. Brā.*, 1,5,1

24. *BJ.* .., p. 137

25. *Ibid.*, p. 138

Amānta²⁶. With a reference to the solar and lunar months, the intercalations were introduced. The inferences to the *Karaṇas* are seen for the first time in *Vedāṅga Jyotiṣa*²⁷. In the *Atharva Jyotiṣa* there occur references to the seven planets²⁸ in the order in which they are associated with the week-days at present. This enumeration and sequence may imply that they are here in fact mentioned in relation to week-days²⁹ but they are here associated with the *karaṇas* of day-time³⁰.

Kalpasūtra works contain several references to chronology. The names of the twelve months are given according to the old system³¹. At one place in *Āśvalāyana Śrautasūtra* there is a reference to seasons³². The seasons commenced with the Spring. The word *tithi* is not mentioned anywhere, but there occurs mention of certain particular *tithis*³³. Some detailed information of *nakṣatras* is gathered from the references to the different *nakṣatras*³⁴.

In *Pāraskarasūtra*, we get some information about the *nakṣatras*³⁵, but the *Pāraskarasūtra*, as well as the *Āśvalāyanasūtra*, contains no reference to intercalations.

26. *Ibid.*, p. 139

27. *Ātharvaṇa-Jyotiṣam*, 3,7,12

28. *Ātharvaṇa-Jyotiṣam*, 3,8,1

29. *BJ.*, p. 141

30. *Poona Orientalist*, XII: 1 to 4, pp. 64 ff.

31. *Āś. Śrautasūtra*, 4,12

32. *Ibid.*, 4, 12

33. *Āś. Gṛhyasūtra*, 2,3,1; 2,4,1; 3,5

34. *Āś. Śrautasūtra*, 2,1; *Āś. Gṛhyasūtra*, 2,10,3; 1,4,1; 1,14.

35. *Pāraskarasūtra*, 2, 16

tithis, week-days, *yogas* and *karaṇas*. In one of the *Sūtras*³⁶, the names of the *Rāsis* are also given.

Further in the third Vedāṅga, *Nirukta*, the divisional terms of time such as *muhūrtas* and *kṣaṇas* are introduced³⁷. *Nirukta* contains references to days, nights, fortnights, solstices etc³⁸.

As for references given in Pāṇini's Grammar, the word *saṁvatsara* in the sense of a year mentioned in the Vedic literature is also seen here in the same sense³⁹. The names of the months are given as *Caitrādi*⁴⁰. At one place the word *muhūrta* is given⁴¹. Though there is not a single reference to *tithi*, it does not necessarily follow that this word in its original sense was not familiar at that time. Some names of the *nakṣatras* have been found in the grammar of Pāṇini⁴².

In the *Smṛti* literature occur a number of astronomical terms. In the *Yājñavalkya Smṛti*, nine planets are enumerated⁴³. The sequence of the first seven of them corresponds to that of the week-days. But from this sequence it is difficult to ascertain whether the planets are, here, represented in association with the *karaṇas* of earlier times or the corresponding week-days of later times.

In the passage pertaining to Śrāddhakāla, given in

36. 'Mīnameṣayor meṣavṛṣabhayor vasantah'.. *Bodhāyanasūtra*;

BJ., p. 144

37. *Nirukta*, 2,25

38. *Ibid.*, 14,9

39. *Pāṇini's Grammar*, 5,1,88; 7,3,16

40. *Ibid.*, 4,2,21 41. *Ibid.* 3,3,9

42. *Ibid.*, 3,1,116; 1,2,61; 1,2,62

43. *Yājñavalkya Smṛti*, *Ācārādhyāya*, Verse No. 296

the *Yājñavalkya Smṛti*, there occurs the word *Vṛddhi*, but it cannot be ascertained whether the word here denotes the particular *yoga* of that name.⁴⁴ *Nakṣatras muhūrtas* and *tithis* have also been mentioned⁴⁵. Thus in the *Smṛti* literature we come across many astronomical terms.

In the *Mahābhārata* references to technical terms of chronology are found to a large extent. The references indicate that the people of those times were aware of *nakṣatras*,⁴⁶ seasons,⁴⁷ solstices, lunar as well as solar months and *tithis*. The months were both Pūrṇimānta and Amānta.⁴⁸ The days were divided into *kāsthās*, *kalās*, *muhūrtas*, *lavas* and *kṣaṇas*.⁴⁹ Sometimes names of *nakṣatras*⁵⁰ are found. At one place the word *Vāra* occurs, but it is here used in the general sense of a day (not in the sense of a week-day⁵¹). *Yogas*, *Karāṇas* and *Rāśis* are not mentioned at any place in the *Mahābhārata*⁵². Descriptions of solar and lunar eclipses are found at many places.

Among the sources mentioned above, the *Vedāṅga Jyotiṣa* alone was a regular treatise on Jyotiṣa, all the other sources containing only incidental references to terms and topics of Jyotiṣa. To these references may be added references to early astronomers that flourished prior to the period of scientific Jyotiṣa in India.

44. *BJ*, p. 151 45. *Yājñavalkya Smṛti*, 1, 180

46. *Mahābhārata*, *Ādiparvan*, *Adhyāya* 71,34, 44,2

47. *Ibid.*, 83, 7; 189,16. 48. *Ibid.*, 84,96

49. *Ibid.*, 160,7

50. *Ibid.*, 49, 28, 21, 48

51. *Ibid.*, 160,7

52. *BJ*, p. 161

Vṛddha Garga is the earliest among them⁵³. In the *Mahābhārata* (in its present form) he had already come to be regarded as the oldest astronomer⁵⁴. He is dated earlier than Lagadha, the author of *Yājñasa Jyotiṣa*⁵⁵. Then come Garga and Parāśara⁵⁶. In the absence of their works (which are now extinct), it is not possible to get any concrete idea of their contribution to Jyotiṣa.

Among the extant works on Jyotiṣa, the *Āryabhaṭṭya* comes next to the *Vedāṅga Jyotiṣa*. But from the *Pañcasiddhāntikā* by Varāhamihira who was a junior contemporary of Āryabhaṭa I, we learn that five different systems (Siddhāntas) were already prevalent before his time. These Siddhāntas treated by Varāhamihira are as follows: Pauliśa, Romaka, Vāsiṣṭha, Saura and Paitāmaha.⁵⁷

The scientific Indian astronomy is said to commence with Āryabhaṭa I, whose work is known as *Āryabhaṭṭya*. The work is dated Ś.E. 421 (499 A.C.). It represents a

53. P.C. Sengupta, "Hindu Astronomy", *Cultural Heritage of India*, Vol. III, p. 348

54. His name is found in *Mahābhārata* at two places. *Mbh.*, IX. 37, 14-17; XII. 59, 111

55. *Cultural Heritage of India*, Vol. III, p. 348

56. Names of some other astronomers occur in Bhaṭṭotpala's commentary on *Brhatsamhitā*, but their periods cannot be fixed definitely.

57. Varāhamihira treats the Sūrya Siddhānta in detail and other Siddhāntas in brief. The extant works on the five Siddhāntas that are distinct from the old Siddhāntas treated by Varāhamihira are of later origin comparatively.

scientific treatment of the subject, embellished by some original contribution of the author.⁵⁸

After Āryabhaṭa I came Varāhmihira who flourished in about Ś.E.427 (505 A.C.). He has contributed several works to Jyotiṣa—*Pañcasiddhāntikā*, *Vivāhapāṭala*, *Brhājñātaka*, *Laghujātaka*, *Yātrā* and *Brhatsamhitā*⁵⁹. The contents of his *Pañcasiddhāntikā* are already given above. The other works are rather of astronomical character, and contain no data pertaining to chronology.

Then appear Śriṣeṇa and Viṣṇucandra⁶⁰, who were predecessors of Brahmagupta⁶¹ (550 Ś.E. = 628 A.C.). Their works are not available to-day.

The next astronomer is Brahmagupta. He wrote his *Brāhmasphūṭa Siddhānta* in Ś.E. 550 (628 A.C.) and *Khaṇḍakhādya* in Ś.E. 587⁶² (665 A.C.). The former work is also known as *Brahmasiddhānta*. Therein he seems to have improved upon Āryabhaṭīya. In *Khaṇḍakhādya* he has treated several topics of chronology⁶³. Both his works were translated into Arabic⁶⁴. His methods etc. have been accepted by all the subsequent famous astronomers like Bhāskarācārya⁶⁵ (1150 A.C.)

58. P.C. Sengupta, "Hindu Astronomy", *Cultural Heritage of India*, Vol.III, pp. 361ff.

59. *BJ*, p. 296

60. Śriṣeṇa and Viṣṇucandra flourished between 427 Ś.E. (505 A.C.) and 550 Ś.E. (628 A.C.) (*BJ*, p. 299)

61. Brahmagupta's date is 550 Ś.E. (*BJ*, pp. 299-300)

62. *BJ*, pp. 300 f.

63. *Ibid.*, pp. 307 ff...

64. Alberuni translated the works of Brahmagupta into Arabic (*BJ*, p. 301)

65. *Cultural Heritage of India*, Vol. III, p. 372

as also by the new redactions of the Siddhāntas (modern) which are held as revelations.

Lalla comes after Brahmagupta. There are different views about his date. Dr. Kern and Janardan Balaji Modak put him in Ś.E. 420 (498 A.C.) and Sudhakar Dvivedi holds that he lived in Ś.E. 421 (499 A.C.), while Sh. B. Dixit dates him round about Ś.E. 560 (638 A.C.)⁶⁶. His famous work on Jyotiṣa is *Dhīvrddhidatantra*. He wrote a muhūrtagrantha named *Ratnakośa*. Padmanābha, mentioned by Bhāskarācārya, is put by Colebrooke⁶⁷ earlier than Śrīdhara dated not later than Ś.E. 775 (853 A.C.) i.e. earlier than Ś.E. 775 (853 A.C.). Śrīdhara (not later than 853 A.C.) wrote a book on *Pāṭiganita*, which is named *Trīṣatikā*⁶⁸.

Then appears Mahāvīra, the author of *Sārasaṅgraha*. He is dated about Ś.E. 775 (853 A.C.). Then comes Balabhadra⁶⁹ (Ś.E. 800=878 A.C.). Vitteśvara wrote his work *Karaṇasāra* in Ś.E. 821⁷⁰ (899 A.C.). He was followed by Muñjāla⁷¹ (Ś.E. 854=932 A.C.). His work

66. *BJ*, pp. 314 ff.

P.C. Senagupta, however, dates Lalla Ś.E. 670. Gorakha Prasad favours this view (Gorakha Prasad, *Bhāratīya Jyotiṣakā Itihāsa*, p. 180).

67. *Ibid.*, p. 316

68. *Ibid.*, p. 316

69. According to Alberuni, Balabhadra wrote each book on Gaṇita, Saṁhitā and Jātaka and made commentaries on *Khaṇḍakhāḍya* and *Brhājātaka* (*BJ*, p. 318).

70. *Op. cit.*, p. 318

71. Colebooke determined the dates of some astronomers according to the astronomy of Ujjain. He wrote about Muñjāla's date of Ś.E. 854 (932A.C.) (*Colebrookés Essays*, p. 461., *BJ*, p. 319).

Laghumānasa remained popular even as late as 1500 Ś.E. (A.C. 1578).

Āryabhaṭa II, the author of *Laghu Āryasiddhānta*, is dated *circa* Ś.E. 875⁷² (953 A.C.).

Next comes Cāturveda Prthūdakaswāmin.⁷³ Then Bhaṭṭotpala (*circa* 889 Ś.E.=967 A.C.) wrote commentaries on the works of Varāhamihira, such as *Yātrā*, *Bṛhajjātaka*, *Laghujātaka* and *Bṛhatsaṃhitā*⁷⁴. *Karaṇatilaka* was written by Vijayanandi in Ś.E. 888 (966 A.C.). Then Bhānubhaṭṭa Bhānarju (*circa* Ś.E. 900 = 978 A.C.) wrote a work entitled *Rasāyaṇatantra*⁷⁵.

Śrīpati lived in *circa* Ś.E. 961 (1039 A.C.). He wrote two Jātakagranthas named *Siddhāntaśekhara* and *Dhikotidakaraṇa*, one Muhūrtagrantha *Ratnamālā* and a Jātakagrantha *Jātakapaddhati*⁷⁶. In his work *Dhikotidakaraṇa* he discussed the topics of solar and lunar eclipses⁷⁷. Varuṇa (*circa* Ś.E. 962 = 1040 A.C.) wrote a commentary on *Khaṇḍakhāḍya* of Brahmagupta. *Rājamṛgāṅka* has been written by Bhojarāja in Ś.E. 964 (1042 A.C.). *Karaṇakamalamārtanḍa* is a Karaṇagrantha written by Daśabala (Ś.E. 980 = 1058 A.C.). This work

72. *BJ.*, pp. 321 f.

73. Bhāskarācārya mentioned him at many places. From the reference of his name in the commentary on *Khaṇḍakhāḍya* by Varuṇa, he seems to have flourished sometime before Ś.E. 962 (1040 A.C.) (*BJ.*, p. 325).

74. *BJ.*, p. 327

75. *Ibid.*, p. 329

76. According to Sudhākara Dvivedi he also wrote two Muhūrtagranthas, named *Ratnāvalī* and *Ratnasāra* (*BJ.*, p. 330).

77. Though this work is not famous for the present there are two chapters on solar and lunar eclipses (*BJ.*, p. 330).

contains chapters on solar and lunar eclipses, tithisuddhis etc. *Karaṇaprakāśa* was written by Brahmadeva on the basis of the work of Āryabhaṭa I, in Ś.E. 1014 (1092 A.C.) In this work he devotes a chapter to eclipses⁷⁸.

Śatānanda wrote a Karaṇagrantha *Bhāsvatikaraṇa* in Ś.E. 1021 (1099 A.C.). He wrote this work on the basis of *Sūrya Siddhānta* by Varāhamihira⁷⁹. In one of Adhikāras he deals with eclipses⁸⁰. Maheśvara contributed his works round about Ś.E. 1030-40 (A.C. 1108-1118). From the reference of an inscription of his great-grandson Anantadeva, it follows that he wrote a Karaṇagrantha *Śekhara*, a commentary on *Laghujātaka* and a Muhūrtagrantha *Vṛttaśata*⁸¹. Someśvara III wrote *Abhilaṣitārthacintāmaṇi* in which some topics of Jyotiṣa have been discussed⁸².

Then comes Bhāskarācārya, a great astronomer of India. Two works on mathematical Jyotiṣa viz. *Siddhāntaśiromaṇi* and *Karaṇakutūhala* were written by him⁸³. This *Siddhāntaśiromaṇi* is dated Ś.E. 1072 (1150 A.C.). His *Karaṇakutūhala* includes Adhikāras on solar and lunar eclipses⁸⁴. He is also known to have written a work named *Bhāskaravivāhapaṭala*⁸⁵.

78. *BJ.*, 336

79. *Ibid.*, p. 338

80. *Ibid.*, p. 339

81-82. *Ibid.*, p. 341

83. *Ibid.*, p. 342

84. *Ibid.*, p. 349

85. *Ibid.*, p. 351

Mādhava, a commentator of *Ratnamālā* and other authors refer to a Muhūrtagrantha entitled *Bhāskaravyavahāra*. The title of the work implies that it might have been written by Bhāskarācārya (*Ibid.*, p. 351).

Vāvilākocannā (Ś.E. 1220 = 1298 A.C.) of the Tailāṅgaṇa region wrote a *karaṇagrantha*⁸⁶. Lastly, Keśava, a famous astronomer, composed *Vivāhavyṇḍāvana*, on which Gaṇeśadaivajña, wrote a commentary. According to Gaṇeśadaivajña, Keśava also wrote *Karaṇakanṭhī-rava*. He is dated *circa* Ś.E. 1165⁸⁷ (1243 A.C.).

A number of other works were contributed to Jyotiṣa by several later authors like Keśava II⁸⁸ (Ś.E. 1418 = 1496 A.C.) and Gaṇeśadaivajña⁸⁹ (Ś.E. 1442 = 1520 A.C.), but their period falls subsequent to the lower limit of the period of our subject.

(ii) Sources of investigation into the chronological systems in ancient Gujarat

Among the sources of information about the chronological systems in ancient Gujarat, we find no regular work on Jyotiṣa, containing the terms and topics of chronology⁹⁰. All the other sources contain only incidental references to the chronological systems. So it is essential to collect and examine the data from incidental references in inscriptions and literature.

The epigraphic records bearing dates consist of stone inscriptions, copper-plate inscriptions, image

86. *Ibid.*, p. 351

87. *Ibid.*, p. 352

88. *Ibid.*, p. 357

89. *Ibid.*, p. 360

90. Varāhamihira, the author of *Pañcasiddhāntikā* was the inhabitant of Ujjain and Brahmagupta, a famous astronomer and the writer of *Khaṇḍakhāḍya*, lived in Bhīllamāla (Bhinmal). Both these places though intimately connected with Gujarat lay outside the region of Gujarat in the modern sense of the term. Hence their works are not here regarded as pertaining to Gujarat.

inscriptions, earthenware inscriptions⁹¹ and coin legends⁹². They record dates about various events such as the construction of temples, forts, step-wells etc., victories of kings, glorification of patrons and donors, grants of land, installation of images, endowments of amounts, utensils etc., and issue of coins. The early epigraphs⁹³ of Gujarat date as back as the Mauryan period,⁹⁴ but they are dated simply in years which are found to be regnal years of the respective rulers. The subsequent dates in inscriptions are generally given in years of certain continuous eras. Though the names of the different eras are not specified in the records, they have been identifiable on the basis of comparative chronology⁹⁵. Many of the later records specify the eras by their particular names. A few dates are expressed in terms of corresponding years of several eras. Many of the dates consist of years, months, fortnights and lunar days. The inclusion of the week-day in some of the records dated since the 8th century, supplies a very helpful factor for determining the system of the commencement of the year as well as the completion of the lunar month. Some dates also contain references to seasons, parvans,

91. Vala Earthenware inscription of Guhasena dated (Valabhi) year 247 (565-66 A.C.) (IA Vol. XIV, p.75)

92. The coins of only certain early dynasties bear dates, while those of the later dynasties are rare and undated.

93. The legends on the Harappan seals found in Gujarat are here excluded, as the legends have not been still deciphered and as the seals are assigned to proto-historic times.

94. The earliest epigraphic records of the historical period in Gujarat belong to the reign of the Mauryan king Aśoka (cir.B.C. 273-232).

95. These dates commenced from the 2nd cent. A.C.

intercalations, eclipses, *saṃkrāntis* and sometimes even *muhūrtas*. These particulars supply various data about the chronological systems of the respective periods.

Comparatively dates begin to appear in literary records at a very later stage. These dates are generally found to be of three types : (1) dates of earlier events⁹⁶ recorded in later works, (2) dates of the composition of the particular works, (3) dates of the copying of manuscripts.

The known dates of the composition commence from the beginning of the 7th cent. A.C.⁹⁷, while those of the copying appear from the end of the 11th cent. A.C.⁹⁸. The earlier events recorded in the old literary works of Gujarat are found dated since the 1st cent. A.C.⁹⁹.

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96. Some of these dates belong to events of the near past, while some other dates refer to the events of the remote past.
97. Vide the date of Ś.E. 531 (609 A.C.) given in the palm-leaf Ms. of *Viseṣāvas'yakabhaṣya* by Jinabhadragaṇi Kṣamas'ramaṇa (B.J. Sāndesara, *Jain Āgama Sāhityāmān Gujarāt*, p. 75).
98. One of the earliest known extant manuscripts copied in Gujarat seems to be that of *Yoga-drṣṭisamuccaya* copied at Aṇahilapāṭaka in V.S. 1140 = 1083-84 A.C. (*Jain Pustaka prasasti Sangraha*, P.I. p. 99).
99. *The Harivaṃśapurāṇa* (A.C. 783) by Jinasenāsuri and *the Marīcāviracarīya* (A.C. 1084) by Nemicandrācārya date the (reign of) Saka king 605 years after the death of Mahāvīra, i.e. in A.C. 78.

In his *Vicāraśreṇi* (circa A.C. 1310) *Merutungaśūri* dates the commencement of the Vikrama era counted from that of Vikrama's reign 470 years after the commencement of the Vira era counted from Vira's death, i.e. in 57 B.C.

The date of the composition of this work falls slightly later than the lower limit of our period.

The data of the dates multiply profusely in the literary records of the Caulukya period (942-1304 A.C.).

Like the epigraphic records, the literary records also date events either in years only or in terms of years, months, fortnights and lunar days, which are sometimes also supplemented by week-days. These dates sometimes also contain references to intercalations, *nakṣatras*, *yogas*, *lagnas*, *muhūrtas* etc.

The collection and critical study of the different particulars of the dates given in the old epigraphic and literary records of Gujarat throw light on the use of the different eras, different systems of the commencement of the year (such as Kārttikādi, Caitrādi and Āṣādhādi), those of the completion of the month (Pūrṇimānta and Amānta), those of the intercalation of the month (mean and true), the use of the different Siddhāntas etc.

II. THE MAURYAN PERIOD

The Mauryan Period

The earliest period of documented history of Gujarat is the period of the Mauryan Rule. The Mauryan king Aśoka (cir. B.C. 273-232) has left several epigraphic records in the different parts of the country. A version of the fourteen rock edicts is incised on a rock, lying on the way from Junagadh to Mt. Girnar.

The inscriptions of Aśoka date certain events in the years counted from his coronation, i.e. in his regnal years¹. Hence it follows that no regular and continuous era was used in the Mauryan records² at least upto the reign of Aśoka. But from the reading 'Muriya, kāla' in the Hathigumpha inscription of King Khāravela, of Orissa, Bhagawanlal Indraji³ and Sten Konow⁴ established that the inscription virtually contains a reference to the Mauryan era⁵. This era was presu-

1. The years given in his fourteen rock edicts range from year 8 to year 13 (D.C. Sircar, *Select Inscriptions*, Book I, Nos. 18, 13, 8, 9, 10—Rock edicts Nos. XIII, VIII, III, IV, V).
2. R.B. Pandey, *Indian Palaeography*, pp. 183 ff.
3. B.M. Barua, *Old Brāhmi Inscriptions in the Udayagiri Khandagiri Caves*, p. 4
4. ASI. AR, 1905-06, p. 166
5. Prinsep reads [-] riya; Cunningham [--]ya. Indraji and Sten Konow 'Muriya'. Jayaswal and Benarji also offer the reading Muriya. (B.M. Barua, *Op. cit.*, p. 27). Smith also accepts the reading proposed by Bhagawanlal Indraji (EHI, 2nd ed., p. 187, f.n. 1). Jayaswal further ascertained the existence of the Mauryan era (JBORS., Vol. III. p. 450).

mably taken as founded by Candragupta Maurya (*cir.* 321–297 B. C.), the founder of the Mauryan dynasty in *circa* 321 B. C.

This view was criticised by Fleet who maintained that there was no reference to any era in this inscription. Luders⁶ followed Fleet and rejected the reading proposed by Indrajī and Sten Konow. Muni Jinavijaya⁷ also accepted the reading *Muriya-kāle*. Barua⁸ read and interpreted the phrase in a different way. D. C. Sircar⁹ also gives a different reading like Fleet. Both contended that there seems to be no reference to any Mauryan era or Maurya Kāla. If Candragupta Maurya founded an era of his dynasty, it is inexplicable why Aśoka dated the events in his edicts in his regnal years instead of the years of the Mauryan era. Moreover, no other instance of the epigraphical or literary use of the Mauryan era is found. Under these circumstances there is no justification for holding the view that the Mauryans founded an era which was used after them.¹⁰

As remarked above the people of the Mauryan period seem to have dated events in regnal years of the Mauryan kings. The dates in the epigraphic records

6. EI., Vol. X, p. 161

7. Muni Jinavijaya⁷, *Prācīn Jain Lekh Samgrah*, p. 37

8. Barua formerly read [veḍu]riya-mīla in place of *Muriya-Kāla*. (B. M. Barua, *Old Brāhmī Inscriptions in Udayagiri and Khāndagiri Caves*, p. 26), but later on corrected it into [ma]khiya kala (*Indian Historical Quarterly*, Vol. XIV, p. 469, f.n. 136).

9. D. C. Sircar reads *mul(khi)ya-Kala* (D. C. Sircar, *Select Inscriptions*, Vol. I, p. 210)

10. R. B. Pandey, *Indian Palaeography*, p. 187

of this period are given only in years and contained no particulars about months, days etc. On this account we have no data for determining the systems of the commencement of the year and the completion of the month.

The Indo-Greek Period

The next epigraphic records in Gujarat belong to the Indo-Greek period. The *Periplus* records that coins issued by Menander¹¹ (cir. 155–130 B.C.) and Apollodotus II¹² (cir. 95–80 B.C.) were in circulation for centuries, in *Barygaza* which was known to be a trading centre.¹³ Their coins are found off and on. They bear legends but contain no dates.

On the other hand some casket inscriptions of the time of King Menander, found at Shinkot in Bajaur territory in the North-West Frontier Province are dated.¹⁴ The dates of the inscriptions contain years, months and lunar days. The year used in these inscriptions is regnal. The months used here are purely Indian¹⁵ and not Macedonian or Greek ones, some of

11. A. K. Narain, *The Indo Greeks*, p. 181

12. *Ibid.*, p. 181

13. The view that the coins of Menander and Apollodotus were found to be in circulation at *Barygaza* was disproved by A. K. Narain, who suggested that these coins come from some outside area, probably from where the warlike nation of the Bactrians ruled, or it may be that the author of the *Periplus* had seen the coins of a certain Appollodotus and Menander, and noticed similar coins in *Barygaza* not necessarily of their own minting (A. K. Narain, *The Indo-Greeks*, p. 68).

14. D. C. Sircar, *Select Inscriptions*, pp. 102 ff.

15. *Kārtika* and *Vaiśākha*

which are used in the inscriptions issued under the reigns of the Śakas and the Kuṣāṇas.¹⁶

As the lunar days are counted in a serial number even beyond the number fifteen, the months were probably solar. The years used in the inscriptions of the time of Menander cannot be assigned to the Seleucidian era¹⁷ founded by Seleucus in 312 B. C. or to the Buddha Nirvāṇa Era which was counted from 483 B. C.¹⁸, even if the figures representing hundreds are dropped.¹⁹

As the dates of these inscriptions contain no other particulars, it is not possible to determine the systems of the years and the months.

16. R. B. Pandey, *Indian Palaeography*, pp. 192 f.

17. The first continuous running era which came into general circulation is that introduced to commemorate the foundation of Seleucus's dynasty. The initial point of the Seleucidian era has been fixed by Fynes Clinton to the 1st of October, 312 B.C. According to Ulugh Beg, this era started from 3rd October, 312 B. C. This era dates from the defeat of Nikanor, general of Antigonos, by Seleucus who became the master of Babylon (A. Cunningham, *A Book of Indian Eras*, p. 38).

18. According to Theravāda Buddhism, the Buddha's Parinirvāṇa occurred in 544 B. C. [P. V. Bapat (Gen. Ed.), *2500 years of Buddhism*, p. 5].

19. R. B. Pandey, *Indian Palaeography*, 192

III

THE PERIOD OF THE WESTERN KṢATRAPAS

The next period in the history of Gujarat is the period of the Western Kṣatrapas. It begins with the reign of the Kṣatrapa kings of the Kṣaharāta family, who seem to have ruled over several regions including Gujarat prior to the establishment of the Kārdamaka power in 78 A.C.¹ The power of the Kṣaharāta Kings was lost to the Sātavāhana Kings of the Deccan. But Kṣatrapa kings of the Kārdamaka Family shortly recovered the northern regions including Gujarat. Their dynasty held power at least upto *cir.* 306 A. C.² It was succeeded by four small successive groups of kings, their relationship with the Kārdamaka family being unknown. The power of the last group seems to have lasted upto about 400 A. C.³

(i) The Śaka Era

The sources of information about the dating system prevalent in the kingdom of the Western Kṣatrapas are stone inscriptions and coin legends.⁴ The records of the Kṣaharāta Kṣatrapas are dated in years, months, fortnights and (lunar) days. The years mentioned in their known records range from year 41 to 46.⁵

1. Vide f. n. 23 below.

2. M. R. Majmudar, *Chronology of Gujarat*, p. 84

3. Vide f. n. 13 below.

4. M. R. Majmudar, *op. cit.*, pp. 59 ff.

5. D. C. Sircar, *Select Inscriptions*, Book II, Nos. 58, 62

Only some stone inscriptions bear dates, while coins are found undated.

The stone inscriptions of the Kārdamaka Kṣatrapas and their successors are dated from years 6 to 228.⁶ The dates of these inscriptions generally consist of years, months, fortnights, days and sometimes *nakṣatras*⁷ also. The coins of these Kṣatrapas are generally dated. The dates given on these coins contain only the number of years which range at least from year 102 to at least year 310⁸ or 312⁹ or 320¹⁰. The years mentioned in the stone inscriptions as well as on the coins of these kings obviously belong to some continuous era. The inscriptions do not specify the name of this era. But on chronological grounds the era is identified with the Śaka era.

When the unspecified era used in the records of the Western Kṣatrapas was chronologically identified with the Śaka era, early scholars were naturally tempted to ascribe its origin to the Western Kṣatrapa King

6. G. V. Acharya, *HIG.*, Part 1, Nos., 2 to 8 and 10.; Dr. Shobhana Gokhle, 'Andhau Inscription of Caṣṭana, 'Śaka' 11,' *JAH.*, Vol II, pp. 104 ff; Dr. V. V. Mirashi, 'Daulatpur Inscription of the Reign of Caṣṭana : year 6', *JOL.*, Vol. XXVIII no. 2, pp. 34 ff.

7. D. C. Sircar, *SI*, Book II, No. 69

8. E. J. Rapson, *CIC.*, p. 101

9. G. V. Acharya read this date on coins struck by Swāmī Rudrasena III (*JASB*, Numismatic Supplement, No. XLVII, p. 96). But the reading is hardly acceptable as Rudrasena III was already succeeded by Siṃhasena in or before year 304. Possibly, the coins may belong to Swāmī Rudrasena IV (*Ibid*).

10. Recently the date on a coin of the last Kṣatrapa King Rudrasimha III is read to be year 320 (Dr. Rasesh Jamindar, *Kṣatrapakālaum Gujarāt*, p. 109, f.n. 61 & 62).

Nahapāna or Cāṣṭana, who appeared to be of the Śaka race¹¹.

Later tradition ascribes the origin of this era to the famous popular king Śālivāhana of the Deccan, but in view of chronological data given in early records, the majority of scholars identified this era with the era used in the records of the Kuṣāṇa King Kanīṣka I and his successors, ascribing the epoch of this era to 78 A. D.¹²

As regards the era used in the records of the Western Kṣatrapas and its origin, the following points also deserve special consideration :

- (i) During the early centuries the era was not introduced by any specific name. The year of the era was referred to simply as *Varṣa* or *Saṁvatsara*.¹³

The earliest association of the era with the Śakas can be traced to its 5th cent. in epigraphic records¹⁴ as well as in literary works.¹⁵ The use of this name continued upto its 13th century.

- (ii) Later on the word *Śaka* came to be used in the

11. *JBBRAS.*, Vol. IX, pp. 139 ff., *BG.*, Vol. I, part I. pp. 26 f., *JRAS.*, 1913, pp. 966 ff., *AHD.*, p. 35
12. Fergusson, *JRAS*, Vol. XII, pp. 259 ff. and others. Vide also D. C. Sircar, *Indian Epigraphy*, pp. 258 ff.
13. D. C. Sircar, *IE.*, p. 259
14. The earliest Śaka date in the Cālukya records is 465 i.e. 543 A. C. (*Ibid.*, p. 259, f.n.2).
15. *Lokavibhāga* by Śiṃhasūri claims to have been composed in Ś. E. 380 (458 A. C.) and associates the era with the Śikas (D. C. Sircar, *IE.*, p. 259). But it is not certain whether the claim of the date can be accepted with respect to the work in the present form.

sense of an era and the era got associated with King Śālivāhana of the Deccan.¹⁶

The earliest association of the era with Śālivāhana can be traced to literary and epigraphic records of the 12th century¹⁷. Accordingly, the era is at present known as Śālivāhana Śaka.

(iii) This era is especially favourite with the astronomers and astrologers of India since long and is in vogue in the country even at present.¹⁸

From these factors it clearly appears that the current association of the era with Śālivāhana is of very late origin. In its early centuries beginning with at least the fifth (or possibly even the fourth) century, the era was explicitly ascribed to a Śaka king or the Śakas¹⁹.

The Jain tradition ascribes the commencement of the Śaka era, to the conquest of Malwa by the Śakas.

16. The earliest association of the era with Śālivāhana is found in the Kannaḍa work *Udbhaṭakāya* by Somarāja composed in Ś. E. 1144 expired (1222 A. C.) and the Tasgaon plates (Ś. E. 1172-1251 A. C.) of the Yādava king Kṛṣṇa (D. C. Sircar, *IE.*, p. 262).
17. The earliest epigraphic records with dates in which the Śaka era is ascribed to King Śālivāhana belong to the 13th cent. A. C. (D. C. Sircar, *IE.*, p. 262).
18. In the modern period its use is common in the Deccan; it has now been adopted into the national calendar.
19. *Śakanṛpatirājyābhīṣeka Saṃvatsara* (*IA.*, Vol. X, p. 58), *Śakanṛpatisaṃvatsara* (*IA.*, Vol. VI, p. 73), *Śakanṛpasamvatsara* (*IA.*, Vol. XII, p. 16), *Śakanṛapakāla* (*EI.* Vol. III, p. 109), *Śaka Saṃvat* (*EI.* Vol. I, p. 56), *Śaka* (*L.I.S.I.P.*, 63, No. 343), *Śāka* (*EI.*, Vol. I, p. 343).

Generally this event is dated prior to the reign of Vikramāditya, but it is also possible that the Śakas occupied Malwa for a second time 135 years after they lost it to King Vikramāditya. Dr. R. B. Pandey identified the King of these Śakas with Cāṣṭana of Ujjain²⁰.

In view of the recently discovered dates of Cāṣṭana, the dates in the records of the kṣaharāta Kṣatrapas who flourished prior to the kārdamaka Kṣatrapas can no longer be ascribed to the Śaka Era and are now taken to be regnal years.

Before the recent discovery of the inscriptions of Cāṣṭana dated years 6 and 11, it was generally held that the dates 41 to 46 in the records of the kṣaharāta kṣatrapas and the dates 52 to 320 in those of the kārdamaka kṣatrapas belong to the Śaka Era, and that the Western kṣatrapas, particularly kṣaharāta kṣatrapas, were originally subordinate to the Kuṣāṇa emperors of North India. It was also noticed that the Kuṣāṇa power extended as far as Malwa by this time. Moreover, the Kuṣāṇa kings beginning with kaniska I are known to have used one continuous era of their own, very probably that era also seems to have commenced in 78 A. C. It was, therefore, very plausibly held by the majority of modern scholars that the so-called Śaka era was originated by the Kuṣāṇa sovereign kaniska I and that it was adopted by the Western kṣatrapas who were originally feudatories of the Kuṣāṇa sovereigns.

But the recent discovery of the Andhau Inscription of the time of Cāṣṭana dated (Śaka) year 11²¹.

20. R. B. Pandey, *Indian Palaeography*, p. 186

21. Dr. Shobhana Gokhale, 'Andhau Inscription of Cāṣṭana, Śaka 11, *Journal of Ancient History*, Vol. II, pp. 104 ff.

and the latest reading of the year 6 during the reign of Cāṣṭana in the Daulatpur Inscription²² made it plausible to reconsider the common view²³ entirely and to accept the view that the Śaka era was originated by King Cāṣṭana probably of the Śaka clan, whose dynasty put it into common use in Western India for a pretty long period of more than three centuries.

On several other grounds, Kanīṣka I is dated in the second century A. D. rather than the 1st century A. D. Moreover, it is now held doubtful whether the Western Kṣatrapas were Viceroys of the Kuṣāṇa sovereigns. The Kanīṣka era is now, therefore, regarded to be distinct from the Śaka era and the former probably started about a century later than the Śaka era.²⁴

The unspecification of the name of the era during its early centuries may be explained by assuming that the era was the only prevalent era in Western India and was, therefore, known simply as 'the era'. It may be further assumed that in course of time a specific name was attached to it when it had to be distinguished from other eras that became prevalent by this time.

The specific mention of the name appears from the 5th cent. of this era. In North India its earliest known

22. Dr. V. V. Mirashi, 'Daulatpur Inscription of the Reign of Cāṣṭana, year 6', *JOI*, Vol. XXVIII No., pp. 34 ff.

23. H. G. Shastri and Rasesh Jamindar, 'The Re-consideration of the Chronological Relation between Nahapāna and Cāṣṭana and the Origin of the Śaka Era in the Light of the Recently Known Early Dates of Cāṣṭana', *JOI*, Vol. XXIX, Nos. 1-2, pp. 59 ff.

24. See f. n. no. 21 above.

reference occurs in *Pañcasiddhāntikā* by Varāhamihira²⁵, while in the Deccan it appears in the Badāmi Inscription of Pulakeśin I²⁶. From this time the Śaka era is found to be pre-eminently in vogue in works on *Jyotiṣa*, and Ujjain was regarded to be the choice site of mean longitude, in these works.

According to the reckoning of the era as fixed by the early astronomers and corroborated by its current reckoning, the true epoch of the Śaka era is 77-78 A. C.²⁷ The first current year of the era corresponds to the period from the 3rd March, 78 A. C. to the 20th February, 79 A. C.²⁸ However, in Northern and Western India, the era is regulated by expired years.²⁹ According to this system the period from the 3rd March, 78 A. C. to the 20th February, 79 A. C. marks the year zero of the Śaka era, while the first (expired) year corresponds to the period from 21st February, 79 A. C. to the 10th March, 80 A. C. To obtain the (current) Christian year equivalent to the (expired) Śaka year, we have, therefore, to add 78-79 to the latter.³⁰ In the absence of determinative data it is not possible to ascertain whether the Śaka years used in Gujarat during the Kṣatrapa period, were current or expired.

25. G. H. Ojha, *Bhārata-ya Prācin Lipimālā*, p. 171

26. D. C. Sircar, *IE.*, p. 259, f. n. 2

27. *IA.*, Vol. XVII, p. 208

28. *Ibid.*, p. 208

29. The system of current years is preserved to the present day in Madras State (Fleet, *CH.*, Vol. III, p. 141).

30. From the 1st lunar day of the bright fortnight of the month Caitra to the 31st of December we have to add 78 and from the 1st January to the 15th lunar day of the dark fortnight of Phālguna we have to add 79.

The Śaka era commenced on the 1st lunar day of the bright fortnight of the month Caitra. The years of this era are *Caitrādi* all over India, but the system of months is different in North and South India. In North India the months are *Pūrṇimānta*, but in South India the months are *Amānta*.³¹ As the week-days are not expressed in the inscriptions of the Western Kṣatrapas, we are unable to determine whether the system of months in the Śaka era used in Gujarat during this period was *Pūrṇimānta* or *Amānta*.

(ii) The Kathika Era

Archaeological excavations conducted at a mound near the village of Devni-Mori situated in the vicinity of Shāmājāji in Sabarkantha District, reveal the remains of an old Buddhist Stūpa.

In course of subsequent excavations a stone casket was unearthed from the interior of the drum at a depth of about 4 metres from the top. The main body of the casket bears an inscription which records an account of the construction of the stūpa and the installation of the casket therein. It clearly indicates that the great stūpa was erected during the reign of King Śrī Rudrasena on the 5th day of Bhādrapada in the year 127 of the Kathika Kings.³² This reference raises a new problem in

31. G. H. Ojha, *Bhāratīya Prācīn Lipimālā*, p. 173. But in the areas of the South where the solar months are used, the year begins from the *Meṣasamkrānti* and the months are solar.

32. *Saptā(pta)vinśatyadhike Kathika-nṛpānām Samāgatebdaśate Bha (Bhādrapadapañcamadine Nṛpatau Śrī Rūdrasene ca (V. 2) (JOL, 1965, Vol. XIV, p. 336).*

the history of the region as well as in that of Indian chronology.

It is not known who the Kathikas were. Nor it can be ascertained whether they were feudatories of the Ābhīras.

It is suggested that the date of the record may be assigned to the Ābhīra era later known as Kalacuri³³ or Cedi era, though the king may be taken as belonging to the Kṣatrapa Family.³⁴ The year 127 of this record would accordingly correspond to 375-76 A. C. As for the Kṣatrapa King, this date would fall during the reign of Rudrasena III, whose coins are dated from the (Śaka) year 270 (348-49 A. C.) to the (Śaka) year 301.³⁵ (379-80 A. C.).

It is difficult to account for the unusual and sudden use of the Kathika era in a territory of the Kṣatrapa kingdom. The use of the Kalacuri era in this northernmost part of Gujarat appears to be inexplicable in view of the fact that the Kalacuri era was

33. For the Kalacuri Era, vide the Gupta Period below.

34. K. V. Soundara Rajan, *Journal of Gujarāt Research Society*, Vol. XXV, p. 289.; A. Ghosh, *Archæological Remains, Monuments and Museums*, Part I, p. 98 (*Archæological Survey of India*, 1964); R. N. Mehta, *JOI*, Vol. XIV, pp. 410 ff.; Vol. XV, p. 69.; B. N. Mukherjee, *JOI*, Vol. XVII, pp. 157 ff.

35. M. R. Majmudar, *CG*., pp. 86 ff.

introduced into Gujarat from the South and its use remained confined to South Gujarat.³⁶

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36. Shri Sankaranarayanan assigns the date to the 5th cent. A. C. which makes it clear that the era cannot be identified with the Gupta era on the ground that the Kings are referred to as Kathikas and not as Guptas, and that the record contains no reference to the rule of the Gupta Empire (*JOI.*, Vol. XV, p. 70). Here it may also be pointed out that unlike the earlier eras, the Gupta era was generally referred to by its specific name (*Gupta-Kāla*).

IV

THE GUPTA PERIOD

Shortly after the decline of the power of the Śaka Kṣatrapas in Western India, Gujarat passed under the sway of the Gupta empire. It was administered through governors during the reign of Kumāragupta I—Maheन्द्रāditya (circa 414 A. C.—455 A. C.) and Skandagupta Kramāditya (455 A. C.—circa 467 A. C.). During the 5th century South Gujarat was under the sway of the Traikūṭaka Kings. As for the chronological system or systems of this period, we find dates on coins and in stone inscriptions.

(i) The Gupta Era

The Gupta emperors issued a special currency in silver for this province, in imitation of the silver coins of the Western Kṣatrapas. On these coins the tradition of mentioning the year was retained, but the Śaka era was replaced by the Gupta era.¹

The earliest silver coins of the Gupta period belong to Candragupta II, who conquered Malwa. The known date on his coins is read G. E. 90 (409–10 A. C.) or $90 + x =$ i.e. 91 to 94 (410–11 A. C. to 413–14 A. C.), since the king died in about G. E. 94² (413–14 A. C.). Kumāragupta I, the son and successor of Candragupta II, extended his power over Gujarat and issued the silver coinage in Madhya Deśa (located in modern U. P.) as well. His successor Skandagupta continued

1. A. S. Altekar, *The Coinage of the Gupta Empire*, p. 151

2. R. N. Salletore, *Life in the Gupta Age*, p. 25

both these types of silver coins³. Among these, the silver coins of Madhya Deśa yield several dates ranging upto G. E. 148⁴, while a few coins in Gujarat bear impressions of dates and even among the few dates that are impressed, only the digit of 100 is legible, and digits of the tens and the units being entirely illegible.

The Gupta period in Gujarat has left only one inscription which belongs to Skandagupta and bears dates of G. E. 136, 137 and 138.⁵ The dates of his inscription contain only the year, the month and the day.

As regards the designation of the Gupta Era, there is no ancient authority whatever for connecting the name of the Guptas with it as the establishers of it. In fact the era used by the imperial Guptas of Magadha and their feudatories was called the year or the reckoning of the Guptas from about the middle of the 5th cent. A. C. i. e. more than a century after its start.⁶ In the earlier records it is treated as a regnal reckoning of particular kings without giving it any specific

3. One of the coins of Skandagupta (455 A. C.) which is found from Western India bears a date, but it is illegible, as it has the symbol for 100, but the digit following has been partly preserved (CGE., p. 252).

4. CGE., p. 279.

The silver coins of the Madhyadeśa of Budhagupta (476-77 A. C. to 494-95) are also found dated and these dates range upto 175 G. E. (494-95 A. C.). The date 180 G. E. (499-500 A. C.) on one of his coins is illegibly read as the so-called symbol for 80 is doubtful (IA., Vol. XVIII, p. 227).

5. D. C. Sircar, *Select Inscriptions*, Book II, No. 25

6. J. F. Fleet, *CII*, Vol. III, pp. 29 f.

name⁷. The earliest date of G. E. 61⁸ (380 A. C.) is not specifically expressed in the Gupta Era. Further there is no specification⁹ of the era in the earlier records of the imperial Guptas. They simply mention particular years of the era as belonging to a particular monarch or to his reign¹⁰. It was later specifically attributed to the Guptas.¹¹ The word *Gupta-Kāla* seems to have been used in the sense of the Gupta Era like *Śaka-Kāla*.

After the decline of the imperial Guptas especially in Western India their feudatories, the Maitrakas of

7. This is indeed the nature of all eras developed from the regnal reckoning of a ruler continued by his successors (*IE.*, p. 284).
8. Mathurā Pillar Inscription of Candragupta II (*SI.*, Book III, No. 9).
9. D. C. Sircar, *SI.*, Book III, No. 10-12
10. *Ibid.*, No. 15, Bilsad Stone Inscription of Kumāragupta I, G.E. 96 (A. C. 415-16)
11. *Bhandarkar's List* Nos. 1281, 1283, 1285 (Saranath Stone inscription of the Time of Kumāragupta dated 154 G.E.-473 A. C.)

As regards the phrase *Guptasya Kālād* in the Junagadh rock inscription of Skandagupta, the controversy arises about its meaning. Bhau Daji interpreted it as 'from the era of the Guptas' (*JBBRAS.*, Vol. VI, p. 207), while Fleet rejected this interpretation and stated that the era had not been established by the Guptas nor had it acquired the technical name of the 'Gupta era' (*CH.*, Vol. III, p. 20). In the same way there occurs the word '*Gaupte*' in the Morbi grant of Jaika. But here also it is interpreted simply as a protector and we are not supposed to have a clear information about the Gupta Era (*CH.*, Vol. III, p. 21).

But the term seems to have been used specifically in this sense in the records of the Gupta kings (R. B. Pandey, *Indian Palaeography*, Part I, p. 211) and the Saindhava Kings (*EI.*, Vol. XXVI, pp. 185 ff.).

Valabhī in Saurashtra continued the use of this era, the earliest record of that family being the Bhamodra Mota plates of Dronasimha dated in the year 183.¹² The continuous use of the era by Dronasimha's successors for a few centuries made the era designated *Valabhī Samvat*¹³ in that region. In connection with this fact the tradition recorded by Alberuni is to be judged. He says 'As regards the Gupta Kāla, people say that the Guptas were wicked, powerful people and that when they ceased to exist, this date was used as the epoch of an era. It seems that Valabhī was the last of them because the epoch of the Guptas falls like that of the Valabhī era 241 years later than the *Śaka Kāla*.'¹⁴ Here Alberuni is right when he says that the Gupta and the Valabhī eras are identical and that the said era started in A.C. 319. But his statement that the era started from the extermination of the Guptas is wrong as it is obvious that the Maitrakas of Valabhī did not start any new era but continued the use of the era of their sovereigns, the imperial Guptas.¹⁵

As regards the origin of the Gupta era, it is generally accepted that the era has been founded by Candragupta I, the first imperial monarch of the Gupta

12. *Select Inscriptions*, pp. 403 f.

13. *Et*, Vol. IX, p. 6

14. Sachau, *Alberuni's India*, Part II, p. 7

15. This fact is also proved on the basis of the epigraphical evidences, such as the date of the Girnar rock inscription of Skandagupta dated in G.E. 136, 137 and 138 and the date of the Bhamodra Mota plates of Dronasimha dated (Valabhī) sam. 183, which is the earliest date of the Maitrakas (D.C. Sircar, *IE*, p. 286).

dynasty and that the first year of this era was counted from the first regnal year of that king's accession¹⁶. The first two members of the early Gupta family, Śrī Gupta and Śrī Ghatotkaca who preceded Candragupta I had not the authority to establish an era, as they held only the feudatory rank of *Mahārāja*.¹⁷

As regards the epoch of the Gupta era, it is well-known that the epoch of this era is ascribed to 319-20 A.C. equivalent to Śaka 241 expired, and now it is universally accepted as the true and exact epoch.¹⁸ The years of this era are past years, whenever they are mentioned 'Vartamāna' (current), they mean the year next to the expired year¹⁹. The zero (current) year of this era corresponds to the period from the 9th March, 319 A.C. to the 25th Feb., 320 A.C.²⁰ and the first current year corresponds to the period from the 26th Feb., 320 A.C. to the 15th Mar., 321 A.C. To

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16. D.C. Sircar states, 'It is not at all impossible, that the era started from the first regnal year of Śrī Gupta, Gaṭotkacha or Samudragupta who were respectively the grandfather, father and son of Chandragupta I' (*IE*, p. 287).
 17. In the same way the era cannot have been established by any member of the Maitraka family as the dynasty of the Maitrakas started after *circa* samvat 250. (*Fleet, CII*, Vol. III, p. 130).
 18. It is generally assumed that the well-known Gupta era commenced on Feb. 26th, 320 A.C. [R. C. Majumdar (Gen. Ed.), *Classical Age*, p. 4].
 19. R. G. Bhandarkar, *Early History of the Deccan*, Appendix A; R.B. Pandey, *Indian Palaeography*, p. 208; P. L. Gupta, *Gupta Sāmrājya*, p. 200.
 20. *Fleet, CII*, Vol. III. p. 127

obtain the Christian years equivalent to the Gupta year we have to add 319-20 A.C. to the latter.²¹

As for the scheme of the Gupta era, Fleet has shown that in North India the years of the Gupta era commenced with *Caitra* Su. di. 1 and the months ended with *Pūrṇimā*.²² As the week-day is not given in the Junagadh rock inscription of Skandagupta, we are unable to determine the system of years and months in the Gupta era used in Gujarat during this period. But its years were *Caitrādi* in North India in this period and they were so in Gujarat during the Post-Maitraka period. Again in North India the months were *Pūrṇimānta* and during the Maitraka period in Gujarat also the months were *Pūrṇimānta*. From this it is quite probable that the same system would be applied in the case of the Gupta era used during the Gupta period.

(ii) The Kalacuri Era

By this time another era was prevalent in South Gujarat. Only one date (year 207) of this era is found during this period. This date contains the year, the month, the fortnight and the lunar day.²³ A number of

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21. The equation between the Gupta era and the A.C. is 319 years from *Caitra* to *Āśvina* and 320 years from *Kārttika* to *Phālguna*.
 22. Fleet, *CII*, Vol. III, p. 80
 23. "Pardi copper-plate inscription of King Dahrasena" (V. V. Mirashi, *CII*, Vol. IV, No. 8)

inscriptions of the succeeding period in South Gujarat seem dated in this era.²⁴

In later times it got known as the Kalacuri or Cedi Era; but its original name remains unknown. On ascribing its origin to the Ābhīras, Dr. Mirashi designates it as the Ābhīra Era for earlier times.²⁵

Dr. Mirashi has discussed the problem of the Kalacuri-Cedi era at length.²⁶ Therein he has established that the early dates of the Kalacuri era, found in Gujarat and its neighbourhood, must be ascribed to the epoch 248-49 A.C. and that the first current year of this era commenced on 25th September, 249 A.C. corresponding to the first day of the bright half of *Amānta Kārttika*.²⁷ As for the origin of this era he has suggested that it seems to have commenced with the reign of the Ābhīra king Īśvarasena, whose inscription dated year 9 is found at Nasik. Mirashi regards Īśvarasena as the founder of the Ābhīra dynasty and supposes that the era was apparently continued by his successors of whom as many as nine reigned

24. The era is not specified in the inscriptions, but it is identified with the Kalacuri-Cedi era of the later period.

The phrase *Cediśasya Samv.* occurs in the date 831 of No. 76, *Cedi Samvat* in the dates 919 and 933 of nos. 98 and 100 and *Cedi-dīṣṭa* in the date 902 of No. 58. The expression *Kalacuri Samvatsara* is noticed in the dates 885, 893, 896, 898 and 910 of Nos. 122, 87, 88, 110, 95 respectively (*CII*, Vol. IV, P. II, p. 22, f. n. 2).

25. Dr. V. V. Mirashi, *CII*, Vol. IV, nos. 58, 87, 88, 95, 110 and 122 for Kalacuri Era; nos. 98 and 100 for Cedi Era.

26. *CII*, Vol. IV, Intro. pp. 1 to 30

27. *Ibid.*, pp. 11 to 14

according to the Purāṇas. Of course, no inscriptions bearing any serial number, of the years used by his successors have yet come to light. Thus his assumption is not corroborated by any concrete evidence.

Dr. Mirashi also contends that this era used in south Gujarat, is identical with the Kalacuri or Cedi Era used in later inscriptions of North India and Chhattisgarh Division of Madhya Pradesh.

The early dates ascribable to this era in the inscriptions of Gujarat occur in the copper-plates of the Traikūṭakas. The earliest known date falls in year 207 and belongs to king Dahrasena, the second known king of the Traikūṭaka dynasty. It is, therefore, clear that the Traikūṭakas probably adopted the era from some earlier dynasty.

The date contains no week-day and does not admit of verification for the system of the year and the month.

On chronological and palaeographical grounds certain inscriptions dated year 67 to 167 are ascribed to the Kalacuri era. These records belong to different dynasties that mostly ruled in Khandesh and in Madhya Pradesh. But the assumption that they were feudatories of Ābhīras is not substantiated by any concrete evidence. The origin of the Kalacuri era may, therefore, be regarded as lost to oblivion and we should wait for the discovery of the missing links. That may supply a clue for the solution of the problem.

V

THE MAITRAKA PERIOD

Of all the states that arose out of the break-up of the Gupta empire in Western India, the Maitraka Kingdom of Valabhī proved to be the most powerful and the most durable one. The Maitrakas ruled over the whole of Gujarat (except the southern parts of Mainland Gujarat) and Western Malwa for a pretty long period of about three centuries. In South Gujarat we come across small kingdoms of several dynasties, some of which held power in North Lāṭa and some others in South Lāṭa successively. But this period is generally styled the Maitraka period as the Maitraka Kingdom proved to be the most dominant and enduring kingdom during this period. Most of the records of this period are inscribed on copper plates and dated in detail.¹ The other dated records are a few literary works² and an earthenware inscription.³

(i) The Valabhī Era

The dates in the Maitraka records generally consist of years, months, fortnights and lunar days. The months include intercalary months. A few dates also contain references to eclipses. The years of this era range from the year 183 to the year 447.⁴ The years obviously

1. H. G. Shastri, *Maitraka-Kālīn Gujarāt*, Appendix 1; M. R. Majamudar, *Chronology of Gujarat*, pp. 141 ff.

2. Vide chapter V, Part iii below.

3. *IA*, Vol. XIV, p. 75

4. G. V. Acharya, *HIG*, Part i, Nos. 16 to 96

belong to some continuous era which is not specified therein.

As regards the identification of the unspecified era used in the Valabhī inscriptions several scholars discussed the problem and tried to identify this era with some of the different well-known eras of the ancient period.

Finally it is established that the dates in the Maitraka records belong to the Valabhi Era specified in some post-Maitraka inscriptions in Saurashtra and noticed by Alberuni in his 'History of India'.

J. F. Fleet established that like the Gupta era, the Valabhī era also must be referred to the epoch of 319-20 A.C. or thereabouts, brought to notice by Alberuni and substantiated by the Verawal Inscription of Valabhī Samvat 945, giving equivalent years in other three eras.⁵

H. G. Shastri examined the problem of the Valabhi era in detail and established⁶ that the unspecified era in the Maitraka records is identical with the Valabhī era mentioned in the later records of Saurashtra and propounded that the Valabhī era cannot be assigned to any of the Maitraka kings of Valabhī since even the first ruler Bhaṭārka cannot be dated at the time of its commencement. His sons reigned as late as *circa* Samvat 235 of the Valabhī era.⁷ In that case the Maitrakas must have adopted some era that was already current

5. Fleet, *CII*, Vol. III, pp. 65 ff.

6. H. G. Shastri, 'Valabhi Era,' *IHQ*, Vol. XXIV, pp. 238 ff.

7. The reign of the last son is to be dated somewhere between Samvat 226 and Sam. 240.

at the time of the rise of their power. Naturally it was the Gupta era which was current in Saurashtra during the Gupta period. But that era seems to have undergone modification in the system of the years soon after the decline of the Gupta power in Surāṣṭra. It is this modified era that received the new nomenclature 'Valabhī era'.⁸ The name 'Valabhī' evidently suggests that the modified system must have been adopted and propagated by the Valabhī Kingdom.

On the basis of a critical examination of the dates given in the Valabhī grants, H. G. shastri definitely established that the dates in the Valabhī grants as well as the dates of the Valabhī era given in the later records followed the scheme of Kārttikādi years and Pūrṇimānta months. The Kārttikādi year of the Valabhī era commenced five lunations earlier than the corresponding Caitrādi year of the Gupta era.

As regards the intercalation of months he examined the three cases of intercalation critically and established that all the cases uniformly apply to the system of mean intercalation and that the months were named according to the Meṣādi rule.

Though the Maitraka records do not specify the name of the era used in their dates, it is quite probable that the unspecified era must have been identical with the Valabhī era mentioned in the later records. The years in the Maitraka records range from the year 183 to 447, while the years of the 'Valabhī era' range

8. The original era known as *Gupta-Kāla* retained its original name even when it was reintroduced into Western Sūrāṣṭra by the Saindhavas.

from 500 to 945. The earliest known use of 'Valabhī Era' appears in year 500, i.e. shortly after the fall of the Maitraka kingdom, which is dated Vikrama Samvat 845, i.e. Valabhī Sam. 470. However, it is difficult to decide whether the era was actually known as the Valabhī era during the Maitraka period, but it is quite probable that the name of the era was so well-known that it could be left understood.

The epoch of the Valabhī era falls 241 years later than that of the Śakā era (i.e. in 319 A.C.) according to Alberuni's statement, which is also corroborated by the date given in four eras in the Verawal inscription of Arjunadeva. The known records of the Maitraka kings, which are dated from year 183 to 447, may accordingly, be assigned to about 502 to 766 A.C.

As regards the scheme of the Valabhī Era, the dates in the Maitraka inscriptions do not include the week-day which would have been a very important factor for determining the exact scheme of the Valabhī era. A few dates afford the clue through two other factors, viz. eclipse and intercalation. The dates which provide these factors are as under :-

(1) The Bantia copper edict of Dharasena II⁹ records a solar eclipse (*Sūryoparāga*) in the *Vaiśākha* of (Valabhī) Sam. 254. So there must have been a solar eclipse in the *Vaiśākha* of 573 A.C. or thereabout. According to Pillai's Tables¹⁰ there is no solar eclipse in the (*Amānta*) *Vaiśākha* of 572, 573 or 574 A.C. The year 573 A.C.,

9. MG, Appendix I, No. 29. The year was read 257 by the editor and was corrected into 254 by K. N. Dixit.

10. Pillai, *Indian Chronology*, p. 52

however, had a solar eclipse in the *Pūrṇimānta Vaiśākha*. This instance shows that the Valabhī kingdom followed the *Pūrṇimāntā* system of months.¹¹

(ii) The Kaira grant of King Dharasena IV¹² records Second *Mārgaśīra* in the (Valabhī) year 330. So *Mārgaśīra* must have been intercalated in 649 A.C. or thereabout. But the months *Mārgaśīra* and *Pauṣa* could hardly be intercalated in the true system of intercalations, as the lunar months are generally longer than the corresponding solar months in winter. It was only in the old system of mean intercalations that any month could be intercalated.¹³ The intercalation of *Mārgaśīra*, therefore, shows that the almanacs of Valabhī followed the old system of mean intercalations.¹⁴ The tables of mean intercalations¹⁵ mention intercalary *Pauṣa* in 648 A.C.¹⁶ The difference of one month in this case can be explained by the difference in the system of naming lunar months, for lunar months were named *Caitrādi* in two different ways, either according to the *Minādi* signs occurring at the commencement or according to the *Meṣādi* signs occurring at their completion. Accordingly, the intercalary month that was named *Pauṣa* after the succeeding

11. *IHQ*, Vol. XXIV, pp. 238 f.

12. *MG*, Appendix I, No. 69; *CG*, p. 174

13. The mean lunar month is shorter than the mean solar month in all seasons (*IA*, Vol. XV, p. 335).

14. Śrīpati's protest against the system of mean intercalations, mentioned in his *Siddhānta Śekhara* (1030 A.C.) shows that the use of this system continued even as late as the time of Śrīpati (Dixit, *Bhāratīya Jyotiṣa*, p. 392)

15. Sewell-Dixit, *Indian Calendar*, Table I

16. *Ibid.*, pp. 16 f.

month according to the new *Minādi* rule could be named *Mārgaśīra* after the preceeding month according to the old *Meṣādi* rule. This means that the almanacs of Valabhī followed the old *Meṣādi* rule for naming the lunar months.

(iii) The Vala grant of Śīlāditya III¹⁷ records 'Second *Āṣāḍha*' in (Valabhī) Sam. 343. So there must have been an intercalation of *Āṣāḍha* in 662 or thereabout. The editor of the edict does not discuss the system of intercalation. There was an intercalary *Āṣāḍha* in 662 A.C. according to the tables of true intercalation. But if Valabhī followed the system of mean intercalation as testified by Kaira grant of 330, this date also must apply to that system. The tables of mean intercalation mention intercalary *Śrāvaṇa* in 662 A.C. which may be named *Āṣāḍha* according to the old *Meṣādi* rule. Thus this date applies to the system of mean intercalation as well.¹⁸

(iv) The Jesar Copper edict of Śīlāditya III¹⁹ records 'Second *Pauṣa*' in (Valabhī) Sam. 357. The intercalation of *Pauṣa* gives further evidence for the use of mean intercalation in the Valabhī kingdom. In the tables of mean intercalation this *Pauṣa* corresponds to intercalary *Māgha* of 675 A.C. which may be named *Pauṣa* according to the *Meṣādi* rule.²⁰

17. *MG*, Part I, Appendix I, No. 63; *CG*, p. 179

18. H. G. Shastri, 'The Valabhī Era' (*IHQ*, Vol. XXIV, p. 239).

19. *MG*, Appendix I, No. 71; *CG*, p. 183

20. H. G. Shastri, *op. cit.*, p. 239

The above results may be summed up as follows :

Month	Valabhī year	Śaka year	Differ- ence	Vikarma year (<i>Kārttikādi</i>)	Differ- ence	Christian year	Difference
<i>Mārgaśira</i>	330	570	240	705	375	648	318
<i>Pauṣa</i>	357	597	240	732	375	675	318
<i>Vaiśākha</i>	254	495	241	629	375	573	319
<i>Āṣāḍha</i>	343	584	241	718	375	662	319

These results when taken together clearly show that the Valabhī years were *Kārttikādi* like the Southern Vikrama years. For the difference of years is one year less in the first few months (from *Kārttika* to December) than in all the subsequent months of the year.²¹ As regards the system of months the date of the solar eclipse has already shown that the months of the year are purely *Pūrṇimānta*. This conclusion is also corroborated by the study of the dates of Valabhi era given in the post-Maitraka period.²²

To ascertain whether the years of the Valabhi era were current or expired, it may be observed :

(1) The eclipse dated in the Vaiśākha of the (Valabhī) year 254 applies to the expired year (*Kārttikādi* as well as *Caitrādi*) and not to the current year (*Kārttikādi* or *Caitrādi*)

(2) The intercalation of *Mārgaśira* in the (Valabhī) year 330 tallies according to only the expired (*Kārttikādi*) year or the current *Caitrādi* year.

(3) The intercalation of *Āṣāḍha* in the (Valabhī) year 343 fits in only according to the expired year (*Kārttikādi* as well as the *Caitrādi*)

21. *IHQ*, Vol. XXIV, pp. 239 f.

22. Vide Chapter VI below.

(4) The intercalation of *Pauṣa* in the (Valabhī) year 357 applies to the expired *Kārttikādi* year as well as the current *Caitrādi* year.

The results may be tabulated as follows :

Dates	expired	expired	current	current
254	expired <i>Caitrādi</i>	expired <i>Kārttikādi</i>	-	-
330	-	expired <i>Kārttikādi</i>	current <i>Caitrādi</i>	-
343	expired <i>Caitrādi</i>	expired <i>Kārttikādi</i>	-	-
357	-	expired <i>Kārttikādi</i>	current <i>Caitrādi</i>	-

From this it clearly follows that the Valabhī records apply uniformly in all cases only to the system of expired *Kārttikādi* years.

In the present state of our knowledge the chronology of the early Gupta kings of Magadha and the Maitraka kings of Valabhī seems well established and accordingly the unspecified era used in the Valabhī edicts seems identifiable with the Valabhī era used in later records and the Valabhī era seems to be but a continuation of the Gupta era that had been current in Gujarat during the preceding period, the only difference being in the system of its years.

(ii) The Kalacuri Era

During this period the southern parts of mainland Gujarat were ruled over by several successive dynasties.²³

23. Such as the Traikūṭakas, the Kaṭaccuris, the Gurjaras, the Sendrakas and the Cālukyās.

The records of these dynasties are dated in the years of an unspecified era which is found to be identical with the Kalacuri or Cedi era of later times. In the absence of its original name it is generally known as the Kalacuri era for the sake of convenience. The dates of this era range from the year 207 to the year 490²⁴. The dates generally consist of years, months, fortnights and lunar days. A few dates also contain references to week-days eclipses and solar *saṃkrāntis*.

As we have seen above that the Gupta period left only one inscription of this era. But a number of dates of this era are found in the records of this period. The epoch and origin of this era are already discussed in the previous chapter.²⁵

As for this period it supplies a few dates which contain some important factors, viz. *saṃkrāntis* and week-days that help us to determine the system of the Kalacuri era. The main sources are as follows :

(i) Navasari plates of Jayabhata III²⁶ record a lunar eclipse on the 15th day of the bright half of *Māgha* in the year 456²⁷. The name of the week-day is lost in the missing left-hand corner of the same plate and only the letters *vāre* can be read with certainty in the beginning of the preserved portion²⁸. The *akṣara* which

24. *CII*, Vol. IV, Part I, Nos. 9 to 30

25. See chapter IV, Part II.

26. *CII*, Vol. IV, Part I, No. 21

27. The lunar eclipse is mentioned along with the *tithi* in line 30, while the year is given in the last line along with the same *tithi* (*Ibid.*, pp. 86 f.).

28. Of line 43 (*Ibid.*, No. 21)

preceded *vā* of *vāre* is also partially broken away, but what remains of it shows that it was *ma* and therefore the day was either *Soma* (Monday) or *Bhauma* (Tuesday).²⁹

According to the epoch of 247–48 A.C. the date would fall in 704 A.C. if the year was current and in 705 A.C. if the year was expired. In 704 A.C. the *tithi* falls on Friday³⁰ and in 705 A.C. it falls on Wednesday.³¹ Moreover, there was no lunar eclipse on the specified day in either year.

On applying the date to the epoch of 248–49 A.C. the date would fall either in 705 A.C. or 706 A.C. as the year 456 was current or expired. The date of 705 A.C. does not suit as noticed above, while the date corresponds to Tuesday, the 2nd Feb., 706 A.C., if the year is taken as expired. There was also a lunar eclipse on that day³².

The date gives no indication about the systems of years and months.

(ii) The Anjaneri plates of Jayabhata III³³ record a *Tulā Samkrānti* on the 11th day of the dark fortnight of *Āśvayuja* in the year 460.³⁴

29. *Ibid.*, p. 84

30. Pillai, *IC*, Table X

31. *CII*, Vol. IV, P. I, intro. p. xi. The corresponding Christian date is 14th Janu., 705 A.C.

32. *Ibid.*, p. xi

33. *Ibid.*, No. 22

34. The *Samkrānti* is mentioned along with the *tithi* in line 30 and the year is given in the last line along with the same *tithi*.

According to Kielhorn's final view of the epoch of 247-48 A.C. the date would fall in 707 A.C. if the Kalacuri year 460 was current and in 708 A.C. if it was expired. But the *Tulā Saṃkrānti* did not occur on the 11th *tithi* of the dark fortnight of *Amānta Āśvina* in either year³⁵.

According to the epoch of 248-49 A.C. with the year commencing with *Āśvina*, the date would fall in 708 A.C. or 709 A.C., according as the year 460 was current or expired. The *Tulā Saṃkrānti* did not fall on the specified day in either year.³⁶

But if the year be taken as *Kārttikādi*, the date would fall in 709 A.C. if the year was current and in 710 A.C. if the year was expired. As noticed above, 709 A.C. would not apply. But the date would regularly suit 710 A.C. as the *Tulā Saṃkrānti* fell on the specified day in that year, corresponding to 23rd Sept., 710 A.C., if the month be taken as *Amānta*.³⁷

(iii) Kavi Plate of Jayabhāṭa IV³⁸ records *Karkātaka Saṃkrānti* of the sun on the 10th *tithi* of the bright fortnight of *Āṣāḍha* which obviously belonged to the year 486 mentioned later on. The grant was recorded on Sunday, (the 10th or the 11th or) the

35. In 707 A.C. the *Tulā Saṃkrānti* fell on *Amānta Āśvina va. di.* 8 and in 708 A.C. on *Āśvina su. di.* 5 (*CII*, Vol. IV, pt. 1, p. 91, f. n. 4).

36. In 709 A.C. *Tulā Saṃkrānti* fell on *Āśvina Pūrṇimā* (*Ibid.*, f. n. 5).

37. *Ibid.*, Intro. pp. xii, 91 f.

38. *Ibid.*, no. 23

12th³⁹ tithi of the bright fortnight of Āṣāḍha in the year 486.

According to the epoch of 247–48 A.C. the date would fall in 734 A.C. if the year 486 was current and in 735 A.C. if it was expired. The specified *saṃkrānti* did not occur on Āṣāḍha *su. di.* 10 in either year.⁴⁰

According to the epoch of 248–49 A.C. the date would fall in 735 A.C., if the year was current and in 736 A.C. if the year was expired. The year 735 A.C. would not suit as mentioned above. But on taking the year 486 as expired, it is found that the *Karkaṭaka saṃkrānti* occurred exactly on the specified *tithi* (Āṣāḍha *su. di.* 10) which corresponds to the 22nd June, 736 A.C. The week-day on that *tithi*, however, was Friday and not Sunday. From this it follows that the *tithi* given along with Sunday represents a different day on which the grant was recorded, the *tithi* mentioned along with the *Karkaṭaka rāśi* representing the day on which the grant was made. Accordingly, the numerical figures of the *tithi*, which can be read 10, 11 or 12, must be taken as 12, that being the definite *tithi* which fell on Sunday.

39. The symbol for 10 is seen almost clearly, but it is difficult to say whether the marks after that symbol are accidental scratches or intended to denote the unit 1 or 2. The *tithi* may, therefore, be the 10th, 11th or 12th. On referring the date to chronological tables, it is found that the 12th tithi suits Sunday in the specified date.

40. It fell on the first day of the dark fortnight of the month Āṣāḍha in 734 A.C. and on the 13th *tithi* of the dark half of Āṣāḍha in the year 735 A.C. (Pillai, *IC*, tables 11 and X).

The examination of the cases mentioned above clearly indicates that all these dates apply to the epoch of 248-49 A.C.

As regards the system of the commencement of the year and the completion of the month, the results of the above cases may be tabulated as follows :

Kalacuri date	Equivalent Christian date	Difference in years	Indications if any
456, <i>Māgha su. di.</i> 15	2nd Feb., 706 A.C.	250	year-expired
460, <i>Āśvina va di.</i> 11	23rd Sep., 710 A.C.	250	year-expired Month <i>Amānta</i>
486, <i>Āṣāḍha su. di.</i> (10, 11) 12	22nd June, 736 A.C.	250	Year-expired

From these results it follows that—

(i) The years of this era, as indicated by the Gurjara Kings of South Gujarat, were counted as expired years in that region⁴¹.

(ii) As the difference in years indicates, the Kalacuri year did not begin with *Caitra* or any other month from *Māgha* to *Āśvina*. In other words it is found to have commenced in *Kārttika*, *Mārgaśira* or *Pauṣa*, and

41. In the contemporary records of this period two dates apply to the system of current years (*CII*, Vol. IV, Part I, pp. xii-xiii) but both of them are from other regions, one being from Khandesh and the other from Maharashtra.

since no Hindu year begins in *Mārgaśīra* or *Pauṣa*, it is quite probable that like the Valabhī year used in Gujarat during this period and the Vikrama year later adopted in Gujarat, the Kalacuri year also commenced on the 1st lunar day of the bright fortnight of *Kārttika*. This means that the years of this era were most probably *Kārttikādi*.

(iii) Among the three dates there is only one which fell in the dark fortnight. But it clearly indicates that the month was *Amānta*. Presumably all the Kalacuri dates in South Gujarat followed the system of *Amānta* months.

As the epoch for these dates is 248-49 A.C., the first day of the first current year of this era which fell on the 1st lunar day of the bright fortnight of *Amānta Kārttika* corresponds to the 25th Sept., 249 A.C.⁴². Therefore, to convert an expired Kalacuri year into the corresponding year of the Christian era, we have to add 249 when the date falls between *Kārttika su. di.* 1 and 31st December and 250, when the date falls between 1st January and *Amānta Phālguna, ba. di.* 15.

The Kalacuri era remained current in South Gujarat for about three centuries, the latest known date of that era being year 490 occurring in the Navsari plates of Avanijanāśraya Pulakeśin. When the power of the early Cālukyas passed to the Rāṣṭrakūṭas, the Kalacuri era was here given up for ever and replaced by the Śaka era. The Kalacuri era got extinct also from Khandesh and Maharashtra by this time. Later on it got current

42. *CII*, Vol. IV, p. xiii.

in Vindhya Pradesh, Uttar Pradesh and Madhya Pradesh where it was introduced with the extension of the Kalacuri power.⁴³

(iii) The Śaka Era

The Śaka era which was in common use during the Kṣatrapa period in Western India including Gujarat was replaced by the Gupta era in about 400 A.C. It seems to have been extinct for about two centuries. However, we come across a few dates given in the Śaka era in the 7th and 8th centuries of the Christian era. The earliest known date among these appears in a palm-leaf manuscript of *Viśeṣāvaśyaka Bhāṣya* by Jinabhadraṇi Kṣamāśramaṇa.⁴⁴ The date fell in the year 531 (609 A.C.). The next date of the Śaka year 598 (676-77 A.C.) marks the year of the completion of the *Nandisūtracūrṇi* by Jinadāsagaṇi Mahattara.⁴⁵ The third known date of the Śaka year 679 (757 A.C.) is recorded in the Antroli-Charoli copper plates of the Rāṣtrakūṭa king Kakka II.⁴⁶ The next known date of the Śaka year 700 (779 A.C.) marks the completion

43. *Ibid.*, pp. xi, xxvi ff.

44. Paṁca Satā igitisā saganivakālassa Vaṭṭamāṇassa;
To Cettapunnimāe Budhadiṇasātimmi nakkhatte
(*Bhāratīya Vidhyā*, Vol. III, pp. 191 ff.; Malavania, *Gaṇadhara-
ravāda*, Introduction, pp. 32 f., H. G. Shastri, *MG*, p. 493)

45. Śakarājñah paṁcasu varṣaśateṣu vyatikrāteṣu aṣṭanavatiṣu
nandyādhyayanacūrṇi samāptā (B. J. Sandesara, *Jain Agama
Sahityaman Gujarat*, p. 74, n. i.)

46. Śakanṛpakālātita sarṁvatsara śataśaṭke ekonāśītyadhike amkatopi
sarṁ 679 āśvayuja śuddha tithi 7 (line 36-37); Viṣuvasamkrāntau
(line 29) (*JBBRAS*, Vol. XVI. pp. 105 ff.)

of *Kuvalayamālā* by Uddyotanasūri.⁴⁷ The last known Śaka date of this period of the year 705 (783-84 A.C.) occurs as the date of the completion of *Harivaṃśa Purāṇa* by Jinasenāsūri.⁴⁸ Here it is interesting to note that all these dates are expressly ascribed to the Śaka era generally represented as the era of the Śaka king⁴⁹ or the Śakas⁵⁰, while the name of the era was left unspecified in the Kṣatrapa period. The earliest mention of the name 'Śaka Era' in the records of Gujarat can thus be traced to the Maitraka period.⁵¹

On examining the five dates mentioned above, it is found that three of them (nos. 2, 4 and 5) give only the year and that the two other dates (Nos. 1 and 3) refer to the month, fortnight and lunar day along with the day of solar *saṃkrānti* in date No. 3 and *nakṣatra* in date No. 1.

The *Viṣuva saṃkrānti* mentioned in the epigraphic record dated Ś.E. 679 is *Tulā saṃkrānti* which occurred on 23rd September, A.C. 757. This date falls two days

47. Sagakāle volīṇe varisāṇa sachim̐ sattahim̐ gaehim̐ egadiṇeṇūṇ-
chim̐ raiyā avaraṇhavelāe. 26 (Jinavijayaji, 'Kuvalayamālā,'
Vasanta Rajata Mahotsava Smāraka Grantha p. 270)
48. Śākeṣvabdasāteṣu saptasu diśam̐ pancottareṣūttarām (*Harivaṃ-
śapurāṇam*, sarga 66, verse 52)
49. Śakanṛpatisaṃvatsara, Śakanṛpasamvatsara, Śakanṛpakāla (R. B.
Pandey, *IP.*, p. 191)
50. Śaka Saṃvat, Śaka, Śāka (*Ibid.*, p. 191)
51. The specific mention of 'Śaka Kāla' occurs in *Pañcasiddhāntikā*
dated 505 A.C. (1-8) written by Varāhamihira in the adjoining
region of Ujjain. His *Bṛhatsaṃhitā* also contains references to
Śaka-nṛpa-kāla (*Bṛhatsaṃhitā*, cha. VIII, Verses Nos. 20, 21)

before the day on which the grant was issued.⁵² From this the year is found to be *Caitrādi* and expired, but we get no indication about the scheme of months as the lunar day given therein belongs to the bright fortnight.

It is only one date (No. 1) which consists of all the necessary data including the week-day. The given *tithi* (the full-moon day of *Caitra* of the Śaka year 531) corresponds to 26th of March 609 A.C. the day falling on Wednesday. The year is found to be *Caitrādi*, but the years of the Śaka era are invariably *Caitrādi* in all the states where lunar months are in vogue.⁵³ As the lunar day belongs to the bright fortnight, it gives no indication as to whether the months of the Śaka era used in Gujarat during the Maṭraka period were *Amānta* or *Pūrṇimānta*.⁵⁴

As noticed above the Śaka era was in vogue in Gujarat during the Kṣatrapa period (cir. 78 to 400 A.C.) but it remained extinct for about two centuries thereafter. It is again found to be in use to a small extent in Gujarat since the beginning of the 7th cent. A.C. This gives rise to an investigation into the circumstances which led to the re-emergence of the Śaka era in Gujarat during this period.

52. *Tulā saṁkrānti* occurred several days after this day in Ś.E. 679-current (Ś.E. 678 expired).

53. In the areas of the South where solar months are in use, the year begins from the *Meṣa-Saṁkrānti* of the Sun (D.C. Sircar, *IE.* p. 266).

54. The months of the Śaka era appear to be *Pūrṇimānta* in North India and *Amānta* in South India (Ojha, *PI.*, p. 173; D.C. Sircar, *IE.*, p. 266).

Among the dates one (No. 3) belongs to a royal charter of the Rāṣṭrakūṭa dynasty which originally rose to power in South India and used the Śaka era in almost all its records. But the Lāṭa branch of the Rāṣṭrakūṭas seems to have been established as late as *cir* 750 A.C.⁵⁵ The known dates supplied by the literary sources, however, commenced with the Śaka year 531 (609 A.C.). The earliest of these dates occurs in the *Viśeṣāvaśyaka Bhāṣya* by Jinabhadragaṇi Kṣamāśramaṇa who is identified with Jinabhadra Vācanācārya of Nivṛti Kula.⁵⁶ As this kula originated from Nivṛti, a son of śreṣṭhin Jinadatta of Śurpāraka⁵⁷, the origin of the use of the Śaka era in the work of his descendant may be ascribed to Konkan. The association of the use of the Śaka era with South India becomes more clear in the case of the Śaka date given in the *Harivaṇśa Purāṇa* by Jinasenasūri, who belonged to the Punnāṭa Saṅgha of Karnataka and settled at Vardhamānapura in Saurashtra. The era commonly used in Karnataka was the Śaka era since the 6th cent. A.C. It is, however, difficult to account for the use of the Śaka era in the works of Jinadāsagaṇi Mahattara and Uddyotanasūri.⁵⁸

D. C. Sircar indicates that the Jains gave special preference to the Śaka era and explains the preference by the fact that the Śakas are represented as the

55. H. G. Shastri, *MG*, Pt. II, p. 330

56. U. P. Shah, *Akota Bronzes*, p. 29

57. Malavaniya, *Gaṇadharavāda* intro, p. 31

58. The original place of Jinadāsagaṇi Mahattara is not known. But Uddyotanasūri seems to have belonged to North India. (*Vasant Rajata Mahotsava Smāraka Grantha*, pp. 267 ff.)

defenders of the Jain faith in their tradition recorded in works like *Kālakācaryakathā*⁵⁹.

This view deserves special notice here as all the literary dates mentioned above occur in Jain works. But this assumption lacks in adequate evidence, since Śaka dates can hardly be traced to the Jain works composed in the earlier centuries of the Śaka era.

As far as the political history of Gujarat is concerned, it is clear that the era used by the Śaka Kṣatrapas, yielded place to the Gupta era and probably the Kalacuri era. Politically, the Śaka era ceased to be in vogue in Gujarat from about 400 to about 750 A.C. The occurrence of its use in Jain works, seems to be incidental, in the sense that the Śaka era was not adopted into the official records of the dynasties ruling over the regions associated with those works.

The Śaka era thus seems to have been regularly re-introduced into Gujarat through the Rāṣṭrakūṭas who extended their power over Gujarat by the middle of the 8th cent. A.C. The Rāṣṭrakūṭas hailed from South India where the Śaka era was in common use. They seem to have adopted it from the early Cālukyas, the earliest known date in whose records is Śaka year 465 given in the Badami Rock Inscription of Pulakeśin I⁶⁰. The early records of the Cālukya appear in the Bijapur District of the Mysore State. The era gradually spread northward with the extension of the Cālukya empire. For long they, however, dated their records in the Kalacuri era in the northern parts of their

59. D. C. Sircar, *IE.*, p. 236

60. *EI.*, Vol. XXV, pp. 4 ff.

empire including South Gujarat. The records of the Lāta branch of the Early Cālukyas are accordingly dated in the Kalacuri era which was current there since long. The Rāṣtrakūṭas, however, extended the use of the Śaka era over Gujarat when they extended their power there.

The emergence of the Śaka Ēra in South India can be traced from the 6th cent. A.C. The Kṣatrapas did not specify the name of this era, while the Early Cālukyas specifically referred to it as the era of the Śakas or Śaka Kings. From these facts Mirashi suggests that the Śaka era, though superseded in Northern Maharashtra when it passed under the power of the Sātavāhanas, seems to have obtained a foot-hold in the South and continued in use there till the 6th cent. A.C. when it received the patronage of the Early Cālukyas. As for the period from Śaka 46 to Śaka 465, he suggests that the era was used there by the Śaka kings who ruled over the country where the Early Cālukyas rose to power. From the evidence of the Purāṇic tradition and coins, he identifies these Śaka kings with the Śaka king Māna of the Mahiṣa dynasty and his descendants. He also assumes that these Śaka kings were probably descendants of Nahapāna. According to Mirashi's view, the ancestors of the Śaka king Māna appear to have moved to the south after Nahapāna's defeat by Gautamiputra Śātakarṇi; they must have continued to use the Śaka era throughout their dominions, which seem to have comprised the southern portion of the former Hyderabad State (ancient Māhiṣaka) and the adjoining Kanarese District of Bijapur and Dharwad,

and the era seems to have continued in use in that region even after the downfall of the Śaka dynasty, as it had become the habitual reckoning of the people.⁶¹

In the present state of our knowledge Mirashi's view deserves special consideration as a very probable assumption. However the early use of the Śaka Era must be attributed to cāṣṭana rather than Nahepāna. Anyhow, the official re-emergence of the Śaka era in Gujarat took place through the Rāṣṭrakūṭas of the South by the middle of the 8th cent. A.C., its use in the Jain works being incidental.

(iv) The Vikrama Era

The Vikrama era is current in Western India including Gujarat since long. But the earliest use of this era in the records of Gujarat⁶² can be traced to the Hansot plates of the Cāhamāna King Bhartṛvaḍḍha II⁶³ which are dated in the year 813 of an unspecified

61. V. V. Mirashi, *Studies in Indology*, Vol. II, pp. 95 ff.

62. The legend on a pot-sherd found in layer 6 of A1 in AM 8 in the excavations at Amreli contains a date which is read 'Sam. 300 (+) 40 (+) 4, Māgha, Śukla 2'. Palaeographically the editor ascribes the figures of the year to the Kāṣṭrapa period and refers the year to the Vikram era. Accordingly, he assigns the date of the inscription on the Amreli pot-sherd to January, 287 A.C. (S.R. Rao, *Excavations at Amreli*, p. 92, pl. XXVI A).

It seems likely that the correct year would be 244 rather than 344, so that the proposed year would well fit in between the Śaka year 185, on a Kṣatrapa coin from layer 7 and the Śaka year 28X on a Kṣatrapa coin from layer 3.

63. EI, Vol. XII, pp. 197 ff.

era⁶⁴. The Cāhamāna King officiated as a feudatory of Nāgāvaloka. Kielhorn,⁶⁵ D. R. Bhandarkar⁶⁶ and Sten Konow⁶⁷ discussed the identification of Nāgāvaloka and the era of this date. The latter two scholars have established that king Nāgāvaloka, the overlord of the Cāhamāna king, should be identified with Nāgabhaṭa I of the imperial Pratihāra dynasty and that the date should be ascribed to the Vikrama era.

Traditionally the origin of the Vikrama Era is ascribed to King Vikrama or Vikramāditya of Ujjain, who is renowned as the destroyer of the Śakas. According to the current reckoning, the Vikrama era seems to have commenced in 58 B.C. However, it is doubtful whether this era was associated with the name of Vikrama during its early centuries.

As for the specific references to this era as the Vikrama era, it should be made clear at the outset that the name of Vikrama is found associated with this era not earlier than the 9th cent.⁶⁸

The earliest reliable known reference to the association of the era with the name of Vikrama occurs in

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64. The year is expressed in words as well as in figures in lines. 35, 36.
65. EI, Vol. IX, pp. 62 and 251
66. IA, Vol. XL, p. 239
67. EI, Vol. XII, pp. 197. ff.
68. The Dhinki plates of king Jāikadeva (IA, Vol. XII, pp. 155 f.) are dated in the Vikrama year 794 (737 A.C.), but on the scrutiny of the details of the date and other particulars the plates are found to be spurious (IA, Vol. XVI, p. 198; XIX, pp. 369 ff.)

the Dholapur Inscription of Cāhamāna King Caṇḍama-hāseṇa, dated in the Vikrama year 898 which corresponds to 842 A.C.⁶⁹

The traditional account about the establishment of this era by king Vikrama, therefore, hardly appears acceptable at its face value. Moreover, it is also difficult to identify this king Vikrama with any known eminent king of the 1st cent. B.C.

Some scholars like Dr. D.C. Sircar⁷⁰ attributed the establishment of the Vikrama era to the Parthian ruler Vonones. In favour of his theory he opined that early Indian rulers used to date their records according to their regnal reckoning which fact points to the absence of any popular era in ancient India. The use of an era is first noticed in India in the records of Scytho-Parthians and the Kushans, who were responsible for its popularisation in this country. Moreover, the name of the month in the date of the Taxila Inscription of the year 78 is Parthian. It is, therefore, quite probable that the first year of the reign of Vonones, the earliest independent ruler of Drangiana, came to be regarded as the beginning of a new reckoning that was instituted to oust the imperial Parthian era of 248 B.C. As he seems to have flourished about the middle of the 1st cent. B.C., it is not unreasonable to place his accession in 58 B.C. which is the epoch of the earliest extant Indian reckoning of a historical character. It is thus possible that the Scytho-Parthian era starting from the

69. *Bhandarkar's List*, No. 27

70. D. C. Sircar, *IE* pp. 256 f.

accession of Vonones about the middle of the 1st cent. B.C. is no other than the so-called Vikram Era of 58 B.C.⁷¹

The Mālavas originally lived in the Punjab and apparently submitted to the Greek and Scytho-Parthian conquerors of that land. Under foreign pressure they gradually migrated to Rajasthan and ruled over the district round Nagar (Mālava-nagar) in Jaipur State. It was, therefore, the Mālavas who probably carried the Scytho-Parthian era of 58 B.C. from the Punjab to Rajasthan and Madhya Pradesh. The era came to be known in these regions as the reckoning associated with the Mālavas and with *Kṛta* who seems to have been an illustrious leader of the Mālava tribe.

With the development of the legend of Vikramāditya Śakāri, the rival of the Śaka era got about the 8th cent. A.C. associated with the name of Vikramāditya, the extirpator of the foreigners.

Dr. R. B. Pandey⁷² put forward his opinion that Vikramāditya was the leader of a republic and not an absolute monarch. Though he was mainly instrumental in the foundation of the era, in a republic state, the gaṇa is more important than an individual leader. Under the circumstances the era was to be named after the Mālava-gaṇa. The era was started to commemorate the victory of the Mālava republic against the barborous Śakas whose expulsion from India freed the country from foreign invasion and inaugurated an

71. *Ibid*, pp. 124 f.

72. R. B. Pandey, *IP*, pp. 198 ff.

era of peace and prosperity, which figuratively might be regarded as *Kṛtayuga*⁷³ (Golden age).

The people of India enjoyed peace and prosperity for about 135 years from 57 B.C. At the end of this period the Śakas again started their invasions and occupied the whole of Sindhu, Surāṣṭra and Avanti.

Nevertheless they survived the catastrophe as a people, carved out a new Mālava territory to the north-east of Avanti, cherished the hope of regaining Avanti and continued to call their era *Kṛta* for a few centuries more.

The Mālava people continued their struggle with the Śakas but owing to the disintegration of their power, they were not able to restore their dream of *Kṛtayuga*. The name *Kṛta* was dropped from the era. As the Mālava-gaṇa was alive, the era was still remembered as to commemorate the firm foundation of the Mālava republic in 57 B.C., when the Śakas were defeated. It came to be called the Mālava era, the era of the Mālava-gaṇa, the Mālava people and the Mālava lords.

When the Gupta power was rising in the first half of the 4th cent. the Mālavas were still a powerful republic beyond the south-west horizon of the Gupta kingdom. Chandragupta II exterminated them. The Guptas had their own era starting from 319-20 A.C. But the ideal of freedom for which the Mālavas stood, still possessed the minds of the people in Malwa. They

73. *Kṛta* is not only a chronological division of time in Hindu astronomy but also a conceptual term denoting a virtuous and happy age. This is borne out by a verse found in the *Aitareya-Brāhmaṇa* (*Ibid.*, p. 198).

continued to use the Mālava era inspite of the Gupta rule. The era of the Mālavas overlived Gupta imperialism and continued in the name of the Mālava gaṇa.

But in course of time the conception of the republic was lost to oblivion and the memory of the Mālava-gaṇa entirely merged into the individual personality of its leader Vikramāditya. The era was now called after Vikramāditya who came to be regarded as a king when monarchy became the only form of government in India. The earliest known association of the name of Vikrama with this era is found in the Dhaulpur inscription of the year 898⁷⁴

From this review it becomes clear that the era which has the epoch of 58 B.C. and which has been prevalent in Northern and Western India since long, is known as the Vikrama era (or the era of king Vikrama or Vikramāditya) at least from its 9th cent. It seems that the reckoning was as first known as the Kṛta era and was prevalent in Rajasthan and Malwa, and that subsequently it came to be known as the era of the *Mālava-gaṇa*, the Mālava people or the Mālava lords or simply as the Mālava era.

Unfortunately, it is not possible to prove the historical existence of King Vikramāditya reigning at Ujjain about 57 B.C. except on the basis of the Jain traditions pertaining to Kālākācārya.

The assumption that it was Chandragupta II *alias* Vikramāditya, whose name was subsequently associated with the Mālava era, hardly seems convincing as the

74. Vide f.n 8 above.

use of the era does not figure at all under that name even in Malwa during the Gupta regime.

Though the exact significance of the name *Kṛta* in association with this era is not definitely explicable, it is clear that the era was formerly known as the era of the Mālava-gaṇa and that the later name *Vikrama* denotes a popular king of Ujjain. Vikramāditya of the Gardabhilla dynasty may have been the leader of the Mālva-gaṇa, which expelled the Śakas from Ujjain and the republican leader may have been mistaken as a monarch in later times. Brāhmanical traditions about king Vikramāditya of Ujjain, also probably contributed to the popularity of King Vikrama. However, it is difficult to account for the conspicuous non-association of the name of Vikrama (even as a leader) for several centuries.

The Vikrama era is extensively used at present almost all over Northern India except Bengal as well as in Western India.

According to the reckoning which is current since long the epoch of the Vikrama era is 56-58 B.C.⁷⁵ The first current year of the era corresponds to 57-56 B.C. Its years began with Caitra Śukla in North India,

75. The first year of the Vikrama era is believed to have started after year 3044 of the Kali era, so that the Kali year 3045 corresponds to the Vikrama year 1.

The following tradition is cited in some modern Pancāṅgas :

*Yudhiṣṭhiro Vikramaśālīvāhanau tato nṛpaḥ syādvijayābhina-
ndanaḥ । Tatas-tu Nāgārjunabhūpatiḥ kalau Kalkiḥ śadete Śaka-
karakāḥ smṛtāḥ 11.*

*Prathama Indraprasthe Yudhiṣṭhiras-tasya Śakaḥ 3044 dvitīya-
Ujjayinyām Vikramastasya Śakaḥ 135 11.*

but with Kārttika *Śukla* in Gujarat.⁷⁶ The years of the era start seven months later in Gujarat than in North India.⁷⁷ In the North again the months are *Pūrṇimānta* while they are *Amānta* in Gujarat. The corresponding year of the Christian era is obtained in Gujarat by subtracting 57 years from the year of the Vikrama era from Kārttika Śu. 1 to Dec. 31 and 56 years from Jan. 1 to Āśvina ba 15.

The Hansot plates are dated simply in year 813, but make no mention of the month, fortnight and day. They, however, contain a reference to the occurrence of the solar eclipse on the day of the grant. From the Tables of Pillai⁷⁸ the eclipse seems to have taken place on the *Amāvāsyā* of Kārttika of the Vikrama year 813, corresponding to 28th of Oct. 756 A.C. if the year was *Caitrādi* or *Kārttikādi* and also on the *Amāvāsyā* of Vaiśākha (corresponding to 23rd April, A.C. 757), if the year was *Kārttikādi*. As the eclipse took place in the dark half of the lunar month, the name of the month would have been helpful in deciding whether the month was counted *Pūrṇimānta* or *Amānta*.

76. The years begin with Āṣāḍha *Śukla* in some parts of Gujarat and Rajasthan, and with Śrāvaṇa *Bahula* in the Udayapur region of Rajasthan (Ojha, *Bhārṇṭya Prācīna Lipimālā*, pp. 169 f.)

77. Ojha, *ibid.*, p. 169

D. C. Sircar observes that the years of the era now start seven months earlier in the South India than in the North India (IE., p. 258). The statement obviously seems erroneous and 'In the South India than in the North India' must be corrected into 'In the North India than in the South India'.

78. Pillai, *Indian Chronology*, Table X.

In the absence of requisite particulars, the date throws no light on the systems of the years and the months prevalent here during this period.

The traditional accounts of the Cāvaḍā dynasty of North Gujarat date the foundation of its capital Anahilapāṭaka and the coronation of Vanarāja, the founder of the dynasty in a Vikrama year which falls within this period. But the date is given differently in the different sources of information. They are as follows :

- (i) V. S. 802 Māgha, ba. di. 7, Śani (R. K. Forbes, *Rās Mālā*, Guj. trans., p. 41)
- (ii) V.S. 802, Caitra, śu. di. 2, Śukra (Patan Ganapati Temple Umā-Maheśvara Image Inscription⁷⁹, *Kāntamālā*, p. 157)
- (iii) V.S. 802, Vaiśākha, su-di. 2, Soma. (Merutuṅga, *Prabandhacintāmaṇi*, p. 13)
- (iv) V.S. 802, Aṣāḍha, su-di. 3, Sani (*Padma Purāṇa*, Dharmāraṇya-Māhātmya, LXVI, 84)
- (v) V.S. 802, Śrāvaṇa, su. 2, Soma (*Forbes Sabhānā Hastalikhita Granthoṃ Vigatavāra Yādi*, p. 31)
- (vi) V.S. 821, Vaiśākha, su. di. 2, Soma (*Vicāraṣreṇi* p. 9)

A scrutiny of these divergent dates indicates that many of them are untenable as the given tithi does not tally with the given week-day. The date No. iii holds good according to the *Kārttikādi* system and the date No. v according to the *Caitrādi* system.⁸⁰

79. Palaeographically the inscription is of late origin.

80. R.C. Modi, got the dates verified by M. P. Khareghat, found dates Nos. iii and iv tenable according to the *Kārttikādi* system and conjectured that the date no. iii marked the commencement of the religious ceremony of the foundation while the date No. iv. applied to its actual occupation by the people. (*Kāntamālā*, p. 157)

Five of the six dates mentioned above date the events in V.S. 802, while the sixth one assigns them to V.S. 821. The latter date is unacceptable as the dates given in *Vicāraśreṇī* have proved to be unreliable especially in the light of the date of Mūlarāja's accession recorded in the Sambhar inscription⁸¹ of Siddharāja Jayasimha.

Though V.S. 802 is the most common traditional date, even that is now regarded to be unreliable, as Vanarāja is chronologically found to have flourished at least a century later.⁸²

If the traditional dates be taken as misascribed to the Vikrama era and assigned to the Śaka era as suggested by H.G. Shastri, all the different dates of V.S. 802 are found to be untenable, when they are referred to the Tables of *Tithis* and week-days.

These traditional dates, therefore, all seem to have been forged by mere surmise in later times.⁸³

The Hansot plates of the Cāhamāna King Bhartrivādḍha II represent the earliest known record in Gujarat, the date of which seems to belong to the Vikrama Era. Accordingly, the Vikrama era which has been common in Gujarat for several centuries appears since the year 813 (A.C. 756-57) by the end of the Maitraka period.

81. *IA.*, Vol. LVII, p. 234.

82. K. M. Munshi, *Glory that was Gurjara Deśa*, part III, pp. 67 ff; H.G. Shastri, 'The problem of the Chronology of the Cāvaḍā Kings', *Proceedings and Transactions of the All India Oriental Conference*, seventeenth Session, pp. 425, ff.

83. The earliest accounts are dated about V.S. 1285-1290, i.e. about 500 years later than the period assigned to Vanarāja.

The appearance of the Vikrama era in the record of Broach between the extensive region of the Valabhi era in the North and the West and the region of the Śaka era in the South by the middle of the 8th cent. A.C. seems to be sudden and unusual. It is traced to the influence of the imperial Pratihāras who reigned in North India and whose supremacy was acknowledged by the Cāhamānas of Broach. Unfortunately the records of the early Pratihāras have not come to light, but the records of the succeeding Pratihāras are all dated in the Vikrama era and bear testimony to its common use in their kingdom.

VI

THE POST-MAITRAKA PERIOD

The period that followed the fall of the Maitraka kingdom witnessed the ascendancy of several parallel powers in Gujarat. The Rāṣṭrakūṭas extended their power over the central and the northern parts of Mainland Gujarat, while the Pratihāras held supremacy over the local powers in Saurashtra. However, Saurashtra was divided into several kingdoms under the Saindhavas, the Cālukyas and the Cāpas who seem to have acknowledged the supremacy of the Pratihāras. The north-western part of Mainland Gujarat was ruled over by the Cāvaḍās, whose existence has not been proved by contemporary epigraphic evidence. But from literary traditions it is known that they were ruling over North Gujarat throughout this period.

(i) The Valabhī Era

The Valabhī era, which was in common use during the Maitraka period, now continued to a certain extent even after the fall of the Maitraka kingdom of Valabhī. Among the known epigraphic records of this period, this era appears in three records. They are as under :

(i) The Hilol plates of Mahāsāmanta Candrāditya, a feudatory of Rājādhirāja Kakka, are dated in the year 470 of an unspecified era¹. Chronologically this Kakka is identified with the Rāṣṭrakūṭa king Kakkarāja II of the Gujarat branch and the year 470 is ascribed to the Valabhī era². Accordingly, the year of the grant would correspond to 788-89 A.C.

1-2. *Vallabh Vidyanagar Research Bulletin*, Vol. I, issue i, 1957, pp. 34 ff; *EJ*. Vol. XXXIV, pp. 213 ff.

(ii) The Devli grant issued by the Rāṣṭrakūṭa king Govindarāja Prabhūtavarṣa of the Gujarat branch, is dated in the Vālabhīya Samvat year 500³. This is the earliest known instance of the specific mention of the Valabhī era by its name. The year corresponds to 818-19 A.C.

(iii) The Unā plates of the Cālukya Mahāsāmanta Balavarman, a feudatory of Mahārājādhirāja Mahend-rāyudhadeva, identified with the Pratihāra king Mahendrapāla, are dated in the Valabhī year 574 which corresponds to 892-93 A.C.⁴.

At the time of the Hilol plates, the Maitraka kingdom of Valabhī had shortly come to an end and the Rāṣṭrakūṭa power seems to have extended over North Gujarat only a month or so before⁵. It is, therefore, just likely that the Valabhī era which was in vogue in Gujarat for the last three centuries, continued to appear in the grant issued by Candrāditya, though he was a feudatory of the Rāṣṭrakūṭas, and that the name of the era was left unspecified as in the records of the Maitraka kings.

After about twenty years another branch of the Rāṣṭrakūṭas was established in Gujarat. The plates of Karkarāja Suvarṇavarṣa of this branch are dated Śaka

3. *EI*. Vol. XXXV, pp. 269 ff.

4. Prof. F. Kielhorn. *EI*. Vol. IX, pp. 1 ff.

5. From the evidence of this grant it is inferred that the fall of Valabhī took place in the beginning of the *Karttikādi* Vikrama year 846 (i.e. Valabhī year 470) and the Rāṣṭrakūṭa power extended over Northern Gujarat shortly before Mārگاśtra su. di. 7 of the Valabhī year 470 (*Vallabh Vidyānagar Research Bulletin*, Vol. I, issue i, p. 36).

year 734 (812-13-A.C.) to year 746⁶ Śaka. (824-25 A.C.), while the plates of his brother Govindarāja Prabhūtavarṣa are dated Śaka year 735 (813-14 A.C.) to Śaka year 749⁷ (827-28 A.C.). These kings held steady power over Mainland Gujarat and dated their records pertaining to it in the Śaka era. However, the Devli plates which record a grant of land situated in Saurashtra form an exception and are dated in the Valabhī era which had been in common use there for a pretty long period of about three centuries. But as the Rāṣṭrakūṭa records were usually dated in the Śaka era and as this record is dated in the Valabhī era prevalent in Saurashtra, the year was expressly specified as a year of the Valabhī era.

The same circumstances account for the use of the Valabhī era, with its name specified, in the Unā plates of Balavarman.

Thus dates in the Valabhī era occur only in a few records of this period, but they clearly indicate that the name of the era got specified by this time.

As for the system of the year and the month, these dates do not yield any particulars for verification. The Devli plates do not mention even the month and the lunar day⁸. The Hilol plates and the Unā plates

6. H. G. Shastri, *Gujarātano Prācīna Itihāsa*, p. 139.

7. *Ibid.*, p. 140

8. They simply refer to a solar eclipse in the Valabhī year 500. The year was probably *Kārttikādi* as in the Maitraka period. There were two solar eclipses in the *Kārttikādi* year 500—one in (*Amānta*) Pauṣa and the other in (*Amānta*) Aṣāḍha. If the years were *Caitrādi* only the second eclipse would apply.

give the months, the fortnights and the lunar days⁹. The Hilol plates mention even the weekday. It well tallies with the lunar day on ascribing the year to the Valabhī era and calculating according to the epoch of 317-18 A.C. But as the month falls between Kārttika and Phālguna and as the lunar day belongs to the bright fortnight, the date does not admit of verification about the commencement of the year and the completion of the month. Presumably the year continued to be Kārttikādi and the month to be Pūrṇimānta as in the Maitraka period.

(ii) The Gupta Era

The discovery of Saindhava Copper-plate grants from Saurashtra enables us to state definitely that the Gupta era also was in vogue in the western parts of Saurashtra during this period. The occurrence of the Gupta era in Western Saurashtra is ascribed to the Saindhavas who hailed from Sindh. Among the known epigraphic records of the Saindhava kings, the Gupta era appears in four of the six copper-plate grants from Ghumli and the Morbi copper plates of King Jaika¹⁰. Out of the six Ghumli plates, the grant of

9. The date of the Hilol plates, Year 470 Mārgaśīra su. di. 7 Bhauma, corresponds to Tuesday, 11th Nov. 788 A.C.

The date of Unā plates, Valabhī year 574, Māgha su. di. 6 roughly corresponds to 28th Dec. 892 A.C.

10. *IA*, Vol. II, pp. 257 ff.

The Dhinki plates issued by King Jāikadeva from Bhūmilikā (Ghumli) belong to the Saindhava dynasty but the record is dated in the Vikrama era and has proved to be a forged one (*El*, Vol. XXVI, p. 189).

Mahāsāmanta Jāika I¹¹ is curiously left undated, while the date of the grant of King Rāṇaka¹² is not known as the second plate is missing.

The remaining plates are dated as follows :

(i) The Ghumli copper plates of the time of the Saindhava king Agguka II are dated in the year 513 of an unspecified era¹³, identified with the Gupta era. Accordingly, the (Gupta) year 513 corresponds to 832–33 A.C.

(ii) The grant of Mahāsāmanta Śrī Rāṇaka of a subordinate Saindhava branch is recorded in the year 555 of the Gupta-Kāla¹⁴, which corresponds to 874–75 A.C.

(iii) The grant of Mahāsāmantādhipati Agguka III is dated in the Gupta Saṁvat 567¹⁵, the corresponding Christian year of which is 886–87.

(iv) The Morbi copper plate of the Saindhava king Śrī Jāikadeva is dated in the Gupta year 585¹⁶, which corresponds to 904–05 A.C.

(v) The copper plates of Mahāsāmantādhipati Śrī Jāika II are dated in the G. Saṁ. 596¹⁷. The year corresponds to 915–16 A.C.

The uniform use of the Gupta era in the records of the Saindhava kings who hailed from Sindh and established their power in Western Saurashtra by the

11. *EI*, Vol. XXVI, pp. 203 ff.

12. *Ibid.*, pp. 207 ff.

13–14–15. *EI*, Vol. XXVI, pp. 203, 217, 222.

16. *IA*, Vol. II, pp. 257 ff.

17. *EI*, Vol. XXVI, p. 226.

end of the Maitraka period (during which the Valabhī era was in common use), clearly indicates that they must have adopted the Gupta era from Sindh, where the Gupta era presumably prevailed as in other parts of North India.

Accordingly, the Gupta era which was introduced into Saurashtra during the Gupta period, but which got modified into the Valabhī era during the Maitraka period, thus, seems to have been re-introduced into Saurashtra under its original nomenclature during this period.

As for the system of the years and the months of the Gupta era used in the Saindhava records, the dates yield the following observations :

(i) The Ghumli grant of the time of Agguka II was made in year 513, on the 12th day (of an unspecified month) on the occasion of *Uttarāyana*. The given particulars clearly indicate that the day fell in the dark fortnight of *Amānta* Pauṣa (or *Pūrṇimānta* Māgha) and corresponds to the 22nd of Dec., 832 A.C.¹⁸

The difference of 319 years in December clearly indicates that the date applies not to the *Kārttikādi* Valabhī years but to the *Caitrādi* Gupta years. As the name of the month is not specified, it cannot be inferred whether the month was *Pūrṇimānta* or *Amānta*.

(ii) The Ghumli grant of Rāṇaka dated in the Gupta year 555 does not mention the month, the fortnight and the day of the grant.

18. H. G. Shastri, *MG.*, pp. 233 ff.

(iii) The grant of King Agguka III, dated in the Gupta year 567, makes mention of a lunar eclipse in the month *Śuci*¹⁹, which corresponds to Aṣāḍha or Jyeṣṭha. On referring the date to the Tables, it is found that the name *Śuci* here applies to Jyeṣṭhā as a lunar eclipse took place in that year on the full-moon day of Jyeṣṭha and not of Aṣāḍha. However, the date does not admit of verification regarding the system of the year, as the month would fall in the year 567, according to the *Caitrādi* system and the *Kārttikādi* system as well.

(iv) The Morbi plate of Jaika, dated year 585 Phālguna su-di. 5, refers to the grant made on the occasion of a solar eclipse in the Gupta year 585. On referring the date to the Tables, it is found that no solar eclipse took place in the *Kārttikādi* year 585, whereas a solar eclipse took place on the new-moon day of Pūrṇimānta Mārgaśīra of the *Caitrādi* year 585, which corresponds to Nov. 10, 904 A.C.²⁰.

(v) The grant of King Jaika II dated in the Gupta year 596 mentions the month, the fortnight and the

19. The editor of this grant does not seem to have followed the meaning of certain words given in the verse pertaining to the date. According to him the grant was made on a new-moon day, the month of which is not given, but the verse refers to the conjunction (Yoga) of the moon (*Indu*) with Rahu (*Svarbhānu*) and not with the Sun (*Bhānu*), and the word (*Śucau*) is to be taken as referring to the name of the month *Śuci* (Jyeṣṭha or Aṣāḍha) rather than as an attribute of *Indau*. The verse thus really refers to a lunar eclipse, which took place on the full-moon day of *Śuci*.

20. Vide Pillai's Table X.

day, but the exact date cannot be verified in the absence of further details like the week-day.

From these observations it becomes clear that the dates given in the Saindhava grants apply to the original Gupta era, the years of which were *Caitrādi* and not to the modified Gupta era, known as the Valabhī era, the years of which were *Kārttikādi*. The available data do not admit of any verification about the system of months, but the months of these dates were most probably Pūrṇimānta, as the months ended in Pūrṇimā both in the Gupta era of North India and the Valabhī era of Gujarat.

The Saindhava kings who established their power in Western Saurashtra for about two centuries, thus continued the use of the Gupta era, which was current in North India. This deserves special notice in view of the fact that the early Saindhava kings were feudatories of the Maitrakas²¹ who used the Valabhī era, and that the later Saindhava kings seem to be feudatories of the Pratihāras who dated their records in the Vikrama era²². The Gupta era disappears in Gujarat along with the end of the Saindhava dynasty.

(iii) The Śaka Era

Shortly after the fall of the Maitraka kingdom of Valabhī, the Rāṣṭrakūṭa king Karkka II in South Gujarat extended his power over Central Gujarat. But the Lāṭa branch soon lost its power in Gujarat.

In about 800 A.C. the Imperial Rāṣṭrakūṭas of the

21. A. S. Altekar, *EI*, Vol. XXVI, p. 187.

22. *Ibid.*, pp. 191 f.

Deccan occupied Gujarat and another Lāṭa branch, was established under Indra, the younger brother of Govind III. Shortly after 888 A.C. it lost its power to the Imperial Rāṣṭrakūṭas, who held direct sway over Lāṭa upto about 930 A.C. The Paramāra kings in North-East Gujarat acknowledged the supremacy of the Rāṣṭrakūṭa emperors upto about 950 A.C. Thus the Rāṣṭrakūṭas held sway over parts of Gujarat almost during the whole of this period.

As noticed in the previous chapter the Rāṣṭrakūṭa kings dated their records in the Śaka era²³. Their known records found in the form of copper-plate grants range from the Śaka year 730 (808 A.C.) to the Śaka year 852 (930 A.C.). These dates generally consist of the year, the month, the fortnight and the lunarday. The number of year is generally mentioned in words and/or sometimes in figures. It is expressly referred to the Śakanṛpakāla²⁴. The number of the lunar day is also given in words. The week-day is rarely given. The dates sometimes contain references to parvans, eclipses and *nakṣatras*. The name of the Saṁvatsara is sometimes given along with the number of the year.

The Wadhvan plates of the Cāpa king Dharaṇīvarāha are expressly dated in Śaka Saṁvat (year) 836. The use of the Śaka era in the Cāpa kingdom of Wadhavan seems unusual especially in view of the fact that the

23. The use of the Valabhi era in the Devli grant of Govindarāja Prabhūtavaraṣa forms an exception. The occupation of Saurashtra by the Rāṣṭrakūṭas is not known from any other records.

24. In one instance the year is introduced as Śaka Saṁvat-Kapa-dvanj grant of Kṛṣṇa II dated Ś.E. 832 (*IE*, Vol. I, pp. 52 ff.).

Cāpa king acknowledged the supremacy of the Pratihāra king Mahipāladeva. For the era used in the Pratihāra empire is found to be the Vikrama era. The use of the Śaka era in this kingdom perhaps implies the cultural bearing of the adjoining region of Mainland Gujarat where the Śaka era was current under the regime of the Rāṣṭrakūṭas.

The Śaka dates in literary records are found in a few Jain works of this period. These dates range from the Śaka year 772²⁵ (850 A.C.) to the Śaka year 853 (931 A.C.). They are given in words. They generally consist of the year, the month, the fortnight and the lunar day. The era is generally introduced as *Śakanrpakāla* and sometimes as *Śaka Kāla*. Sometimes the name of the Saṃvatsara is also mentioned.

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25. This date occurs in Śīlāṅka's *ṭīkā* on *Ācārāṅgasūtra* (Muni Jinavijaya, *Introduction to Jitakalpasūtra*, p. 12). Some other Mss date the commentary Śaka year 784 (*Ibid.*, p. 11) or Ś.E. 798 (*JA*, Vol. XV, p. 188).

Another Ms, however, gives the date as year 772 of the Gupta era. (*Ibid.*, p. 188, *Ācārāṅgasūtra ṭīkā* published by Āgamodaya Samiti, p. 317). But here the word '*Gupta*' obviously seems to be a misnomer for 'Śaka'. For it is not possible to date Śīlāṅka as late as in the 11th Cent. A.C. According to the Śaka dates given above the commentator seems to have flourished in 9th Cent. A.C. Muni Jinavijayaji proposes to date him about one century prior to it.

The Gupta era seems to have already been extinct by this time. The error of misrepresenting a current era as some extinct era also occurs in a few cases in the case of the Vikrama era. (For instance vide, H. G. Shastri, 'The Date of the Fall of Valabh' *IHQ*, Vol. XXIII, pp. 248 f., also vide section iv, of this chapter and chapter VII below).

The epoch and origin of this era are already discussed above.

As regards the system of its years, the years of the Śaka era are always *Caitrādi* and the year usually commences with *Caitra Śu.*²⁶

As regards the system of months, it may be noted that only one of the known Śaka dates of this period contains the week-day, which falling in the bright fortnight, throws no light on the system of the completion of months. However, two other factors enable us to determine the system. All the three known dates of solar eclipses tally with the names of the corresponding months according to the *Amānta* and not the *Pūrṇimānta* system of months. Similarly the date mentioned as marking the so called commencement of the *Uttarāyaṇa* in a grant of the Śaka year 789 (867 A.C.) also falls within the specified month only according to the *Amānta* system. This leads us to the conclusion that the months used in the Śaka dates of this period were usually *Amānta*. The change-over from the *Pūrṇimānta* system to the *Amānta* system in Gujarat appears for the first time in the Śaka dates of the post-Maitraka period. Presumably it owes its origin to the Deccan from where the Śaka era got introduced into Gujarat through the Rāṣṭrakūṭa kings.

The mention of the name of the Samvatsara along with the number of the year appears in the known records of Gujarat, for the first time during this period. These appellations belong to a cycle of sixty Bārhaspatya (Jovian) years. But there are a number of different

26. Ojha, *Bhāratīya Prācīna Lipimālā*, p. 173.

moyes of citation of Jovian years²⁷. The general practice is that the name of the saṁvatsara current at the commencement of the year (solar or lunar) is attached to the whole of that year notwithstanding that the Jovian Saṁvatsara may have been succeeded by the next one before the end of that year. Occasionally, however, the Saṁvatsara named on a particular day is found to be the Jovian year that was actually current on that day. The mention of Vyaya (20) on Vaiśākha, su. 15 in Śaka year 730 and that of Sarvajit (21) on the *Amāvāsyā* of Srāvaṇa of the same year, evidently signify that the calendar used in Gujarat during the post-Maitraka period followed the latter practice i.e. the practice of citing the saṁvatsara that was actually current on the specified day.

The different schools of Indian chronology differed slightly with regard to the length of the Saṁvatsara as well as that of the sidereal solar year. In the absence of specific data it should hardly be possible to determine which of these schools was followed by the calendar used in the dates given in the records of this period. In the known records of this period we come across six cases of Saṁvatsaras-five in epigraphic records and one in literary records. In order to determine the probable school or schools of chronology followed in these dates, it will be worth attempting to calculate the commencement of the given Saṁvatsara according to the different schools which would have been prevalent by this time and to examine whether it fits in with

27. Pillai, *Indian Chronology*, pp. 39 f.

the given dates. Among the different schools of chronology the following seem to be the principal schools that may have been prevalent in Western India during this period :

(1) *The original Sūrya Siddhānta*, (ii) *The first Ārya Siddhānta* and (iii) *The Brahma Siddhānta*. In his *Brhatsamhitā* Varāhamihira also deals with the Jovian years and explains how to arrive at the Jovian samvatsara in a Śaka year and the commencement of the Samvatsara²⁸.

The Śaka years in the given dates may have been either expired or current. First we may calculate the position of the Jovian samvatsaras on the given dates

No.	Given date	Given	Samvatsara arrived at			
			Original Sūrya Si.	The first Ārya Si.	The Brah- ma Si.	Br. Sam. rule
1	Ś.E. 730*	Vyaya Vai.śu. 15 (20)	Sarvajit (21)	Sarvajit (21)	Sarvajit (21)	Sarva- jit (21)
2	Ś.E. 730*	Sarvajit Srā.ba.30 (21)	Sarva- dhārī(22)	Sarva- dhārī(22)	Sarva- dhārī(22)	Sarva- dhārī(22)
3	Ś.E. 735,	Nandana Pau. śu. 7 (26)	Vijaya (27)	Vijaya (27)	Vijaya (27)	Vijaya (27)
4	Ś.E. 793	Nandana Pauṣa (26)	Nanda- na (26)	Nanda- na (26)	Nanda- na (26)	Nanda- na (26)
5	Ś.E. 836	Yuva Phā.śu. 7 (9)	Yuva (9)	Dhātri (10)	Dhātri (10)	Yuva (9)
6	S.E. 853	Khara Jyc.śu. 10 (25)	Nanda- na (26) Vijaya (27)	Nanda- na (26) Vijaya (27)	Nanda- na (26) Vijaya (27)	Nanda- na (26) Vijaya (27)

28. Varāhamihira, *Brhatsamhitā*, VIII. 20-22

* The first two dates belong to the Deccan and may be left out for consideration of the system in Gujarat.

according to the different systems mentioned above on assuming that the Śaka years given here are expired. The results may be summed up as under :

Among the six cases noted above, the given Saṁvatsara corresponds to the saṁvatsara arrived at on all the four calculations, only in the case no. 4. In cases nos. 1, 2 and 3, the saṁvatsara arrived at on these calculations uniformly corresponds, not to the given Saṁvatsara, but to the succeeding one.²⁹ Analogically the saṁvatsara arrived at in the case no. 6 must be Nandana (26) succeeding Khara (25) the given saṁvatsara.³⁰ In case no. 5 the saṁvatsara arrived at on calculations based on the original *Sūrya Siddhānta* and the *Bṛhatsamhitā* rule corresponds to the given saṁvatsara whereas the Saṁvatsara arrived at on calculations based on the first *Ārya Siddhānta* and the *Brahma Siddhānta* corresponds to the saṁvatsara succeeding the given one. Thus if the given Śaka years be expired, the Jovian Saṁvatsara in the given dates tallies only in one or two cases out of six ones.

Let us then assume that the given Śaka years are current. The results arrived at on the calculation of

29. Calculated according to the methods and Table in *Indian Chronography* by Sewell.

30. The given date comprises only the year; the month, the fortnight and the tithi, are not specified. As remarked above, the calculations of the saṁvatsara imply that the date of the record fell somewhere during the first 8 or 9 months.

The Vikrama year 989 given in this date along with the Śaka year 853 obviously seems to be erroneous. It must be 987 or 988.

the position of the Jovian samvatsaras on the given dates, may accordingly, be tabulated as follows :

No.	Given date	Given	Samvatsara arrived at			
			Original Sūrya Si.	The first Ārya Si.	The Brah- ma Si.	Br. Sam. rule
1	Ś.E. 730	Vyaya	Vyaya	Vyaya	Vyaya	Vyaya
	Vai.śu. 15	(20)	(20)	(20)	(20)	(20)
2	Ś.E. 730	Sarvajit	Sarvajit	Sarvajit	Sarvajit	Sarvajit
	Śrā.,va.30	(21)	(21)	(21)	(21)	(21)
3	Ś.E. 735	Nanda-	Nanda-	Nanda-	Nanda-	Nanda-
	Pau., śu. 7	na (26)	na (26)	na (26)	na (26)	na (26)
4	Ś.E. 793	Nandana	Khara	Khara	Khara	Khara
	Pauṣa	(26)	(25)	(25)	(25)	(25)
5	Ś.E. 836	Yuva	Rhava	Yuva	Yuva	Bhava
	Phā.,śu. 7	(9)	(8)	(9)	(9)	(8)
6	Ś.E. 853	Khara	Khara	Khara	Khara	Khara
	Jye.,śu. 10	(25)	(25)	(25)	(25)	(25)
			Nanda-	Nanda-	Nanda-	Nanda-
			na (26)	na (26)	na (26)	na (26)

As noticed above here also the samvatsara mentioned in relation to Śaka year, 853 seems to be falling in the former part of the Śaka year. Accordingly, the Jovian Samvatsara mentioned in the given dates fully tallies with that arrived at in accordance with the calculations made according to all the four systems in 4 cases³¹ out of 6 ones. In the case of no. 5 the given samvatsara tallies with that arrived at according to the

31. Nos. 1, 2, 3 and 6

first *Arya Siddhānta* and the *Brahma Siddhānta*. According to the original *Sūrya Siddhānta* and the *Bṛhatsamhitā* rule the saṁvatsara arrived at corresponds, not to the given saṁvatsara but to that preceding it. The same is the case with the saṁvatsara given in relation to Śaka year 793, wherein the saṁvatsara arrived at corresponds to the preceding saṁvatsara according to all the four systems.

It is obvious that the Saṁvatsara given in relation to Ś.E. 793 falls one year earlier in comparison to the other saṁvatsaras in case the Śaka years are taken to be expired or current. It should also be noted that the saṁvatsara Nandana which fell in Śaka year 735 (no. 3) could not recur at the interval of 58 years in Ś.E. 793. It, therefore, seems clear that the Śaka Era 793, if given correctly³² must be taken as expired, while all the other Śaka years must be taken as current. In other words the Śaka year 793 must be treated as expired and equated with 794 current, or it is also probable that the true year intended to be given was 794 and not 793.³³

32. The actual expression given in the record reads *S'akant'pakāṭā-
tītasamvatsaraśateṣu saptaśu navatītayatyadhikeṣu*. The last Pāda
is obviously incorrect. The editor has suggested to correct it into
Navatīryuttaratryadhikeṣu (*El*, Vol. XVIII, p. 250, f. n. 20).
But the phraseology would not correspond to that given in the
other records of the Rāṣṭrakūṭas. In accordance with the usual
phraseology given in the Rāṣṭrakūṭa records, the number 93
should have been expressed as *Trīnavatyadhikeṣu*. The record
is full of inaccuracies and it is, therefore, not unlikely that the
scribe committed some error in this phrase too. Presumably
the intended phrase was to be *Caṭurnavatyadhikeṣu*.

33. Vide No. 10 above.

Accordingly, it appears that the *saṃvatsaras* given in the dates mentioned above would fit in if the *S'aka* years be taken to be current rather than expired. The *saṃvatsara* mentioned in relation to *S'aka* 836 would then tally according to the *first Ārya Siddhānta* and the *Brahma Siddhānta*, but not according to the *original Sūrya Siddhānta* and the *Bṛhatsaṃhitā* rule. Hence it may be inferred that the calendar followed by these records was probably based on either the *First Ārya Siddhānta* or the *Brahma Siddhānta*.

As the former is used in Kerala and Madras States,³⁴ while the latter was followed till recently in Gujarat and parts of Rajasthan³⁵, it follows that the *Brahma Siddhānta* prevailed in Gujarat during this period.

(iv) The Vikrama Era

The known epigraphic records of the post-Maitraka period hardly give dates in the Vikrama Era. Exceptionally the Una plates of the Cālukya King Avanivarman II, a feudatory of the Pratihāra sovereign Mahendrapāla, are dated in the year 956 which though unspecified, obviously seems to belong to the Vikrama Era.³⁶

Among literary works of this period, *Bṛhātkathākośa* by Hariṣeṇa is specifically dated in the year 989 of the Vikrama Era along with the year 853 of the Śaka Era.³⁷ As the *saṃvatsara* Khara tallies with the Śaka year,

34-35. V. B. Ketkar, *Indian and Foreign Chronology*, p. 42

36. Kielborn, *EI*, Vol. IX, p. 2

37. *Bṛhātkathākośa* of Hariṣeṇa, ed. by A. N. Upadhye, p. 355

the number of the corresponding Vikrama year seems to be corrected into 988.³⁸

The year 962 given for the completion of *Upamitibhavaprapaṇcākathā*, seems to belong to the Vikrama Era, though the era is left unspecified therein.³⁹

The Praśasti of *Candrakevalicarita* dates the composition of the work in the year 598 of an unspecified era. Mironow assigns the year to the Gupta era and the year would accordingly correspond to the V. E. 974 (917 A.C.). This year well fits in with the (Vikrama) year 962 given in the *Upamitibhavaprapaṇcākathā*. But it seems very doubtful that the Gupta Era was in such common use as late as the 10th cent. A.C. and that it was, therefore, left unspecified. It is, therefore, probable that there is some clerical or scribal error in the verse containing the date. Presumably the reading *Vasvaṇkeṣumite varṣe*⁴⁰ may be corrected into *Vasviṣvaṇkamite varṣe*. The number of the year would accordingly be corrected into 958. If both the works mentioned above belong to one and the same Siddharṣi, it is hardly possible that the dates in the two works may be given in two different eras, and that both of them may be left unspecified. In view of the eras prevalent in Western India during this period, it is the Vikrama Era rather than the Gupta Era, that would be, common enough to be left unspecified.

38. Accordingly, 'Navāṣṭānavakeśveṣu' should be corrected into *Aṣṭāṣṭānavakeśveṣu*.

39. *Upamitibhavaprapaṇcākathā* of Siddharṣisuri, Nirṇayasāgara edition, p. 776

40. M. D. Desai, *JSSI*, p. 185, f. n. 181

Among these four dates, two comprise only years. The two other dates contain the month, the fortnight and the lunar day also. But one of them gives no week-day, while the other also gives the weekday and the *Nakṣatra*.⁴¹ On referring this date to the Tables,⁴² it is found that the lunar day falls on the given week-day according to the *Kārttikādi* system and not the *Caitrādi* system, of years. As the lunar day belongs to the bright fortnight, the date does not help us to determine whether the month was *Pūrṇimānta* or *Amānta*. Though the work was published in Bhillamāla, the use of the *Kārttikādi* system of years implies its close association with Gujarat where the system was in common use in the Kalacuri and Valabhī era during the Maitraka period.

The adoption of the Vikrama Era in these records seems to be rather uncommon among the dates of this period. Probably its use was adopted from the adjoining region of Rajasthan which had close bearing, political as well as cultural, on Gujarat during the post-Maitraka period.

The traditional accounts of the Cāvaḍā dynasty contain some dates which fall within this period. They range from the V.E. 861 to 998.⁴³ Many of the dates

41. 'Jyesthe Sitapañcamyām Punarvasu Gurudine' Upamitibhāvaprapañcākathā of Siddharṣi (JSSI., p. 182, f. n. 184)

42. Pillai IC, Table X

43. Vide the table given in Rāmlal Cunital Modi Lekhasaṃgraha, Part I, p. 43.

The Vicārasreṇi uniformly dates all the events 19 years later, the total period ranging from 821 to 1017. But the Sambhar Inscription of Siddharāja Jayasīṃha (IA., Vol. LVII, p. 234) has firmly established that Mūlarāja founded his dynasty in V.E. 998. This year also marks the end of the Cāvaḍā dynasty.

given in the *Prabandhacintāmaṇi* contain particulars about the months, fortnights, lunar days and week-days in addition to years.

A critical examination of these dates clearly indicates that the particulars do not tally in most of the cases. As remarked above,⁴⁴ these traditional dates hardly have any historical basis; they are probably fabricated conjecturally in later times. Even, if the initial year 862 be ascribed to the S'aka Era instead of the Vikrama Era, it is not possible to treat all the subsequent dates accordingly because the year 998 marking the lower limit of the Cāvaḍā rule, definitely belongs to the Vikrama Era.⁴⁵

These doubtful dates given in later traditions, therefore, deserve no consideration for determining the chronological systems of this period.

44. Vide pages 191 f. above.

45. Vide n. 11 above.

VII

THE SOLANKI PERIOD

The period that follows the post-Maitraka period in the history of Gujarat is the Solanki period. The Solanki (Caulukya) kings, including those of the Vāghelā branch, ruled over the region of Gujarat for about three centuries, and a half i. e. from V.S. 998 (A.C. 942) to V.S. 1360 (A.C. 1304)¹. Mūlarāja I, the first ruler of the Solanki dynasty, gained power by overthrowing the Cāpoṭkaṭa dynasty. The dynasty founded by him continued to rule in the region of Gujarat upto A.C. 1244². The power of this dynasty then passed to Rāṇaka Viśaladeva, who belonged to the Vāghelā (Vyāghrapallīya) branch of the Solanki lineage. His dynasty held sway over Gujarat upto A.C. 1304³, when King Karṇadeva of this dynasty finally lost all his power to the Khaljī sultanate of Delhi.

Dated records of this period have come forth in a large number both from epigraphic and literary sources. The former sources mostly consist of stone inscriptions, stone-pillar inscriptions, copper-plate inscriptions and image inscriptions, while the literary sources abound in *Puspikās* and *prāśastis*. The traditional

1. A. K. Majumdar, *Caulukyās of Gujarat*, p. 4; R. N. Mehta, 'Karṇa Vāghelā : The Last Vāghelā King of Gujarat', "Svādhyāy", Vol. XIX, pp. 173 ff.
2. *Ibid.*, p. 168; D. K. Shastri, *Gujarātino Madhyukālīn Rājput Itihās*, pp. 458 f.
3. A. K. Majumdar, *ibid.*, p. 189

dates especially the lunar days, weekdays and *nakṣatras* given in posterior works like *Prabandhas* can hardly be taken as historical, unless and until they are confirmed by reliable sources⁴.

Among the eras used in Gujarat during this period, the Vikram Era is found to be of most common use, while new eras like the Simha Era and the Hijrī Era also appear in a few Sanskrit records of this period. The usage of mentioning the week-day along with the lunar days gets well established by this time.

(i) The Vikrama Era

As noticed above, the use of the Vikrama Era was adopted in Gujarat during the last part of the Maitraka period and continued during the post-Mait-

4. The *nakṣatras* given in these dates are mostly found incongruent with the corresponding *tithis*. for instance, (i) Saṁ. 993, *Āṣāḍha* śu. di. 15, *Āśvini*, (ii) Saṁ. 150. (1052?), *Śrāvaṇa*, śu. di. 11, *Puṣya*, (iii) Saṁ. 1120, *Chaitra*, ba. 7. *Hasta*. (iv) Saṁ. 1150, *Pauṣa*, ba. di. 3, *Śrāvaṇa*, (v) Saṁ. 1199, *Kārttika*, [ba?] di. 2, *Hasta*.

The nomenclature given in the results arrived at after additions of numbers of years, months and days to the specific dates of the commencement of individual reigns clearly indicates that the dates given in the *Prabandhas* are named according to the system of *Kārttikādi* years and *Amānta* months, which is current in Gujarat since long. The following calculations would make this observation clear.

	Saṁ.	1078	Jyeṣṭha	śu. di.	1½
add	years	42,	months 10,	days	9
	Saṁ	1120	Chaitra	ba. di.	6
add	years	29,	months 8,	days	25
	Saṁ	1150	Pauṣa	ba. di.	2

raka period under the influence of the Pratihāra suzerains. But its use remained absolutely limited, as the eras commonly used in Gujarat, were the Valabhī Era in Western and Northern Gujarat and the Kalacuri Era in Southern Gujarat in the Maitraka period and the Gupta and the Valabhī Eras in Saurashtra and the Śaka Era in Mainland Gujarat in the post-Maitraka period. It is especially in the Solanki period that the Vikrama Era, which is current in Gujarat for several centuries, came into common use in this region. As no epigraphic records of the Cāvaḍā dynasty have come forth, it is hardly possible to determine the era used in its kingdom. Hence it seems quite likely that the credit of making the Vikrama Era widely prevalent in Gujarat goes to the Solanki dynasty. The probability of the association of Mūlarāja's ancestors with Gurjara-Deśa in South Rajasthan which was under the sway of the Pratihāras⁵ corroborates the above assumption.

Almost all the epigraphic records of the Solanki dynasty along with the Vāghelā lineage are dated in the Vikrama Era and even most of the literary records of this period are dated in this era.

The known records of this period abound in numbers, but here also chronological data are supplied by epigraphic sources to a much larger extent than by literary sources. Among the epigraphic records, stone inscriptions form a great majority in comparison to copper-plate inscriptions, image-inscriptions contribute a far larger number to this score. The literary data are mainly available in the *Puṣpikās* and *Prāśastis*. The

5. D. K. Shastri, *op. cit.*, pp. 139 ff.

dates gathered from these records range from V. S. 1005 (A.C. 949) to V.S. 1360 (A.C. 1304). They consist of the year, the month, the fortnight, the lunar day and the week-day in most of the cases. A few dates also contain references to eclipses and intercalations. The dates given in the literary records sometimes also include *nakṣatras* and *yogas*. Some dates of the Vikrama Era also mention the name of the *Samvatsara* along with the number of the year.

The epoch and origin of the Vikrama Era are already discussed in Chapter V.

As regards the scheme of years and months, the material bearing on it was very meagre in the case of of the Maitraka and the post-Maitraka periods, while the dates of the Solanki period abound in data pertaining to it. However, the findings from the different data prove to be amazingly divergent.

It would, therefore, be necessary to classify the key-dates territorially and chronologically.

First are taken the key-dates obtained from the Sārasvata Maṇḍala⁶, which formed the home province of the Caulukya kingdom. Next is taken the Aṣṭādaśa-śata Maṇḍala, excluding the region of Mt. Abu and

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6. According to the identification of the known places in its different Pathakas (vide H. D. Sankalia, *Studies in the Historical and Cultural Geography and Ethnography of Gujarat*, p. 42.), the Sārasvata Maṇḍala seems to have covered almost the whole of the Mahesana District, the south-east part of the Banaskantha District and the north-east part of the Ahmedabad District in modern terms.

located in North-West Gujarat. The places which are located in the territory to the East of the Sārasvata Maṇḍala are treated under 'North and North-East Gujarat'. Central Gujarat formed the Khetaka Maṇḍala and South Gujarat the Lāta Maṇḍala. The peninsula of Saurashtra comprised the Saurāṣṭra Maṇḍala of the Caulukya kingdom. But as it covers a very extensive area it is here divided into East Saurashtra, South Saurashtra, Central Saurashtra, West Saurashtra and North Saurashtra. Last comes Kutch, which formed the Kaccha Maṇḍala. The remaining Maṇḍalas which lie outside the boundaries of modern Gujarat, such as Satyapura Maṇḍala, Bhīllamāla Maṇḍala, Avanti Maṇḍala and Medapāta Maṇḍala are not taken into consideration here, as they would not necessarily reflect chronological systems which prevailed in Gujarat.

The key-dates are next classified chronologically. On the basis of the given particulars especially of the week-day and sometimes eclipse and rarely intercalation, the dates are examined according to different systems⁷ by giving the equivalent Christian dates and their week-days. In many cases dates would tally according to some system or other. Such dates are arranged in different groups under 'Regular Dates.' Those dates which do not tally according to any of the systems are similarly arranged under 'Irregular Dates.'

7. A. K. Majumdar, *op. cit.*, p. 209

The Maṇḍala seems to have included Kumbhariya, Radhanpur, Tharād etc. and extended as far as the Banas River on the south-west (H. D. Sankaliya, *op. cit.*, p. 143).

8. The year may be current or expired, *Caitrādi* or *Kārttikādi* or sometimes *Āṣāḍhādi*, the month may be *Pūrṇimānta* or *Amānta*.

The dates in each group are again sub-divided sourcewise, namely under (i) stone, stone-pillar and copper-plate inscriptions, (ii) image inscriptions and (iii) *Prasastis*.

The equivalent dates are generally taken from the Tables given in *Indian Ephemeris* by Pillai. In Indian chronology the lunar day is generally ascribed to the week-day on which it ends, as it is connected with that week-day at the time of sunrise. In the case of the equivalent date which well corresponds to the given one, the ending moment of the given *tithi* will also be given. This moment is generally derived from the fraction of the day given in Pillai's Tables in relation to mean sunrise.

When in some cases the given *tithi* does not tally with the given week-day, the moment of the commencement of the *tithi* is derived from the ending moment of the *tithi* of the previous day and taken into consideration, as sometimes the given *tithi* is construed with the week-day on which it commences.

When the given date falls short of equivalence by a day or so and the ending or commencing moment of the given *tithi* falls very proximate to sunrise which marks the upper or lower limit of a civil day, the results given in Tables based on mean sunrise have to be revised and modified on the basis of local and true sunrise.

Similarly the results given on the basis of the *Sūrya Siddhānta* sometimes fall short of verification by some minutes or an hour or so. So they have to be revised and modified on the basis of the *Brahma*

Siddhānta which was commonly prevalent in Gujarat by this time.

When a given *tithi* does not correspond to any of the equivalent dates completely, not falls proximate to it, follows that some particular in it is recorded or read incorrectly. As the facsimiles or photographs of the original record are hardly available, correction in some certain particular of the date is suggested through surmise as a probability.

The individual key-dates may be given and examined as follows :

SĀRASVATA MANDALA

1. Regular Dates

A. Dates in Bright Fortnights

1. Dates in the months Kārttika to Phālguna

(a) Dates in current years

(i) stone, stone pillar and copper-plate inscriptions

1. V. 1217-G. V. Acharya, *Historical Inscriptions of Gujarat*, No. 241, Palanpur stone inscription
Saṃ. 1217, Kārttika, śu. di. 10, [śu]kra

V. 1217 current : Friday, 23 October, A.C. 1159

The given *tithi* ended about 18 h. 36 m. *after* mean sunrise.

V. 1217 expired : Tuesday, 11 October, A.C. 1160

(b) Dates in expired years

(i) stone, stone pillar and copper-plate inscriptions

2. V. 1280-IA, Vol. VI, p. 196, Kadi copper-plate inscription of Jayantasimha
Saṃ. 1280, Pauṣa, śu. di. 3, Bhauma

V. 1280 current : Wednesday, 7 December, A.C. 1222

V. 1280 expired : Tuesday, 26th December, A.C. 1223

The given *tithi* ended about 15 h. 15 m. *after* mean sunrise.

3. V. 1282 – G. V. Acharya, *HIG*, No. 246, Palanpur stone inscription

Sam. 1282, Pauṣa, śu. di. 4, Śukra

V. 1282 current : Sunday, 15 December, A.C. 1224

V. 1282 expired : Friday, 5 December, A.C. 1225

The given *tithi* ended about 8 h. 30 m. *after* mean sunrise.

4. V. 1283 – *IA.*, Vol. VI, p. 199., Kadi copper-plate inscription of of King Bhīmadeva II
Sam. 1283, Laukika Kārttika, śu. di. 15, Guru

V. 1283 current : Friday, 17 October, A.C. 1225

V. 1283 expired : Thursday, 5 November, A.C. 1226

The given *tithi* ended about 19 h. *after* mean sunrise.

(ii) image inscriptions

5. V. 1244 – *JPLS.*, No. 335, Palanpur image inscription

Sam. 1244, Māgha, śu. di. 10, Soma

V. 1244 current : Wednesday, 21 January, A.C. 1187

V. 1244 expired : Monday, 11 January, A.C. 1188

The given *tithi* ended about 4 h. 27 m. *after* mean sunrise.

6. V. 1274 - *PJLS*, No. 552, Palanpur image inscription
 Sam. 1274, Phālguna, śu. di. 5, Guru
 V. 1274 current : Sunday, 12 February, A.C. 1217
 V. 1274 expired : Thursday, 1 February, A.C. 1218
 The given *tithi* ended about 22 h. after mean sunrise.
7. V. 1287 - *JDPLS*, Part i. No. 258, Patan image inscription
 Sam. 1287, Phālguna, śu. di. 10, Guru
 V. 1287 current : Sunday, 24 February, A.C. 1230
 V. 1287 expired : Thursday, 13 February, A.C. 1231
 The *tithi* ended about 20 h. 15 m. after mean sunrise.
8. V. 1315 - *JTSS*, Vol I, Part I, p. 32, Palanpur image inscription
 Sam. 1315, Phālguna, śu. di. 4, Budha
 V. 1315 current : Saturday, 9 February, A.C. 1258
 V. 1315 expired : Wednesday, 29 January, A.C. 1259
 The *tithi* ended about 9 h. after mean sunrise.
9. V. 1320 - *JLS*, Part II, No. 2098, p. 281, Disa image inscription
 Sam. 1320, Phālguna, śu. di. 2, Śukra
 V. 1320 current : Sunday, 11 February, A.C. 1263
 V. 1320 expired : Friday, 1 February, A.C. 1264
 The *tithi* ended about 11 h. 40 m. after mean sunrise.
10. V. 1325 - *JTSS*, Part I. p. 34, Palanpur image inscription
 Sam. 1325, Phālguna, śu. di. 4, Budha
 V. 1325 current : Saturday, 18 February, A.C. 1265

V. 1325 expired : Wednesday, 6 February, A.C. 1269
The *tithi* ended about 21 h. after mean sunrise.

11. V. 1325 - *JDPLS*, Part I, No. 190, Unjha image inscription

Sam. 1325, Phālguna, śu. di. 8, Soma

V. 1325 current : Thursday, 23 February, A.C. 1268

V. 1325 expired : Monday, 11 February, A.C. 1269
The *tithi* ended about 5 h 10 m. after mean sunrise.

12. V. 1338 - *JDPLS*, Part I. No. 380, Patan image inscription

Sam. 1338, Phālguna, śu. di. 7, Soma

V. 1338 current : Wednesday, 26 February, A.C. 1281

V. 1338 expired : Monday, 16 February, A.C. 1282
The *tithi* ended about 8 h. 30 m. after mean sunrise.

13. V. 1352- *PJLS*, No. 549, Palanpur image inscription

Sam. 1352, Phālguna, śu. di. 10, Budha

V. 1352 current : Saturday, 26 February, A.C. 1295

V. 1352 expired : Wednesday, 15 February, A.C. 1296
The *tithi* ended about 11 h. 10 m. after mean sunrise.

(iii) Praśastis

14. V. 1174 - *purātattva*, Vol. I, pp. 62 f., The work
Niśthacūrṇiviniśakoddeśakāvyaḥkhyā composed probably in Gujarat

Sam. 1174, Māgha, śu. di. 12, Ravi

V. 1174 current : Wednesday, 17 January, A.C. 1117

V. 1174 expired : Sunday, 6 January, A.C. 1118

The *tithi* ended about 15 h. 15 m. after mean sunrise.

15. V. 1184 – *CPSJBC* No. 12-(8), p. 25. A Ms of Abhayadevasūri's *Anuttaraupapātikadaśāṅga-sūtra-Vṛtti* copied at Aṇahilapāṭaka.
 Sam. 1184, Māgha, śu. di. 11, Ravi
 V. 1184 current : Wednesday, 26 January, A.C. 1127
V. 1184 expired : Sunday, 15 January, A.C. 1128
 The *tithi* ended about 3 h. 44 m. after mean sunrise.
16. V. 1227 – *JPPS*, No. 91, p. 110, A Ms. of s'īlācārya's *Mahāpurīṣacārya* donated at Aṇahilapāṭaka.
 Sam. 1227, Mārgaśīrṣa, śu. di. 11, Śani
 V. 1227 current : Tuesday, 2 December, A.C. 1169
V. 1227 expired : Saturday, 21 November, A.C. 1170
 The *tithi* ended about 5 h. 39 m. after mean sunrise.
17. V. 1298 – *JPPS*, No. 186, p. 122, *CMJBP*, No. 144, p. 98
 Sam. 1298, Kārttika, śu. di. 10, Budha
 V. 1298 current : Saturday, 27 October, A.C. 1240
V. 1298 expired : Wednesday, 16 October, A.C. 1241
 The *tithi* ended about 2 h. 15 m. after mean sunrise.
18. V. 1298 – *CPSJBC*, No. 10, pp. 19 f., A Ms of Abhayadeva-Sūri's *Bhagavatsūtra-Vṛtti* copied at Vijāpura
 Sam. 1298, Mārgaśīrṣa, śu. di. 13, Soma
 V. 1298 current : Thursday, 29 November, A.C. 1240
V. 1298 expired : Monday, 18 November, A.C. 1241
 The *tithi* ended about 3 h. 15 m. after mean sunrise.
19. V. 1310 – *JPPS*, No. 211, p. 125, A Ms of *Uttarādhyayanāsūtravṛtti* copied at Prahlādanapura
 Sam. 1310, Māgha, śu. di. 13, Ravi

V. 1310 current : Tuesday, 14 January, A.C. 1253

V. 1310 expired : { Sunday, 1 February, A.C. 1254
 Monday, 2 February, A.C. 1254

The 13th *tithi* commenced before sunrise on Sunday, 1 February, A.C. 1254 and ended about 0 h. 36 m. after mean sunrise on Monday, 2 February, A.C. 1254.

20. V. 1327-*CPSJBC*, No. 4, p. 7, A Ms of Śīlāṅkācārya's *Ācārāṅgasūtratīkā* copied at Gambhūtā. Sam. 1327, Pauṣa, su. di. 10, Bhauma.

V. 1327 current : Friday, 3 January, A.C. 1270

V. 1327 Expired : Tuesday, 23 December, A.C. 1270

The *tithi* ended about 17 h. 10 m. after mean sunrise.

21. V. 1327-*Śrī Pākṣika Sūtram*, p. 145, Yaśodevasūriś *Pākṣika Sūtra* composed at Aṇhilapāṭaka. Sam. 1327, Māgha, śu. di. 9, Budha

V. 1327 current : Saturday, 1 February, A.C. 1270

V. 1327 expired : Wednesday, 21 January, A.C. 1271

The *tithi* ended about 8 h. 32 m. after mean sunrise.

2. Dates in the Months Caitra to Āśvina

(a) Dates in Current *Caitrādi* years image Inscriptions

22. V. 1330-*PJLS*, No. 525. Patan image inscription. Sam. 1330, Vaiśākha, śu. di. 14, Budha

V. 1330 current *Caitrādi* : Wednesday, 13 April,
A.C. 1272

The *tithi* ended about 20 h. after mean sunrise.

V. 1330 expired *Caitrādi* : Tuesday, 2 May, A.C.
(or current *Kārttikādi*) 1273

V. 1330 expired *Kārttikādi* : Saturday, 21 April,
A.C. 1274

(b) Dates in expired *Caitrādi*

or

Current *Kārttikādi* Years

(i) stone, stone-pillar and copper-plate Inscriptions

23. V. 1148-*HIG.*, No. 143, Sūnak copper-plate inscription of King Karna I
Sam. 1148, Vaiśākha, śu. di. 15, Soma...
Somagrahaṇa,

V. 1148 current *Caitrādi* : Tuesday, 16 April, A.C. 1090; No eclipse.

V. 1148 expired *Caitrādi* : Monday, 5 May, A.C. (or current *Kārttikādi*) 1091, a lunar eclipse

The *tithi* ended about 20 h. 32 m. after mean sunrise.

V. 1148 expired *Kārttikādi* : Saturday, 24 April, A.C. 1092, a lunar eclipse.

24. V. [12]63, -*IA*, Vol. VI, p. 194, Kadi copper-plate inscription of King Bhīmadeva II
Sam. [12] 63, Śrāvaṇa śu. di. 2, Ravi

V. 1263 current *Caitrādi* : Tuesday, 19 July, A.C. 1205

V. 1263 expired *Caitrādi* : Sunday, 9 July, A.C. 1406 (or current *Kārttikādi*)

The *tithi* ended about 14 h. after mean sunrise.

V. 1263 expired *Kārttikādi* : Saturday, 28 July, A.C. 1207

(ii) Image Inscriptions

25. V. 1219-*JDPLS*, Part I, No. 75, Gambhu image inscription.

Sam. 1219, Jyēṣṭha, śu. di. 3, Śani.

V. 1219 current *Caitrādi* : Sunday, 30 April, A. C. 1161

V. 1219 expired *Caitrādi* : Saturday, 19 May, A.C. (or current *Kārttikādi*) 1162

The *tithi* ended about 2 h. 17 m. after mean sunrise

V. 1219 expired *Kārttikādi* : Wednesday, 8 May, A. C. 1163

26. V. 1257-JTSS, Part I, p. 68, Mehsana image inscription

Sam. 1257, Āṣāḍha śu. di. 9, Guru

V. 1257 current *Caitrādi* : Āṣāḍha was intercalary
First Āṣāḍha, su.di. 9
-Friday, 4 June, A.C. 1199
Second Āṣāḍha, su. di. 9
-Sunday, 4 July, A.C. 1199

V. 1257 expired *Caitrādi* : Thursday, 22 June, (or current *Kārttikādi*) A.C. 1200

The *tithi* ended about 19 h. 20 m. after mean sunrise.

V. 1257 expired *Kārttikādi* : Monday, 11 June, A.C. 1201

27. V. 1305-JDPLS, Part I, No. 330, Patan image inscription

Sam. 1305, Jyēṣṭha, śu. di. 15, Ravi

V. 1305 current *Caitrādi* : Tuesday, 21 May, A.C. 1247

V. 1305 expired *Caitrādi* : Jyēṣṭha was intercalary (or current *Kārttikādi*)

First Jyēṣṭha, śu.di. 15-Saturday, 9 May, A.C. 1248

Second Jyēṣṭha, śu. di. 15-Sunday, 7 June, A.C. 1248

The *tithi* ended about 19 h. 50 m. after mean sunrise.

V. 1305 expired *Kārttikādi* : Thursday, 27 May, A.C. 1249

28. V. 1331-*PJLS*, No. 556, Palanpur image inscription
Sam. 1331, Vaiśākha, śu. di. 9, Soma

V. 1331 current *Caitrādi* : Thursday, 27 April, A.C.
1273

V. 1331 expired *Caitrādi* : Monday, 16 April,
(or current *Kārttikādi*) A.C. 1274

The *tithi* ended about 15 h. 15 m. after mean sunrise.

V. 1331 expired *Kārttikādi* : Saturday, 6 April, A.C.
1275

(iii) **Praśastis :**

29. V. 1215-*JPPS*, No. 74, p. 108, A Ms of *Kāvyaprakāśa*
copied at Anahilapātaka.

Sam. 1215 A[Ā]śvina, śu. di., 14 Budha

V. 1215 current *Caitrādi* : Thursday, 19 September,
A.C. 1157

V. 1215 expired *Caitrādi* : Wednesday, 8 October,
(or current *Kārttikādi*) A.C. 1158

The *tithi* ended about 15 h. 58 m. after mean sunrise.

V. 1251 expired *Kārttikādi* : Monday, 28 September,
A.C. 1159

30. V. 1218-*JPPS*, No. 79, 109, A Ms of *Kalpacūrṇi*
copied at Anahilapātaka.

Sam. 1218, Dvi. Āṣāḍha, śu. di. 5, Guru

V. 1218 expired *Caitrādi* : Āṣāḍha was intercalary
(or current *Kārttikādi*)

First Āṣāḍha, su. di. 5-Wednesday, 31 May,
A.C. 1161

Second Āṣāḍha, su. di. 5-Thursday, 29 June,
A.C. 1161

The *tithi* ended about 16 h. 41 m. after mean sunrise.

31. V. 1228-*JPPS*, No. 93, p. 110, Ms of *Yogaśāst-ravītarāga-Stotra* copied at Aṇahilapāṭaka
Saṁ. 1228, Śrāvaṇa, su. di. 1, Soma

V. 1228 current *Caitrādi* : Thursday, 16 July, A.C.
1170

V. 1228 expired *Caitrādi* : Monday, 5 July, A.C.
(or current *Kārttikādi*) 1171

The *tithi* ended about 22 h. 27 m. after mean sunrise.

V. 1228 expired *Kārttikādi* : Sunday, 23 July, A.C.
1172

32. V. 1228-*JPPS*, No. 94, p. 111, A Ms of *Pārṣvagaṇiś Śrāvākapratikramaṇasūtravṛtti* copied at Aṇahilapāṭaka

Saṁ. 1228, Āśvina śu. di. 15, Budha

V. 1228 current *Caitrādi* : Saturday, 26 September,
A.C. 1170

V. 1228 expired *Caitrādi* : Wednesday, 15 September,
(or current *Kārttikādi*) A.C. 1171

The *tithi* ended about 23 h. 24 m. after mean sunrise.

V. 1228 expired *Kārttikādi* : Tuesday, 3 October,
A.C. 1172

33. V. 1258-*JPPS*, No. 117, p. 114, A Ms of *Prakaraṇa-pustikā* copied at Aṇahilapāṭaka
Saṁ. 1258, Śrāvaṇa, su. di. 7, Soma.

V. 1258 current *Caitrādi* : Thursday, 20 July, A.C.
1200

V. 1258 expired *Caitrādi* : Monday, 9 July, A.C.
(or current *Kārttikādi*) 1201

The *tithi* ended about 10 h. 40 m. after mean sunrise.

V. 1258 expired *Kārttikādi* : Sunday, 28 July, A.C.
1202

34. V. 1286-*JPPS*, No. 147, p. 117, A Ms of *ṛathāratna kośa* copied at Prahlādanapura.

Sam. 1286, Śrāvaṇa, śu. di. 3, Budha

V. 1286 current *Caitrādi* : Thursday, 6 July, A.C. 1228

V. 1286 expired *Caitrādi* : Wednesday, 25 July, A.C.
(or current *Kārttikādi*) 1229

The *tithi* ended about 0 h. 8 m. after mean sunrise.

V. 1286 expired *Kārttikādi* : Sunday, 14 July, A.C.
1230

(c) Dates in expired *Kārttikādi* Years

(i) Image Inscriptions

35. V. 1248-*JDPLS*, No. 262, Patan Image inscription.
Sam. 1248, Vaiśākha, śu. di. 2, Budha

V. 1248 current *Caitrādi* : Sunday, 8 April, A.C. 1190

V. 1248 expired *Caitrādi* : Thursday, 28 March,
(or current *Kārttikādi*) A.C. 1191

V. 1248 expired *Kārttikādi* : Wednesday, 15 April,
A.C. 1192

The *tithi* ended about 16 h. 56 m. after mean sunrise.

36. V. 1261-*BT*, p. 19, Bhorol image inscription
Sam. 1261, Jyeṣṭha, śu. di. 2, Ravi

V. 1261 current *Caitrādi* : Wednesday, 14 May,
A.C. 1203

V. 1261 expired *Caitrādi* : Monday, 3 May, A.C.
(or current *Kārttikādi*) 1204

V. 1261 expired *Kārttikādi* : Sunday, 22 May,
A.C. 1205

The *tithi* ended about 7 h 20 m. after mean sunrise.

37. V. 1285-*PLS*, No. 34, Linch image inscription.

Sam. 1285, Jyeṣṭha(ṣṭha) Su. di. 3, Ravi

V. 1285 current *Caitrādi* : Wednesday, 19 May,
A.C. 1227

V. 1285 expired *Caitrādi* : Monday, 8 May, A.C.
(or current *Kārttikādi*) 1228

V. 1285 expired *Kārttikādi*; Jyeṣṭha was intercalary
First Jyeṣṭha, śu. di. 3-Friday, 27 April,
A.C. 1229

Second Jyeṣṭha, śu. di. 3-Sunday, 27 May,
A.C. 1229

The *tithi* ended about 4 h. 12 m. after mean sunrise.

38. V. 1288-*JDLPS*, No. 354, Patan image inscription
Sam. 1288, Jyeṣṭha śu. di. 13, Budha

V. 1288 current *Caitrādi* : Sunday, 26 May, A.C.
1230

V. 1288 expired *Caitrādi* : Thursday, 15 May, A.C.
(or current *Kārttikādi*) 1231

V. 1288 expired *Kārttikādi* : Wednesday, 2 June,
A.C. 1232

The *tithi* ended about 14 h. 30 m. after mean sunrise.

39. V. 1301-*PJLS*, No. 519, Patan image inscription
Sam. 1301, Vaiśākha, su. di. 9, Śukra

V. 1301 current *Caitrādi* : Thursday, 30 April, A.C.
1243

V. 1301 expired *Caitrādi* : Monday, 18 April, A.C.
(or current *Kārttikādi*) 1244

V. 1301 expired *Kārttikādi* : Friday, 7 April, A.C. 1245

The *tithi* ended about 8 h. 17 m. after mean sunrise.

40 V. 1330-*PJLS*, No. 520, Patan image inscription.

Sam 1330, Vaiśākha, śu. di. 9, Soma

V. 1330 current *Caitrādi* : Friday, 6, April, A.C. 1272

V. 1330 expired *Caitrādi* : Tuesday, 27 April, A.C. 1273
(or current *Kārttikādi*)

V. 1330 expired *Kārttikādi* : Monday, 16 April, A.C. 1274

The *tithi* ended about 15 h. 15 m. after mean sunrise.

41. V. 1339-*JDPLS*, Part i, No 568, Vadnagar image inscription

Sam. 1339, Vaiśākha, śu, di. 11, Śukra

V. 1339 current *Caitrādi* : { Wednesday, 30 April, A.C. 1281
Thursday, 1 May, A.C. 1281

V. 1339 expired *Caitrādi* : Monday, 20 April, A.C. 1282
(or current *Kārttikādi*)

V. 1339 expired *Kārttikādi* : Friday, 9 April, A.C. 1283

The *tithi* ended about 18 h. 40 m. after mean sunrise.

42. V. 1344-*JTSS*, Part I, p. 37, Bhiladiya image inscription.

Sam 1344, Jyēṣṭha, su.di. 10 [Budha]

V. 1344 current *Caitrādi* : Monday, 3 June, A.C. 1286

V. 1344 expired *Caitrādi* : Saturday 24 May, A.C. 1287
(or current *Kārttikādi*)

V 1344 expired *Kārttikādi* : Wednesday, 12 May, A.C. 1288

The *tithi* ended about 15, h. 15 m. after mean sunrise.

43. V. 1350-*JDPLS*, Part I, No. 245, Patan image inscription.

Sam. 1350, Jyeṣṭha, śu. di. 2, Śukra

V. 1350 current *Caitrādi* : Monday, 19 May, A.C. 1292

V. 1350 expired *Caitrādi* : Saturday, 9 May, A.C. 1293
(or current *Kārttikādi*)

V. 1350 expired *Kārttikādi* : Jyeṣṭha was intercalary
First Jyeṣṭha, su. di. 2-Thursday, 29 April, A.C. 1294

Second Jyeṣṭha, śu. di. 2-Friday, 18 May, A.C. 1294

The *tithi* ended about 12 h. 8 m. after mean sunrise.

(iii) *Praśastis*;

44. V. 1221-*JPPS*, No. 83, p. 109, the Mss of *Jnātādharma-kathā* and *Ratnacūḍakathā* copied at Anahilapātaka

Sam. 1221, Jyeṣṭha, śu. di. 9, Śukra

V. 1221 current *Caitrādi* : Tuesday, 14 May, A.C. 1163

V. 1221 expired *Caitrādi* : Monday, 1 June, A.C. 1164
(or current *Kārttikādi*)

V. 1221 expired *Kārttikādi* : Friday, 21 May, A.C. 1165.

The *tithi* ended about 10 h. 4 m. after mean sunrise.

45. V. 1296-*JPPS*, No. 180, p. 122, A Ms of *Pākṣi-kasūtracūṛṇivṛtti* copied at Vijāpura
Saṁ. 1296, Vaiśākha, śu. di. 3, Guru

V. 1296 current *Caitrādi* : Sunday, 18 April, A.C.
1238

V. 1296 expired *Caitrādi* : Friday, 8 April, A.C.
(or current *Kārttikādi*) 1239

V. 1296 expired *Kārttikādi* : Vaiśākha was intercalary. First Vaiśākha. su. di. 3-Wednesday,
28 March, A.C. 1240

Second Vaiśākha. su. di. 3-Thursday, 26
April, A.C. 1240

The *tithi* ended about 13 h. 5 m. after mean sunrise.

46. V. 1313-*JPPS*, No. 12, p. 15. A Ms of *Jnānapañcamipustikā* copied at Prahlādanapura.
Saṁ. 1313, Caitra, Śu di. 8 Ravi

V. 1313 current *Caitrādi* : Wednesday, 17 March,
A.C. 1255

V. 1313 expired *Caitrādi* : Monday. 6 March.
(or current *Kārttikādi*) A.C. 1256

V. 1313 expired *Kārttikādi* : Sunday, 25 March,
A.C. 1257

The *tithi* ended about 1 h. 5 m. after mean sunrise.

47. V. 1327 *JPPS*, No. 231, p. 128. A Ms of *Abhidhānacintāmaṇināmamālā* copied at Aṇahilapātaka
Saṁ. 1327, Vaiśākha, śu. di. 5, Guru

V. 1327 current *Caitrādi* : Monday, 8 April, A.C.
1269

V. 1327 expired *Caitrādi* : Sunday, 27 April, A.C.
(or current *Kārttikādi*) 1270

V. 1327 expired *Kārttikādi* : Thursday, 16 April, A.C. 1274

The *tithi* ended about 3 h. after mean sunrise.

48. V. 1336 *JPPS*, No. 248, p. 130, A Ms of *Kalpasūtra*
copied at Aṇahilapura
Saṁ. 1336, Jyestha, śu. di. 5, Ravi

V. 1336 current *Caitrādi* : Saturday, 28 May, A.C. 1278

V. 1336 expired *Caitrādi* : Wednesday, 17 May, (or current *Kārttikādi*) A.C. 1279

V. 1336 expired *Kārttikādi* : Sunday, 5 May, A.C. 1280

The *tithi* ended about 13 h. 50 m. after mean sunrise.

49. V. 1337-*CMJBP*, No. 111, p. 74, A Ms of Hemacandra's *Abhidhānacintāmaṇināmamālātīkā*
copied at Aṇahilapāṭaka
Saṁ. 1337, Vaiśākha, śu. di. 5, Guru

V. 1337 current *Caitrādi* : Monday, 17 April, A.C. 1279

V. 1337 expired *Caitrādi* : Friday, 5 April, A.C. (or current *Kārttikādi*) 1280

V. 1337 expired *Kārttikādi* : Thursday, 24 April, A.C. 1281

The *tithi* ended about 19 h. 5 m. after mean sunrise.

50. V. 1346-*JPPS*, No. 264, p. 133, A Ms of *Sthānaṅga-sūtratīkā* copied at Vijāpura
Saṁ. 1346, Jyestha, śu. di. 15, Guru

V. 1346 current *Caitrādi* : Monday, 17 May, A.C. 1288

V. 1346 expired *Caitrādi* : Sunday, 5 June, A.C.
(or current *Kārttikādi*) 1289

V. 1346 expired *Kārttikādi* : Thursday, 25 May,
A.C. 1290

The *tithi* ended about 18 h. 20 m. after mean sunrise.

B. Dates in Dark Fortnights

1. Dates in the Months Kārttika to Phālgua

(a) Dates in Current Years

(A) *Pūrṇimānta* Dates

(i) stone, stone-pillar and copper plate Inscriptions

51. V. 1296-*IA*, Vol. VI p. 206, Kadi Copper-plate inscription of King Bhīmadeva II
Sam. 1296, Mārgaśīrṣa, ba. di. 14, Ravi

V. 1296 current,-

Pūrṇimānta : Sunday, 7 November, A.C. 1238

The *tithi* ended about 6 h 35 m. after mean sunrise.

Amānta : Tuesday, 7 December, A.C. 1238

V. 1296 expired,-

Pūrṇimānta : Thursday, 27 October, A.C. 1239.

Amānta : Saturday, 26 November, A.C. 1239

(ii) *Praśastis*

52. V. 1290-*CPSJB*, No. 88, 25, p. 139, A Ms of *Pratyākhyāna-Devavandanaka-Vandanaka-Sūtras* copied at Vijāpura.

Sam. 1290, Māgha, ba. di. 1, Guru

V. 1290 current—

Pūrṇimānta : Thursday, 30 December, A.C.
1232

The *tithi* ended about 1 h. 20 m. after mean sunrise.

Amānta : Friday, 28 January, A.C, 1233

V. 1290 expired —

Pūrṇimānta : Monday, 19 December, A.C.
1233

Amānta : Wednesday, 18 January, A.C.1234

(B) Amānta Dates**(i) Image Inscriptions**

53. V. 1354—*Mehsana (Prācīn-Arvācīn)*, p. 68,
Mehsana image inscription
Sam. 1354, Mārgaśīrṣa, ba.di. 1, Soma

V. 1354 current, —

Pūrṇimānta : Saturday, 13 October, A.C.
1296

Amānta : Mārgaśīrṣa was intercalary.

**First Mārgaśīrṣa, ba di. 1—Monday, 12
Nove., A.C. 1296**

The *tithi* ended about 12 h. 36 m. after mean
sunrise.

Second Mārgaśīrṣa, ba. di. 1—Wednesday,
12 Dec., A.C. 1296

V. 1354 expired, —

Pūrṇimānta : Friday, 1 November, A.C.1297

Amānta : Sunday, 1 December, A.C. 1297

(b) Dates in Expired Years**(A) Pūrṇimānta Dates****(i) stone, stone-pillar and copper-plate inscriptions**

54. V. 1043-*IA*, Vol. VI, p. 192. Kadi copper-plate inscription of King Bhīmadeva II
 Sam. 1043, Māgha, ba di. 15, Ravi.....
Sūryagrahaṇa

V. 1043 current, -

Pūrṇimānta : Wednesday, 13 January, A.C. 986, a solar eclipse.

Amānta : Thursday, 11 February, A.C. 986, no eclipse.

V. 1043 expired, -

Pūrṇimānta : Sunday, 2 January, A.C. 987

Pillai's Tables do not mention a solar eclipse on that day (not even on the preceding or succeeding *Amāvāsyā*). But Kiełhorn mentions a total eclipse (not visible in India) on this day (*IA*, Vol XIX. p. 166).

The given *tithi* ended about 17 h. 39 m. after mean sunrise.

Amānta : Tuesday, 1 February, A.C. 987, no eclipse.

(B) *Amānta* Dates

(i) Image Inscriptions

55. V. 1255-*JTSS*, Part i, p. 62, Patan image inscription

Sam. 1255, Kārttika, ba.di. 11, Budha

V. 1255 current. -

Pūrṇimānta : Thursday, 9 October, A. C. 1197

Amānta : Friday, 7 November, A.C. 1197

V. 1255 expired, –

Pūrṇimānta : Monday, 28 September, A.C.
1198

Amānta : Wednesday, 28 October, A.C.
1198

The *tithi* ended about 6 h. 22 m. after mean sunrise.

(ii) **Praśastis**

56. V. 1258–*JPPS*, No. 115, p. 113. A Ms of
Malayagiri's *Ṣaḍaśtīprakaraṇavṛtti*, copied
at Aṇahilapāṭaka
Saṁ. 1258, Pauṣa, ba. di. 5, Ravi

V. 1258 current, –

Pūrṇimānta : Monday, 27 November, A.C.
1200

Amānta : Wednesday, 27 December, A.C.
1200

V. 1258 expired, –

Pūrṇimānta : Friday, 16 November A.C.
1201

Amānta : Sunday, 16 December, A.C. 1201

The *tithi* ended about 13 h. 20 m. after mean
sunrise.

57. V. 1274–*Śrī PS, Tā. P.*, No. 117, A Ms of *Yogaśāstra*
copied at Prahlādanapura
Saṁ 1274, Mārgaśīrṣa, ba. di. 8. Guru

V. 1274 current, –

Pūrṇimānta : Friday, 4 November, A.C. 1216

Amānta : Sunday, 4 December, A.C. 1216

V. 1274 expired, –

Pūrṇimānta : Tuesday, 24 October, A.C.
1217

Amānta : Thursday, 23 November, A.C.
1217

The *tithi* ended about 12 h. 50 m. after mean sunrise.

58. V. 1303–*CPSJBC*, No. 1, p. 4, A Ms of Bhadrabāhuswāmi's *Ācārāṅgasūtra-Niryukti* copied at Anahilapāṭaka

Sam. 1303, Mārgaśīrṣa, ba. di. 12, Guru

V. 1303 current, –

Pūrṇimānta : Friday, 17 November, A.C.
1245

Amānta : Sunday, 17 December, A.C. 1245

V. 1303 expired, –

Pūrṇimānta : Tuesday, 6 November, A.C.
1246

Amānta : Thursday, 6 December, A.C. 1246

The *tithi* ended about 17 h. 10 m. after mean sunrise.

59. V. 1325–*JPPS*, No. 225, p. 127, A Ms of *Dharmaratnaprakaraṇa* copied at Vijāpura

Sam. 1325, Māgha, ba. di. 9, Soma

V. 1325 current, –

Pūrṇimānta : Tuesday, 10 January, A.C.
1268

Amānta : Wednesday, 8 February, A.C. 1268

V. 1325 expired, –

Pūrṇimānta : Saturday, 29 December, A.C.
1268

Amānta : Monday, 28 January, A.C. 1269

The *tithi* ended about 3 h. 15 m. after mean sunrise.

2. Dates in Months Caitra to Āśvina

(a) Dates in current *Caitrādi* Years

(A) *Pūrṇimānta* Dates

(i) stone stone-pillar and copper-plate Inscriptions

60. V. 1256-*IA*, Vol. XI, p. 71, Patan copper-plate inscription of King Bhīmadēva II

Sam. 1256, Bhādrapada, ba. di 15, Bhauma

V. 1256 current *Caitrādi* :

Pūrṇimānta : Tuesday, 4 August, A.C. 1198

The *tithi* ended about 15 h. 1 m. after mean sunrise.

Amānta : Thursday, 3 September, A.C. 1198

V. 1256 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 23 August, A.C. 1199

Amānta : Wednesday, 22 September, A.C. 1199

V. 1256 expired *Kārttikādi* :

Pūrṇimānta : Friday, 11 August, A.C. 1200

Amānta : Sunday, 10 September, A.C. 1200

The given date tallies according to the current *Caitrādi* system. It also seems probable according to the expired *Caitrādi* system. The given *tithi* commenced about 31 m. 50 se. after local sunrise on Tuesday, 21 September, A.C. 1199, but it commenced about 58 m. 15 se. before local sunrise according to the Brahma Siddhānta. Thus it applies to the given week-day in a regular way.

(ii) Image Inscriptions

61. V. 1284-*JTSS*, Vol. I, Part i, p. 40, Ramsen image inscription

Sam. 1289, Vaiśākha, ba. di. 1, Guru

V. 1289 current *Caitrādi* :

Pūrṇimānta : Thursday, 20 March, A.C.
1231

The *tithi* ended about 17 h. 24 m. after mean sunrise.

Amānta : Saturday, 19 April, A.C. 1231

V. 1289 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 7 April, A.C.
1232

Amānta : Friday, 7 May, A.C. 1232

V. 1289 expired *Kārttikādi* :

Pūrṇimānta : Monday, 28 March, A.C.
1233

Amānta : Tuesday, 26 April, A.C. 1233

(iii) *Praśastis*

62. V. 1246–*JPPS*, No. 107, p. 112, A Ms of *Jinadattā-khyāna* copied at Anahillapātaka

Sam. 1246, Śrāvaṇa, ba. di. 6, Guru

V. 1246 current *Caitrādi* :

Pūrṇimānta : {Thursday, 16 June, A.C. 1188
{Friday, 17 June, A.C. 1188

The 6th *tithi* commenced before sunrise on Thursday, 16 June, A.C. 1188 and ended about 0 h. 36 m. after mean sunrise on Friday, 17 June, A.C. 1188.

Amānta : Śrāvaṇa was intercalary.

First Śrāvaṇa, ba. di. 6 = Saturday, 16 July,
A.C. 1188

Second Śrāvaṇa, ba. di. 6 = Monday, 15
August, A.C. 1188

V. 1246 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 5 July, A.C. 1189

Amānta : Friday, 4 August, A.C. 1189

V. 1246 expired *Kārttikādi* :

Pūrṇimānta : Suppressed between sunrise on Sunday, 24 June, A.C. 1190 and sunrise on the next day.

Amānta : Tuesday, 24 July, A.C. 1190

(b) Dates in expired *Caitrādi*

(or current *Kārttikādi*) Years

(A) *Pūrṇimānta* Dates

Image Inscriptions

63. V. 1324-BPT., p. 14, Bhiladiya image inscription
 Sam. 1324, Vaiśāka [kha], ba. da. [di.] 5,
 Budha

V. 1324 current *Caitrādi* :

Pūrṇimānta : Saturday, 27 March, A.C. 1266

Amānta : Monday, 26 April, A.C. 1266

V. 1324 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 16 March, A.C.
 1267

The *tithi* ended about 18 h. 8 m. after mean sunrise.

Amānta : Friday, 15 April, A.C. 1267

V. 1324 expired *Kārttikādi* :

Pūrṇimānta : Tuesday, 3 April, A.C. 1268

Amānta : Thursday, 3 May, A.C. 1268

(C) Dates in Expired *Kārttikādi* Years(A) *Pūrṇimānta* Dates

Image Inscriptions

64. V. 1198-JDPLS, Part i, No. 1498, Viramgam image inscription

Sam. 1198, Vaiśākha, ba. di. 5, Budha

V. 1198 current *Caitrādi* :

Pūrṇimānta : Tuesday, 9 April, A.C. 1140

Amānta : Thursday, 9 May, A.C. 1140

V. 1198 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 29 March, A.C. 1141

Amānta : Monday, 28 April, A.C. 1141

V. 1198 expired *Kārttikādi* :

Pūrṇimānta : Wednesday, 18 March, A.C.
1142

The *tithi* ended about 14 h. 32 m. after mean sunrise.

Amānta : Friday, 17 April, A.C. 1142

65. V. 1261-PLS., Part i, No. 29, Patadi image inscription

Sam. 1261, Āṣāḍha, ba. di. 8, Śani

V. 1261 current *Caitrādi* :

Pūrṇimānta : Wednesday, 4 June, A.C. 1203

Amānta : Friday, 4 July, A.C. 1203

V. 1261 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 24 May, A.C. 1204

Amānta : Tuesday, 22 June, A.C. 1204

V. 1261 expired *Kārttikādi* :

Pūrṇimānta : Saturday, 11 June, A.C. 1205

The *tithi* ended about 19 h. 5 m. after mean sunrise.

Amānta : Monday, 11 July, A.C. 1205

66. V. 1305–*PJLS.*, Part ii, No. 551, Palanpur image inscription

Sam. 1305, Āṣāḍha, ba. di. 7, Śukra

V. 1305 current *Caitrādi* :

Pūrṇimānta : Tuesday, 28 May, A.C. 1247

Amānta : Wednesday, 26 June, A.C. 1247

V. 1305 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 15 June, A.C. 1248

Amānta : Tuesday, 14 July, A.C. 1248

V. 1305 expired *Kārttikādi* :

Pūrṇimānta : Friday, 4 June, A.C. 1249

The *tithi* ended about 9 h. 37 m. after mean sunrise.

Amānta : { Saturday, 3 July, A.C. 1249

{ Sunday, 4 July, A.C. 1249

67. V. 1334–*JPLS.*, No. 339, Bhiladiya image inscription

Sam. 1334, Vaiśākha, ba. di. 5, Budha

V. 1334 current *Caitrādi* :

Pūrṇimānta : Sunday, 5 April, A.C. 1276

Amānta : Monday, 4 May, A.C. 1276

V. 1334 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 25 March, A.C. 1277

Amānta : Saturday, 24 April, A.C. 1277

V. 1334 expired *Kārttikādi* :

Pūrṇimānta : Wednesday, 13 April, A.C. 1278

The *tithi* ended about 14 h. 53 m. after mean sunrise.

Amānta : Suppressed between sunrise on Thursday, 12 May, A.C. 1278 and sunrise on Friday, 13 May, A.C. 1278.

68. V. 1356—*JDPLS.*, Part i No. 1493, Viramgam image inscription

Sam. 1356, Vaiśākha, ba. di. 12, Ravi

V. 1356 current *Caitrādi* :

Pūrṇimānta : Wednesday, 9 April, A.C. 1298

Amānta : Suppressed between sunrise on Thursday, 8 May, A.C. 1298 and sunrise on Friday, 9 May, A.C. 1298

V. 1356 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 30 March, A.C. 1299

Amānta : Tuesday, 28 April, A.C. 1299

V. 1356 expired *Kārttikādi* :

Pūrṇimānta : Sunday, 17 April, A.C. 1300

The *tithi* ended about 8 h. 25 m. after mean sunrise.

Amānta : Monday, 16 May, A.C. 1300

(B) *Amānta* Dates

(i) stone, stone-pillar and copper-plate Inscriptions

69. V. 1231—*PO.*, Vol. I, No., 4, p. 40, Unjha stone inscription of Ajayapāla

Sam. 1231, Caitra, ba. di. 11, Guru

- V. 1231 current *Caitrādi* :
Pūrṇimānta : Sunday, 11 March, A.C. 1173
Amānta : Tuesday, 10 April, A.C. 1173
- V. 1231 expired *Caitrādi* :
 (or current *Kārttikādi*)
Pūrṇimānta : Friday, 1 March, A.C. 1174
Amānta : Saturday, 30 March, A.C. 1174
- V. 1231 expired *Kārttikādi* : Caitra was intercalary.
Pūrṇimānta : Wednesday, 19 February, A.C. 1175
Amānta : First Caitra, ba. di. 11=Thursday 20 March, A.C. 1175

The *tithi* ended about 12 h. 5 m. after mean sunrise,
 Second Caitra, ba. di. 11 = Friday, 18 April,
 A.C. 1175

70. V. 1317-IA, Vol. VI, p. 210, Kadi copper-plate
 inscription of King Bhīmadeva II
 Sam. 1317, Laukika Jyestha, ba. di. 4, Guru

- V. 1317 current *Caitrādi* :
Pūrṇimānta : Monday, 12 May, A.C. 1259
Amānta : Tuesday, 10 June, A.C. 1259
- V. 1317 expired *Caitrādi* :
 (or current *Kārttikādi*)
Pūrṇimānta : Friday, 30 April, A.C. 1260
Amānta : Sunday, 30 May, A.C. 1260
- V. 1317 expired *Kārttikādi* :
Pūrṇimānta : Wednesday, 20 April, A.C. 1261
Amānta : Thursday, 19 May, A.C. 1261

The *tithi* ended about 17 h. 3 m. after mean sunrise.

(ii) Image inscriptions

71. V. 1215-JLS., No. 1723, p. 171, Khimat stone inscription

Sam. 1215, Vaiśākha, ba. di. 4, Śukra

V. 1215 current *Caitrādi* :

Pūrṇimānta : Sunday, 31 March, A.C. 1157

Amānta : Tuesday, 30 April, A.C. 1157

V. 1215 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 21 March, A.C. 1158

Amānta : Saturday, 19 April, A.C. 1158

V. 1215 expired *Kārttikādi* :

Pūrṇimānta : Wednesday, 8 April, A.C. 1159

Amānta : **Friday, 8 May, A.C. 1159**

The *tithi* ended about 11 h. 24 m. after mean sunrise.

72. V. 1298-PJLS., No. 506, Patan image inscription

Sam. 1298, Vaiśākha, ba. di. 3, Śani

V. 1298 current *Caitrādi* :

Pūrṇimānta : Monday, 12 March, A.C. 1240

Amānta : Vaiśākha was intercalary.

First Vaiśākha, ba. di. 3=Wednesday, 11 April, A.C. 1240

Second Vaiśākha, ba. di. 3=Thursday, 10 May, A.C. 1240

V. 1298 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 31 March, A.C. 1241

Amānta : Monday, 29 April, A.C. 1241

V. 1298 expired *Kārttikādi* :

Pūrṇimānta : Friday, 21 March, A.C. 1242

Amānta : **Saturday, 19 April, A.C. 1242**

The *tithi* ended about 12 h. 1 m. after mean sunrise.

73. V. 1315-*PJLS.*, Part ii, No. 555, Palanpur image inscription

Sam. 1315 (?), Vaiśākha. ba. di. 7, Guru (?)

V. 1315 current *Caitrādi* :

Pūrṇimānta : Saturday, 7 April, A.C. 1257

Amānta : Monday, 7 May, A.C. 1257

V. 1315 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 27 March, A.C. 1258

Amānta : Friday, 26 April, A.C. 1258

V. 1315 expired *Kārttikādi* :

Pūrṇimānta : Tuesday, 15 April, A.C. 1259

Amānta : **Thursday, 15 May, A.C. 1259**

The *tithi* ended about 6 h. 21 m. after mean sunrise.

74. V. 1316-*JDPLS.*, Part ii, No. 300, Patan image inscription

Sam. 1316, Vaiśākha. ba. di. 11, Śukra

V. 1316 current *Caitrādi* :

Pūrṇimānta : Monday, 1 April, A.C. 1258

Amānta : Tuesday, 30 April, A.C. 1258

V. 1316 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 19 April, A.C. 1259

Amānta : Monday, 19 May, A.C. 1259

V. 1316 expired *Kārttikādi* :

Pūrṇimānta : Thursday, 8 April, A.C. 1260

Amānta : **Friday, 7 May, A.C. 1260**

The *tithi* ended about 14 h. 2 m. after mean sunrise.

75. V. 1325–*JDPLS.*, Part i, No. 649, Pamol image inscription

Sam. 1325, Jyeṣṭha ba. di. 1h Śani

V. 1325 current *Caitrādi* :

Pūrṇimānta : Monday, 11 April, A.C. 1267

Amānta : Jyeṣṭha was intercalary.

First Jyeṣṭha, ba. di. 1 = Tuesday, 10 May, A.C. 1267

Second Jyeṣṭha, ba. di. 1 = Thursday, 9 June, A.C. 1267

V. 1325 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 29 April, A.C. 1268

Amānta : Monday, 28 May, A.C. 1268

V. 1325 expired *Kārttikādi* :

Pūrṇimānta : Friday, 19 April, A.C. 1269

Amānta : **Saturday, 18 May, A.C. 1269**

The *tithi* ended about 7 h. 33 m. after mean sunrise.

76. V. 1330–*GVBV.*, p 50, Vijapur image inscription

Sam. 1330, Caitra, ba. di. 7. Śani

V. 1330 current *Caitrādi* :

Pūrṇimānta : Monday, 22 February, A.C.
1272

Amānta : Wednesday, 23 March, A.C. 1272

V. 1330 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 12 March, A.C. 1273

Amānta : Tuesday, 11 April, A.C. 1273

V. 1330 expired *Kārttikādi* :

Pūrṇimānta : Thursday, 1 March, A.C. 1274

Amānta : **Saturday, 31 March, A.C. 1274**

The *tithi* ended about 11 h. 39 m. after mean sunrise.

77. V. 1344-JLS, Part ii. No. 2099, p. 281, Disa image inscription

Sam. 1344, Jyestha, ba. di. 4, Śukra

V. 1344 current *Caitrādi* :

Pūrṇimānta : Monday, 13 May, A.C. 1286

Amānta : Tuesday, 11 June, A.C. 1286

V. 1344 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 3 May, A.C. 1287

Amānta : Monday, 1 June, A.C. 1287

V. 1344 expired *Kārttikādi* :

Pūrṇimānta : Wednesday, 21 April, A.C. 1288

Amānta : **Friday, 21 May, A.C. 1288**

The *tithi* ended about 1 h. 51 m. after mean sunrise.

78. V. 1349-PJLS., Part ii, No. 511, Patan image inscription.

Sam. 1349, Caitra, ba. di. 6, Ravi

V. 1349 current *Caitrādi* :

Pūrṇimānta : Wednesday, 21 February, A.C.
1291

Amānta : Thursday, 22 March, A.C. 1291

V. 1349 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 10 March, A.C. 1292

Amānta : Wednesday, 9 April, A.C. 1292

V. 1349 expired *Kārttikādi* :

Pūrṇimānta : Saturday, 28 February, A.C. 1293

Amānta : Sunday, 29 March, A.C. 1293

The *tithi* ended about 16 h. 54 m. after mean sunrise.

(iii) Praśastis

79. V. 1274-*JPPS*, p. 115, No. 131, A Ms of *Bhagavatsūtravṛtti* copied at Pahlādanpur
 Sam. 1274, Prathama Jyeṣṭha, ba. di. 7,
 Śukra

V. 1274 expired *Kārttikādi* :

Amānta : Jyeṣṭha was intercalary.

First Jyeṣṭha, ba. di. 7, Friday, 18 May,
 A.C. 1218

The *tithi* ended about 12 h. 8 m. after mean sunrise.

Second Jyeṣṭha, ba. di. 7 = Saturday, 16
 June, A.C. 1218

80. V. 1298-*JPPS*, No. 190, p. 123, A Ms of
Haimavyākaraṇāntargata-Taddhitaparakaraṇa
 copied at [probably in Gujarat]
 Sam. 1298, Dvitiya Bhādrapada, ba. di. 7,
 Guru

V. 1298 expired *Kārttikādi* :

Amānta : Bhādrapada was intercalary.

First Bhādrapada, ba. di. 7 = Tuesday,
 19 August, A.C. 1242

**Second Bhādrapada, ba. di. 7=Thursday,
18 September, A.C. 1242**

The *tithi* ended about 6 h. 51 m. after mean sunrise.

81. V. 1357–*JPPS.*, No. 232, p. 128, A Ms of *Sūyaga-dāṅgavṛtti* copied at Vijāpura
Saṁ. 1327, Bhādrapada, ba. di. 2, Ravi

V. 1327 current *Caitrādi* :

Pūrṇimānta : Tuesday, 16 July, A.C. 1269

Amānta : Thursday, 15 August, A.C. 1669

V. 1327 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Monday 4 August, A.C. 1270

Amānta : Wednesday, 3 September, A.C.
1270

V. 1327 expired *Kārttikādi* :

Pūrṇimānta : Saturday, 25 July, A.C. 1271

Amānta : Sunday, 23 August, A.C. 1271

The *tithi* ended about 6 h. 51 m. after mean sunrise.

(d) A Date which may be either a *Pūrṇimānta*

Date of a current year or an *Amānta*

Date of an expired year

Praśasti

82. V. 1191–*JPPS.* No. 36, p. 103 A Ms of *Avaśyak-aniryukti* copied at Aṇahilapāṭaka
Saṁ. 1191, Phālguna, ba. di. 1, Śani

V. 1191 current, –

Pūrṇimānta : Saturday, 13 January, A.C.
1134

The *tithi* ended about 5 h. 39 m. after mean sunrise.

Amānta : Sunday, 11 February, A.C. 1134

V. 1191 expired, -

Pūrṇimānta : Friday, 1 February, A.C. 1135

Amānta : Saturday, 2 March, A.C. 1135

The *tithi* ended about 17 h. 39 m. after mean sunrise.

(e) Dates which may be either *Pūrṇimānta*

Dates of expired *Caitrādi* years or *Amānta*

Dates of expired *Kārttikādi* years

(i) stone, stone-pillar and copper-plate Inscriptions

83. V. 1207-ARADBS., 1938, p. 14, Khandoran stone inscription

Sam. 1207, Jyeṣṭha, ba. di. 12, Budha

V. 1207 current *Caitrādi* :

Pūrṇimānta : Friday, 6 May, A.C. 1149

Amānta : Saturday, 4 June, A.C. 1149

V. 1207 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 26, April, A.C.
1150

The *tithi* ended about 3 h. 15 m. after mean sunrise.

Amānta : Thursday, 25 May, A.C. 1150¹

V. 1207 expired *Kārttikādi* :

Pūrṇimānta : Tuesday, 15 May, A.C. 1151

-
1. Hirananda Sastri equates the given date with Wednesday, 24 May, A.C. 1150 (A.R. ADBS., 1937-36, p. 14). But the given *tithi* commenced as late as 13 h. 5 m. after mean sunrise on that day.

Amānta : Wednesday, 13 June, A.C. 1151

The *tithi* ended about 10 h. 12 m. after mean sunrise.

(ii) Image Inscriptions

84. V. 1353-*PLS.*, Part 1, No. 51, Jotana image inscription

Sam. 1353 Vaiśākha, ba. di. 9, Guru

V. 1353 current *Caitrādi* :

Pūrṇimānta : Saturday, 9 April, A.C. 1295

Amānta : Monday, 9 May, A.C. 1295

V. 1353 expired *Caitrādi* :

(or current *Kārttikādi* .

Pūrṇimānta : Thursday, 29 March, A.C. 1296

The *tithi* ended about 6 h. 8 m. after mean sunrise

Amānta : Friday, 27 April, A.C. 1296

V. 1353 expired *Kārttikādi* :

Pūrṇimānta : Wednesday, 17 April, A.C. 1297

Amānta : Thursday, 16 May, A.C. 1297

The *tithi* ended about 14 h. 3 m. after mean sunrise.

(f) A Date which may be either *Pūrṇimānta* Date of an expired *Caitrādi* Year or an *Amānta*

Date of an expired *Kārttikādi* Year

Image Inscription

85. V. 1326-*JDPLS.*, Part 1, Nos. 462, 63, Ladol image inscription

Sam. 1326, Caitra, ba. di. 12, Śukra

V. 1326 current *Caitrādi* :

Pūrṇimānta : Monday, 12 March, A.C. 1268

The *tithi* ended about 9 h. 15 m. after mean sunrise.

Amānta : Tuesday, 10 April, A.C. 1268

V. 1326 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 1 March, A.C. 1269

Amānta : Saturday, 30 March, A.C. 1269

V. 1326 expired *Kārttikādi* :

Pūrṇimānta : Thursday, 20 March, A.C. 1270

Amānta : Friday, 18 April, A.C. 1270

The *tithi* ended 18 h. 36 m. after mean sunrise.

ADDENDUM

Dates in the months Caitra to Āśvina

(a) **Dates in current *Caitrādi* Years**

Image Inscriptions

86. V. 1331–*PJLS*, Part ii, No. 498, p. 313,

Sanakhalpur image inscription

Sam 1331, Vaiśākha, su.di. 15, Budha

V. 1331 current *Caitrādi* : Wednesday, 3 May,
A.C. 1273

The *tithi* ended about 14 h. 17 m. after mean sunrise.

V. 1331–expired *Caitrādi* : Sunday, 22 April,
(or current *Kārttikādi*) A.C. 1274

V. 1331 expired *Kārttikādi* : Thursday, 11 April,
A.C. 1275

Dates in expired *Kārttikādi* Years

Praśastis

87. V. 1315-CPMSJBC., No. 46, p. 73, A Ms of
Prthvicandrasūri's *Kalpasūtraṭippanaka*
(*Paryuṣaṇākalpaṭippanaka*) copied at
Sallaṣaṇapura

Sam. 1315, Dvitiya Caitra, su.di. 6, Soma

- V. 1315 expired *Kārttikādi* : Caitra was intercalary.
First Caitra, su.di. 6 : Sunday, 2 March,
A.C. 1259
Second Caitra, su.di. 6 : Monday, 31 March,
A.C. 1259

The *tithi* ended about 18 h. 51 m. after mean
sunrise.

Dates in Dark Fortnights

Dates in the months Kārttika to Phālguna

Dates in expired Years

Amānta Dates

Image Inscriptions

88. V. 1 [2] 95-HIG, No. 248. Dilmal image inscription
Sam. 1 [2] 95, Pauṣa, ba. di. 6, Guru

- V. 1295 current,--

Pūrṇimānta : Friday, 11 December, A.C. 1237

Amānta : Sunday, 10 January, A.C. 1238

- V. 1295 expired,--

Pūrṇimānta : Tuesday, 30 November, A.C. 1238

Amānta : Thursday, 30 December, A.C. 1238

The *tithi* ended about 11 h. 10 m. after mean sunrise.

2. Dates in the months Caitra to Āśvina

- (a) Dates in expired *Caitrādi* or current
Kārttikādi Years

(A) *Pūrṇimānta* Dates

Image Inscriptions

89. V. 1310—*PJLS.*, Part ii. No. 494, p. 312, Sanakhalpur image inscription
 Sam. 1310, Caitra, ba. di. 13, Guru

V. 1310 current *Caitrādi* :

Pūrṇimānta : **Saturday, 9 March, A.C. 1252**

Amānta : Monday, 8 April, A.C. 1252

V. 1310 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : **Thursday, 27 February, A.C. 1253**

The *tithi* ended about 13 h. 20 m. after mean sunrise.

Amānta : Suppressed between sunrise on Friday, 28 March, A.C. 1253 and sunrise on the next day.

V. 1310 expired *Kārttikādi* :

Pūrṇimānta : Wednesday, 18 March, A.C. 1254

Amānta : Suppressed between sunrise on Thursday, 16 April, A.C. 1254 and sunrise on the next day.

The given *tithi* would correspond to Thursday, 27 February, A.C. 1253 according to the expired *Caitrādi Pūrṇimānta* system or better to Thursday, 16 April, A.C. 1254, according to expired *Kārttikādi Amānta* system. In the latter case the given *tithi* was suppressed between sunrise on 16 April and sunrise on 17 April, both on the basis of mean sunrise and even local sunrise. However, on calculating according to the **Brahma Siddhānta**, the given *tithi* is found to have already

commenced about 1 h. 40 m. *before* local sunrise on Thursday, 16 April. Thus the given *tithi* regularly belongs to Thursday according to the **Brahma Siddhānta**.

Amānta Dates

Image Inscriptions

90. V. 1338—*PJLS.*, Part ii, No. 486, Sanakhalpur image inscription

Sam. 1338, Jyēṣṭha, ba. di. 2, Śukra

V. 1338 current *Caitrādi* :

Pūrṇimānta : Thursday, 18 April, A.C. 1280

Amānta : **Friday, 17 May, A.C. 1280**

The *tithi* ended about 21 h. 58 m. after mean sunrise.

V. 1338 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 7 May, A.C. 1281

Amānta : Thursday, 5 June, A.C. 1281

V. 1338 expired *Kārttikādi* :

Pūrṇimānta : Sunday, 26 April, A.C. 1282

Amānta : Tuesday, 26 May, A.C. 1282

Dates in expired *Kārttikādi* Years :

Pūrṇimānta Dates

Image Inscription

91. V. 1198—*JDPLS.*, Part i, No. 1498, p. 260, Viramgam image inscription

Sam. 1198, Vaiśākha, ba. di. 5, Budha

V. 1198 current *Caitrādi* :

Pūrṇimānta : Tuesday, 9 April, A.C. 1140

Amānta : Thursday, 9 May, A.C. 1140

V. 1198 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 29 March, A.C.
1141

Amānta : Monday, 28 April, A.C. 1141

V. 1198 expired *Kārttikādi* :

Pūrṇimānta : Wednesday, 18 March, A.C.
1142

The *tithi* ended about 14 h. 32 m. after mean sunrise.

Amānta : Friday, 17 April, A.C. 1142

Amānta Dates

Image Inscriptions

92. V. 1349—*PJLS.*, Part ii, No. 473, p. 307, Sankhalpur image inscription

Sam. 1349, Caitra, ba. di. 6, Ravi

V. 1349 current *Caitrādi* :

Pūrṇimānta : Wednesday, 21 February,
A.C. 1291

Amānta : Thursday, 22 March, A.C. 1291

V. 1349 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 10 March, A.C. 1292

Amānta : Wednesday, 9 April, A.C. 1292

V. 1349 expired *Kārttikādi* :

Pūrṇimānta : Saturday, 28 February, A.C.
1293

Amānta : Sunday, 29 March, A.C. 1293

The *tithi* ended about 16 h. 56 m. after mean sunrise.

2. Irregular Dates

(i) stone, stone-pillar and copper-plate Inscriptions

93. V. 1140—*JOI*, Vol. II, p. 364, Ladol copper-plate inscription of King Karnaḍadeva I
 Saṁ. 1140, Pauṣa, ba. di. 14, Soma
Uttarāyaṇaparvan

V. 1140 current, —

Pūrṇimānta : Wednesday, 21 December,
 A.C. 1082

Amānta : Thursday, 19 January, A.C. 1083

V. 1140 expired, —

Pūrṇimānta : Suppressed between sunrise
 on Sunday, 10 December
 A.C. 1083 and sunrise on the
 next day

Amānta : Tuesday, 9 January, A.C. 1084

The given *tithi* does not agree with the given week-day according to any of the four systems mentioned above. The given date would correspond to Monday, 8 January, A.C. 1184, on assuming that the week-day was joined with the new *tithi* which commenced on it rather than with the *tithi* which was current at sunrise. But as H. G. Shastri observes, the *Uttarāyaṇa parvan* fell on 25 December, A.C. 1083, according to the *Makarasamkrānti* of expired V.S. 1140, and this day corresponds to the 14th *tithi* of the bright-half of the Pauṣa. On this account he assumes that the grant was issued 15 days later than the *Parvan* on which it was made (*JOI*, II, 366).

Alternatively, it may be suggested that the fortnight **ba.di.** mentioned in the given date is erroneous and should be corrected into **su.di.** The *tithi* would, then, tally with the *Uttārāyaṇa parvan* as well as the week-day.

94. V. 1156—*JOI*, Vol. II, p. 366, Ladol copper-plate inscription of King Jayasimha
Sam. 1156, Āṣāḍha, su.di. 15, Soma,
Āṣāḍhiparvan

V. 1156 current *Caitrādi* : Wednesday, 16 June,
A.C. 1098

V. 1156 expired *Caitrādi* : Tuesday, 5 July, A.C.
(or current *Kārttikādi*) 1099

V. 1156 expired *Kārttikādi* : Saturday, 23 June,
A.C. 1100

As the given date does not tally with any of these three dates, it may be suggested that the given date should be ascribed to Monday, 4 July, A.C. 1099 by assuming that the week-day was connected with the new *tithi* which commenced on it. The 15th *tithi* which marked Āṣāḍhiparvan commenced 3 h. 58 m. after mean sunrise.

* 95. V. 1184—*HIG*. Part iii, No. 143 A, Sunsar copper-plate inscription of King Jayasimha
Sam. 1184, Caitra, su.di. 15, Soma

V. 1184 current *Caitrādi* : Wednesday, 10 March,
A.C. 1126

V. 1184 expired *Caitrādi* : Suppressed between
(or current *Kārttikādi*) sunrise on Tuesday
29 March, A.C. 1127
and sunrise on the
next day.

V. 1184 expired *Kārttikādi* : Sunday, 18 March,
A.C. 1128

The given date does not agree with any of these three dates. The assumption made in the case of the two dates discussed above may be applied to the day preceding Tuesday, 29 March, A.C. 1127, but the grant has proved to be a forged one on several grounds. (Vide R.C. Modi, *Buddhiprakāśh*, Vol XCI, p. 20.)

* 96. V. 1193–*HIG*, Part iii, No. 143 B, Sunsar copper-plate inscription of King Jayasimhadeva Sam 1193, Phālguna, ba. di. 7, Bhauma *Makarasamkrāntiparvan*

V. 1193 current,—

Pūrṇimānta : Monday, 27 January, A.C. 1136

Amānta : Tuesday, 25 February, A.C. 1136

V. 1193 expired,—

Pūrṇimānta : Saturday, 16 January, A.C.
1137

Amānta : Sunday, 14 February, A.C. 1137

The given *tithi* does not tally with the given week-day according to any of the four systems in expired V.S 1193. But the difficulty can be solved by taking the given year current and applying the date to the *Caitrādi Amānta* system. However, as Shri R.C. Modi observes, it is impossible to accept the *Makarasamkrāntiparvan* in Phālguna and, hence, this grant must be taken to be forged like the former one with which it was discovered (*Ibid.*, p. 20).

- * 97. V. 1201–*HIG.*, Part iii, No. 144 E. Sunsar copper-plate inscription of King Kumārāpāla
Sam. 1201, Pauṣa, su.di. 2, Śani

V. 1201 current : Friday, 10 December, A.C. 1143

V. 1201 expired : Tuesday, 28 November, A.C. 1144

The given date does not hold good. As noticed by Shri R. C. Modi, this grant, too, is a forged one, like the two above grants found with it. (Vide R.C. Modi, *Buddhiprakāśh*, XCI, pp. 20 f.)

98. V. 1208–*HIG.*, Part ii, No. 147, Vadnagar stone inscription of King Kumārāpāla
Sam. 1208, Āśvina, su.di [5], Guru

V. 1208 current *Caitrādi* : Wednesday, 27 September, A.C. 1150

V. 1208 expired *Caitrādi* : Sunday, 16 September, (or current *Kārttikādi*) A.C. 1151

V. 1208 expired *Kārttikādi* : Friday, 5 September, A.C. 1152

If the probable reading be accepted, it appears that the given day may correspond to Thursday, 4 September, A.C. 1152, but on this day the 5th *tithi* commenced 11 h. 12 m. after mean sunrise.

99. V. 1232–*IIBS.*, I, No. 71, *HIG.*, Part iii, No. 157 B, Brāhmanvādā copper-plate inscription of King Mūlarāja II
Sam. 1232, Caitra, su.di. 11, Soma

V. 1232 current *Caitrādi* { Friday, 15 March, A.C. 1174
Saturday, 16 March A.C. 1174

- V. 1232 expired *Caitrādi* : Caitra was intercalary.
 (or current *Kārttikādi*)
 First Caitra, su. di. 11=Wednesday, 5 March,
 A.C. 1175
 Second Caitra su. di. 11=Thursday, 3 April,
 A.C. 1175
- V. 1232 expired *Kārttikādi* : Suppressed between
 sunrise on **Monday 22 March A.C. 1176**
 and sunrise on the next day.

The given day obviously corresponds to Monday, 22 March, A.C. 1176. The *tithi* 11 commenced about 34 m. 7 sc. *after* local sunrise on that day according to the **Sūrya Siddhānta**, but according to the **Brahma Siddhānta** it commenced about 52 m. 51 sc. *before* local sunrise on that day. Thus the date holds good according to the **Brahma Siddhānta** in regular course.

100. V. 1267-*IA.*, Vol. VI, p. 201, Kadi copper Plate
 inscription of King Bhimadeva II
 Sam. 1287, Āṣāḍha, su. di. 8, Śukra

- V. 1287 current *Caitrādi* : **Saturday, 30 June, A.C. 1229**
- V. 1287 expired *Caitrādi* : Wednesday, 19 June,
 (or current *Kārttikādi*) **A.C. 1230**
- V. 1287 expired *Kārttikādi* : Monday, 9 June, A.C.
1231

The given day does not correspond to any of the dates mentioned above. The day preceding Saturday, 30 June, A.C. 1229 would also not fit

in, as the 8th *tithi* commenced about 15 h. *after* mean sunrise i.e. after sunse not the day.

Kielhorn has suggested to take the year as V. 1289 expired and equate the date with Friday, 17 June A.C. 1233 (*IA*. XIX 369).

As the date is given in words as well as figures there is little doubt about its reading. Hence, it is certain that some of the given details of the date is incorrect. It may more probably, apply to the *tithi* or the week-day rather than the year.

101. V. 1288-*IA*., Vol. VI, p. 203, Kadi copper-plate inscription of King Bhīmadeva II

Sam. 1288, Bhādrapada su. di. 1, Soma

V. 1288 current *Caitrādi* : Suppressed between sunrise on Saturday, 10 August. A.C. 1230 and sunrise on the next day.

V. 1288 expired *Caitrādi* : Thursday, 31 July, A.C. (or current *Kārttikādi*) 1231

V. 1288 expired *Kārttikādi* : Wednesday, 18 August, A.C. 1232

The given *tithi* does not correspond to any of the dates mentioned above.

Kielhorn has suggested to take the year as V. 1289 expired and equate the date with Monday, 8 August, A.C. 1233 (*Ibid*, p. 366).

As the reading of the date is definite, there seems to be some scribal error in the given date, probably in the *tithi* or the week-day rather than the year as suggested by Kielhorn. Presumably *Some* may be

corrected into *Saumye*. The date would then apply to the expired *Kārttikādi* year.

102. V. 1295-*IA.*, Vol. VI. p 205, Kadi copper-plate inscription of King Bhīmadeva II

Sam. 1295, Mārgaśīrṣa, su. di. 14, Guru

V. 1295 current : Wednesday, 2 December, A.C. 1237

V 1295 expired : Monday, 22 November, A.C. 1238

The given day does not correspond to any of the dates mentioned above.

Kielhorn has suggested to take the given year as either V. 1293 expired or V. 1297 expired and equate the date with either Thursday, 13 November, A.C. 1236 or Thursday, 29 November, A.C. 1240.

Here, also there seems to be some error in the given date. Probably, the scribe committed some error in the *tithi* or week-day rather than the year. Presumably the *tithi* 14 may be corrected into 10. It may then apply to the expired system.

103. V. 1299-*IA.*, Vol. VI, p. 208, Kadi copper-plate inscription of King Tribhuvanapāladeva

Sam. 1299, Caitra, su. di. 6, Soma....

Phāgaṇa-Amāvāsyā, Sūrya grahaṇa parvan

V. 1299 current *Caitrādi* : Wednesday, 20 March, A.C. 1241

V. 1299 expired *Caitrādi* : Sunday, 9 March, A.C. (or current *Kārttikādi*) 1242

V. 1299 expired *Kārttikādi* : Saturday, 28 March, A.C. 1243

None of the three possible years, therefore, yields the desired week-day.

As regards the other item of the date, there was no solar eclipse in the month Phālguna (of V. 1299 current *Caitrādi* or expired *Caitrādi*) either *Pūrṇimānta* or *Amānta*, which immediately preceded the 20th March, A.C. 1241 and the 9th March, A.C. 1242, but there was a solar eclipse on the new-moon day of the *Amānta* Phālguna (of V. 1299 expired *Kārttikādi* immediately preceding the 28th March, A.C. 1243. This eclipse took place on Sunday, 22 March, A.C. 1243, 2 h. 2 m. Greenwich time, or, at Ujjain 1 h. 5 m. after mean sunrise.

Kielhorn, therefore, remarks that there can be no doubt that some at least of the recorded details of this date are incorrect; and the probabilities are that the eclipse, has been rightly quoted, but that either the *tithi* of Caitra referred to in the date was really the 8th or a week-day a Saturday. In the former case the proper equivalent of the date would be, Monday, 30 March, A.C. 1243, in the latter, Saturday, 28 March of the same year (*Ibid.*, p. 372).

104. V. V. 1348-*IA.*, Vol. 41, p. 20, Anavada stone inscription of King Sārangadeva
Sam. 1348, Āṣāḍha, su. di. 13, Ravi

V. 1348 current *Caitrādi* : Thursday, 22 June, A.C. 1290

V. 1348 expired *Caitrādi* : Āṣāḍha was intercalary.
(or current *Kārttikādi*)

First Āṣāḍha, su. di. 13=Monday, 11, June, A.C. 1291

Second Āṣāḍha, su. di. 13=Tuesday, 10 July, A.C.
1291

**V. 1348 expired Kārttikādi : Saturday, 28 June, A.C.
1292**

According to Pillai's Tables based on *Sūrya Siddhānta*, the given *tithi* ended about 23 h. 24 m. after mean sunrise on Saturday, 28th June. On calculation the true ending moment of the *tithi* is found to be 5 h. 52 m. 12 se. A.M. on the next date (29th June), while the true local sunrise occurred at 6 h. 7 m. 11 se. on that day. It means that the given *tithi* ended *before* the sunrise on Sunday, i.e. on Saturday.

On calculating according to the *Brahma Siddhānta*, it is found that the given *tithi* ended about 20 h. 11 m. after mean sunrise on Saturday, and that the true ending moment of the *tithi* is 4 h. 39 m. 12 se. A.M. on Sunday. This means that the *tithi* ended even earlier.

However, on calculating according to the process given by Pillai,¹ the given *tithi* is found to have ended about 23 h. 51 m. after mean sunrise. On further calculation the true ending moment of the *tithi* is found to be 6 h. 19 m. 12 s. A.M. on Sunday i.e. about 12 m. after the true local sunrise. Thus the given *tithi* falls on the given week-day according to the *Sūrya Siddhānta* where we calculate the true ending moment of the *tithi* and the true local sunrise.

(ii) Image Inscription

105 V. 1126-JTSS., Vol I, Part i, p. 46, Jamanpur
image inscription

Sam. 1126, Vaiśākha, ba. di. 11, Śani

1. Pillai, *IE*, Vol. I, Part i, pp. 153 ff.

V. 1126 current *Caitrādi* :

Pūrṇimānta : Tuesday, 1 April, A.C. 1068

Amānta : Wednesday, 30 April, A.C. 1068

V. 1126 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Suppressed between sunrise
on **Saturday, 21 March, A.C.
1069** and sunrise on the next
day.

Amānta : Monday, 20 April, A.C. 1069

V. 1126 expired *Kārttikādi* :

Pūrṇimānta : Friday, 9 April, A.C. 1070

Amānta : Sunday, 9 May, A.C. 1070

The given date would most probably correspond to Saturday, 21 March, A.C. 1069. The given *tithi* commenced about 59 m. *after* local sunrise on that day according to the *Sūrya Siddhānta*, but it commenced about 39 m. 49 se. *before* local sunrise according to the *Brahma Siddhānta*. Accordingly, it would apply to the given week-day in regular course.

106. V. 1188-JDPLS., No. 286, Patan image inscription
Sam. 1188, Phālguna, su. di. 2, Śukra

V. 1188 current : Sunday, 1 February, A.C. 1131

V. 1181 expired : **Saturday, 20 February, A.C. 1132**

The given date may correspond to Friday, 19 February, A.C. 1132, if it was ascribed to the week-day on which it commenced. But the given *tithi* commenced as late as about 17 h. 24 m. after mean sunrise. It is, therefore, probable that the true *tithi* was 1 instead of

2. In that case it would apply to the given week-day in regular course.

107. V. 1210-*PLS.*, No. 12, Mandal image inscription
Sam. 1210, Māgha, su. di. 8, Guru

V. 1210 current : Monday, 5 January, A.C. 1153

V. 1210 expired : { Saturday, 23 January, A.C. 1154
Sunday, 24 January, A.C. 1154

As the given date does not hold good according to either system, it is obvious that some particular is recorded or read erroneously. Presumably, true date may be either su. di. 6, Guru or su. di. 8, Śani (or Ravi). In that case it would correspond to either Thursday, 21 January, A.C. 1154 or Sunday, 23 January, A.C. 1154 (or even Sunday, 26 January, A.C. 1154)

108. V. 1211-*JDPLS.*, Part i, No. 505, Visnagar image inscription

Sam. 1211, Vaiśākha, ba. di. 2, Budha

V. 1211 current *Caitrādi*-

Pūrṇimānta : Suppressed between sunrise
Friday, 13 March, A.C. 1153
and sunrise on the next day.

Amānta : Sunday, 12 April, A.C. 1153

V. 1211 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 2 April, A.C. 1154

Amānta : Saturday, 1 May, A.C. 1154

V. 1211 expired *Kārttikādi* :

Pūrṇimānta : Tuesday, 22 March, A.C. 1155

Amānta : Thursday April, A.C. 1155

The given date is proximate to Thursday, 21 April, A.C. 1155. It would, therefore, correspond to the preceding day. But the given *tithi* commenced about 3 h. 27 m. *after* local sunrise according to the *Sūrya Siddhānta*, and about 1 h. 58 m. *after* local sunrise according to the *Brahma Siddhānta*. Hence it must be taken as ascribed to the week-day on which it commenced.

109. V. 1235—*Ann. Rep. ADBS.*, 1939, Appe. B, No. 10,
Pamol image inscription
Sam. 1235, Vaiśākha 3, Budha

(i) Sam. 1235, Vaiśākha (su ?) di. 3, Budha

V. 1235 current *Caitrādi* : Sunday, 3 April, A.C. 1177

V. 1235 expired *Caitrādi* : Saturday, 22 April, A.C. 1178
(or current *Kārttikādi*)

V. 1235 expired *Kārttikādi* : Thursday, 12 April, A.C. 1179

(ii) Sam. 1235, Vaiśākha (ba ?) di. 3, Budha

V. 1235 current *Caitrādi* :

Pūrṇimānta : Saturday, 19 March, A.C. 1177

Amānta : Sunday, 17 April, A.C. 1177

V. 1235 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 7 April, A.C. 1178

Amānta : Saturday, 6 May, A.C. 1178

V. 1235 expired *Kārttikādi* :

Pūrṇimānta : Tuesday, 27 March, A.C. 1179

Amānta : Suppressed between sunrise on
Wednesday 25, April, A.C. 1179
and sunrise on the next day.

Unfortunately, the fortnight is not recorded or noticed. On applying the given *tithi* to the bright fortnight, it is found that, it can be applied to the given week-day, if it be taken as ascribed to the week-day on which it commenced.¹ On applying the given *tithi* to the dark fortnight, it is found that it applies to the given week-day regularly according to the *Brahma Siddhānta*, as it commenced about 30 m. 35 se. before local sunrise on Wednesday, 25 April, A.C. 1179.²

110. V. 1241-JLPLS., Part i. No. 174, Unja image inscription

Sam. 1241, Vaiśākha, su. di. 10, Śukra

V. 1241 current *Caitrādi* : Vaiśākha was intercalary.
First Vaiśākha, su. di. 10=Monday, 4 April, A.C. 1183

Second Vaiśākha, su. di. 10 = Wednesday, 4 May, A.C. 1183

V. 1241 expired *Caitrādi* : Sunday, 22 April, A.C. 1184
(or current *Kārttikādi*)

V. 1241 expired *Kārttikādi* : Thursday, 11 April, A.C. 1185

The given date does not correspond to any of the dates mentioned above. It is, therefore, evident that some particular in it is recorded or read wrongly. Probably the given *tithi* referred to the dark fortnight rather than the bright fortnight. Accordingly, Sam 1241,

1 It commenced about 1 h. 20 m. after mean sunrise on Wednesday, 11 April, A.C. 1179.

2 According to the *Sūrya Siddhānta* it commenced about 58 m. 27 se. after local sunrise on that day.

Vaiśākha, ba. di. 10, Śukra would correspond to Friday, 26 April, A.C. 1185 according to the expired *Kārttikādi* system.

111. V. 1252--*JDPLS.*, Part i, No. 656, p. 114, Gavada image inscription

Sam. 1252, Māgha, ba.di. 5, Śukra

V. 1252 current,—

Pūrṇimānta : Monday, 2 January, A.C. 1195

Amānta : Wednesday, 1 February, A.C. 1195

V. 1252 expired, —

Pūrṇimānta : **Saturday, 23 December, A.C. 1195**

Amānta : Sunday, 21 January, A.C. 1196

The given date is proximate to Saturday, 23 December, A.C. 1195. The given *tithi* would tally with the given week-day, if it was joined with the previous week-day on which it commenced. It commenced about 11 h. 10 m. *after* mean sunrise on Friday, 22 December, A.C. 1195.

112. V. 1276--*JDPLS.*, Part i, No. 1487, Viramgam image inscription

Sam. 1276, Phālguna, su.di. 2, Śani

V. 1276 current : Monday, 18 February, A.C. 1219

V. 1276 expired : Friday 7, February, A.C. 1220

The given week-day does not correspond to any of the equivalent dates mentioned above. But it is nearest to Friday, 7 February, A.C. 1220. On calculation it is found, that the given *tithi* ended more than 19 hours *after* sunrise according to the *Sūrya Siddhānta* and the *Brahma Siddhānta*, on Friday, February 7,

A.C. 1220 while it was current at sunrise on the next day according to the inscription. Perhaps, the figure of the *tithi* in the inscription may be 3 instead of 2. In that case the *tithi* would fall on Saturday as mentioned in the inscription.

113. V. 1285-JSP., Vol. I, Part IX, p. 271, Palanpur image inscription

Sam. 1285, Caitra, ba. di. 12, Śukra

V. 1285 current *Caitrādi* :

Pūrṇimānta : Tuesday, 16 March, A.C. 1227

Amānta : Wednesday. 14 April, A.C. 1227

V. 1285 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 5 March, A.C. 1228

Amānta : Monday, 3 April, A.C. 1228

V. 1285 expired *Kārttikādi* :

Pūrṇimānta : Thursday, 22 February, A.C. 1229

Amānta : Saturday, 24 March, A.C. 1229

The given *tithi* is proximate to Saturday, 24 March, A.C. 1229. It is, therefore, probable that the given *tithi* was ascribed to the previous day on which it commenced. It commenced about 2 h. 30 m. *after* local sunrise according to the *Sūrya Siddhānta* and 53 m. 5 se. *after* local sunrise according to the *Brahma Siddhānta* on Friday.

114. V. 1292-JDPLS., Part i, No. 81, Gambhu image inscription

Sam. 1292, Jyestha, su. di. 8, Śani

V. 1292 current *Caitrādi* : Monday, 8 May. A.C. 1234

**V. 1292 expired *Caitrādi* : Sunday, 27 May, A.C.
(or current *Kārttikādi*) 1235**

**V. 1292 expired *Kārttikādi* : Thursday, 15 May,
A.C. 1236**

The given *tithi* does not tally with the given week-day on any of the three dates mentioned above. But it is nearest to Sunday, 27 May, A.C. 1235. On calculation it is found, that the given *tithi* ends few minutes *after* true sunrise on Sunday even according to the *Brahma Siddhānta*.

It may, therefore, be suggested that the *tithi* mentioned here is the *tithi* which commenced on the given week-day and was current at the time of the *Pratiṣṭhā* and not the *tithi* that was current at sunrise on the given day.

115. V. 1287—*JDPLS.*, Part i, No. 580, Vadnagar image inscription

Sam. 1297, Caitra, ba. di. 5, Soma

V. 1297 current *Caitrādi* :

***Pūrṇimānta* : Thursday 24 February, A.C.
1239**

***Amānta* : Saturday, 26 March, A.C. 1239**

V. 1297 expired *Caitrādi* :

(or current *Kārttikādi*)

***Pūrṇimānta* : suppressed between sunrise on
Monday, 13 February, A.C.
1240 and sunrise on the next
day**

***Amānta* : Wednesday, 14 March, A.C. 1240**

V. 1297 expired *Kārttikādi* :

Pūrṇimānta : suppressed between sunrise
on Sunday, 3 March, A.C.
1241 and sunrise on the next
day

Amānta : Tuesday, 2 April, A.C. 1241

The given date would correspond to the given week-day according to the expired *Caitrādi Pūrṇimānta* system. But the given *tithi* is found to be suppressed according to local sunrise as well as mean sunrise in the *Sūrya Siddhānta*. But according to the *Brahma Siddhānta* it commenced 46 m. 42 se. *before* local sunrise and would, therefore, apply to the given weekday.

However, it is probable that the year was *Kārttikādi* rather than *Caitrādi*. In that case the given date would correspond to Monday, 1 April, A.C. 1241. But as it commenced about 11 h. *after* mean sunrise on that day, it may be taken as ascribed to the previous week-day on which it commenced.

116. V. 1300—*JDPLS.*, Part i, No. 514, Visnagar image inscription

Sam. 1300 Jyestha, su. di. 5, Guru

V. 1300 current *Caitrādi* : Tuesday, 6 May, A.C.
1242

V. 1300 expired *Caitrādi* : Monday, 25 May, A.C.
(or current *Kārttikādi*) 1243

V. 1300 expired *Kārttikādi* : Friday, 13 May, A.C.
1244

The week-day of this date does not correspond to any of the equivalent dates mentioned above. According

to the expired *Kārttikādi* system the given *tithi* fell on the next day, i.e. Friday, 13 May, A.C. 1244. On calculation, it is found that the given *tithi* ended very late *after* true sunrise on Friday according to the *Sūrya Siddhānta* and the *Brahma Siddhānta*. Probably the *tithi* is here related to the week-day on which it commenced. The given *tithi* commenced at about 14 h. 32 m. *after* mean sunrise on Thursday, 12 May, A.C. 1244.

117. V. 1302-PJLS., Part ii, No. 469, p. 307, Sankhalpur image inscription

Sam. 1302, Jyēṣṭha, ba. di, 2, Guru

V. 1302 current *Caitrādi* :

Pūrṇimānta : Tuesday, 26 April, A.C. 1244

Amānta : Wednesday, 25 May, A.C. 1244

V. 1302 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 15 April, A.C. 1245

Amānta : Monday, 15 May, A.C. 1245

V. 1302 expired *Kārttikādi* :

Pūrṇimānta : Friday, 4 May, A.C. 1246

Amānta : Sunday, 3 June, A.C. 1246

The given *tithi* would correspond to Thursday, 3 May, A.C. 1246, if the *tithi* was ascribed to the week-day on which it commenced. It commenced about 13 h. 48 m. *after* mean sunrise on Thursday.

118. V. 1309-JSP., Year 2, Vol. VI, p. 385, Rantej image inscription

Sam. 1309, Vaiśākha, su. di. 3, Guru

V. 1309 current *Caitrādi* : Tuesday, 25 April, A.C.
1251

V. 1309 expired *Caitrādi* : Saturday, 13 April, A.C.
(or current *Kārttikādi*) 1252

V. 1309 expired *Kārttikādi* : Wednesday, 2 April,
A.C. 1253

As none of the dates mentioned above yields the given week-day, it is obvious that some particular in the given date is recorded or read incorrectly. Presumably, the *tithi* 3 may be corrected into 1. Accordingly, it would correspond to Thursday, 11 April, A.C. 1252.

119. V. 1330—*PJLS*, Part ii. No. 490, p. 311, 5 Sanakhalpur image inscription

Sam. 1330 Caitra, su. di. 7, Śani

V. 1330 current *Caitrādi* : Monday, 7 March, A.C.
1272

V. 1330 expired *Caitrādi* : Sunday, 26 March, A.C.
(or current *Kārttikādi*) 1273

V. 1330 expired *Kārttikādi* : Friday, 16 March,
A.C. 1274

The given *tithi* cannot be ascribed to the given week-day according to any system as mentioned above. If we suppose that it was ascribed to the week-day on which it commenced, it may be noted that it commenced as late as about 20 h. 46 m. after mean sunrise on Saturday, 25 March, A.C. 1273. It is, therefore, more probable that some particular in the given date is erroneous. Possibly, the week-day is misread and may be corrected into 'Ravau'. Accordingly, the given date would correspond to Sunday, 26 March, A.C. 1273.

120. V. 1334—*GVBC*, p. 69, Vijapur image inscription
Sam. 1334, Jyēṣṭha, su. di. 3, Budha

V. 1334 current *Caitrādi* : Monday, 18 May, A.C. 1276

V. 1334 expired *Caitrādi* : Friday, 7 May, A.C. 1277
(or current *Kārttikādi*)

V 1334 expired *Kārttikādi* : Thursday, 28 May, A.C. 1278

The given date is proximate to 28 May, A.C. 1278, the week-day of the latter being one day later than the given week-day. The given *tithi* ended more than 7 hours according to the *Brahma Siddhānta* and 8 hours according to the *Sūrya Siddhānta*. The given *tithi* should, therefore, be taken as that which commenced on the given week-day rather than that which was current at sunrise on that day.

121. V. 1334—*JDPLS.*, Part i, No. Viramgam Image inscription

Sam. 1334, Jyēṣṭha, ba. di. 2, Soma

V. 1334 current *Caitrādi* :

Pūrṇimānta : Friday, 1 May, A.C. 1276

Amānta : Sunday, 31 May, A.C. 1276

V. 1334 expired *Caitrādi* :

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 21 April, A.C. 1277

Amānta : Thursday, 20 May, A.C. 1277

V. 1334 expired *Kārttikādi* :

Pūrṇimānta : Tuesday, 10 May, A.C. 1278

Amānta : Wednesday, 8 June, A.C. 1278

The given date falls nearest to Tuesday, 10 May,

A.C. 1278. The given *tithi* ended more than three hours later according to the *Brahma Siddhānta* and 5 hours later according to the *Sūrya Siddhānta* after sunrise on Tuesday. The *tithi*, therefore, seems to be that which commenced on Monday rather than that which was current at sunrise on that day.

122. V. 1335—*JDPLS.*, Part i, No. 456, Ladol image inscription

Sam. 1335, Caitra, ba. di. 5, Ravi

V. 1335 current *Caitrādi* :

Pūrṇimānta : Wednesday, 24 February, A.C. 1277

Amānta : Thursday, 25 March, A.C. 1277

V. 1335 expired *Caitrādi*, :

(or current *Kārttikādi*)

Pūrṇimānta : Tuesday, 15 March, A.C. 1278

Amānta : Wednesday, 13 April, A.C. 1278

V. 1335 expired *Kārttikādi* :

Pūrṇimānta : Suppressed between sunrise on Saturday 4, March, A.C. 1279 and sunrise on the next day.

Amānta : Monday, 3 April, A.C. 1279

The given *tithi* would fall on Sunday, 2 April, A.C. 1279, i.e. on the given week-day, only if it be taken as connected with the week-day on which it commenced. It commenced about 10 h. 12 m. after mean sunrise.

(iii) **Praśastis**

123. V. 1164—*PJLS.*, No. 14, p. 100, A date of composition of the work *Jivasamāsavṛtti* of

Maladhāri Hemacandra, written at Aṇahilapāṭaka

Sam. 1164, Caitra, su. di. 4, soma

V. 1164 current *Caitrādi* : Sunday, 11 March, A.C. 1106

V. 1164 expired *Caitrādi* : Thursday, 28 February 1107

(or current *Kārttikādi*)

V. 1164 expired *Kārttikādi* : Wednesday, 18 March A.C. 1108

As the given date does not fit in with any of the dates mentioned above it is obvious that some particular in it is recorded or read incorrectly. The correct date may presumably be read as either su. di. 4, **Saumya** A.C. or su.di. 8, Soma. Accordingly, it would correspond to Wednesday, 18 March, A.C. 1108 or Monday, 4 March, A.C. 1107 respectively.

124. V. 1185-*JPPS.* No. 27, p. 102, A Ms of *Antagaḍa daśā* copied at Aṇahilapa[pā]ṭaka

Sam. 1185, Jyeṣṭha, su.di. 12, Śukra

V. 1185 current *Caitrādi* : Tuesday, 24 May, A.C. 1127

V. 1185 expired *Caitrādi* : Sunday, 13 May, A.C. (or current *Kārttikādi*) 1128

V. 1185 expired *Kārttikādi* : Saturday, 1 June, A.C. 1129

The given date may correspond to Friday, 31 May, A.C. 1129. But the given *tithi* commenced as late as about 10 h. 55 m. *after* mean sunrise. Probably, the correct date would be 11 rather than 12. In that case the date would prove to be regular.

125. V. 1186-JPPS., No. 31, p. 102, A Ms of

Upāsakadaśācurni copied at Anahilavāda
Sam. 1186, Āśvina, su di. 3, Soma

V. 1186 current *Caitrādi* : Āśvina was intercalary
First Āśvina, su.di. 3=Thursday, 30 August,
A.C. 1128

Second Āśvina, su.di. 3=Suppressed between
sunrise on Friday 28, September A.C.
1128 and sunrise on the next day

V. 1186 expired *Caitrādi* : Wednesday, 18 September
(or current *Kārttikādi*) A.C. 1129

V. 1186 expired *Kārttikādi* : Sunday, 7 September,
A.C. 1130

As the given date does not tally according to any
of the equivalent dates, it follows that some particular
in the date is recorded or read wrongly. Probably **Soma**
should be corrected into **Saumya**; then the given date
would correspond to Wednesday, 18 September, A.C
1129.

126. V. 1208-CMJBP, Pa. II. No. 40, pp. 288 ff., JPPS.,
No. 64, p. 106, AMs of *Jinapūjādyupadeśa*
or *Pūjāvidhāna* (*Ratnacūḍādikathā*) copied
at Anahilapātāka

Sam. 1208, Jyestha, su.di. 6, Ravi

V. 1208 current *Caitrādi* : Thursday, 4 March, A.C.
1150

V. 1208 expired *Caitrādi* : Wednesday, 23 May,
(or current *Kārttikādi*) A.C. 1151

V. 1208 expired *Kārttikādi* : Monday, 12 May, A.C.
1152

The given date probably corresponds to Sunday, 11 May, A.C. 1152. As the given *tithi* commenced about 2 h. 53 m. after local sunrise on that day according to the *Sūrya Siddhānta* it may be taken as ascribed to the week-day on which it commenced. It commenced after local sunrise even according to the *Brahma Siddhānta*.¹

127. V. 1225—*JPPS.*, No. 89, p. 110, A Ms of
Jñātādharma-kathādiṣaḍaṅga-vivaraṇa copied
at Anahilapātaka

Sam. 1225, Pauṣa, su.dī. 5, Śani

V. 1225 current : Monday, 18 December, A.C.
1167

V. 1225 expired : Friday, 6 December, A.C. 1168

As the given date is found to be untenable on verification, some particular in it is obviously recorded or read incorrectly. Presumably, the given date must be referred to the dark fortnight rather than the bright fortnight. Accordingly, the modified date would correspond to Saturday, 21 December, A.C. 1168. The *tithi* ended about 1 h. 34 m. after mean sunrise on that day.

128. V. 1229—*BG.*, Vol. I, Part i, p. 193, f.n.1,
Hemacandra's *Prākṛta Dvyāśraya* probably
composed at Anahilapātaka
Sam. 1229, Vaiśākha, su.dī. 3, Soma

V. 1229 current *Caitrādi* : Saturday, 10 April, A.C.
1171

1. In this case it commenced 1 h. 20 m. after local sunrise. It ended before local sunrise on the next day and was accordingly suppressed.

V. 1229 expired *Caitrādi* : Wednesday, 29 March,
(or current *Kārttikādi*) A.C. 1172

V. 1229 expired *Kārttikādi* : Tuesday, 17 April,
A.C. 1173

The given date probably corresponds to Monday, 16 April, A.C. 1173. But the given *tithi* commenced about 2 h. 12 m. after local sunrise according to the *Sūrya Siddhānta* and about 48 m. 9 se. after local sunrise according to the *Brahma Siddhānta*. It should, therefore, be taken as construed with the week-day on which it commenced.

129. V. 1289—*JPPS.*, No. 24, p. 25, A Ms of Vardhamānāchārya's *Ṛṣabhadevacaritra* copied at Prahlādanapura
Sam. 1289, Māgha, ba.di. 6, Bhauma

V. 1289 current, -

Pūrṇimānta : Thursday 15 January, A.C.
1232

Amānta : Friday, 13 February, A.C. 1232

V. 1289 expired, -

Pūrṇimānta : Monday, 3 January, A.C. 1233

Amānta : Wednesday, 2 February, A.C. 1233

The given *tithi* is equivalent to Wednesday, 2 February, A.C. 1233 according to the *Amānta* system of expired years. The given *tithi* would fall on the given week-day only if the former be taken as connected with the week-day on which it commenced. It commenced about 5 h. 24 m. after mean sunrise on Tuesday, 1 February, A.C. 1233.

130. V. 1295– *JPPS.*, No. 26, p. 28, A Ms of *Jñātā-dharmakathādiṣaḍaṅgavṛtti* copied at Anhil-lapāṭaka

Sam. 1295, Caitra, su.di. 2, Maṅgala

V. 1295 current *Caitrādi* : Saturday, 28 February, A.C. 1237

V. 1295 expired *Caitrādi* : Friday, 19 March, A.C. 1238
(or current *Kārttikādi*)

V. 1295 expired *Kārttikādi* : Wednesday, 9 March, A.C. 1239

The given *tithi* is equivalent to Wednesday, 9 March, A.C. 1237. It would fall on the given week-day only if the former be taken as connected with the week-day on which it commenced. The given *tithi* commenced about 6 h. 36 m. *after* mean sunrise on Tuesday, 8 March, A.C. 1239.

131. V. 1295–*JPPS.*, No. 177, p. 121, A Ms of *Triṣaṣṭi-śalākā–Puruṣacaritra-tṛtiya parva* copied at Vijāpura

Sam. 1295, Āśvina, ba.di. 2, Ravi

V. 1295 current *Caitrādi*,–

Pūrṇimānta : Tuesday, 8 September, A.C. 1237

Amānta : Wednesday, 7 October, A.C. 1237

V. 1295 expired *Caitrādi*,–

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 28 August, A.C. 1238

Amānta : Monday, 27 September, A.C. 1238

V. 1295 expired *Kārttikādi*,—

Pūrṇimānta : Thursday, 18 August, A.C.
1239

Amānta : Friday, 16 September, A.C. 1239

The given *tithi* is proximate to Monday, 27 September, A.C. 1238. It would fall on the given week-day, if it be taken as connected with the week-day on which it commenced. The given *tithi* commenced about 9 h. 15 m. *after* mean sunrise on Sunday, 26 September, A.C. 1238.

132. V. 1298—*CPSJBC*, No. 10, p. 20, A Ms of Abhayasūri's *Bhagavatsūtravṛtti* copied at Vijāpura
Sam. 1298, Phālguna, su. di. 3, Guru

V. 1298 current : Friday, 15 February, A.C. 1241

V. 1298 expired : Tuesday, 4 February, A.C. 1242

The given *tithi* is equivalent to Friday, 15 February, A.C. 1241. But as the *tithi* is ascribed to Thursday, it is probable that the *tithi*, here, is related to the week-day on which it commenced. It commenced about 15 h. 58 m. *after* mean sunrise on Thursday, 14 February, A.C. 1241.

133. V. 1301—*JPPS*., No. 195, p. 123, A Ms of *Pañcāṅgisūtravṛtti* copied at Vijāpura
Sam. 1301, Phālguna, ba. di. 1, Śani

V. 1301 current,—

Pūrṇimānta : Wednesday, 27 January, A.C.
1244

Amānta : Friday, 26 February, A.C. 1244

V. 1302 expired,—

Pūrṇimānta : Sunday, 15 January, A.C.
1245

Amānta : Tuesday, 14 February, A.C. 1245

The given day is proximate to Sunday, 15 January, A.C. 1245. But as the *tithi* is ascribed to Saturday, it is probable that the *tithi*, here, is related to the week-day on which it commenced. The given *tithi*, here, is related to the week-day on which it commenced. The given *tithi* commenced about 14 h. 32 m. *after* mean sunrise.

134. V. 1301–CPSJBC., No. 14, p. 35, A Ms of Abhayadevasūri's *Vipākasūtravṛtti* copied at Vijāpura

Sam. 1301, Phālguna, ba. di. 13, Śani

V. 1301 current,—

Pūrṇimānta : Monday, 8 February, A.C. 1244

Amānta : Tuesday, 8 March, A.C. 1244

V. 1301 expired,—

Pūrṇimānta : Friday, 27 January, A.C. 1245

Amānta : Sunday, 26 February, A.C. 1245

The given *tithi* is proximate to Sunday, 26 February, A.C. 1245 according to the *Amānta* system of expired years, whereas it fell on Saturday as recorded in the inscription. The given *tithi* commenced about 8 h. 17 m. *after* mean sunrise on Saturday and was probably construed with the week-day on which it commenced.

135. V. 1306–JPPS., No. 110, p. 97, A Ms of

Pravacanasāroddhāravṛtti Tr̥tiyakhaṇḍa copied at Madhumati

Sam. 1306, Māgha, su. di. 1, Guru

V. 1306 current : Saturday, 16 January A.C. 1249

V. 1306 expired : Wednesday, 5 January, A.C. 1250

The given day is proximate to Wednesday, 5 January, A.C. 1250. But as the given *tithi* is ascribed to Thursday, though it ended at about 13 h. 49 m. *after* mean sunrise on Wednesday, it seems that some of the details given in the Ms is either written or read wrongly. The given week-day would tally either with ba. di. 1 or su. di. 2.

136. V. 1326 – *JPPS.*, No. 226, p. 127, A Ms of Haribhadrāsūri's *Daśavaikālikarsūtravṛtti* copied

at Aṇahillapāṭaka

Sam. 1326, Mārgaśīrṣa, su. di. 4, Guru

V. 1326 current : Friday, 9 November, A.C. 1268

V. 1326 expired : Suppressed between sunrise on
Thursday, 28 November, A.C. 1269
and sunrise on the next day.

The given *tithi* is given to be suppressed in the Tables based on mean sunrise according to the *sūrya Siddhānta*. It remains suppressed therein even according to the local sunrise, as it commenced 85 m. 5 se. *after* sunrise on Thursday and ended about 1 h. 3 m. before sunrise on the next day. But according to the *Brahma Siddhānta*, the given *tithi* commenced 49 m. 44 se. *before* sunrise on Thursday and hence well applies to the given week-day.

137. V. 1343 – *JPPS.*, No. 254, p. 131, A Ms of Śāntya-cārya's *Uttarādhyayanavṛtti* copied at Bijāpura

Sam. 1343, Laukika Kārttika, su. di. 2, Ravi

V. 1343 current : Monday, 1 October, A.C. 1285

V. 1343 expired : Suppressed between sunrise on
Sunday, 20 October, A.C. 1286
 and sunrise on the next day.

The given *tithi* is found to be suppressed both according to mean sunrise and local sunrise in the expired year by the *Sūrya Siddhānta*. But on calculating according to the *Brahma Siddhānta*, the given *tithi* commenced about 27 m. 17 se. before sunrise on Sunday, and hence well applied to the given week-day.

Before we analyse the results tabulated above, it must be noted how far the dates collected from the different sources can be taken as pertaining to Gujarat. Among the substances bearing inscriptions, small images of stone and metal images, being handy, may have been shifted in course of time. Hence a few of them may have been brought into Gujarat from some other regions, though they are all preserved in Gujarat at present. But the heavy stone images and stone slabs bearing inscriptions are generally situated at their original sites. So their present find spots generally also represent their original situation in different parts of Gujarat. Many of the stone inscriptions contain references to the places concerned in their contents and confirmed their present location. Copper-plates are not infrequently discovered at their original sites. Even when some of them are shifted from other places, the places and territories mentioned in them clearly indicate the region to which they originally belonged.

The Praśastis in Manuscripts and published works, which contain dates given here, make specific mention of the places where they were composed or copied.

The dates given here, are all taken from the works composed or copied in Gujarat.

Normally it may be assumed that the Solanki kingdom generally followed some definite and uniform system of chronology throughout its long career and in all territories under its sway. But on verification of the data supplied by the known dates of the Solanki kingdom, it is found that different systems prevailed in Gujarat simultaneously during this period. It would, therefore, be worth trying to see if any uniform system was in vogue in the Sārasvata Maṇḍala which represented the home-province of the Solanki kingdom.

The known records of Gujarat yield 137 key-dates pertaining to sārāsvata Maṇḍala. Of these 92 dates¹ are found to be regular at the outset. Of the remaining 45 dates² 3 (Nos. 95-97) are left out unverified as the copper-plates recording them have proved forged. Many of these hold good if the given *tithi* be taken as connected with the week-day on which it commenced rather than the week-day which commenced at the sunrise which marked the current *tithi* for the whole civil day for all practical purposes.

Eleven dates³ out of these 42 dates do not hold good according to their particulars given by the editors of the respective records. Some of the particulars, therefore, must be erroneous. The error may be either in the recording or the reading of the date. Some correction is here suggested hypothetically, mostly in the

1. Nos. 1 to 92

2. Nos. 93 to 137

3. Nos. 101, 102, 103, 107, 110, 112, 118, 123, 125, 127 and 135

number of the lunar day or the name of the week-day or sometimes in the name of the fortnight or even in the number of the year. Even when the given date can be taken as tenable by connecting the given *tithi* with the week-day on which it commenced, it hardly seems plausible to accept it as tenable when the given *tithi* commences at or about or even later, as religious rites like Pratimā-Pratiṣṭhā would be hardly performed by night time. In these cases it is regarded more probable to take some particular of the date as erroneous and suggest correction therein. In the case of the dates pertaining to the Sārasvata Maṇḍala five dates⁴ are obviously of this type. Hence they may be better construed with the eleven dates indicated above.

The dates which can be taken as tenable by construing the *tithi* with the week-day on which it commenced, number 26 in all⁵. In the case of the five⁶(or six)⁷ dates among these, the given *tithi* commences or ends shortly *before* or *after* mean sunrise. In these cases the given *tithi* is found to have commenced shortly after

4. Nos. 93, 100, 106, 119 and 124.

5. 94, 98, 99, 104, 105, 108, 109, 111, 113, 114, 115, 116, 117, 120, 121, 122, 126, 128, 129, 130, 131, 132, 133, 134, 136 and 137.

6. 99, 104, 105, 136 and 137

7. In case the of date No. 109 the fortnight is not specified. The date is examined by supplying both the fortnights alternatively. On applying the date to the dark fort-night, it falls under this category.

The date No. 115 gets tenable on connecting the given *tithi* on which it commenced. However, if the year be taken as current rather than expired, the dates would fall under this category.

mean sunrise on the given week-day. The ending moment of the preceding *tithi* is generally taken from the Tables that are prepared on the basis of the local sunrise (calculated from the mean sunrise), the *tithi* given in the date No. 104 is found to have commenced shortly *before* (rather than *after*) sunrise on the given week-day. Thus the date becomes regular according to local sunrise. In the four remaining cases, the dates become regular if the ending moments of the preceding *tithis* (i.e. commencing moments of the given *tithis*) are calculated according to the *Brahma Siddhānta* and examined in relation to the local sunrise. The commencement of the given *tithi* accordingly falls *before* sunrise on the given week-day⁸.

The remaining dates, which number twenty-one are found to be tenable only by connecting the given *tithi* with the week-day on which it commenced⁹.

How the results of the examination of the definite dates¹⁰ may be analysed with a view to note the prevalence of the different system in the Sārasvata Maṇḍala during the Solanki period.

The ordinary or normal mode of citing an Indian

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8. In the Tables the given *tithi* is mentioned as suppressed, as it commenced *after* mean sunrise on the given week-day and ended before mean Sunrise on the next day.

The same is the case with the alternative date given in No. 109.

The date No. 115, too, becomes regular according to the *Brahma Siddhānta*.

9. The first alternative date in No. 109, too, falls under this category.
10. The doubtful dates which require some correction or other are obviously not taken into consideration here.

date is by means of *gata* or expired years, that of *vartamāna* or current years being exceptional.¹¹ This observation well applies to the dates under review. Out of 118 definite dates as many as 106 dates apply to the expired years, only twelve¹² exceptionally applying to current years. The mode of expired years is found to have been in vogue, throughout the Solanki period which covered about 3 centuries and a half while the exceptional case fall only during the last century and a half¹³ therein. However, the concurrent prevalence of the mode of current years is difficult to be accounted for. For the current years are met with in all sorts of records—stone inscriptions, copper-plate inscriptions and *prāsaṣtis*, similarly the records containing these dates are related to almost all the different parts of the Sārasvata Maṇḍala, such as those including Patan, Palanpur, Vijapur, Mehsana, Viramgam, Kalol etc. But the concurrent occurrence of this mode is not rare in ancient Indian chronology.¹⁴

As for the system of years it may be noted that out of 118 definite dates, 39 dates¹⁵ do not throw any light on it. Out of the remaining 79 dates, 53 apply to

11. Pillai, *IC.*, p. 41

12. Nos. 1, 22, 51-53, 60-62, 86, 89, 90 and 132

13. These dates range from V. S. 1217 to V. S. 1354

14. Vide, for instance, Kielhorn 'Examination of Questions connected with the Vikrama Era', *IA.*, Vol. XIX, pp. 20 ff., Mirashi, 'Introduction', *CII*, Vol. IV, pp. Xii ff., XX ff.

15. Nos. 1-21, 51-59, 82, 88, 111, 129, 132, 133, 134, 136 and 137

the system of *Kārttikādi*¹⁶ years,¹⁷ while 26 apply to the system of *Caitrādi* years.¹⁸ From this it follows that the system of *Kārttikādi* years was far more common here than that of *Caitrādi* years. But the known data give no indication about any uniform factors for the use of *Caitrādi* years in place of *Kārttikādi* years. The dates applying to *Caitrādi* years are given in all sorts of records.¹⁹ The known dates applying to *Caitrādi* years range from V.S. 1148 to V.S. 1353, those applying to *Kārttikādi* years also belong almost to the same period. Many of the *Caitrādi* dates belong to the northern and central parts of the Sārasvata Maṇḍala, but a few others also extend over the Daṇḍāhī Pathaka in the south.

As regards the system of months it is found that out of 110 definite dates only 47 dates contain some indication for this system. Of these 47 dates twenty-nine²⁰ apply to the system of *Amānta* months while eighteen²¹

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16. Lexicons spell *Kārttika* as well as *Kārttika*. As the word is derived from *Kārttika*, the form *Kārttika* would be natural. However, the simpler form *Kārttika* is not ungrammatical. This derivative can be justified according to the Pāṇinian Sūtra *Jharo Jhari Savarṇe* (8/4/65) according to which a letter of the Jhar group succeeding a letter of the Hal group may be optionally dropped when it is succeeded by a *Savarṇa* letter of the *Jhar* group. Apte's Sanskrit English Dictionary spells the word *Kārttika*.
 17. Nos. 35-50, 64-81, 85, 87, 91, 92, 98, 99, 104, 108, 109, 113, 115-117, 120-121, 122, 126, 128 and 130
 18. Nos. 22-34, 60-63, 83, 94, 86, 89, 90, 94, 105, 114 and 131.
 19. Herein image inscriptions and Praśastis form a majority, but it applies to all other types of dates as well.
 20. Nos. 53, 55-60, 69-82, 85, 88, 90, 92, 115, 122, 129, 131 and 134
 21. Nos. 51, 52, 54, 60-68, 89, 91, 111, 117, 121 and 133

apply to that of *Pūrṇimānta* months. In this context it will be interesting to examine whether *Amānta* months were coupled with *Kārttikādi* years and *Pūrṇimānta* months with *Caitrādi* years in this Maṇḍala during the Solanki period. On examining the dates that indicate this sort of association, it is found that 17 dates of *Amānta* months²² and 8 dates of *Pūrṇimānta* months²³ apply to *Kārttikādi* years whereas only four dates of either month apply to *Caitrādi* years.²⁴

As for the materials of recording, it is found that both systems appear almost to the same extent in epigraphic records, but *Amānta* dates abound in literary records.

The dates of both types appear in records pertaining to many parts of the Maṇḍala. In respect of the range in time, the dates of *Amānta* and *Pūrṇimānta* months fall almost in the same period roughly about V.S. 1200 to V.S. 1356.

Thus the known key-dates clearly indicate that the Sāravata Maṇḍala had great predilection for expired years, *Kārttikādi* years and *Amānta* months, though current years, *Caitrādi* years and *Pūrṇimānta* months were also in vogue to some extent.

22. Nos. 69-81, 85, 92, 115, 129 and 134

23. Nos. 64-68, 91, 117 and 121

24. Nos. 63, 89, 90 and 131

AṢṬĀDAŚAŚATA MAṆḌALA

(excluding Mt. Abu region)

As the power of the Solanki dynasty gradually extended over other territories in Gujarat (and even outside Gujarat), the chronological systems that were established in the Sārasvata Maṇḍala, the home-province of the Solanki Kingdom may have been prevalent in the other territories in course of time.

Among the other territories of the Caulukya Kingdom, those situated outside Gujarat need not be taken into consideration here. The Mt. Abu region which formed core of the Aṣṭādaśaśata Maṇḍala of the Solanki Kingdom may, therefore, be not taken into consideration, as it is now located in the state of Rajasthan.

The remaining portion of this Mandal is mostly located in the present Banaskantha, the district in North West Gujarat.

The dates of the Aṣṭādaśaśata Maṇḍala may be tabulated and examined as follows :

1. Regular Dates

A. Dates in Bright Fortnights

1. Dates in the months *Kārttika* to *Phālguna*

(a) Dates in Current Years

Image Inscriptions

138. V. 1191-*KT.*, Appe. No. 1, p. 84, Kumbhariya
image inscription
Sam. 1191, Phālūgna [lguna], su.di. 2, Soma

V. 1191 current : Monday, 29 January, A.C. 1134

The *tithi* ended about 6 h. 22 m. after mean sunrise.

V. 1191 expired : {Saturday, 16 February, A.C. 1135
 {Sunday, 17 February, A.C. 1135

(b) Dates in Expired Years

(i) stone, stone-pillar and copper-plate inscriptions

139. V. 1181-*KT.* Appe. No. 19-82, p. 126, Kumbhariya stone-pillar inscription

Sam. 1181, Kārttika, su. di. 15, Śukra

V. 1181 current : Monday, 5 November, A.C. 1123

V. 1181 expired : Friday, 24 October, A.C. 1124

The *tithi* ended about 22 h. 41 m. after mean sunrise.

140. V. 1223-*KT.*, Appe. No. 20-33, p. 127, Kumbhariya stone-pillar inscription

Sam. 1223, Māgha, su.di. 11, Guru

V. 1223 current : Friday, 14 January, A.C. 1166

V. 1223 expired : Thursday, 2 February, A.C. 1167

The *tithi* ended about 1 h. 20 m. after mean sunrise.

141. V. 1276-*KT.*, Appe. No. 20-107, pp. 134 f., Kumbhāriya stone inscription

Sam. 1276. Māgha, su di. 13, Ravi

V. 1276 current : Wednesday, 30 January, A.C. 1219

V. 1276 expired : Sunday, 19 January, A.C. 1220

The *tithi* ended about 11 h, 39 m. after mean sunrise.

142. V. 1283-*KT.*, p. 152, No. 5-156, Kumbhariya stone inscription

Sam. 1283, Mārgaśīrṣa, su.di. 3, Bhauma

V. 1283 current : Wednesday, 5 November, A.C. 1225

V. 1283 expired : Tuesday, 24 November, A. C. 1226

The *tithi* ended about 2 h. 32 m. after mean sunrise.

143. V. 1287-*KT.* p. 137, No. 30-117, Kumbhariya stone inscription

Sam̃ 1287, Māgha, su. di. 10, Budha

V. 1287 current : Friday, 25 January, A.C. 1230

V. 1287 expired : Wednesday, 15 January, A.C. 1231

The *tithi* ended about 9 h. 29 m. after mean sunrise.

144. V. 1346-*KT.* p. 154 No. 9-160, Kumbhariya stone inscription

Sam̃. 1346, Phalgunā, su. di. 1, Ravi

V. 1346 current : Tuesday, 22 February, A.C. 1289

V. 1346 expired : Sunday, 12 February, A.C. 1290

The *tithi* ended about 5 h. 53 m. after mean sunrise.

(ii) Image Inscriptions

145. V. 1142-*KT.*, Appe. No. 8-71, p. 122, Kumbhariya image inscription

Sam̃. 1142, Phālguna, su. di. 7, Ravi

V. 1142 current : Tuesday, 4 February, A.C. 1085

V. 1142 expired : Sunday, 22 February, A.C. 1086

The *tithi* ended about 23 h. 24 m. after mean sunrise.

146. V. 1176-*KT.*, Appe. No. 17-80, 18-81, pp. 125 f., Kumbhariya image inscription

Sam̃ 1176, Mārgaśīrṣa, su. di. 13, Br̥haspati (Guru)

V. 1176 current : Sunday, 24 November., A.C. 1118

V. 1176 expired : Thursday, 13 November, A. C.
1119

The *tithi* ended about 22 h. 12 m. after mean sunrise.

147. V. 1208-*APRJLS.*, No. 14, p. 4, Kumbhariya image inscription

Sam. 1208, Phālguna, su di 10, Ravi

V. 1208 current : Suppressed between sunrise on Tuesday, 27 February, A.C. 1151 and sunrise on the next day.

V. 1208 expired : Sunday, 17 February, A.C. 1152

The *tithi* ended about 14 m. 3 m. after mean sunrise.

148. V. 1235-*PLS.*, Part i, No. 22, Rādhapur image inscription

Sam. 1235, Phālguna, su. di. 3, Ravi

V. 1235 current : Wednesday, 22 February, A.C. 1178

V. 1235 expired : Sunday, 11 February, A.C. 1179

The *tithi* ended about 18 h. 22 m. after mean sunrise,

149. V. 1238-*PJLS.*, No. 498, p. 313, Sankheśvara image inscription

Sam. 1238, Māgha, su. di. 3, Śani

V. 1238 current : Monday, 18 January, A.C. 1181

V. 1238 expired : Saturday, 9 January, A.C. 1182

The *tithi* ended about 7 h. 48 m. after mean sunrise.

150. V. 1291-*JPLS.* No. 34, Tharad image inscription
 Sam. 1291, Māgha, su. di. 5, Guru
 V. 1291 current : Friday, 6 January, A.C. 1234
V. 1291 expired : Thursday, 25 January, A.C. 1235
 The *tithi* ended about 7 h. 5 m. after mean sunrise.
151. V. 1301-*RPLS.*, No. 32, p. 31, Rādhanpur image inscription
 Sam. 1301, Phālguna, su. di. 4, Guru
 V. 1301 current : Saturday, 13 February, A.C. 1244
V. 1301 expired : Thursday, 2 February, A.C. 1245
 The *tithi* ended about 6 h. 36 m. after mean sunrise.
152. V. 1309-*JPLS.*, No. 199, Tharad image inscription
 Sam. 1309, Phālguna, su. di. 13, Budha
 V. 1309 current : Saturday, 24 February, A.C. 1252
V. 1309 expired : { Wednesday, 12 February, A.C. 1253
{ Thursday, 13 February, A.C. 1253
 The *tithi* ended about 0 h. 51 m. after mean sunrise
 on Thursday, 13 February, A.C. 1253.
153. V. 1335-*KT.*, No. 28 to 30, pp. 102 ff., Kumbhariya image inscription
 Sam. 1335, Māgha, su. di. 13, Śukra
 V. 1335 current : Saturday, 8 January, 1278
V. 1335 expired : Friday, 27 January, A.C. 1279
 The *tithi* ended about 9 h. after mean sunrise.
- 2. Dates in the months Caitra to Āśvina**
(a) Dates in current *Caitrādi* years
Image Inscriptions
154. V. 1331-*PJLS.*, No. 498, p. 313, Sankheśvar image inscription
 Sam. 1331, Vaiśākha, su. di. 15, Budha

V. 1331 current *Caitrādi* : Wednesday, 3 May, A.C. 1273

The *tithi* ended about 14 h. 17 m. after mean sunrise.

V. 1331 expired *Caitrādi* : Sunday, 22 April, A.C. (or current *Kārttikādi*) 1274

V. 1331 expired *Kārttikādi* : Thursday, 11 April, A.C. 1275

(b) Dates in expired *Caitrādi* (or current *Kārttikādi*) years

image Inscriptions

155. V. 1206--*PJLS.*, No. 289, p. 165, Kumbhariya image inscription

Sam. 1206, Jyēṣṭha, su. di. 9, Maṅgala

V. 1206 current *Caitrādi* : Friday, 28 May, A.C. 1148

V. 1206 expired *Caitrādi* : Tuesday, 17 May, A.C. (or current *Kārttikādi*) 1149

The *tithi* ended about 21 h. 15 m. after mean sunrise.

V. 1206 expired *Kārttikādi* : Sunday, 7 May, A.C. 1150

156. V. 1276--*APJLS.*, No. 21, p. 6, Kumbhariya image inscription

Sam. 1276, Āṣāḍha, su. di. 2, Śani

V. 1276 current *Caitrādi* : Tuesday, 26 June, A.C. 1218

V. 1276 expired *Caitrādi* : Saturday, 15 June, A.C. (or current *Kārttikādi*) 1219

The *tithi* ended at about 19 h. 5 m. after mean sunrise.

V. 1276 expired *Kārttikādi* : Thursday, 4 June, A.C. 1220

157. V. 1304-*RPLS.*, No. 33, p. 31, Rādhanpur image inscription

Sam 1304, Vaiśākha, su. di 13, Śukra

V. 1304 current *Caitrādi* : Monday, 30 April, A.C. 1246

V. 1304 expired *Caitrādi* : Friday, 19 April, A.C. (or current *Kārttikādi*) 1247

The *tithi* ended at about 9 h. 15 m. after mean sunrise.

V. 1304 expired *Kārttikādi* : Tuesday, 7 April, A.C. 1248

(c) Dates in expired *Kārttikādi* years

(i) stone, stone-pillar and copper-plate Inscriptions

158. V. 1265-*KTA.*, Appe. No. 19-106, p. 134, Kumbhariya stone inscription

Sam 1265, Vaiśākha, su. di. 7, Soma

V. 1265 current *Caitrādi* : Friday, 6 April, A.C. 1207

V. 1265 expired *Caitrādi* : Thursday, 24 April, A.C. (or current *Kārttikādi*) 1208

V. 1265 expired *Kārttikādi* : Monday, 13 April, A.C. 1209

The *tithi* ended about 7 h. 20 m. after mean sunrise.

159. V. 1338-*PJLS.*, No. 284, pp. 163 f. Kumbhariya stone inscription

Sam. 1338, Jyēṣṭha, su. di. 14, Śukra

V. 1338 current *Caitrādi* : Wednesday, 15 May, A.C. 1280

V. 1338 expired *Caitrādi* : Monday, 2 June, A.C. (or current *Kārttikādi*) 1281

V. 1338 expired *Kārttikādi* : Friday, 22 May, A.C. 1282

The *tithi* ended at about 23 h. 10 m. after mean sunrise.

(ii) image Inscriptions

160. V. 1205-KT., App. No. 7, p. 27, Kumbhariya image inscription
Sam. 1205. Jyēṣṭha, su. di. 9, Bhauma

V. 1205 current *Caitrādi* : Sunday, 11 May, A.C. 1147

V. 1205 expired *Caitrādi* : Friday, 21 May, A.C. (or current *Kārttikādi*) 1148

V. 1205 expired *Kārttikādi* : Tuesday, 17 May, A.C. 1149

The *tithi* ended about 21 h. 15 m. after mean sunrise.

161. V. 1239-RPLS., No.21, p. 9, Radhanpur image inscription
Sam. 1239, Vaiśākha, su. di. 6, Śukra

V. 1239 current *Caitrādi* : Wednesday, 22 April, A.C. 1181

V. 1239 expired *Caitrādi* : Sunday, 11 April, A.C. (or current *Kārttikādi*) 1182

V. 1239 expired *Kārttikādi* : Vaiśākha was intercalary, First Vaiśākha, su. di. 6—Thursday, 31 March, A.C. 1183

Second Vaiśākha, su. di. 6—Friday, 29 April, A.C. 1183.

The *tithi* ended about 20 h. 3 m. after mean sunrise.

162. V. 1261—*BT.*, p. 19, Bhorol image inscription,
Sam. 1261, Jyestha, su. di. 2, Ravi

V. 1261 current *Caitrādi* : Wednesday, 14 May, A.C. 1203

V. 1261 expired *Caitrādi* : Monday, 3 May, A.C.
(or current *Kārttikādi*) 1204

V. 1261 expired *Kārttikādi* : Sunday, 22 May, A.C.
1205

The *tithi* ended about 7 h. 20 m. after mean sunrise.

165. V. 1263—*PJLS.*, No. 51, Tharad image inscription
Sam. 1263, Vaiśākha, su. di. 6, Guru

V. 1263 current *Caitrādi* : Tuesday, 26 April, A.C.
1205

V. 1263 expired *Caitrādi* : Sunday, 16 April, A.C.
(or current *Kārttikādi*) 1206

V. 1263 expired *Kārttikādi* : Thursday, 5 April, A.C. 1207

The *tithi* ended about 12 h. 8 m. after mean sunrise.

164. V. 1286—*RPLS.*, No. 28, p. 11, Radhanpur image inscription
Sam. 1286, Caitra, su. di. 12, Budha

V. 1286 current *Caitrādi* : Sunday, 19 March, A.C.
1228

V. 1286 expired *Caitrādi* : Thursday, 8 March, A.C.
(or current *Kārttikādi*) 1229

V. 1286 expired *Kārttikādi* : Wednesday, 27 March,
A.C. 1230

The *tithi* ended about 9 h. 58. m. after mean sunrise.

165. V. 1327-*APJLS.*, No. 27, p. 8, Kumbhariya image
inscription

Sam. 1327, Vaiśākha, su. di. 2, Soma

V. 1327 current *Caitrādi* : Friday, 5 April, A.C. 1269

V. 1327 expired *Caitrādi* : Wednesday, 23 April,
(or current *Kārttikādi*) A.C. 1270

V. 1327 expired *Kārttikādi* : Monday, 13 April,
A.C. 1271

The *tithi* ended about 1 h 34 m. after mean sunrise.

166. V. 1338-*KT.*, p. 31, No. 15, Kumbhariya image
inscription

Sam. 1338, Jyēṣṭha, su. di. 14, Śukra

For equivalent Christian dates, see date No. 159
above.

167. V. 1344-*KT.*, Appe. No. 43, p. 109, Kumbhariya
image inscription

Sam. 1344, Jyēṣṭha, su. di. 10, Budha

V. 1344 current *Caitrādi* : Monday, 3 June, A.C. 1286

V. 1344 expired *Caitrādi* : Saturday, 24 May, A.C.
(or current *Kārttikādi*) 1287

V. 1344 expired *Kārttikādi* : Wednesday, 12 May,
A.C. 1288

The *tithi* ended about 15 h. 15 m. after mean sunrise.

168. V. 1344-*BPT.*, p. 18, Bhiladiya image inscription

Sam. 1344, Jyēṣṭha, su. di. 10, Budha
same as date no. 167 above.

169. V. 1354—*RPLS.*, No. 44, p. 16, Radhanpur image inscription

Sam. 1354, Jyestha, su.di. 13, Ravi

V. 1354 current *Caitrādi* : Suppressed between sunrise on Wednesday, 16 May, A.C. 1296 and sunrise on the next day.

V. 1354 expired *Caitrādi* : Tuesday, 4 June, A.C. (or current *Kārttikādi*) 1297

V. 1354 expired *Kārttikādi* : Sunday, 25 May, A.C. 1298

The *tithi* ended about 8 h. 32 m. after mean sunrise.

170. V. 1355—*KT*, p. 111, No. 46, Kumbhariya image inscription

Sam. 1355, Vaiśākha, su.di. 12, Soma

V. 1355 current *Caitrādi* : Sunday, 5 May, A.C. 1297

V. 1355 expired *Caitrādi* : Thursday, 24 April, (or current *Kārttikādi*) A.C. 1298

V. 1355 expired *Kārttikādi* : Monday, 13 April, A.C. 1299

The *tithi* ended about 18 h. 8 m. after mean sunrise.

B. Dates in Dark Fortnights

1. Dates in the months *Kārttika* to *Phālguna*

(a) Dates in current years

Amānta Dates

image Inscriptions

171. V. 1204—*RPLS.*, No. 13, p. 12, Radhanpur image inscription

Sam. 1204, Māgha, ba.di. 5, Śukra

V. 1204 current, –

Pūrṇimānta : Wednesday, 25 December. A.C.
1146

Amānta : Friday, 24 January, A.C. 1147

The *tithi* ended about 1 h. 20 m. after mean sunrise.

V. 1204 expired, –

Pūrṇimānta : Tuesday 13 January, A.C. 1148

Amānta : Wednesday, 11 February, A.C.
1148

(b) Dates in expired years

Pūrṇimānta Dates

172. V. 1204–KT., Appe. No 3, Kumbhariya image inscription

Sam. 1204, Phālguna, ba. di. 11, Kuja
(Bhauma)

V. 1204 current, –

Pūrṇimānta : Wednesday, 29 January, A.C.
1147

Amānta : Friday, 28 February, A.C. 1147

V. 1204 expired, –

Pūrṇimānta : Tuesday, 17 February A.C.
1148

The *tithi* ended about 19 h 34 m. after mean sunrise.

Amānta : Thursday, 18 March, A.C. 1148

173. V. 1204–KT., p. 93, Kumbhariya image inscription
Sam. 1236, Phālguna, ba. di. 3, Guru

V. 1236 current, –

Pūrṇimānta : Saturday, 27 January, A.C.
1179

Amānta : Monday, 26 February, A.C.
1179

V. 1236 expired, –

Pūrṇimānta : Thursday, 17 January, A.C.
1180

The *tithi* ended about 9 h. 58 m. after mean sunrise.

Amānta : Friday, 15 February, A.C. 1180

174. V. 1335–KT., Appe. No. 27, p. 101, Kumbhariya image inscription

Sam. 1335, Mārgaśīrṣa, ba. di. 13, Soma

V. 1335 current, –

Pūrṇimānta : Wednesday, 24 November, A.C. 1277

Amānta : Friday, 24 December, A.C. 1277

V. 1335 expired, –

Pūrṇimānta : Monday, 14 November, A.C.
1278

The *tithi* ended about 11 h. 10 m. after mean sunrise.

Amānta : Suppressed between sunrise on Tuesday, 13 December, A.C. 1278 and sunrise on the next day.

2. Dates in the months Caitra to Āśvina

(a) Dates in current *Caitrādi* years

Amānta Dates

stone, stone-pillar and copper-plate inscriptions

175 V. 1315—KT., Appe., No. 31–118, Kumbhariya
stone inscription

Sam. 1315, Jyeṣṭha, ba. di. 11, Ravi.

V. 1315 current *Caitrādi*,—

Pūrṇimānta : Friday, 11 May, A.C. 1257

Amāntā : Sunday, 10 June, A.C. 1257

The *tithi* ended about 1 h. 48 m. after mean sunrise.

V. 1315 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Tuesday, 30 April, A.C. 1258

Amānta : Thursday, 30 May, A.C. 1258

V. 1315 expired *Kārttikādi*,—

Pūrṇimānta : Monday, 19 May, A.C. 1259

Amānta : Wednesday, 18 June, A.C. 1259

(b) Dates in expired *Caitrādi* (or current

Kārttikādi) years

(B) *Amānta* Dates

image Inscriptions

176. V. 1321—RPLS., No. 39, Radhanpur image inscription. Sam. 1321, Śrāvaṇa, ba. di. 13, Guru

V. 1321 current, *Caitrādi*,—

Pūrṇimānta : Suppressed between sunrise
on Wednesday, 4 July, A.C.
1263 and sunrise on the next
day.

Amānta : Friday, 3 August, A.C. 1263

V. 1321 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Tuesday, 22 July, A.C. 1264

Amānta : Thursday, 21 August, A.C. 1264

The *tithi* ended about 7 h. 20 m. after mean sunrise

V. 1321 expired *Kārttikādi*,—

Pūrṇimānta : Sunday, 12 July, A.C. 1265

Amānta : Monday, 10 August, A.C. 1265

(C) Dates in expired *Kārttikādi* years

(A) *Pūrṇimānta* Dates

(i) stone, stone-pillar and copper-plate Inscriptions

177. V. 1310—*KT.*, p. 23, Kumbhariya stone-pillar inscription

Sam. 1310, Vaiśākha, ba. di. 5, Guru

V. 1310 current *Caitrādi*,—

Pūrṇimānta : Suppressed between sunrise on Sunday, 31 March, A.C. 1252 and sunrise on the next day.

Amānta : Tuesday, 30 April, A.C. 1252

V. 1310 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 21 March, A.C. 1253

Amānta : Sunday, 20 April, A.C. 1253

V. 1310 expired *Kārttikādi*,—

Pūrṇimānta : Thursday, 9 April, A.C. 1254

The *tithi* ended about 15 h. 29 m. after mean sunrise.

Amānta : Saturday, 9 May, A.C. 1254

178. V. 1313-KT., Appen. No. 6-157, Kumbhariya stone inscription

Sam. 1313, Caitra, ba. di. 10, Soma

V. 1313 current *Caitrādi* -

Pūrṇimānta : Friday, 5 March, A.C. 1255

Amānta : Saturday, 3 April, A.C. 1255

V. 1313 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Tuesday, 22 February, A.C. 1256

Amānta : Thursday, 23 March, A.C. 1256

V. 1313 expired *Kārttikādi*, -

Pūrṇimānta : Monday, 12 May, A.C. 1257

The *tithi* ended about 10 h. 27 m. after mean sunrise.

Amānta : Wednesday, 11 April, A.C. 1257

(ii) image Inscriptions

179. V. 1140-KT., Appe. No. 3-66, Kumbhariya image inscription

Sam. 1140, Vaiṣākha, ba. di. 7, Ravi

V. 1140 current *Caitrādi*, -

Pūrṇimānta : Wednesday, 23 March, A.C. 1082

Amānta : Friday, 22 April, A.C. 1082

V. 1140 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Tuesday, 11 April, A.C. 1083

Amānta : Thursday, 11 May, A.C. 1083

V. 1140 expired *Kārttikādi*,—

Pūrṇimānta : Sunday, 31 March, A.C. 1084

The *tithi* ended about 6 h. 22 m. after mean sunrise.

Amānta : Monday, 29 April, A.C. 1084

180. V. 1145—KT. Appe. No. 10–73, Kumbhariya image inscription

Sam. 1145, Jyeṣṭha, ba. di. 8, Ravi

V. 1145 current *Caitrādi*,—

Pūrṇimānta : Wednesday, 28 April, A.C. 1087

Amānta : Friday, 28 May, A.C. 1087

V. 1145 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 17 April, A.C. 1088

Amānta : Jyeṣṭha was intercalary.

First Jyeṣṭha, ba. di. 8—Tuesday, 16 May, A.C. 1088

Second Jyeṣṭha, ba. di. 8—Thursday, 15 June, A.C. 1088

V. 1145 expired *Kārttikādi*,—

Pūrṇimānta : {Saturday, 5 May, A.C. 1089
 {Sunday, 6 May, A.C. 1089

The *tithi* commenced *before* sunrise on Saturday, 5 May, A.C. 1089 and ended about 0 h. 2 m. *after* mean sunrise on Sunday, 6 May, A.C. 1089.

Amānta : Monday, 4 June, A.C. 1089

181. V. 1354—RPLS., No. 45, Radhanpur image inscription

Sam. 1354, Jyeṣṭha, ba. di. 5, Śukra

V. 1354 current *Caitrādi*,—

Pūrṇimānta : suppressed between sunrise on
Monday, 23 April, A.C. 1296
and sunrise on the next day.

Amānta : Wednesday, 23 May, A.C. 1296

V. 1354 expired *Caitrādi*, —

(or current *Kārttikādi*)

Pūrṇimānta : Suppressed between sunrise
on Sunday, 12 May, A.C.
1297 and sunrise on the next
day.

Amāntā : Tuesday, 11 June, A.C. 1297

V. 1354 expired *Kārttikādi*, —

Pūrṇimānta : **Friday, 2 May, A.C. 1298**

The *tithi* ended about 15 h. 44 m. after mean
sunrise.

Amānta : Suppressed between sunrise on
Saturday, 31 May, A.C. 1298
and sunrise on the next day.

182. V. 1357-*RPLS.*, No. 46, Radhanpur image inscription

Sam 1357, Vaiśākha. ba. di. 5, Guru

V. 1357 current *Caitrādi*, —

Pūrṇimānta : Monday, 23 March, A.C. 1299

Amānta : Wednesday, 22 April, A.C. 1299

V. 1357 expired *Caitrādi*, —

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 9 May, A.C. 1300

Amānta : Sunday, 13 April, A.C. 1300

V. 1357 expired *Kārttikādi*,—

Pūrṇimānta : Thursday, 30 March, A.C. 1301

The *tithi* ended about 9 h. 44 m. after mean sunrise.

Amānta : {Friday, 28 April, A.C. 1301
 {Saturday, 29 April, A.C. 1301

(B) *Amānta* Dates

183. V. 1347—*JPLS.*, No. 55, Tharad image inscription
 Sam 1347, Vaiśākha, ba di, 5, Śukra

V. 1347 current *Caitrādi*.—

Pūrṇimānta : Tuesday, 12 April, A.C. 1289

Amānta : Wednesday, 11 May, A.C. 1289

V. 1347 expired *Caitrādi*.—

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 1 April, A.C. 1290

Amānta : Monday, 1 May, A.C. 1290

V. 1347 expired *Kārttikādi*.—

Pūrṇimānta : Wednesday, 21 March, A.C.
 1291

Amānta : Friday, 20 April, A.C. 1291

The *tithi* ended about 13 h 34 m. after mean sunrise.

(d) A Date which may be either a *Pūrṇimānta* date of a current year or an *Amānta* date of an expired year.

image Inscription

184. V. 1326—*PJLS.*, No. 502, Radhanpur image inscription

Sam, 1326, Māgha, ba.di. 2, Ravi

V. 1326 current, –

Pūrṇimānta : Sunday, 23 December, A.C.
1268

The *tithi* ended about 3 h. 44 m. after mean sunrise.

Amānta : Monday, 21 January, A.C. 1269

V. 1326 expired, –

Pūrṇimānta : Saturday, 11 January, A.C.
1270

Amānta : Sunday, 9 February, A.C. 1270

The *tithi* ended about 16 h. 56 m. after mean sunrise.

(e) Date which may be *Pūrṇimānta*
date of expired *Caitrādi* Years or
Amānta date of expired *Kārttikādi* years

stone, stone-pillar and copper-plate inscriptions

185. V. 1310–KT., appe. No. 18, Kumbhariya stone
inscription

Sam. 1310 Caitra, ba. di. 2, Soma

V. 1310 current *Caitrādi*. –

Pūrṇimānta : Wednesday, 28 February,
A.C. 1252

Amānta : Friday, 29 March, A.C. 1252

V. 1310 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 17 February, A.C.
1253

The *tithi* ended about 6 h. 8 m. after mean sunrise.

Amānta : Tuesday, 18 March, A.C. 1253

V. 1310 expired *Kārttikādi*, -

Pūrṇimānta : Sunday, 8 March, A.C. 1254

Amānta : **Monday, 6 April, A.C. 1254**

The *tithi* ended about 16 h. 27 m. after mean sunrise.

186. V. 1145-*K.T.*, Appe. No. 19-139, 20-140, 21-141, 22-142. Kumbhariya stone inscription
Sam. 1145, Vaiśākha, ba.di. 1, Śani

V. 1145 current *Caitrādi*, -

Pūrṇimānta : Tuesday, 23 March, A.C. 1087

Amānta : Wednesday, 21 April, A.C. 1087

V. 1145 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : **Saturday, 11 March, A.C. 1088**

The *tithi* ended about 3 h. 58 m. after mean sunrise.

Amānta : Sunday, 9 April, A.C. 1088

V. 1145 expired *Kārttikādi*, -

Pūrṇimānta : Thursday, 29 March, A.C.
1089

Amānta : **Saturday, 28 April, A.C. 1089**

The *tithi* ended about 12 h. 8 m. after mean sunrise.

(ii) image Inscriptions

187. V. 1177-*BT.*, p. 30, Tharad Image inscription
Sam. 1177, Iyeṣṭha, ba. di. 4 Soma

V. 1177 current *Cāitrādi*, -

Pūrṇimānta : Wednesday, 30 April, A.C.
1119

Amānta : Thursday, 29 May, A.C. 1119

V. 1177 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 19 April, A.C. 1120

The *tithi* ended about 5 h. 39 m. *after* mean sunrise.

Amānta : Tuesday, 18 May, A.C. 1120

V. 1177 expired *ṣārttikādi*, -

Pūrṇimānta : Sunday, 8 May, A.C. 1121

Amānta : Monday, 6 June, A.C. 1121

The *tithi* ended about 12 h. 51 m. *after* mean sunrise.

2. Irregular Dates

(i) stone, stone-pillar and copper-plate inscriptions

188. V. 1148-KT. Appe. No. 27-147, p. 148, Kumbhariya stone inscription

Sam. 1148, Āṣāḍha, su. di. 7, Budha

V. 1148 current *Caitrādi* : Friday, 7 June, A.C. 1090

V. 1148 expired *Caitrādi* : Thursday, 26 June, A.C. 1091
(or current *Kārttikādi*)

V. 1148 expired *Kārttikādi* : Monday, 14 June, A.C. 1092

The given date is proximate to Thursday, 26 June, A.C. 1091. The given *tithi* tallies with the given week-day only if it was ascribed as construed with the week-day on which it commenced. It commenced about 8 h. 3. m. *after* mean sunrise on Wednesday, 25 June, A.C. 1091.

189. V. 1266-*KT*, Appe. No. 28-148, p. 149, Kumbhariya stone inscription

Sam. 1266. Phālguna, su. di. 10, Budha

V. 1266 current : Monday, 16 February, A.C. 1209

V. 1266 expired : Friday, 5 February, A.C. 1210

The given date is evidently incongruent. Hence, the reading seems to be doubtful in some respect. Probably, the week-day, which is read *Buddhe(dhe)* should be *Śukre*. According to this suggestion the given date would correspond to Friday, 5 February, A.C. 1210.

190. V. 1331-*KT*., Appe. 7-158, p. 152, Kumbhariya stone inscription

Sam. 1331, Āsāḍha, su. di. 14, Guru

V. 1331 current *Caitrādi* : Friday, 30 June, A.C. 1273

V. 1331 expired *Caitrādi* : Tuesday, 19 June, A.C.
(or current *Kārttikādi*) 1274

V. 1331 expired *Kārttikādi* : Monday, 8 July, A.C.
1275

The given *tithi* is proximate, to Friday, 30 June, A.C. 1273, according to the current *Caitrādi* system. The given *tithi* would fall on the given week-day, only if the former be taken as connected with the week-day on which it commenced. The *tithi* commenced about 16 h. 41 m. *after* mean sunrise.

If, however, there be some error in recording or reading the date, the year 1331 may probably be 1332. In that case, the given date may correspond to Thursday, 25 June, A.C. 1276 according to the expired *Kārttikādi* system. The given *tithi* commenced *after* sunset in this case, too.

(ii) image inscriptions

191. V. 1118-*PJLS.*, No. 294, Kumbhariya image inscription

Sam. 1118, Phālguna, sudi. 9, Soma

V. 1118 current : Thursday, 1 February, A.C. 1061

V. 1118 expired : Wednesday, 20 February, A.C. 1062

The date as given is obviously erroneous. The given *tithi* applies to Wednesday and the week-day, therefore, may be read as *Saumya* in place of *Soma*. The given date would accordingly correspond to Wednesday, 20 February, A.C. 1062. It ended about 17 h. 24 m. *after* mean sunrise on that day.

192. V. 1130-*RPLS.*, No. 4, Radhanpur image inscription

Sam. 1130, Pauṣa, su.di. 15, Guru

V. 1130 current : Friday, 28 December, A.C. 1072

V. 1130 expired : Tuesday, 17 December, A.C. 1073

The given date probably corresponds to Thursday, 27 December, A.C. 1072. The *tithi* commenced about 1 h 4 m. 38 se. *after* local sunrise on that day according to the *Sūrya Siddhānta*. But it commenced about 12 m. 34 se. *before* local sunrise according to the *Brahma Siddhānta*. It means that the given date would be regular according to the *Brahma Siddhānta*.

193. V. 1145-*KT.*, Appe. 11-74, Kumbhariya image inscription

Sam. 1145, Māgha, ba. di. 6, Guru

V. 1145 current :

Pūrṇimānta : Saturday, 15 December, A.C. 1087

Amānta : { Sunday, 16 January, A.C. 1088
Monday, 17 January, A.C. 1088

V. 1145 expired :

Pūrṇimānta : Friday, 5 January, A.C. 1089

Amānta : Saturday, 3 February, A.C. 1089

The given date is a proximate to Friday, 5 January, A.C. 1089. The given *tithi* well fits in with the given week-day, if it was ascribed as connected with the week-day on which it commenced. It commenced about 6 h. 36 m. *after* mean sunrise on Thursday, 4 January, A.C. 1089.

194. V. 1164-RPLS, No. 10, Radhanpur image inscription

Sam. 1164, Phālguna, su.di. 7, Guru

V. 1164 current : Saturday, 2 February, A.C. 1107

V. 1164 expired : Friday, 21 February, A.C. 1108

The given date would fall on Thursday, 20 February, A.C. 1108, if it be taken as construed with the week-day on which it commenced. It commenced about 2 h. 46 m. *after* mean sunrise on that day.

195. V. 1204-JPLS, No. 173, Tharad image inscription.

Sam. 1204, Vaiśākha, su.di. 3, Guru

V. 1204 current : {(Monday, 15 April, A.C. 1146
Caitrādi : {Tuesday, 16 April, A.C. 1146

V. 1204 expired *Caitrādi* : Saturday, 5 April, A.C. (or current *Kārttikādi*) 1147

V. 1204 expired *kārttikādi* : Friday, 23 April, A.C. 1148

On the last date mentioned above the given *tithi* fell on Friday according to the *Sūrya Siddhānta*¹. But on calculating according to the *Brahma Siddhānta*, it is found to have commenced about 2 m. 41 se. *before* local sunrise on Thursday. Thus the given *tithi* would be ascribed to the given week-day in regular course.

196. V. 1914-KT., Appe. No. 13, Kumbhariya image inscription

Sam 1214. Phālguna, ba.di. 7, Śukra

V. 1214 current, -

Pūrṇimānta : Sunday, 3 February, A.C. 1157

Amānta : Tuesday, 5 March, A.C. 1157

V. 1214 expired, -

Pūrṇimānta : Thursday, 23 January, A.C. 1158

Amānta : Saturday, 22 February, A.C. 1158

The given date would correspond to Friday, 21 February, A.C. 1158, if it was taken as connected with the week-day on which it commenced. It commenced as late as about 12 h. 51 m. *after* mean sunrise on that day. It is also probable that some particulars in the date may be recorded or read wrongly. The dark fortnight should be corrected into bright fortnight. In that case the date would correspond to Friday, 7 February, A.C. 1158. The *tithi* ended about 10 h. 27 m. *after* mean sunrise on that day.

1. It commenced about 1 h. 31 m. *after* local sunrise on Thursday.

197. V. 1220—*JPLS.*, No. 85, Tharad image inscription
Sam. 1220, Jyēṣṭha, su. di. 9, Ravi

V. 1220 current *Caitrādi* : Thursday, 24 May,
A.C. 1162

V. 1220 expired *Caitrādi*, : Tuesday, 14 May, A.C.
(or current *Kārttikādi*) 1163

V. 1220 expired *Kārttikādi* : Monday, 1 June A.C.
1164

The given *tithi* would fall on Sunday, 31 May, A.C. 1164 if it was ascribed as construed with the week-day on which it commenced. It commenced about 5 h. 24 m. *after* mean sunrise on that day.

198. V. 1221—*RPLS.*, No. 14, Radhanpur image inscription

Sam. 1221, Vaiśākha, su. di. 10, Śukra.

V. 1221 current *Caitrādi* : Monday, 15 April,
A.C. 1163

V. 1221 expired *Caitrādi* : Vaiśākha was intercalary.
(or current *Kārttikādi*)

First Vaiśākha, su. di. 10—Sarurday, 4 April, A.C. 1164

Second Vaiśākha, su. di. 10—Sunday, 3 May, A.C. 1164

V. 1221 expired *Kārttikādi* : Thursday, 22 April,
A.C. 1165

The given date does not tally with the given week-day according to any of the systems mentioned above. It would correspond to Friday, 3 April, A.C. 1164, if it be taken as connected with the week-day on which it commenced. It commenced about 2 h. 32 m. *after* mean sunrise on that day.

199. V. 1244—*JPLS.*, No. 216, Tharad image inscription
Sam. 1244, Phālguna, su. di. 3, Budha

V. 1244 curren : Friday, 13 February, A.C. 1187

V. 1244 expired : Tuesday, 2 February, A.C. 1188

As the given *tithi* does not tally with the week-day according to either of the systems mentioned above, some particular in the date is erroneous. Probably, the fortnight *su. di.* is misread and may be corrected into *ba. di.* In that case the date would correspond to Wednesday, 17 February, A.C. 1188 according to the expired *Amānta* system. It ended about 3 h. 15 m. *after* mean sunrise on that day.

200. V. 1259—*PJLS.*, No. 299, 300, 301, Kumbhariya image inscription
Sam. 1259, Āṣāḍha, su. di. 2, Śani :

V. 1259 current *Caitrādi* : Monday, 4 June, A.C. 1201

V. 1259 expired *Caitrādi* : Sunday, 23 June, A.C. (or current *Kārttikādi*) 1202

V. 1259 expired *Kārttikādi* : Suppressed between sunrise on Thursday, 12, June, A.C. 1203 and sunrise on the next day.

As the given *tithi* does not tally with any of the systems mentioned above, it is taken as construed with the week-day on which it commenced. The 2nd *tithi* commenced about 9 h. 15 m. *after* mean sunrise on Saturday, 22 June, A.C. 1202.

201. V. 1316—*RPLS.*, No. 37, Radhanpur image inscription

Sam. 1316, Māgha, ba. di. 2, Soma

V. 1316 current, —

Pūrṇimānta : Pauṣa was a kṣaya month.

Mārgaśīrṣa, ba. di. 7—Wednesday, 18 December A.C. 1258

Amānta : Sunday, 12 January, A.C. 1259

V. 1316 expired, —

Pūrṇimānta : Friday, 2 January, A.C. 1260

Amānta : Saturday, 31 January, A.C. 1260

The given date does not correspond to any of the dates mentioned above. If there be an error in recording or reading the date, *Soma* may be corrected into *Saumya*. According to this assumption, the given *tithi* would correspond to Wednesday, 18 December, A.C. 1258¹.

202. V. 1318—*RPLS.*, No. 38, Radhanpur image inscription

Sam. 1318, Jyēṣṭha, su. di. 13, Guru

V. 1318 current *Caitrādi* : Monday, 24 May, A.C. 1260

V. 1318 expired *Caitrādi* : Saturday, 14 May, A.C. (or current *Kārttikādi*) 1261

V. 1318 expired *Kārttikādi* : Friday, 2 June, A.C. 1262

The given *tithi* probably corresponds to Thursday, 1 June, A.C. 1262, in case the *tithi* was ascribed to

1. The month succeeding *Amānta* Mārgaśīrṣa was a suppressed one. Accordingly, the dark fortnight of *Amānta* Mārgaśīrṣa would be referred to Māgha according to the *Pūrṇimānta* system.

the week day on which it commenced. It commenced about 5 h. 53 m. *after* mean sunrise on that day.

203. V. 1318—*RPLS*, p. no. 27. Radhanpur image inscription

Sam, 1318, Śrāvaṇa, ba. di 13 Guru

V. 1318 current *Caitrādi*,—

Pūrṇimānta : Wednesday, 7 July, A.C. 1260

Amānta : Friday, 6 August, A.C. 1260

V. 1318 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Sunday 26 June, A.C. 1261

Monday, 27 June, A.C. 1261

Amānta : Tuesday, 26 July, A.C. 1261

V. 1318 expired *Kārttikādi* :

Pūrṇimānta : Saturday, 15 July, A.C. 1262

Amānta : Monday, 14 August, A.C. 1262

The given *tithi* ended 23 h. 54 m. *after* mean sunrise on Wednesday, 7 July, A.C. 1260, i.e. 6 m. *before* mean sunrise on Thursday. On calculation it is found to have ended about 8 m. *before* true sunrise at Aṇahilawad. It is not improbable that the given *tithi* extended some minutes further and got associated with Thursday at sunrise, according to some other system followed in this date.

204. V. 1334—*PJLS*, No. 498, Saṅkheśvara image inscription

Sam, 1334, Rādha (Vaiśākha), su. di. 10, Ravi

V. 1334 current *Caitrādi* : Saturday, 25 April, A.C. 1276

V. 1334 expired *Caitrādi* : Wednesday, 14 April,
(or current *Kārttikādi*) A.C. 1277

V. 1334 expired *Kārttikādi* : Tuesday, 3 May, A.C.
1278

As the given date does not correspond to any of the dates mentioned above, it is obvious that some particular in it, is wrongly recorded or read. The tithi 10 may, therefore, be corrected into either 14 or 15. The former would apply to the *Caitrādi* system and correspond to Sunday, 18 April, A.C. 1277 while the latter would apply to the *Kārttikādi* system and correspond to Sunday, 8 May A.C. 1278. Accordingly, the modified tithi would correspond to the given week-day.

Thus the records pertaining to the Aṣṭādaśaśata Maṇḍala excluding Mt. Abu region contain 67 key-dates (Nos. 138 to 204). Out of them 59 dates are of definite character, while the remaining 8 dates seem erroneous in some particular or other.

The results of the examination of these definite dates may be tabulated as follows :

Dates applying to expired years	Dates applying to current years	Total
Nos : 139-151, 153, 155-167, 169, 170, 172-174, 176-188, 193, 194, 195-198 and 200	Nos : 154, 168, 171, 175, 190, 192 and 203.	
Total Number	52	7
		59

Of 59 definite dates, 33 give some indication about the systems of *Kārttikādi* and *Caitrādi* years. The

results arrived at in this respect may be tabulated as follows :

Dates applying to <i>Kārttikādi</i> years		Dates applying to <i>Caitrādi</i> Years		Total
Nos : 158-170 177-182, 195, 197 and 202		Nos : 154-157, 175, 176, 188, 190, 198, 200 and 203		
Total Number	22		11	33

Now the results may be analysed with respect to the systems of *Amānta* and *Pūrṇimānta* months. Out of 59 definite dates only 16 yield indications about this factor. Out of them 6 apply to *Amānta* months and 10 to *Pūrṇimānta* months. Further it may be noted that 2 dates of *Amānta* months and 5 dates of *Pūrṇimānta* months apply to *Kārttikādi* years, while 2 dates of *Amānta* months and 1 date of *Pūrṇimānta* months apply to *Caitrādi* years.

The results may be tabulated as follows :

Dates applying to <i>Amānta</i> months <i>Kārttikādi</i> <i>Caitrādi</i> either Years Years			Dates applying to <i>Pūrṇimānta</i> months <i>Kārttikādi</i> <i>Caitrādi</i> either Years Years			Total
Nos.	Nos.	Nos.	Nos.	Nos.	Nos.	
182	175	171	177-	203	172,	
and	and	and	181		173,	
184	176	196			174	
					and	
					193	
Total	2	2	2	5	1	4
Number						
Grand		6			10	16
Total						

Thus the known dates of the Aṣṭādaśāśata Maṇḍala (excluding Mt. Abu region) indicate great predilection for expired and *Kārttikādi* years, but that is not the case with *Amānta* months, the systems of *Amānta* and *Pūrṇimānta* months appear to be in vogue here almost in an equal proportion. The former obviously indicates the bearing of the solanki kingdom in Gujarat while the latter implies that of the *Pūrṇimānta* kingdom in Rajasthan.

The *Pūrṇimānta* months having a numerical preponderance over them.

VIII

THE SOLANKI PERIOD (*Contd.*) NORTH AND NORTH-EAST GUJARAT

The territory that lay to the east and south-east of the Sārasvata Maṇḍala, comprised the Khetaka Maṇḍala of the Solanki kingdom. Culturally, however, its northern parts (represented by present Sabarkantha and Ahmedabad Districts) are usually treated as North-East and North Gujarat respectively, while its Southern part (represented by Kaira District) is generally treated as a part of Central Gujarat. Under North Gujarat is here included the area round Dholka, which seems to have formed a principality under the Rāṇakas of the Vāghelā branch of the Solanki dynasty.

1. Regular Dates

A. Dates in Bright Fortnights

1. Dates in the months Kārttika to Phālguna

(a) Dates in expired years

(i) stone, stone-pillar and copper-plate inscriptions

205. V. 1259—*HIG.*, No. 242, Roho stone inscription
of (the time of King Bhīmadeva II)

Sam 1259, Kārttika, su. di. 1, Śukra

V. 1259 current : Sunday, 30 September, A.C.
1201

V. 1259 expired : Friday, 18 October, A.C. 1202

The *tithi* ended about 19 h. 5 m. *after* mean sunrise.

206. V. 1285—*PJLS.*, Part ii, No. 545, Taranga stone inscription

Sam. 1285, Phālguna, su. di. 2, Ravi

V. 1285 current : Wednesday, 9 February, A.C. 1228

V. 1285 expired ; Sunday, 28 January, A.C. 1229

The *tithi* ended about 19 h. 34 m. *after* mean sunrise.

207. V. 1354—*BP.* Vol. LVII, p. 28, *EI* Vol. XXXIV, pp. 151 ff. Bhiloda (Idar State) stone inscription of the time of King Karna.

Sam. 1354, Kārttika, su. di. 11, Ravi, Śobhana Samvātsara

V. 1354 current : Monday, 8 October, A.C. 1926

V. 1354 expired : Sunday, 27 October, A.C. 1297

The *tithi* ended about 19 h. 48 m. *after* mean sunrise.

(ii) image inscriptions

208. V. 1299—*JDPLS.*, Part i, No. 430, p. 249, Idar image inscription

Sam. 1299, Māgha, su. di. 5, Soma

V. 1299 current : Wednesday, 8 January, A.C. 1242

V. 1299 expired : Monday, 26 January, A.C. 1243

The *tithi* ended 21 h. 29 m. *after* mean sunrise.

209. V. 1320—*JDPLS.*, Part i, No. 983, Ahmedabad
image inscription

Sam. 1320, Māgha, su. di. 5, Śani

V. 1320 current : Tuesday, 16 January, A.C. 1263

V. 1320 expired : Saturday, 5 January, A.C. 1264

The *tithi* ended about 18 h. 22 m. *after* mean sunrise.

210. V. 1343—*JDPLS.* Part i, No. 676, p. 119, oran
image inscription

Sam. 1343, Māgha, su. di. 12, Soma

V. 1343 current : Wednesday, 9 January, A.C. 1286

V. 1343 expired : {Monday, 27 January, A.C. 1287
 {Tuesday, 28 January, A.C. 1287

The given date corresponds to Monday, 27 January, A.C. 1287. The given *tithi* commenced *before* mean sunrise on that day and ended about 1 h. 20 m. *after* mean sunrise on the next day.

(iii) praśastis

211. V. 1313—*JPPS.*, No 213, p. 126, A Ms of
Śrāddhaśatakavṛtti copied at Āśāpallī.

Sam. 1313, Pauṣa, su. di. 7, Soma

V. 1313 current : Tuesday, 7 December, A.C. 1255

V. 1313 expired : Monday, 25 December, A.C. 1256

The *tithi* ended about 17 h. 51 m. *after* mean sunrise.

2. Dates in the months Caitra to Āśvina :

(a) Dates in current *Caitradi* years :

Praśastis

212. V. 1330—*Prācīn Gurjar Kāvya Saṅgrah*, No. 13,
p. 87, A Ms of *Ārādhanā* copied at Āśāpallī
Sam. 1330, Āśvina su. di. 5, Guru

V. 1330 current *Caitrādi* : Thursday, 29 September,
A.C. 1272

The tithi ended about 0 h. 51 m. *after* mean sunrise.

V. 1330 expired *Caitrādi* : Monday, 16 September,
(or current *Kārttikādi*) A.C. 1273

V. 1330 expired *Kārttikādi* : Friday, 7 September,
A.C. 1274

(b) Dates in expired *Caitrādi*
(or current *Kārttikādi*) years

(i) image inscriptions

213. V. 1258-*JDPLS.*, Part i No. 625, Sanand image
inscription

Sam. 1258, Jyeṣṭha, su. di. 9, Ravi

V. 1258 current *Caitrādi* : Wednesday, 24 May,
A.C. 1200

V. 1258 expired *Caitrādi* : Sunday, 13 May, A.C.
(or current *Kārttikādi*) 1201

The tithi ended about 7 h. 48 m. *after* mean sunrise.

V. 1258 expired *Kārttikādi* : Friday, 31 May, A.C.
1202

(ii) *Praśastis*

214. V. 1301-*JPPS.*, No. 196, p. 123, A Ms of
Anuyogadvārasūtra (Mūlapāṭha) copied at
Dhavalakka.

Sam. 1301, Āṣāḍha, su. di. 10, Śukra

V. 1301 current *Caitrādi* : Sunday, 28 June, A.C.
1233

V. 1301 expired *Caitrādi* : Friday, 17 June, A.C.
(or current *Kārttikādi*) 1244

The *tithi* ended about 10 h. 27 m. *after* mean sunrise.

V. 1301 expired *Kārttikādi* : Āṣāḍha was intercalary.
First Āṣāḍha, su. di. 10–Tuesday, 6 June,
A.C. 1243

Second Āṣāḍha, su. di. 10–Thursday, 6
July, A.C. 1245

(c) Dates in expired *Kārttikādi* years :

(1) stone, stone-pillar and copper-
plate inscriptions

215. V. 1067–*Bhāratiya Vidyā*, Vol. p. 39, *FI*, Vol.
XXXIII, pp. 192 ff. Modasa copper-plate
inscription of the time of king Bhoja
Sam. 1067, Jyēṣṭha, su. di. 1, Kavi

V. 1067 current *Caitrādi* : Thursday, 28 April,
A.C. 1009

V. 1067 expired *Caitrādi* : Wednesday, May A.C.
(or current *Kārttikādi*) 1010

V. 1067 expired *Kārttikādi* : Sunday, 6 May, A.C.
1011

The *tithi* ended about 23 h. 39 m. *after* mean sunrise.

216. V. 1354–*JTSS*, Vol. I, Part i, p. 150; *JSP*, year 2,
Vol. II, p. 66, Taranga stone inscription
Sam. 1354, Vaiśākha, su. di. 2, Soma

V. 1354 current *Caitrādi* : Friday, 6 April, A.C.
1296

V. 1354 expired *Caitrādi* : Wednesday, 24 April,
(or current *Kārttikādi*) A.C. 1297

V. 1354 expired *Kārttikādi* : Monday, 14 April,
A.C. 1298

The *tithi* ended about 7 h. 5 m. *after* mean sunrise.

(ii) image inscriptions

217. V. 1215-*Purātattva*, Vol. IV, p. 289, Vadali image
inscription

Sam. 1215, Vaiśākha, su. di. 3, Budha

V. 1215 current *Caitrādi* : Suppressed between sun-
rise on Saturday, 13
April, A.C. 1157 and
sunrise on the next day.

V. 1215 expired *Caitrādi* : Thursday, 3 April, A.C.
(or current *Kārttikādi*) 1159

V. 1215 expired *Kārttikādi* : Wednesday, 22 April,
A.C. 1159

The *tithi* ended about 14 h. 32 m. *after* sunrise.

218. V. 1240-*JDPLS*, Part I, No. 929, p. 169, Ahmeda-
bad image inscription

Sam. 1240, Jyēṣṭha, su. di. 10, Soma

V. 1240 current *Caitrādi* : Saturday, 15 May, A.C.
1182

V. 1240 expired *Caitrādi* : Tuesday, 2 June, A.C.
(or current *Kārttikādi*) 1183

V. 1240 expired *Kārttikādi* : Monday, 21 May, A.C.
1184

The *tithi* ended about 19 h. 20 m. *after* mean sunrise.

219. V. 1275—*PLS*, No. 33, p. 10, Vadali image inscription
Saṁ. 1275, Vaiśākha, su. di. 4, Śukra

V. 1275 current *Caitrādi* : Tuesday, 11 April, A.C.
1217

V. 1275 expired *Caitrādi* : Suppressed between sun-
(or current rise on Saturday, 31
Kārttikādi) March, A.C. 1218 and
sunrise on the next day.

V. 1275 expired *Kārttikādi* : Friday, 19 April,
A.C. 1219

The *tithi* ended about 20 h. 46 m. *after* mean sunrise.

220. V. 1298—*JDPLS*, Part i, no. 1483, Idar image
inscription. Saṁ. 1298, Bhādrapada, su.
di 1, Guru.

V. 1298 current *Caitrādi* : Suppressed between sun-
rise on Sunday, 19 July,
A.C. 1240 & sunrise on
the next day.

V. 1298 expired *Caitrādi* : Friday, 9 August, A.C.
(or current *Kārttikādi*) 1241

V. 1298 expired *Kārttikādi* : Bhādrapada was
intercalary.

First Bhādrapada su. di. 1—Wednesday, 30
July, A.C. 1242

Second Bhādrapada, su. di. 1—Thursday,
28 August, A.C. 1242

The *tithi* ended about 15 h. 44 m. *after* mean sunrise. .

221. V. 1303-JDPLS., Part I, No. 1423, p. 248, Idar image inscription

Sam. 1303, Caitra, su. di. 2, Ravi

V. 1303 current *Caitrādi* : Wednesday, 1 March, A.C. 1245

V. 1303 expired *Catrādi* : Suppressed between sunrise (or current rise on Tuesday, 20 *Kāritikādi*) March, A.C. 1246 and sunrise on the next day.

V. 1303 expired *Kārittikādi* : Sunday, 24 March, A.C. 1247

The *tithi* ended about 23 h. 39 m. *after* mean sunrise.

222. V. 1303-JDPLS Part i, No. 615, p. 107, Aluva image inscription

Sam. 1303, Vaiśākha, su. di. 4, Budha

V. 1303 current *Caitrādi* : Sunday, 2 April, A.C. 1245

V. 1303 expired *Caitrādi* : Saturday, 21, April, A.C. 1246
(or current *Kārttikādi*)

V. 1303 expired *Kārttikādi* : Wednesday, 10 April, A.C. 1247

The *tithi* ended about 18 h. 8 m. *after* mean sunrise.

223. V. 1304-JS, Voi. II, p. 65, Taranga image inscription
Sam. 1304, Dvitiya Jyēṣṭha, su. di. 9, Soma

V. 1304 expired *Kārttikādi* : Jyēṣṭha was intercalary.
First Jyēṣṭha, su. di. 9–Sunday, 3 May,
A.C. 1248

Second Jyēṣṭha, su. di. 9–Monday, 1 June,
A.C. 1248

The *tithi* ended about 16 h. 27 m. after mean sunrise.

224. V. 1305–*PLS.*, Part I, No. 4 p. 12, Dabhoda image inscription.

Sam. 1305, Jyēṣṭha, su. di. 11, Soma

V. 1305 current *Caitrādi* : Thursday, 16 May, A.C. 1247

V. 1305 expired *Caitrādi* : Jyēṣṭha was intercalary.
(or current *Kārttikādi*)

First Jyēṣṭha, su. di. 11–Tuesday, 5 May,
A.C. 1248

Second Jyēṣṭha, su. di. 11–Wednesday, 3
June, A.C. 1248

V. 1305 expired *Kārttikādi* : Monday, 24 May,
A.C. 1249

225. V. 1349–*JGRS*, pp. 309–10, Char Jain Tirtho, p. 68.
Dholka image inscription

Sam. 1349, Jyēṣṭha, su. di. 14, Budha

V. 1349 current *Caitrādi* : Sunday, 13 May, A.C. 1291

V. 1349 expired *Caitrādi* : Saturday, 31 May, A.C.
(or current *Kārttikādi*): 292

V. 1349 expired *Kārttikādi* : Wednesday, 20 May, A.C. 1293

The *tithi* ended about 15 h. 15 m. *after* mean sunrise.

226. V. 1356-PJLS, Part ii, No. 537, Bareja image inscription

Sam. 1356, Jyēṣṭha, su. di. 15. Śukra

V. 1356 current *Caitrādi* : Tuesday, 27 May, A.C. 1298

**V. 1356 expired *Caitrādi* : Saturday, 16 May, A.C. 1299
(or current *Kārttikādi*)**

V. 1356 expired *Kārttikādi* : Friday, 3 June, A.C. 1300

The *tithi* ended about 7 h. 34 m. *after* mean sunrise.

(iii) **praśastis**

227. V. 1248-JPPS. No. 109, p. 113, A Ms of *Daśa-vaikālikasūtralaghutikā* copied at Āśāpallī.
Sam. 1248, Śrāvaṇa, su. di. 9, Soma

V. 1248 current *Caitrādi* : Friday, 13 July, A.C. 1190

V. 1248 expired *Caitrādi* : Thursday, 1 August, (or current *Kārttikādi*) A.C. 1191

V. 1248 expired *Kārttikādi* : Monday, 20 July, A.C. 1192

The *tithi* ended about 16 h. 56 m. *after* mean sunrise.

228. V. 1309-JPPS., No. 207, p. 125, A Ms *Dharma-ratnaprakaraṇalaghuvṛtti* copied at Dhavalakkaka

Sam. 1309, Jyēṣṭha, su. di. 1, Budha

V. 1309 current *Caitrādi* : Tuesday, 23 May, A.C. 1251

V. 1309 expired *Caitrādi* : Saturday, 11 May, A.C.
(or current *Kārttikādi*) 1252

V. 1309 expired *Kārttikādi* : Wednesday, 30 April,
A.C. 1253

The *tithi* ended about 6 h. 51 m. *after* mean sunrise.

229. V. 1313–*Sri Ps. ST. P.* No. 121, p. 80, A Ms of
Mahesvarasūri's *Jñānapañcamīkathā* copied
at (Dhavalakka)

Sam 1313, Caitra, su. di. 8, Ravi

V. 1313 current *Caitrādi* : Wednesday, 17 March,
A.C. 1255

V. 1313 expired *Caitrādi* : Monday, 6 March, A.C.
(or current *Kārttikādi*) 1256

V. 1313 expired *Kārttikādi* : Sunday, 25 March,
A.C. 1257

The *tithi* ended about 1 h. 5 m. *after* mean sunrise.

230 V. 1326–*JPPS*, No. 227, p. 128, A Ms of *Vardd-*
hamānaswāmicarita copied at Dhavalakkaka
Sam. 1326, Śrāvaṇa, su. di. 2, Soma

V. 1326 current *Caitrādi* : Friday, 13 July, A.C. 1268

V. 1326 expired *Caitrādi* : Tuesday, 2 July, A.C. 1269
(or current *Kārttikādi*).

V. 1326 expired *Kārttikādi* : Monday, 21 July, A.C.
1270

The *tithi* ended about 18 h. 8 m. *after* mean sunrise.

231. V. 1333–*JPLS.*, No. 242 p. 129, A Ms of *Amuyoga-*
dvāracūṛṇi copied at Dhavalakkaka
Sam. 1333, Caitra, su. di. 11, Budha

V. 1333 current *Caitrādi* : Saturday, 9 March,
A.C. 1275

V. 1333 expired *Caitrādi* : Friday, 22 March, A.C.
(or current *Kārttikādi*) 1276

V. 1333 expired *Kārttikādi* : Wednesday, 17 March,
A.C. 1277

The *tithi* ended about 10 h. 27 m. *after* mean sunrise.

B Dates in Dark Fortnights

1. Date in the months *Kārttika* to *Phālguna* Dates in expired years

Amānta Dates

(i) stone, stone-pillar and copper-plate inscriptions

232. V. 1005-*EL*, Vol. XIX p. 236. Harsol copper-plate
inscription of Paramāra King Siyaka II
Sam. 1005, Māgha. ba.di. 30, Budha

V. 1005 current, -

Pūrṇimānta : Friday, 14 January, A.C. 948

Amānta : Saturday, 12 February, A.C. 948

V. 1005 expired, -

Pūrṇimānta : Tuesday, 2 January, A.C. 949

Amānta : Wednesday, 31 January, A.C.
949

The *tithi* ended about 22 h. 41 m. *after* mean sunrise.

(ii) image inscription

233. V. 1285-*JDPLS.*, Part i, No. 1412, Idar image
inscription
Sam. 1285, Phālguna, ba.di. 2. Ravi

V. 1285 current, –

Pūrṇimānta : Tuesday, 25 January, A.C.
1228

Amānta : Wednesday, 23 February, A.C.
1228

V. 1285 expired, –

Pūrṇimānta : Saturday, 13 January, A.C.
1229

Amānta : Sunday, 11 February, A.C. 1229

The *tithi* ended about 23 h. 10 m. *after* mean sunrise.

(iii) **Praśastis**

234. V. 1349–*Purātattva*, Vol. V, p. 261. n. 9, *JPPS*,
No. 265, p. 133, A Ms of Jayarāsibhatta's
• *Tatvopaplava* copied at Dhavalakkaka
Sam 1349 Mārgaśīrsa, ba. di. 11, Śani

V. 1349 current, –

Pūrṇimānta : Sunday, 18 November, A.C.
1291

Amānta : { Monday, 17 December, A.C.
1291
Tuesday, 18 December, A.C.
1291

V. 1349 expired, –

Pūrṇimānta : Thursday, 6 November, A.C.
1292

Amānta : Saturday, 6 December, A.C. 1292

The *tithi* ended about 4 h. 41 m. *after* mean sunrise.

**2. Dates in the months *Caitra* to *Āśvina*
Dates in expired *Kārttikādi* years**

**(A) *Purnimānta* Dates
image inscriptions**

235. V. 1305—*JSP.*, year 2, Vol. II, p. 65 Taranga
image inscription

Sam. 1305, Āṣāḍha, ba di. 7, Śukra

V. 1305 current *Caitrādi*, -

Pūrṇimānta : Tuesday, 28 May, A.C. 1247

Amānta : Wednesday, 26 June, A.C. 1247

V. 1305 expired *Caitrādi*, -

(or current *Kārttikādi*)

Purnimānta ; Monday, 15 June, A.C. 1248

Amānta : Tuesday, 14 July, A.C. 1248

V. 1305 expired *Kārttikādi*, -

Purnimānta : Friday, 4 June, A.C. 1249

The *tithi* ended about 9 h. 44 m. *after* mean
sunrise.

Amānta ; { Saturday, 3 July, A.C. 1249
 { Sunday, 4 July, A.C. 1249

(B) *Amānta* Dates

(i) stone, stone-pillar and copper-plate inscriptions

236. V. 1256—*Purāṭan Brahmakshetrano Prācīn-Arvācīn
Itihās*, Appendix i., pp. 167 f Khedabrahma
stone inscription

Sam. 1256, Vaiśākha, ba.di. 1, Soma

V. 1256 current *Caitrādi*, -

Purnimānta ; Wednesday, 25 March, A.C.

Amānta ; Friday, 24 April, A.C. 1198

V. 1256 expired *Caittrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 15 March, A.C.
1129

Amānta : Tuesday, 13 April, A.C. 1199

V. 1256 expired *Kārttikādi*, –

Pūrṇimānta : Sunday, 2 April, A.C. 1200

Amānta : **Monday, 1 May, A.C. 1200**

The *tithi* ended about 17 h. 53 m. *after* mean sunrise.

(ii) image inscriptions

237. V. 1271–*Purātattva*, Vol. IV, p. 289, Vadali image inscription

Saṁ. 1271, Āśvina, ba.di. 30. Śani

V. 1271 current *Caittrādi*, –

Pūrṇimānta : Monday, 16 September, A.C.
1213

Amānta : Tuesday, 15 October, A.C. 1213

V. 1271 expired *Caittrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 5 September, A.C.
1214

Amānta : Sunday, 5 October, A.C. 1214

V. 1271 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 24 September, A.C.

Amānta ; **Saturday, 24 October, A.C. 1215**

The *tithi* ended about 5 h. 10 m. *after* mean sunrise.

238. V. 1346—*JDPLS.*, Part i, No. 1275, p. 224.

Ahmedabad image inscription

Sam. 1346, Jyēṣṭha, ba.di. 1, Śukra

V. 1346 current *Caitrādi*, –

Pūrṇimānta : Monday, 19 April, A.C. 1288

Amānta : Tuesday. 18 May, A.C. 1288

V. 1346 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 7 May, A.C. 1289

Amānta : Monday, 6 June, A.C. 1289

V. 1346 expired *Kārttikādi*. –

Pūrṇimānta Thursday, 27 April, A.C. 1290

Amānta : Friday, 26 May, 1290

The *tithi* ended about 18 h. 36 m. *after* mean sunrise.

(d) A date which may be either a *Pūrṇimānta*
date of a current year or an *Amānta*
date of an expired year

image inscription

239. V. 1326—*JDPLS.*, Part I, No. 1413, Idar image
inscription

Sam. 1326, Māgha, ba.di. 2, Ravi

V. 1326 current, –

Pūrṇimānta : Sunday, 23 December, A.C.
1268

The *tithi* ended about 3 h. 44 m. *after* mean sunrise.

V. 1326 expired, –

Pūrṇimānta : Saturday, 11 January, A.C.
1270

Amānta : Sunday, 9 February, A.C. 1270

The *tithi* ended about 16 h. 56 m. *after* mean sunrise.

2. Irregular Dates

(i) stone, stone-pillar and copper-plate inscriptions

240. V. 1264--*Some Archaeological Finds in the Idar State*, p. 45, Vadali stone inscription of Pāramāra King Dhārāvarṣa.

Sam. 1264, Caitra, su.di 13, Guru

V. 1264 current *Caitrādi* : Friday, 24 March, A.C. 1206

V. 1264 expired *Caitrādi* : Tuesday, 13 March, (or current *Kārttikādi*) A.C. 1207

V. 1264 expired *Kārttikādi* : Monday, 31 March, A.C. 1208

The given date would correspond to Thursday 23, March, A.C. 1206, if the *tithi* was ascribed to the week day on which it commenced, On this day it commenced about 10 h. 27 m. *after* mean sunrise

However, it is probable that some particular in the given date is erroneous. In that case either the year may be corrected into 1260 or the *tithi* may be corrected into 15. In the former case the day may correspond to Thursday, 27 March, A.C. 1203 according to the expired *Caitrādi* system, and in the later case to Thursday, 15 March, A.C. 1207 according to the expired *Caitrādi* system,

241. V. 1325--*RLARBP.*, 238, Sathamba stone inscription
Sam 1325, Āṣāḍha, su.di. 14, Śani

V. 1325 current *Caitrādi* : Wednesday, 6 July A.C. 1267

V. 1325 expired *Caitrādi* : Monday, 25 June, A.C.
(or current *Kārttikādi*) 1268

V. 1325 expired *Kārttikādi* : Friday, 14 June, A.C.
1269

As the given date does not hold good with respect to the week-day with any of the equivalent dates mentioned above, it is obvious that there must be an error in some particular or other. Presumably, *su.di.* may be corrected into *ba.di.* In that case the given *tithi* would correspond to Saturday, 29 June, A.C. 1269.

(ii) image inscriptions

242. V. 1042-JDPLS., Part I, No. 1460, Idar image inscription

Sam. 1042, Vaiśakha, su. di. 5, Soma

V. 1042 current *Caitrādi* : Wednesday, 9 April,
A.C. 984

V. 1042 expired *Caitrādi* : Sunday, 29 March, A.C.
(or current *Kārttikādi*) 985

V. 1042 expired *Kārttikādi* : Saturday, 17 April,
A.C. 986

The given date does not tally with the given week-day by any of the systems mentioned above. It is, therefore, probable that there must be some error in recording or reading the date. Probably *tithi* 5 may be corrected into 6 or 7. In that case it would correspond to Monday, 30 March, A.C. 985 or Monday, 19 April, A.C. 986 respectively.

243. V. 1126-JSP., Year 2, Vol. p. 122, Mang image inscription

Sam. 1126, Vaiśakha, ba. di. 11, Śani

V. 1126 current *Caitrādi*,—

Pūrṇimānta : Tuesday, 1 April, A.C. 1068

Amānta : Wednesday, 30 April, A.C. 1068

V. 1126 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Suppressed between sunrise on Saturday, 21 March, A.C. 1069 and sunrise on the next-day.

Amānta : Monday, 20 April, A.C. 1069

V. 1126 expired *Kārttikādi*,—

Pūrṇimānta : Friday, April, A.C. 1070

Amānta : Sunday 9 May, A.C. 1070

The given date would correspond to Saturday, 21 March, A.C. 1069. The given *tithi* commenced about 24 m. 51 se. *before* local sunrise on that day according to the *Brahma Siddhānta*¹.

244. V. 1178-JDPLS., Part i, No. 773, p. 139, Adalaj image inscription

Sam. 1178, Jyēṣṭha, ba.di. 9, Soma

V. 1178 current *Caitrādi*, —

Pūrṇimānta : Friday, 22 April, A.C. 1120

Amānta : Sunday, 23 May, A.C. 1120

1 According to the *Sūrya Siddhānta* it commenced about 59 m. 6 se. *after* local sunrise on that day.

According to *Kārttikādi* system the given day would correspond to Saturday 8 May, A.C. 1070, if the given *tithi* be ascribed to the week-day on which it commenced. It commenced about 8 h. 46 se. *after* mean sunrise on that day.

V. 1178 expired *Caitrādi*, —

(or current *Kārttikādi*)

Pūrṇimānta: Thursday, 12 May, A.C. 1121

Amānta : Saturday, 11 June, A.C. 1121

V. 1178 expired *Kārttikādi*, —

Pūrṇimānta : Tuesday, 2 May, A.C. 1122

Amānta : Wednesday, 31 May, A.C. 1122

The given *tithi* would correspond to Monday, 1 May, A.C. 1122, if it be taken as construed with the week-day on which it commenced. It commenced about 13 h. 6 m. *after* mean sunrise on that day.

245. V. 1284—*JSP.*, Year 2, Vol. II. p. 67, Tarang image inscription

Sam. 1284, Phālguna, su, di. 2, Ravi

V. 1284 current : Friday, 19 February, A.C. 1227

V. 1284 expired : Wednesday, 9 February, A.C. 1228

It is obvious that some particular in the given date is incorrect. Probably, the correct *tithi* was su. di. 7 which would correspond to Sunday mentioned in the given date. In that case it would correspond to Sunday, 13 February, A.C. 1228.

246. V. 1299—*HIG.*, No. 149, Roho image inscription

Sam. 1299, Vaiśākha, su. di. 13, Soma

V. 1299 current *Caitrādi* : Thursday, 25 April, A.C. 1241

V. 1299 expired *Caitrādi* : suppressed between sunrise on Monday, 14 April, A.C. 1242 and sunrise on the next day.

- V. 1299 expired *Kārtikādi* : Suppressed between sunrise on Sunday, 3 May, A.C. 1243 and sunrise on the next day.

On the given date, the given *tithi* is found to have commenced about 2 h. 16 m. *after* local sunrise on Monday, 14 April, A.C. 1242 according to the *Sūrya Siddhānta* and about 44 m. 19 se. *after* local sunrise on that day according to the *Brahma Siddhānta*. In either case it seems to have been connected with the week-day on which it commenced.

247. V. 1311-JDPLS., Part i, No. 1300, p. 228, Ahmedabad image inscription

Sam. 1299, Vaiśākha, su. di. 2, Śani

- V. 1311 current *Caitrādi*, -

Pūrṇimānta : Tuesday, 18 March, A.C. 1253

Amānta : Thursday, 17 April, A.C. 1253

- V. 1311 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 6 April, A.C. 1254

Amānta : Wednesday, 6 May, A.C. 1254

- V. 1311 expired *Kārttikādi*, -

Pūrṇimānta : Friday, 26 March, A.C. 1255

Amānta : Sunday, 25 April, A.C. 1255

The given *tithi* would correspond to Saturday, 24 April, A.C. 1255, if the *tithi* is taken as construed with the week-day on which it commenced. It commenced about 9 h. 29 m. *after* mean sunrise on that day. It is

also possible that the given *tithi* is better read 1 instead of 2. In that case it well applies to the given week-day in a regular way.

248. V. 1318--*JDPLS*, Part i. No. 1474, p. 296, Idar
image inscription

Sam. 1318, Jyeṣṭha. ba. di. 8, Budha

V. 1318 current *Caitrādi*, -

Pūrṇimānta : Tuesday, 4 May, A.C. 1260

Amānta : Thursday, 3 June A.C. 1260

V. 1318 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 24 April, A.C. 1261

Amānta : Monday, 23 May, A.C. 1261

V. 1319 expired *Kārttikādi*, -

Pūrṇimānta : Saturday, 13 May, A.C. 1262

Amānta : Sunday, 11 June, A.C. 1262

The given day would correspond to Wednesday, 2 June, A.C. 1260. But the given *tithi* commenced 45 m. 10 se. *after* local sunrise on that day according to the *Sūrya Siddhānta*. However, on calculating according to the *Brahma Siddhānta*, the given *tithi* is found to have commenced 52 m. 32 se. *before* local sunrise on that day. It means that the given *tithi* fell on the given week-day according to the *Brahma Siddhānta*.

249. V. 1327--*JDPLS*., Part i. No. 1429, p. 248, Idar
image inscription

Sam. 1327, Māgha, su. di. 5, Guru

V. 1327 current : Tuesday, 28 January, A.C. 1270

V. 1327 expired : Saturday, 17 January, A.C. 1271

The given date does not correspond to either of the dates mentioned above. Hence, some particular must be wrong. Presumably, the *tithi* 5 may be corrected into 3. So that it may tally with the given week-day. In that case the modified date would correspond to Thursday, 15 January, A.C. 1271.

(iii) **Praśastis**

250. V. 1199—*JPPS* No. 4, p. 5, A Ms of Devabhadra-cārya's *Pārśvanāthacaritra* copied at Āśāpallī.

Sam. 1199, Āśvina, ba. di. 6, Ravi

V. 1199 current *Caitrādi* -

Pūrṇimānta : Suppressed between sunrise on **Sunday, 24 August, A.C. 1141** and sunrise on the next day.

Amānta : Tuesday, 23 September, A.C. 1141

V. 1199 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Suppressed between sunrise on Saturday 12 September, A.C. 1142 and sunrise on the next day.

Amānta : **Monday, 12 October, A.C. 1142**

V. 1199 expired *Kārttikādi*, -

Pūrṇimānta : Thursday, 2 September, A.C. 1143

Amānta ; Suppressed between Sunrise on Friday, 1 October, A.C. 1143 and sunrise on the next day.

According to the expired system the given day is proximate to Monday, 12 October, A.C. 1142. The

given *tithi* may have been ascribed to the previous week-day on which it commenced. But it commenced about 11 h. 38 m. *after* mean sunrise on that day.

According to the current system the given day would fall on Sunday, 24 August, A.C. 1141. It commenced about 3 m. 14 se. *before* local sunrise on that day according to the *Brahma Siddhānta*².

251. V. 1301—*Sri Ps*, T.P. No. 31, A Ms of Hemacandra-sūri's *Anuyogadvāravṛtti* copied at Dhavalakka

Sam. 1301. Āṣāḍha, su. di. 12, Śakha

V. 1301 current *Caitrādi* : Tuesday, 30 June, A.C. 1243

V. 1301 expired *Caitrādi* : Sunday, 19 June, A.C. (or current *Kārttikādi*) 1244

V. 1301 expired *Kārttikādi* : Āṣāḍha was intercalary. First Āṣāḍha, su. di. 12 = Thursday, 6 June, A.C. 1245

Second Āṣāḍha, su. di. 12 = Saturday 8 July, A.C. 1245

Possibly, the given date corresponds to Friday, 7 July, A.C. 1245. In that case the *tithi* may be taken as ascribed to the week-day on which it commenced. It commenced about 6 h. *after* mean sunrise on that day. It is also possible that the *tithi* is misread 12 instead of 11. Accordingly, the modified *tithi* would be connected with the given week-day in a regular way.

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2. According to the *Sūrya Siddhānta* It commenced about 1 h. 21 m. *after* local sunrise on that day.

252. V. 1330—*JPPS*. No. 238, p. 129, A Ms. of *Yogaśāstrā-diprakaraṇa* copied at Āśāpallī
Sam. 1330, Āśvins, su. di. 5 Guru

V. 1330 current *Caitrādi* : Thursday, 29 September, A.C. 1272

V. 1330 expired *Caitrādi* : Monday, 18 September, (or current *Kārttikādi*) A.C. 1273

V. 1330 expired *Kārttikādi* : Friday, 7 September, A.C. 1274

The given *tithi* would correspond to Thursday, 6 September, A.C. 1274. It commenced about 1 h. 8 m. after true sunrise on that day according to the *sūrya Siddhānta*, and the *tithi* may have been ascribed to the week-day on which it commenced. However, on calculating according to the *Brahma Siddhānta* the given *tithi* is found to have commenced about 20 m. 39 se. before true sunrise on that day.

253. V. 1347 *JPPS.*, No. 15, pp. 17 f. A Ms. of *Sūktaratnākara* copied at Āśāpallī,
Sam. 1347, Āṣāḍha, ba. di. 9, Guru

V. 1347—current *Caitrādi*, —

Pūrṇimānta : Monday, 13 June, A.C. 1289

Amānta : Tuesday, 12 July, A.C. 1289

V. 1347 expired *Caitrādi*, —

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 3 June, A.C. 1290

Amānta : Sunday, 2 July, A.C. 1290

V. 1347 expired *Kārttikādi*, —

Pūrṇimānta : Suppressed between sunrise on Wednesday, 23 May, A.C. 1291 and sunrise on the next day.

Amānta : Āṣāḍha was intercalary.

First Āṣāḍha, ba.di. 9–Friday, 22 June, A.C. 1291

Second Āṣāḍha, ba.di. 9–Saturday, 21 July, A.C. 1291

The given *tithi* is found to be suppressed in the expired *Kārttikādi Pūrṇimānta* system according to the *Bṛamha Siddhānta* as well as the *Sūrya Siddhānta*. Hence, it may be applied to the expired *Kārttikādi Amānta* system. Accordingly, the given day may be equated with Thursday, 21 June, A.C. 1291. The given *tithi* commenced 8 h. 17 m. after mean sunrise on that day, but the *tithi* seems to have been ascribed to the week-day on which it commenced.³

Of the 49 dates given above, 43 dates are of definite character.

Of these dates only two apply to the mode of current years.

Dates applying to expired Years	Dates applying to current years	Total
Nos. 205 – 211 213–239, 243, 244, 246 and 250–253	Nos : 212 and 248	
Total 41	2	43
Number		

3. The given *tithi* fell in first Āṣāḍha, which was intercalary, though it is not specified so in the inscription.

Of the 43 definite dates 32 dates give indication about *Kārttikādi* and *Caitrādi* years. The results, tabulated below, indicate that the dates applying to *Kārttikādi* years form a great majority.

Dates applying to <i>Kārttikādi</i> years		Dates applying to <i>Caitrādi</i> years	Total
Nos. 215 - 231, 235 - 238 243, 244 and 251 - 253		Nos. 212-214, 246, 248 and 250	
Total Number	26	6	• 32

Of the 43 definite dates only 13 dates are known as applying to *Amānta* or *Pūrṇimānta* months. They may be tabulated as follows :-

Dates applying to <i>Amānta</i> months			Dates applying to <i>Pūrṇimānta</i> months			Total
<i>Kārtti- kādi</i>	<i>Cait- rādi</i>	either	<i>Kārtti- kādi</i>	<i>Cait- rādi</i>	either	
236 - 238, 243 253	248	232-234 and 239	235 and 244	250	-	
5	1	4	2	1	-	
10			3			13

Here also the dates applying to *Amānta* months form a majority. Therein 5 *Amānta* dates and 2 *Pūrṇimānta* dates are coupled with *Kārttikādi* years, while only 1 *Amānta* date and 1 *Pūrṇimānta* date are coupled with *Caitrādi* years.

CENTRAL GUJARAT

Central Gujarat is represented by Kaira and Baroda District. Kaira District obviously formed the main part of Khetaka Maṇḍala, while Baroda District may have been included in a Maṇḍala to the South-East of the Mahi River.

1. Regular Dates

• A. Dates in bright fortnights

1. Dates in the months Kārttika to Phālguna

Dates in expired years

Praśastis

254. V. 1251-JPPS. No. 111, p. 113, A Ms. of *Yoga-śāstravṛtti* copied at Darbhāvati
Sam. 1251, Kārttika, su. di. 12, Śukra,
Revati nakṣatra, Siddha yoga

V. 1251 current : Suppressed between sunrise on
Sunday, 7 November, A.C. 1193 and sun-
rise on the next day.

V. 1251 expired : Friday, 28 October, A.C. 1194

The *tithi* ended about 12 h. 8. m. after mean sunrise.

2. Dates in the month Caitra to Āśvina

(a) Dates in current *Caitrādi* years

(i) stone, stone-pillar and copperplate inscriptions

255. V. 1311 *HIG*; No. 215, Dabhoi stone inscription
of the time of King Visaladeva
Sam. 1311, Jyēṣṭha, su. di. 15, Budha

**V. 1311 current *Caitrādi* : Wednesday 14 May,
A.C. 1253**

The *tithi* ended at about 18 h. 36 m. *after* mean sunrise,

**V. 1311 expired *Caitrādi* : Tuesday, 2 June, A.C.
(or current *Kārttikādi*) 1254**

**V. 1311 expired *Kārttikādi* : Saturday, 22 May,
A.C. 1255**

(ii) image inscriptions

**256. V. 1205 *JPLS*; Part ii, No. 795, Cambay image
inscription**

Sam. 1205, Jyestha, su. di. 3. Ravi

**V. 1204 current *Cāitradi* : Sunday, 4 May, A.C.
1147**

The *tithi* ended about 17 h. 24 m. *after* mean sunrise.

**V. 1205 expired *Caitradi* : Saturday, 22 May, A.C.
(or current *Kārttikādi*) 1148**

**V. 1205 expired *Kārttikādi* : Suppressed between
sunrise on Wednesday, 11 May, A.C. 1149
and sunrise on the next day**

**(b) Dates in expired *Caitrādi* (or current
Kārttikādi) years**

**(i) stone, stone-pillar and copper-plate
inscription**

**257. V 1292 *Khambhatano Prachin Jain Itihas*, p. 207,
No. 6, Nagara stone inscription**

Sam. 1292, Āṣāḍha, su. di. 7. Ravi

**V. 1292 current *Caitrādi* : Monday, 5 June, A.C.
1234**

V. 1292 expired *Caitrādi* : Sunday, 24 June, A.C.
(or current *Kārttikādi*) 1235

The *tithi* ended at about 13 h. 5 m. *after* mean sunrise.

V. 1292 expired *Kārttikādi* : Thursday, 12 June
A. C. 1236

(ii) image inscriptions

258. V. 1263–*JPLS*, Part ii, No. 601, Cambay image inscription.

Sam 1263, Āṣāḍha, su. di. 10, Śani.

V. 1263 current *Caitrādi* : Monday, 27 June, A.C.
1205

V. 1263 expired *Caitrādi* : Saturday, 17 June, A.C.
(or current *Kārttikādi*) 1206

The *tithi* ended at about 12 h. 51 m. *after* mean sunrise.

V. 1262 expired *Kārttikādi* : Āṣāḍha was intercalary.
First Āṣāḍha, su. di. 10 – Thursday, 7 June
A.C. 1207

Second Āṣāḍha, su. di. 10 – Friday, 6 July,
A.C. 1207

(iii) Praśastis

259. V. 1295–*JPPS*, No. 176, p. 122, A Ms. of *Ṣaḍvidh-
āvaśyakavivarāṇa* copied at stambhatīrtha
sam, 1295, Bhādrapada, su. di. 11, Ravi

V. 1295 current *Caitrādi* : Wednesday, 2 September,
A.C. 1237

V. 1295 expired *Caitrādi* : Sunday, 22 August, A.C.
(or current *Kārttikādi*) : 1238

The *tithi* ended at about 23 h. 24 m. *after* mean sunrise.

V. 1295 expired *Kārttiādi* :

{ Thursday, 11 August, A.C.1239
 { Friday, 12 August, A.C. 1239

(c) Dates in expired *Kārttikādi* years

(i) image inscriptions

260. V. 1263–*JPLS*, Part ii, No. 927. Cambay image inscriptions

Sam. 1263, Vaisākha, su. di. 6, Guru

V. 1263 current *Caitrādi* : Tuesday, 26 April, A.C. 1205

V. 1263 expired *Caitrādi* : Sunday, 16 April, A.C. 1206
 (or current *Kārttikādi*)

V. 1263 expired *Kārttikādi* : Thursday, 5 April, A.C. 1207

The *tithi* ended at about 12 h. 8 m. *after* mean sunrise

261. V. 1275–*JPLS.*, Part ii, No. 555, Cambay image inscription.

Sam. 1275, Jyestha, su. di. 13, Bhauma

V. 1275 current *Caitrādi* : Saturday, 20 May, A.C. 1217

V. 1275 expired *Caitrādi* : Jyestha was intercalary.
 (or current *Kārttikādi*)

First Jyestha, su. di. 13 = Thursday, 10 May, A.C. 1218

Second Jyestha, su. di. 13 = Friday, 8 June, A.C. 1218

V. 1275 expired *Kārttikādi* : Tuesday, 28 May, A.C. 1219

The *tithi* ended at about 21 h. *after* mean sunrise.

262. V. 1261–*JPLS.*, Part ii, No. 627, Cambay image inscription

Sam. 1281, Vaiśākha, su. di. 3, Śani

V. 1281 current *Caitrādi* : Wednesday, 5 April, A.C. 1223

V. 1281 expired *Caitrādi* : Tuesday, 23 April A.C. (or current *Kārttikādi*) 1224

V. 1281 expired *Kārttikādi* : Saturday, 12 April, A.C. 1225

The *tithi* ended at about 13 h. 48 m. *after* mean sunrise.

263. V. 1291 *JPLS.*, Part ii, No. 728, Cambay image inscription

Sam. 1291, Vaiśākha, su. di. 13, Budha

V. 1291 current *Caitrādi* : Suppressed between sunrise on Saturday, 23 April, A.C. 1233 and sunrise on the next day.

V. 1291 expired *Caitrādi* : Thursday 13 April, A.C. (or current *Kārttikādi*) 1234

V. 1291 expired *Kārttikādi* : Wednesday, May, A.C. 1235

The *tithi* ended at about 13 h. 34 m. *after* mean sunrise.

264. V. 1315–*JPLS.*, Part ii, No. 735, p. 135. Cambay image inscription

saṁ. 1315, Viśākha, su. di. 11, Ravi

V. 1315 current *Caitrādi* : Thursday, 26 April, A.C. 1257

V. 1315 expired *Caitrādi* : Monday, 15 April, A.C. (or current *Kārttikādi*) 1258

V. 1315 expired *Kārttikādi* : Sunday, 4 May, A.C. 1259

The *tithi* ended about 19 h. 20 m. *after* mean sunrise.

265. V. 1331–*JPLS*; Part ii, No. 702, Cambay image inscription.

Sam. 133 [2], Vaiśākha, su. di. 3, Ravi

V. 1331 current *Caitrādi* : Friday, 21 April, A.C. 1273

V. 1331 expired *Caitrādi* : Wednesday, 11 April,
(or current *Kārttikādi*) A.C. 1274

V. 1331 expired *Kārttikādi* : Sunday, 31 March, A.C. 1275

The *tithi* ended at about 19 h. 48 m. *after* mean sunrise.

266. V. 1338–*JPLS* Part ii, No. 94, p. 16, Baroda image inscription

Sam. 1338, Jyestha, su. di. 12, Budha

V. 1338 current *Caitrādi* : Monday, 13 May, A.C. 1280

V. 1338 expired *Caitrādi* : Saturday, 31 May, A.C.
(or current *Kārttikādi*) 1281

V. 1338 expired *Kārttikādi* : Wednesday, 20 May, A.C. 1282

The *tithi* ended at about 19 h. 20 *after* mean sunrise.

267. V. 1346–*JPLS*, Part ii, No. 733, p. 134, Cambay image inscription

Sam. 1346, Vaiśākha, su. di. 7, soma

V. 1346 current *Caitrādi* : Friday, 9 April, A.C. 1288

V. 1346 expired *Caitrādi* : Thursday, 28 April, A.C.
(or current *Kārttikādi*) 1289

V. 1346 expired *Kārttikādi* : Monday, 17 April, A.C. 1290

The *tithi* ended at about 16 h. 12 m. *after* mean sunrise.

(ii) **Praśastis**

268. V. 1293–*JPPS*, No. 170, p. 220, A Ms. of *Haimavyākaraṇapustikā* copied at Stambhatīrtha
Sam. 1293, Āśvina, su. di. 15, Soma

V. 1293 current *Caitrādi* : Friday, 28 September, A.C. 1235

V. 1293 expired *Caitrādi* : Tuesday, 16 September, (or current *Kārttikādi*) A.C. 1236

V. 1293 expired *Kārttikādi* : Monday, 5 October A.C. 1227

The *tithi* ended at about 19 h. 34 m. *after* mean sunrise.

269. V. 1294–*JPPS*, No. 172, p. 120, A Ms. of *Niśtha-cūrṇi* (*Dvītya Khaṇḍa*) copied at Stambhatīrtha.

Sam. 1294, Vaiśākha, su. di. 3, Ravi

V. 1294 current *Caitrādi* : Thursday, 10 April, A.C. 1236

V. 1294 expired *Caitrādi* : Monday, 30 March, A.C. (or current *Kārttikādi*) 1237

V. 1294 expired *Kārttikādi* : Sunday, 18 April, A.C. 1238

The *tithi* ended at about 20 h. 27m. *after* mean sunrise.

270. V. 1305–*JPPS*, No. 200, p. 124, A Ms. of *Vitarāga-stotra* copied at Stambhatīrtha.

Sam. 1305, Śrāvaṇa, su. di. [11], Budha
Dhaniṣṭhā nakṣatra, Śobhana yoga.

V. 1305 current *Caitrādi* : Monday, 15 July, A.C.
1247

V. 1305 expired *Caitrādi* : Saturday, 1 August, A.C.
(or current *Kārttikādi*) 1248

V. 1305 expired *Kārttikādi* : Wednesday, 21 July,
A.C. 1249

The *tithi* ended at about 2 h. 27 m. *after* mean
sunrise.

271. V. 1340-*JPPS*, No 251, p. 131, A Ms of *Catuṣka-
vṛttisādhnikā* copied at Darbhāvati
Sam. 1340, Jyestha, su. di. 5, Ravi

V. 1340 current *Caitrādi* : Wednesday, 13 May, A.C.
1282

V. 1340 expired *Caitrādi* : Monday, 3 May, A.C.
(or current *Kārttikādi*) 1283

V. 1340 expired *Kārttikādi* : Sunday, 21 May A.C.
1284

The *tithi* ended at about 7 h. 5 m. *after* mean sunrise.

272. V. 1357-*GMJBP*, No 172, p. 112, A Ms. of
Syādvādamāñjari copied at Ṣṭambhatīrtha
Sam. 1357, Āṣāḍha, su di. 1, Guru

V. 1357 current *Caitrādi* : Sunday, 31 May, A.C. 1299

V. 1357 expired *Caitrādi* : Saturday, 18 June, A.C.
(or current *Kārttikādi*) 1300

V. 1357 expired *Kārttikādi* : Thursday, 8 June, A.C.
1301

The *tithi* ended at about 6 h. 51 m. *after* mean
sunrise.

B. Dates in dark fortnights :

(i) Dates in the months Kārttika
to Phālguna

Dates in expired years

(A) Pūrṇimānta Dates
image inscriptions

273 V. [11]12-JPLS, Part ii, No. 1012, Cambay image inscription

Sam. [11]12, Phālguna, ba. di. 1, Soma

V. 1112 current,

Pūrṇimānta : Tuesday, 17 January, A.C. 1055

Amānta : Wednesday, 15 February, A.C. 1055

V. 1112 expired, -

Pūrṇimānta : Monday, 5 February, A.C. 1056

The *tithi* ended about 2 h. 32 m. *after* mean sunrise.

Amānta : Tuesday, 5 March, A.C. 1056

(B) Amānta Dates

image inscriptions

274. V. 1309-JPPS, Part ii, No. 429, Kaira image inscription

Sam. 1309, Phālguna, ba. di. 5, Guru

V. 1309 current, -

Pūrṇimānta : Friday, 2 February, A.C. 1252

Amānta : Saturday, 2 March, A.C. 1252

V. 1309 expired, -

Pūrṇimānta : Tuesday, 21 January, A.C. 1253

Amānta : Thursday, 20 February, A.C. 1253

The *tithi* ended about 5 h. 24 m. *after* mean sunrise.

275. V. 1313-JPLS, Part ii, No. 25, 25, p. 5, Darapara
image inscription

Sam. 1313, Māgha, ba. di. 5, Soma

V. 1313 current, –

Pūrṇimānta : Sunday, 19 December, A.C.
1255

Amānta : Tuesday, 18 January, A.C. 1256

V. 1313 expired, –

Pūrṇimānta : Saturday, 6 January, A.C. 1257

Amānta : Monday, February, A.C. 1257

The *tithi* ended about 9 h. 58 m. *after* mean sunrise.

2. Dates in the months Caitra to Āśvina

(a) Dates in current *Caitrādi* years

Amānta Dates

Praśastis

276. V. 1315-JPPS, No. 218, p. 126, A Ms. of *Haima-
vyākaraṇacatuṣkapustikā* copied at stam-
bhatīrtha

Sam. 1315, Caitra, ba. di. 4. Budha

V. 1315 current *Caitrādi*, –

Pūrṇimānta : Tuesday, 6 March, A.C. 1257

Amānta : Wednesday, 5 April, A.C. 1257

The *tithi* ended about 16 h. 15 m. *after* mean sunrise.

V. 1315 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 23 February, A.C.
1258

Amānta : Sunday, 24 March, A.C. 1258

V. 1315 expired *Kārttikādi*, –

Pūrṇimānta : Suppressed between sunrise on Wednesday, 12 February, A.C. 1259 and sunrise on the next day.

Amānta : Caitra was intercalary.

First Caitra, ba.di. 4 = Friday, 14 March, A.C. 1259

Second Caitra, ba.di. 4 = Saturday, 12 April, A.C. 1259

As the given *tithi* is found to be suppressed in the expired *Kārttikādi* according to the *Sūrya Siddhānta*, it would be tempting to apply it to the current *Caitrādi* system, according to which the given *tithi* would fall on Wednesday, 4 April, A.C. 1257

But the given date well tallies in the expired system according to the *Brahma Siddhānta*, as it commenced 14 m. 40 se. *before* local sunrise on the given date, though it commenced about 1 h. 44 m. *after* local sunrise on that day.

(b) **Dates in expired *Caitrādi***

(or *current Kārttikādi*) years

(A) ***Pūrṇimānta* Dates**

stone, stone-pillar and copper-plate inscriptions

277. V. 1165–*PJLS.*, No. 449, p. 279, Cambay stone inscription

Sam. 1165, Jyeshṭha, ba.di 7, Soma

V. 1165 current *Caitrādi*, –

Pūrṇimānta : Tuesday, 16 April, A.C. 1107

Amānta : Jyeṣṭha was intercalary.

First Jyeṣṭha, ba.di. 7 = Thursday, 16 May, A.C. 1107

Second Jyeṣṭha, ba di 7 = Friday, 14 June, A.C. 1107

V. 1165 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 4 May, A.C. 1108

The *tithi* ended about 5 h. 53 m. after mean sunrise.

Amānta : Tuesday, 2 June, A.C. 1108

V. 1165 expired *Kārttikādi*, –

Pūrṇimānta : Friday, 23 April, A.C. 1109

Amānta : Saturday, 22 May, A.C. 1109

(B) *Amānta* Dates

(i) image inscriptions

278. V. 1310–*JPLS.*, Part ii, No. 865, Cambay image inscription

Sam. 1310, Vaiṣākha, ba.di. 10, Guru

V. 1310 current *Caitrādi*, –

Pūrṇimānta : Friday, 5 April, A.C. 1252

Amānta : Suppressed between sunrise on Saturday, 4 May, A.C. 1252 and sunrise on the next day.

V. 1310 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 26 March, A.C. 1253

Amānta : Thursday, 24 April, A.C. 1253

The *tithi* ended about 12 h. 51 m. *after* mean sunrise.

V. 1310 expired *Kārttikādi*, -

Pūrṇimānta : Tuesday, 14 April, A.C. 1254

Amānta : Wednesday, 13 May, A.C. 1254

(ii) Praśastis

279. V. 1288-JPPS., No. 152, p. 118, A Ms. of *Haimavyākaraṇa-ṭippaṇaka* copied at Vaṭakūpaka Sam. 1288, Āṣāḍha, ba. di. 15. Bhauma

V. 1288 current *Caitrādi*, -

Pūrṇimānta : Wednesday, 12 June, A.C. 1230

Amānta : Tuesday, 11 July, A.C. 1230

V. 1288 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 2 June, A.C. 1231

Amānta : Tuesday, 1 July, A.C. 1231

The *tithi* ended about 10 h. 12 m. *after* mean sunrise.

V. 1288 expired *Kārttikādi*, -

Pūrṇimānta : Sunday, 20 June, A.C. 1232

Amānta : Monday, 19 July, A.C. 1232

(C) Dates in expired *Kārttikādi* years

(A) *Pūrṇimānta* Dates

image inscriptions

280. V. 1309-JPLS., Part ii, No. 549, Cambay image inscription

Sam. 1309, Caitra, ba. di. 5, Guru

V. 1309 current *Caitrādi*, –

Pūrṇimānta : Saturday, 12 March, A.C. 1251

Amānta : Wednesday, 12 April, A.C. 1251

V. 1309 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 2 February, A.C.
1252

The *tithi* ended about 5 h. 24 m. *after* mean sunrise.

Amānta : suppressed between sunrise on
Sunday, 31 March, A.C. 1252 and sunrise
on the next day.

V. 1309 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 20 February, A.C.
1253

The *tithi* ended about 5 h. 24 m. *after* mean sunrise.

Amānta : Friday, 21 March, A.C. 1253

(B) *Amānta* Dates

(i) stone, stone-pillar and copper-plate inscriptions

281. V. 1344–*TROD.*, p. 27, Dabhoi stone inscription
of the time of King Sāraṅgadeva
Sam. 1344. Jyēṣṭha, ba. di. 4, Śukra

V. 1344 current *Caitrādi*, –

Pūrṇimānta : Monday, 13 May, A.C. 1286

Amānta : Tuesday, 11 June, A.C. 1286

V. 1344 expired *Caitrādi*, –

(or current *Kārttikādi*) .

Pūrṇimānta : Saturday, 3 May, A.C. 1287

Amānta : Monday, 1 June, A.C. 1287

V. 1344 expired *Kārttikādi*, –

Pūrṇimānta : Wednesday, 21 April, A.C.
1288

Amānta : Friday, 21 May, A.C. 1288

The *tithi* ended about 0 h. 51 m. *after* mean sunrise.

(ii) image inscriptions

282. V. 1287–*JPLS.*, Part ii, No. 74, Baroda image inscription

Sam. 1287 Caitra, ba. di. 1, Guru

V. 1287 current *Caitrādi*, –

Pūrṇimānta : Saturday, 10 February, A.C.
1229

Amānta : Monday, 12 March, A.C. 1229

V. 1287 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 1 March, A.C. 1230

Amānta : Sunday, 31 March, A.C. 1230

V. 1287 expired *Kārttikādi*, –

Pūrṇimānta : Wednesday, 19 February,
1231

Amānta : Thursday, 20 March, A.C. 1231

The *tithi* ended about 17 h. 24 m. *after* mean sunrise.

283. V. 1330–*JPLS.*, Part ii, No. 127, p. 21, Baroda image inscription

Sam. 1330, Caitra, ba. di. 7, Śani

V. 1330 current *Caitrādi*, –

Pūrṇimānta : Monday, 22 February, A.C.
1272

Amānta : Wednesday, 23 March, A.C. 1272

V. 1330 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 12 March, A.C. 1273

Amānta : Tuesday, 11 April, A.C. 1273

V. 1330 expired *Kārttikādi*, -

Pūrṇimānta : Thursday, 1 March, A.C.
1274

Amānta : Saturday, 31 March, A.C. 1274

The *tithi* ended about 11 h. 39 m. *after* mean sunrise.

284. V. 1334-JPLS., Part II, No. 102, p. 17, Baroda
image inscription

Saṁ. 1344, Vaiśākha, ba. di. 4, Guru

V. 1334 current *Caitrādi*, -

Pūrṇimānta : Saturday, 4 April, A.C. 1276

Amānta : Sunday, 3 May, A.C. 1276

V. 1334 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 24 March, A.C.
1277

Amānta : Friday, 23 April, A.C. 1277

V. 1334 expired *Kārttikādi*, -

Pūrṇimānta : Tuesday, 12 April, A.C. 1278

Amānta : Thursday, 12 May, A.C. 1278

The *tithi* ended about 0 h. 51 m. *after* mean sunrise.

285. V. 1338-JPLS., Part II, No. 169. Baroda image
inscription

Saṁ. 1338, Caitra, ba. di. 2, Śukra

V. 1338 current *Caitrādi*, -

Pūrṇimānta : Monday, 19 February, A.C.
1280

Amānta : Wednesday, 20 March, A.C. 1280

V. 1338 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 9 March, A.C. 1281

Amānta : Monday, 7 April, A.C. 1281

V. 1338 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 26 February, A.C. 1282

Amānta : Friday, 27 March, A.C. 1282

The *tithi* ended about 21 h. *after* mean sunrise.

286. V. 1349–*JPLS.*, Part II, No. 760, Cambay image inscription

Sam. 1349, Jyeṣṭha, ba. di. 6, Budha

V. 1349 current *Caitrādi*, –

Pūrṇimānta : Saturday, 21 April, A.C. 1291

Amānta : Monday, 21 May, A.C. 1291

V. 1349 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 9 May, A.C. 1292

Amānta : Saturday, 7 June, A.C. 1292

V. 1349 expired *Kārttikādi*, –

Pūrṇimānta : Tuesday, 26 April, A.C. 1293

Amānta : { Wednesday, 27 May, A.C. 1293

{ Thursday, 28 May, A.C. 1293

The given *tithi* commenced *before* sunrise on Wednesday, 27 May, A.C. 1293 i.e. about 22 h. 12 m. *after* mean sunrise on Tuesday, 26 May, A.C. 1293.

(iii) *Praśastis*

287. V. 1311–*JPLS.*, No. 212, p. 125 A Ms of *Āvaśya-kaniryukti* copied at Stambhatīrtha

Sam. 1311, Laukika Jyeṣṭha, ba. di. 15, Ravi

V. 1311 current *Caitrādi*, –
Pūrṇimānta : Tuesday, 29 April, A.C. 1253
Amānta : Wednesday, 28 May, A.C. 1253

V. 1311 expired *Caitrādi*, –
 (or current *Kārttikādi*)
Pūrṇimānta : Monday, 18 May, A.C. 1254
Amānta : Tuesday, 16 June, A.C. 1254

V. 1311 expired *Kārttikādi*, –
Pūrṇimānta : Friday, 7 May, A.C. 1255
Amānta : Sunday, 6 June, A.C. 1255

The *tithi* ended about 1 h. 20 m. *after* mean sunrise.

(d) A date which may be either a
Pūrṇimānta date of a current
 year on an *Amānta* date of
 an expired year

288. V. 1210–*PJLS.*, Part II, No. 188, Baroda image
 inscription

Sam 1210, Phālguna, ba. di. 2, Budha

V. 1210 current, –

Pūrṇimānta : Wednesday, 14 January,
 A.C. 1153

The *tithi* ended about 4 h. 12 m. *after* mean sunrise.
Amānta : Thursday, 12 February, A.C.
 1153

V. 1210 expired, –

Pūrṇimānta : Tuesday, 2 Eebruary, A.C.
 1154

Amānta : Wednesday, 3 March, A.C. 1154

The *tithi* ended about 16 h. 12 m. *after* mean sunrise.

(c) A date which may be either a
Pūrṇimānta date of a current
Caitrādi year or an *Amānta*
 date of an expired *Caitrādi* (or
 current *Kārttikādi*) year
 image inscription

289. V. 1308–*JPLS.*, Part II, No. 75, p. 13, Baroda
 image inscription.

Sam. 1308 Vaiśākha, ba. di 5, Guru

V. 1308 current *Caitrādi*, –

Pūrṇimānta : Thursday, 24 March, A.C. 1250

The *tithi* ended about 16 h. 27 m. *after* mean sunrise.

Amānta : Friday, 22 April, A.C. 1250

V. 1308 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Wednesday, 12 April, A.C.
 1251

Amānta : Thursday, 11 May, A.C. 1251

The *tithi* ended about 8 h. 32 m. *after* mean sunrise.

V. 1308 expired *Kārttikādi*, –

Pūrṇimānta : Suppressed between sunrise
 on Sunday, 31 March, A.C. 1252 and
 sunrise on the next day.

Amānta : Tuesday, 30 April, A.C. 1252

(f) A date which may be either an *Amānta*
 dates of current *Caitrādi* year or a
Pūrṇimānta date of an expired *Kārttikādi* year.

image inscription

290. V. 1314–*JPPS.*, Part II, No. 892, Cambay image
 inscription

Sam. 1314, Jyeṣṭha, ba. di. 12, Budha

V. 1314 current *Caitrādi*, –

Pūrṇimānta : Sunday, 23 April, A.C. 1256

Amānta : Jyeṣṭha, was intercalary.

**First Jyeṣṭha, ba. di. 12 = Tuesday, 23 May,
A.C. 1256**

**Second Jyeṣṭh, ba di. 12 = Wednesday, 21,
June A.C. 1256**

The *tithi* ended about 7 h. 48 m. *after* mean sunrise.

V. 1314 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 12 May, A.C. 1257

Amānta : Monday, 11 June, A.C. 1257

V. 1314 expired *Kārttikādi*, –

***Pūrṇimānta* : Wednesday, 1 May, A.C.
1258**

The *tithi* ended about 22 h. 27 m. *after* mean sunrise.

Amāntā : Friday, 31 May, A.C. 1258

(g) **Dates which may be either**

***Pūrṇimānta* dates of expired**

***Caitrādi* (or current *Kārttikādi*)**

years or *Amānta* dates of expired

***Kārttikādi* years :**

image inscriptions

291. V. 1329–*JPLS.*, Part II, No. 929, p. 102, Cambay
image inscription

Sam. 1329, Vaiśākha, ba. di. 9, Śukra

V. 1328 current *Caitrādi*, –

Pūrṇimānta : Sunday, 5 April, A.C. 1271

Amānta : Suppressed between sunrise on
Monday, 4 May, A.C. 1271 and sunrise
on the next day.

V. 1329 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 25 March, A.C. 1272

The *tithi* ended about 7 h. 20 m. *after* mean sunrise.

Amānta : Saturday, 23 April, A.C. 1272

V. 1329 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 13 April, A.C. 1273

Amānta : Friday, 12 May A.C. 1273

The *tithi* ended about 15 h. 15 m. *after* mean sunrise.

292. V. 1353–JPLS., Part ii, No. 907, Cambay image inscription

Sam 1353, Vaiśākha, ba. di. 10, Śukra

V. 1353 current *Caitrādi*, –

Pūrṇimānta : Sunday, 10 April, A.C. 1295

Amānta : Tuesday, 10 May, A.C. 1295

V. 1353 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 30 March, A.C. 1296

The *tithi* ended about 4 h. 41 m. *after* mean sunrise.

Amānta : Saturday, 28 April, A.C. 1296

V. 1353 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 18 April, A.C. 1297

Amānta : Friday, 17 May, A.C. 1297

The *tithi* ended about 12 h. 22 m. *after* mean sunrise.

293. V. 1356–JPLS., Part ii, No. 543. Cambay image inscription

Sam. 1356, Jyeshtha, ba. di. 8, Śani

V. 1356 current *Caitrādi*, –

Pūrṇimānta : Monday, 5 May, A.C. 1298

Amānta : Tuesday, 3 June, A.C. 1298

V. 1356 expired *Caitrādi*, –
(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 25 April, A.C. 1299

The *tithi* ended about 1 h. 5 m. *after* mean sunrise.

Amānta : Sunday, 24 May, A.C. 1299

V. 1356 expired *Kārttikādi*,–

Pūrṇimānta : Thursday, 12 May, A.C. 1300

Amānta : Saturday, 11 June, A.C. 1300

The *tithi* ended about 8 h. 3 m. *after* mean sunrise.

2. Irregular Dates

(i) stone, stone-pillar and copper-plate
inscriptions

294. V. 1103–*Proce. of Oriental Confe. Poona*, p. 319

Tilakvada copper-plate inscription of the
time of King Bhojādeva

Sam. 1103, Mārga, Soma-parvan, Soma

Here Soma-Parvan probably means *Pūrṇimā*. Accordingly, the given date may be equated as follows :

V. 1103 current : Wednesday, 27 November, A.C.
1045

V. 1103 expired : Sunday, 16 November, 1046

The given *tithi* ended about 12 h 50 m. *after* mean sunrise on Sunday, if the year was expired. It is, therefore, probable that the week-day must be read *Saumye* rather than *Some* and the date may be applied to the current year¹.

1. The given date does not hold good even if *Soma-parvan* is taken to denote *Amāvāsyā*.

295. V. 1231-*IA.*, Vol. XVIII, p. 80, A copper-plate inscription² of the time of Ajayapāla

Sam. 1231, *Kārttika*, su.' di. 13, Budha

Sam. 1231, *Kārttika*, su. di. 11, Soma

V. 1231 current : Saturday, 20 October, A.C. 1173

V. 1231 expired : Thursday, 10 October, A.C. 1174

V. 1232 expired : Wednesday, 29 October, A.C. 1175

The 13th *tithi* of the bright half ended 12 h. 7 m. *after* mean sunrise.

Of the Second Date :

Sam. 1231, *Kārttika*, su. di. 11, Soma

V. 1231 current : Thursday, 18 October, A.C. 1173

V. 1231 expired : the 11th *tithi* of the bright half commenced on Monday, 7 October, A.C. 1174, 17 h. 21 m. *after* mean sunrise, and ended on Tuesday, 8 October, 14 h. 57 m. *after* mean sunrise.

V. 1232 expired : Monday, 27 October, A.C. 1175
the 11th *tithi* of the bright half ended 16 h. 43 m. *after* mean sunrise.

Here, either the *tithis* of both dates were joined the days on which they commenced, or the year 1231 has been put wrongly for 1232. And Prof. Kielhorn remarks that he would again decide in favour of the second alternative and accordingly takes Monday, 27 October and Wednesday, 29 October, A.C. 1175, as the true equivalents of the two dates; for in the second date a so-called current *tithi* would be altogether out of place, and in the case of the first date, too, no religious ceremony could have been performed during

2. It records a grant of land situated in the Narmadā *raja* Maṇḍala. H. D. Sankaliya locates it in Central Gujarat (*SHCGEG.*, p. 197).

the 11th *tithi* on Monday, 7 October, A.C. 1174 (when that *tithi* commenced as late as 17 h. 21 m. *after* sunrise); and I can find no reason why the ceremonies connected with the *ekādaśī* should not have been performed on the day on which the *tithi* ended i.e. on Tuesday, 8 October, A.C. 1174 (Kielhorn *IA.*, XIX, pp. 365 f.).

(ii) **image inscriptions**

296. V. 1238-*Nadiyādno Itihās*, p. 91, Nadiyad image inscription

Sam. 1238, Vaiśākha, su. di. 11, Guru

V. 1238 current *Caitrādi* : Tuesday, 8 April, A.C. 1180

V. 1238 expired *Caitrādi* : Monday, 27 April, A.C. (or current *Kārttikādi*) 1181

V. 1238 expired *Kārttikādi* : **Friday, 16 April, A.C. 1182**

The given *tithi* would correspond to Thursday, 15 April, A.C. 1182, if it be taken as connected with the week-day on which it commenced. It commenced about 10 h. 56 m. *after* mean sunrise on that day.

297. V. 1270-*JPLS.*, Part ii, No. 934, Cambay image inscription

Sam. 1270, Māgha, ba. di. 1, Guru

V. 1270 current, -

Pūrṇimānta : Wednesday 9 January, A.C. 1213

Amānta : Suppressed between sunrise on **Thursday 7 February, A.C. 1213** and sunrise on the next day.

V. 1270 expired, -

Pūrṇimānta : Monday, 30 December, A.C. 1213

Amānta : Tuesday, 28 January, A.C. 1214

The given day corresponds to Thursday, 7 February, A.C. 1213. However, according to the *Sūrya Siddhānta*, the given *tithi* commenced about 11 m. 35 se. *after* local sunrise on Thursday. But the sunrise occurred about 1 h. 24 m. *after* the commencement of the given *tithi* according to the *Brahma Siddhānta*. This means that the sunrise took place during the given *tithi*, which would be ascribed to the entire day.

298. V. 1270—*JPLS.*, Part ii, No. 932, Cambay image inscription

Sam. 1270, Vaiśākha, su.di. 6, Ravi

V. 1270 current *Caitrādi* : suppressed between sunrise on Sunday, 8 April, A.C. 1212 and sunrise on the next day.

V. 1270 expired *Caitrādi* : Suppressed between sun- (or current *Kārttikādi*) rise on Saturday, 27 April, A.C. 1213 and sunrise on the next day.

V. 1270 expired *Kārttikādi* : Thursday, 17 April, A.C. 1214.

According to the reading given, the given date applies only to the current *Caitrādi* system. On calculation it is found that the given *tithi* commenced about 42 m. 46 se. *after* local sunrise on Sunday according to the *Sūrya Siddhānta*, while it commenced about 21 m. 8 se. *before* sunrise on that day according to the *Brahma Siddhānta*. It means that the given date well applies to the *Brahma Siddhānta*.

299 V. 1311—*JPLS.*, Part ii, No. 1092, Cambay image inscription

- Saṁ. 1311, Vaiśākha, su. di. 3, soma
 V. 1311 current *Caitrādi* : Wednesday, 2 April, A.C.
 1253
 V. 1311 expired *Caitrādi* : Tuesday, 21 April, A.C.
 (or current *Kārttikādi*) 1254
 V. 1311 expired *Kārttikādi* : Sunday, 11 April, A.C.
 1255

According to the reading given, the given date is proximate to Tuesday, 21 April, A.C. 1254. The given *tithi* commenced about 15 h 15 m. *after* mean sunrise on the previous day. It is possible that the *tithi* was ascribed to Monday on which it commenced. However, as the *tithi* commenced *after* sunset on that day it is also probable that the correct reading of the date may be either 'su. di 2, Soma' or 'su di. 3, Bhuma'

300. V. 1317-JDPLS., Part i, No. 23, Dabhoi image inscription
 Saṁ. 1317, Pauṣa, ba. di. 5, Guru

- V. 1317 current, -
Pūrṇimānta : Saturday, 6 December, A.C. 1259
Amānta : Monday, 5 January, A.C. 1260
 V. 1317 expired, -
Pūrṇimānta : Wednesday, 24 November, A.C.
 1260
Amānta : Friday, 24 December, A.C. 1260

The given date would correspond to Thursday, 23 December, A.C. 1260. In that case the *tithi* seems ascribed to the week-day on which it

commenced. However, it may be noted that the *tithi* commenced on Thursday as late as 14 h. 17 m. *after* mean sunrise.

301. V. 1328—*JPLS*, Part ii, No. 554, p. 102, Cambay image inscription

Sam. 1328, Vaiśākha, su. di. 7, Soma

V. 1328 current *Caitrādi* : Tuesday, 29 April, A.C. 1270

V. 1328 expired *Caitrādi* : Saturday, 18 April, A.C. (or current *Kārttikādi*) 1271

V. 1328 expired *Kārttikādi* : Wednesday, 6 April, A.C. 1272

The given *tithi* would fall on Monday, 28 April, A.C. 1270, i.e. on the given week-day, if it be taken as connected with the week-day on which it commenced. It commenced about 4 h. 26 m. *after* mean sunrise on Monday. It is also probable that the correct reading of the week-day may be 'Saumye' rather than 'Some'. In that case the *tithi* would apply to the expired *Kārttikādi* system.

302. V. 1340—*JPLS*, Part ii, 459, p. 80, Matar image inscription

Sam 1340. Vaiśākha, ba. di. 10, Śukra

V. 1340 current *Caitrādi*,—

Pūrṇimānta : Sunday, 5 April, A.C. 1282

Amānta : Monday, 4 May, A.C. 1282

V. 1340 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 25 March, A.C. 1283

Amānta : Saturday, 24 April, A.C. 1283

V. 1340 expired *Kārttikādi*,—

Pūrṇimānta : Wednesday, 12 April, A.C. 1284

Amānta : Thursday, 11 May, A.C. 1284

The given *tithi* would correspond to Friday 23 April, A.C. 1283, if it was ascribed to the week-day on which it commenced. It commenced about 0 h. 22 m. *after* mean sunrise on Friday.

303. V. 1344—*JPLS.*, Part ii, No 23, p. 5, Darapara image inscription

Sam. 1344, Māgha, ba. di. 3, Guru

V. 1344 current,—

Pūrṇimānta : Saturday, 4 January, A.C. 1287

Amānta : Monday, 3 February, A.C. 1287

V. 1344 expired,—

Pūrṇimānta : Wednesday, 24 December, A.C. 1287

Amānta : Friday, 23 January, A.C. 1288

The given date possibly corresponds to Thursday, 22 January, A.C. 1288. But the given *tithi* commenced about 9 h. 44 m. *after* mean sunrise on that day. It is, therefore, probable that the *tithi* 3 may be corrected into 2. In that case, it would get construed with the given week-day in a regular way.

304. V. 1352—*JPLS.*, Part ii, No. 279, Miyagam image inscription

Sam. 1352, Vaiśākha, ba. di. 5, Soma

V. 1352 current *Caitrādi*,—

Pūrṇimānta : Suppressed between sunrise on Wednesday, 17 March, A.C. 1294 and sunrise on the next day.

Amānta : Friday, 16 April, A.C. 1294

V. 1352 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Suppressed between sunrise on Tuesday, 5 April, A.C. 1295 and Sunrise on the next day.

Amānta : Thursday, 5 May, A.C. 1295

V. 1352 expired *Kārttikādi*,—

Pūrṇimānta : Sunday, 25 March, A.C. 1296

Amānta : Suppressed between sunrise on **Monday 23 April, A.C. 1296** and sunrise on the next day.

The given date corresponds to Monday, 23 April, A.C. 1296. The 5th *tithi* commenced about 1 h. 11 m. *after* local sunrise on that day according to the *Sūrya Siddhānta*. But it commenced about 43 m. 42 se. *before* sunrise on that day according to the *Brahma Siddhānta*. Thus the *tithi* tallies with the week-day according to the *Brahma Siddhānta*.

(ii) *Prasastis*

305. V. 1179—*JPPS.*, No. 65, A Ms. of *Karmastavaṅkā* copied at Vaṭapadraka

Sam. 1179, Caitra, ba. di. 7, Bhauma

V. 1179 current *Caitrādi*,—

Pūrṇimānta : Sunday, 13, March, A.C. 1121

Amānta : Monday, 11 April, A.C. 1121

V. 1179 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 2 March, A.C. 1122

Amānta : Saturday, 1 April, A.C. 1122

V. 1179 expired *Kārttikādi*,-

Pūrṇimānta : Monday, 19 February, A.C. 1123

Amānta : Wednesday, 21 March, A.C. 1123

The given *tithi* does not tally with the given week-day by any of the equivalent dates mentioned above. It is, therefore, taken as connected with the previous week-day on which it commenced. It commenced about 9 h. 29 m. *after* mean sunrise on Tuesday, 20 March, A.C. 1123.

306. V. 1204-*JPPS.*, No. 61, p. 106, A Ms. of *Samvega-raṅgaśālā* copied at Vaṭapadraka

Sam. 1207, Jyeṣṭha, su. di. 10, Guru

V. 1207 current *Caitrādi* : Wednesday, 18 May, A.C. 1149

V. 1207 expired *Caitrādi* : Monday, 8 May, (or current *Kārttikādi*) A.C. 1150

V. 1207 expired *Kārttikādi* : Suppressed between sunrise on Saturday, 26 May, A.C. 1151 and sunrise on the next day.

The given date does not tally with any of the equivalent dates mentioned above. Hence some particular in the given date must be erroneous. The given *tithi* 10 may be corrected into 13 in the expired *Caitrādi* system and into 15 in the expired *Kārttikādi* system. Accordingly, the given date would correspond to Thursday, 11 May, A.C. 1150 in the former case and to Thursday, 31 May, A.C. 1151 in the later case.

307. V. 1225-*JPLS.*, No. 88, p. 110, A Ms. of *Syādvādaratnākarāvatārikā* copied at Vaṭapadraka
Sam. 1225, Kārttika, su. di. 7, Budha

V. 1225 current : Sunday, 22 October, A.C. 1167

V. 1225 expired : Thursday, 10 October, A.C. 1168

The given date would correspond to Wednesday, 9 October, A.C. 1168, if the given *tithi* was ascribed as construed with the week-day on which it commenced. It commenced about 6 h. 51 m. *after* mean sunrise on that day.

308. V. 1279-*JPPS.*, No. 136, p. 116, A Ms. of *Upadeś-
amālāvivarāṇa* copied at Vaṭapadraka
Sam. 1279, Āṣāḍha, su. di. 6, Soma

V. 1279 current *Caitrādi* : Saturday, 26 June A.C.
1221

V. 1279 expired *Caitrādi* : Thursday, 16 June,
(or current *Kārttikādi*) A.C. 1222

V. 1279 expired *Kārttikādi* : Tuesday, 6 June, A.C. 1223

The given *tithi* does not tally with the given week-day according to any of the systems. It would correspond to Monday, 5 June, A.C. 1223, if it be taken as construed with the week-day on which it commenced. The given *tithi* commenced about 6 h. 32 m. *after* mean sunrise on Monday.

309. V. 1290-*JPPS.*, No. 159, p. 119, A Ms of *Dharmā-
bhyudayamahākāvya* copied at Stambhatīrtha
Sam. 1290, Caitra, su. di. 11, Ravi

V. 1290 current *Caitrādi* : Saturday, 3 April,
A.C. 1232

V. 1290 expired *Caitrādi* : Wednesday, 23 March,
(or current *Kārttikādi*) A.C. 1233

V. 1290 expired *Kārttikādi* : Monday, 13 March,
A.C. 1234

The given date would apply to the given week-day, if it was ascribed to the week-day on which it commenced. It commenced about 4 h. 41 m. *after* mean sunrise on Sunday, 12 March, A.C. 1234.

310. V. 1313-Śri PS., Part ii, T. P. No. 2, p. 1, A Ms of *Pañcāśikā Sūtravṛtti* copied at Starin-
bhatīrtha

Sam. 1313, Kārttika, ba. di. 8, Soma

V. 1313 current,-

Pūrṇimānta : Saturday, 25 September, A.C. 1255

Amānta : Sunday, 24 October, A.C. 1255

V. 1313 expired,-

Pūrṇimānta : Friday, 13 October, A.C. 1256

Amānta : Saturday, 11 November, A.C. 1256

The day does not tally according to the given reading. Some particular is obviously erroneous. In case the number of the *tithi* may be corrected into 4, the *tithi* would fall on the given week-day. Then it would correspond to Monday, 9 October, A.C. 1256.

311. V. 1343-JPPS., No. 255, p. 132, A Ms of *Āgami-
kavastuvicārasāra-vṛtti* copied Vaḍapadra
Sam. 1343, Vaiśākha, su. di. [3], Budha

V. 1343 current *Caitrādi* : Monday, 9 April, A.C.
1285

V. 1343 expired *Caitrādi* : Vaiśākha was intercalary.
(or current *Kārttikādi*)

First Vaiśākha, su. di. 3 = Friday, 29 March,
A.C. 1286

Second Vaiśākha, ba. di. 3=Sunday, 28
April, A.C. 1286

V. 1343 expired *Kārttikādi* : Thursday, 17 April, A.C. 1287

The given date would correspond to Wednesday, 16 April, A.C. 1287, if it was connected with the week-day on which it commenced. However, as it commenced about 10 h. 55 m. *after* mean sunrise, it is probably that the *tithi* which is provisionally read 3 must be 2 instead. Accordingly, it would quite fit in with the given week-day.

Out of the 58 key-dates, 52 dates are of definite character.

These dates, tabulated below, indicate that the majority of them applied to expired years, those referring to current years being rare.

Dates applying to expired years	Dates applying to current years	Total
Nos. 254, 257-275, 277-293, 296, 300-302-305 and 307-309	255, 256, 276, 297, 298 and 301	
Total No. 46	6	52

Of the 52 definite dates 39 dates indicate whether they apply to *Kārttikādi* or *Caitrādi* years. Here the ratio between the two is 2 : 1. They may be tabulated as follows :

Dates applying to <i>Kārttikādi</i> years	Dates applying to <i>Caitrādi</i> years	Total
Nos. 260-272, 280-286, 289, 296, 304, 305, 308 and 309	255-259, 276-279, 288, 298, 301 and 302	
Total No. 26	13	39

Of 24 dates indicating the systems of months, 19 apply to *Amānta* months and 5 to *Pūrṇimānta* months. Nine *Amānta* dates and 2 *Pūrṇimānta* dates apply to *Kārttikādi* years, while 5 *Amānta* dates and 1 *Pūrṇimānta* date belong to *Caitrādi* years. The dates may be tabulated as under :

Dates applying to <i>Amānta</i> months			Dates applying to <i>Pūrṇimānta</i> months			Total
<i>Kārtti- kādi</i>	<i>Cait- rādi</i>	either	<i>Kārtti- kādi</i>	<i>Cait- rādi</i>	either	
Nos.	Nos.	Nos.	Nos.	No.	Nos.	
280,	276,	274, 276,	289	277	273	
286,	278,	287, 300	and		and	
304	279,	and	293		297	
and	288	303				
305	and					
	302					
Total 9	5	5	2	1	2	
No.						
Grand	19			5		24
Total						

SOUTH GUJARAT

South Gujarat is represented by present Broach, Surat and Bulsar Districts. The known keydates of South Gujarat are only 10 in number. They are known from records of Broach and Surat Districts. A large part of South Gujarat comprised Lāta Maṇḍala in the Solanki Kingdom.

1. Regular Dates

A. Dates in Bright Fortnights

Dates in expired *Kārttikādi* years :

(i) image inscriptions

312. V. 1292-*PLS.*, Part i. No 36, Katargam image inscription

Sam. 1292, Jyeṣṭha, ba. di. 15, Guru

V. 1292 current *Caitrādi* : Sunday, 14 May, A.C. 1234

V. 1292 expired *Caitrādi* : Saturday, 2 June, A.C. (or current *Kārttikādi*) 1235

V. 1292 expired *Kārttikādi* : Thursday, 22 May, A.C. 1236

The *tithi* ended about 9 h. after mean sunrise.

(ii) *Prasastis*

313. V. 1298-*JPPS.*, No. 191, p. 123, A Ms of Hemacandraśūri's *Deśnāmamālā* copied at Bhṛguka-ccha

Sam. 1298, Āśvina, su. di. 10, Ravi

V. 1298 current *Caitrādi* : Thursday, 27 September,
A.C. 1240

V. 1298 expired *Caitrādi* : Monday, 16 September,
(or current *Kārttikādi*) A.C. 1241

V. 1298 expired *Kārttikādi* : Sunday, 5 October,
A.C. 1242

The *tithi* ended about 8 h. 3 m. *after* mean sunrise.

B. Dates in Dark Fortnights

1. Dates in the months Kārtika to Phālguna

Dates in expired years

(A) *Pūrṇimānt* Dates image inscription

314. V. 1215 – PLS., Part i, No. 17, Surat image inscription

Sam. 1215, Māgha, ba. di. 4. Śukra

V. 1215 current, –

Pūrṇimānta : Saturday, 21 December, A.C. 1157

Amānta : Monday, 20 January, A.C. 1158

V. 1215 expired, –

Pūrṇimānta : Friday, 9 January, A.C. 1159

The *tithi* ended about 18 h. 6 m. *after* mean sunrise.

Amānta : Sunday, 8 February, A.C. 1159

(B) *Amānta* Dates Praśastis

315. V. 1292 – JPPS., No. 167, P. 120, A Ms of
Upadeśamālā copied at Bhṛgukaccha
Sam. 1292, Kārttika, ba. di. 14, Ravi

V. 1292 current, -

Pūrṇimānta : Monday, 23 October, A.C.
1234

Amānta : Tuesday, 21 November, A.C.
1234

V. 1292 expired, -

Pūrṇimānta : Friday, 12 October, A.C. 1235

Amānta : Sunday, 11 November, A.C. 1235

The *tithi* ended about 7 h. 5 m. *after* mean sunrise.

2. Dates in the months Caitra to Āśvina

Amānta Dates .

Prasastis

316. V. 1157' - *JPPS.*, p. 99, No. 8, A Ms of *Niśtha-sūtracūrṇi* copied at Bhṛgukaccha
Sam. 1157, Āṣāḍha, ba. di. 6, Śukra

V. 1157 current *Caitrādi*, -

Pūrṇimānta : Saturday, 11 June, A.C. 1099

Amānta : Monday, 11 July, A.C. 1099

V. 1157 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 31 May, A.C. 1100

Amānta : Friday, 29 June, A. C. 1100

The *tithi* ended about 14 h. 32 m. *after* mean sunrise.

V. 1157 expired *Kārttikādi*, -

Pūrṇimānta : Monday, 20 May, A. C. 1101

Amānta : Tuesday, 18 June, A.C. 1101

(C) Dates in expired *Kārttikādi* years

(B) Amānta Dates

image inscriptions

317. V. 1350 - *Kāvi, Ghandhār, Jhagadiyā*, p. 19; *JSP.*,

year 5, Vol. XI, p. 391, Kavi image inscription

Saṁ. 1350, Vaiśākha, ba. di. 5, Śukra

V. 1350 current *Caitrādi*, –

Pūrṇimānta : Tuesday, 8 April, A.C. 1292

Amānta : Thursday, 8 May, A.C. 1292

V. 1350 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 28 March, A.C. 1293

Amānta : Monday, 27 April, A.C. 1293

V. 1350 expired *Kārttikādi*, –

Pūrṇimānta : Suppressed between sunrise on Wednesday, 17 March, A.C. 1294 and sunrise on the next day.

Amānta : Friday, 16 April, A.C. 1294

The *tithi* ended about 11 h. 10 m. after mean sunrise.

318. V. 1357 – PLS., Part i, No. 52, Katargam image inscription

Saṁ. 1357, Vaiśākha, ba. di. 5, Śukra

V. 1357 current *Caitrādi*, –

Pūrṇimānta : Monday, 23 March, A.C. 1299

Amānta : Wednesday, 22 April, A.C. 1299

V. 1357 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 10 April, A.C. 1300

Amānta : Monday, 9 May, A.C. 1300

V. 1357 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 30 March, A.C. 1301

Amānta : Friday, 28 April, A.C. 1301

Saturday, 29 April, A.C. 1301

The given *tithi* commenced *before* sunrise on Friday, 28 April, A.C. 1301, i.e. about 23 h. 53 m. *after* mean sunrise on Thursday, 27 April, A.C. 1301.

2. Irregular Dates

(i) image inscriptions

319. V. 1311–*JPLS.*, Part ii, No. 346, Broach image inscription

Sam, 1311, Caitra, ba. di. 7, Budha

V. 1311 current *Caitrādi*, –

Pūrṇimānta : Saturday, 22 February, A.C. 1253

Amānta : Sunday, 23 March, A.C. 1253

V. 1311 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 13 March, A.C. 1254

Amānta : Saturday, 11 April, A.C. 1254

V. 1311 expired *Kārttikādi*, –

Pūrṇimānta : Tuesday, 2 March, A.C. 1255

Amānta : Thursday, 1 April, A.C. 1255

The given date would apply to Wednesday, 31 March, A.C. 1255. According to the *Sūrya Siddhānta*, it commenced 35 m. 30 se. *after* local sunrise on that day, but according to the *Brahma Siddhānta* it commenced 1 h. 1 m. *before* local sunrise on that day. It would, therefore, be regularly ascribed to Wednesday according to the *Brahma Siddhānta*.

(ii) *Praśastis*

320. V. 1247-JPPS., p. 112, No. 108, A Ms of *Paryuṣaṇā kalpa* copied at Bhṛgukaccha

Sam. 1247, Āṣāḍha, su. di. 9 Budha

V. 1247 current *Cāitrādi* : Saturday, 24 June, A.C. 1189

V. 1247 expired *Caitrādi* : suppressed between (or current *Kārttikādi*) sunrise on Wednesday, 13 June, A.C. 1190 and sunrise on the next day.

V. 1247 expired *Kārttikādi* : Tuesday, 2 July, A.C. 1191

The given *tithi* would correspond to Wednesday, 12 June, A.C. 1190 according to the *Brahma Siddhānta*. It commenced about 29 m. 8 se. before local sunrise on that day according to that *Siddhānta*¹.

321. V. 1292-JPPS., No. 164, p. 119, A Ms of *Jitakalpasūtra* copied at Bhṛgukaccha.

Sam. 1292, Māgha, su. di. 1, Guru

V. 1292 current : Sunday, 21 January, A.C. 1235

V. 1292 expired : Friday, 11 January, A.C. 1236

The *tithi* commenced about 6 h. after mean sunrise on the previous day.

All the known key-dates are of definite character.

All of them apply to the mode of expired years.

1. It commenced about 1 h. 10 m. after it according to the *Sūrya Siddhānta*.

Of the 10 dates, 7 dates indicate whether they apply to *Kārttikādi* or *Caitrādi* years. The dates, tabulated below, indicate the ratio 5:2 between *Kārttikādi* and *Caitrādi* dates.

Dates applying to <i>Kārttikādi</i> years		Dates applying to <i>Caitrādi</i> years	Total
Nos. 312, 313, 317, 318 and 319		Nos. 316 and 320	
Total No.	5	2	7

Of the 10 known dates, 6 dates throw light on the systems of months, 5 of them belong to *Amānta* months, while only 1 applies to a *Pūrṇimānta* month. 3 *Amānta* dates apply to *Kārttikādi* years, 1 *Amānta* date applies to a *Caitrādi* year and 1 *Pūrṇimānta* date also applies to a *Caitrādi* year. The dates may be tabulated as follows: -

Dates applying to <i>Amānta</i> months			Dates applying to <i>Pūrṇimānta</i> months			Total
<i>Kārttikādi</i>	<i>Cait- rādi</i>	either	<i>Kārttikādi</i>	<i>Cait- rādi</i>	either	
Nos. 317, 318 and 319	No 316	No. 315	-	-	No. 314	
Total No.	3	1	0	0	1	
Grand Total	5		1			6

SAURASHTRA

Peninsular Gujarat i.e. the peninsula of Saurashtra is a very vast region, wherein different systems were possibly in vogue in different parts.

East Saurashtra

Saurashtra is generally divided into 5 parts. Among them East Saurashtra is now represented by the present Bhavnagar District.

1 Regular Dates

A Dates in Bright fortnights

1. Dates in the months *Kārttika* to *Phālguna*

Dates in expired years

(i) stone, stone-pillar and copper-plate inscriptions

322. V. 1288- *Śrī Mahāvira Jain Vidyālaya Suvarṇa Mahotsava Grantha*, Part 1, p. 306, S'etrñ-jaya stone inscription

Sam. 1288, Pauṣa, su. di. 15, Śukra

V. 1288 current : Saturday, 21 December, A.C. 1230

V. 1288 expired : Friday, 9 January, A.C. 1232

The *tithi* ended about 14 h. 17 m. after mean sunrise.

2. Dates in the months Caitra to Āśvina

Dates in expired *Caitrādi* (or

current *Kārttikādi*) years

stone, stone-pillar and copperplate inscriptions

323. V. 1258—*JK.*, No. 1, p. 686, Dudana stone inscription of the time of king Kṣemasimha
 Sam. 1258, Vaiśākha, su.di. 2. Śukra

V. 1258 current *Caitrādi* : Monday, 17 April, A.C.
 1200

V. 1258 expired *Caitrādi* : Friday, 6 April, A.C.
 (or current *Kārttikādi*) 1201

The *tithi* ended about 15 h. 29 m. *after* mean sunrise.

V. 1258 expired *Kārttikādi* : Vaiśākha was intercalary.
 First Vaiśākha, su. di. 2 = Wednesday, 27
 March A.C. 1202

Second Vaiśākha su. di, 2 = Thursday, 25
 April, A.C. 1202

**(c) Dates in expired *Kārttikādi* years
 image inscriptions**

324. V. 1337—*Śrī Mahāvīra Jain Vidyālaya Suvarṇa
 Mahotsava Smāraṇ Granth*, part i, p. 112,
 Ghogha image inscription
 Sam. 1337, Vaiśākha, su. di. 2, Soma

V. 1337 current *Caitrādi* : Friday 14 April, A.C.
 1279

V. 1337 expired *Caitrādi* : Suppressed between Sun-
 (or current *Kārttikādi*) rise on Tuesday, 2
 April, A.C. 1280 and sunrise on the next day.

V. 1337 expired *Kārttikādi* : Monday 21 April, A.C.
 1281

The *tithi* ended about 21 h. 29 m. *after* mean sunrise.

325. V. 1344—*Śrī Mahāvira Jain Vidyālaya Suvarṇa Mahotsava Smāraka Granth* Part I, p. 112

Ghogha image inscription

Sam. 1344, Jyeṣṭha, su. di, 10, Budha

V. 1344 current *Caitrādi* : Monday, 3 June, A.C. 1286

V. 1344 expired *Caitrādi* : Saturday, 24 May, (or current *Kārttikādi*) A.C. 1287

V. 1344 expired *Kārttikādi* : Wednesday, 12 May, A.C. 1288

The *tithi* ended about 15 h. 15 m. *after* mean sunrise.

B. Dates in dark Fortnights

1. Dates in the months *Kārttika* to *Phālguna*

(B) *Amānta* Dates image inscriptions

326. V. 1064—*JPLS.*, Vol. I, Part i. p. 105, S'atrunjaya image inscription

Sam. 1064, Āgrahāyaṇa (*Mārgaśīrṣa*),

ba. di. 2, Soma

V. 1064 current, —

Pūrṇimānta : Sunday, 10 November, A.C. 1006

Amānta : Monday, 9 December, A.C. 1006

The *tithi* ended about 16 h. 41 m. *after* mean sunrise.

V. 1064 expired, —

Pūrṇimānta : Thursday, 30 October, A.C. 1007

Amānta : Saturday, 29 November, A.C. 1007

(b) Dates in expired years

Amanta Dates

(i) stone, stone-pillar and copper-plate inscriptions

327. V. 1315-*RLARBP.*, p. 253, Shiyalbet stone inscription (of the time of King Vīśaladeva)

Sam. 1315, Phālguna, ba. di. 7 S'ani...
Anurādhā nakṣatra

V. 1315 current, -

Pūrṇimānta : Sunday, 27 January A.C. 1258

Amānta : Tuesday, 26 February, A.C. 1258

V. 1315 expired, -

Pūrṇimānta : Friday, 17 January, A.C. 1259

Amānta : Saturday, 15 February, A.C. 1259

• The *tithi* ended about 17 h. 24 m. after mean sunrise.

(ii) image inscriptions

328. V. 1354-*GT.* p. 24, Ghogha image inscription

Sam. 1354, Pauṣa, ba. di. 5, S'ani

V. 1354 current, -

Pūrṇimānta : Friday, 16 November, A.C.
1296

Amānta : Sunday, 16 December, A.C. 1296¹

V. 1354 expired, -

Pūrṇimānta : Thursday, 5 December, A.C.
1297

Amānta : Saturday, 4 January, A.C. 1298

1. According to the *Sūrya Siddhānta* preceding Mārgaśr̥ṣa was intercalary and Pauṣa was suppressed. But according to the *Brahma Siddhānta* mean system Māgha was an intercalary month and there was no suppressed month. Pauṣa was a natural month (Robert Sewell, *The Siddhāntas and the Indian Calendar*, p. 580)

The *tithi* ended about 10 h. 27 m. *after* mean sunrise.

2. Dates in the months Caitra to Āśvina

(a) Dates of current *Caitrādi* years

(A) *Pūrṇimānta* Dates

(i) stone, stone-pillar and copper-plate inscriptions

329. V. 1272 - *RLARBP.*, p. 253, No. 44, Shiyalbet stone inscription of the time of Mehara King Raṇasimha

Sam. 1272, Jyēṣṭha, ba. di. 2, Ravi

V. 1272 current *Caitrādi*, -

- *Pūrṇimānta* : Sunday, 27 April, A.C. 1214

The *tithi* ended about 17 h. 39 m. *after* mean sunrise.

Amānta : Tuesday, 27 May, A.C. 1214

V. 1272 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 17 April, A.C. 1215

Amānta : Saturday, 16 May, A.C. 1215

V. 1272 expired *Kārttikādi*, -

Pūrṇimānta : Thursday, 5 May, A.C. 1216

Amānta : Friday, 3 June, A.C. 1216

(ii) image inscriptions

330. V. 1298-*PLS.* Part i, No. 37, Vala image inscription

Sam. 1298, Vaiśākha, ba. di. 2, Ravi

V. 1298 current *Caitrādi*, -

Pūrṇimānta : Sunday, 11 March, A.C. 1240

The *tithi* ended about 14 h. 46 m. *after* mean sunrise.

Amānta : Vaiśākha was intercalary.

First Vaiśākha, ba. di. 2=Tuesday, 10 April, A.C. 1240

Second Vaiśākha ba. di. 2=Wednesday, 9 May, A.C. 1240

V. 1298 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 30 March, A.C. 1241

Amānta : Suppressed between sunrise on Sunday, 28 April, A.C. 1241 and sunrise on Monday, 29 April, A.C. 1241

V. 1298 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 20 March, A.C. 1242

Amānta : Friday, 18 April, A.C. 1242

The given *tithi* corresponds to the given week-day according to the current *Caitrādi Pūrṇimānta* system.

According to the expired *Caitrādi* system, the given *tithi* is suppressed according to the *Sūrya Siddhānta*. If the given *tithi* is ascribed to Sunday, according to this system, it should be taken as ascribed to the week-day on which it commenced. On Sunday, 28 April, A.C. 1241, the given *tithi* commenced about 1 h. 6 m. after local sunrise.

(c) Dates in expired *Kārttikādi* years

(A) *Pūrṇimānta* Dates image inscriptions

331. V. 1272–IK No. 4, p. 687, Mahuva image inscription

Sam. 1272, Jyēṣṭha, ba. di. 5, Ravi

V. 1272 current *Caitrādi*, –

Pūrṇimānta : Wednesday, 30 April, A.C. 1214

Amānta : Friday, 30 May, A.C. 1214

V. 1272 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Monday, 20 April, A.C. 1215

Amānta : Tuesday, 19 May, A.C. 1215

V. 1272 expired *Kārttikādi*, –

Pūrṇimānta : Sunday, 8 May A.C. 1216

The *tithi* ended at about 0 h. 22 h. *after* mean sunrise.

Amānta : Monday, 6 June, A.C. 1216

(B) *Amānta* Dates

(i) stone, stone-pillar and copper plate inscriptions

332. V. 1300–*RLARBP.*, No. 253, Shiyalbet stone inscription (of the time of King Tribhuvanapāla)
Sam. 1300, Vaiśākha, ba. di. 11, Budha

V. 1300 current *Caitrādi*, –

Pūrṇimānta : Friday, 28 March, A.C. 1242

Amānta : Sunday, 27 April, A.C. 1242

V. 1300 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 16 April, A.C. 1243

Amānta : Saturday, 16 May, A.C. 1243

V. 1300 expired *Kārttikādi*, –

Pūrṇimānta : Tuesday, 5 April, A.C. 1244

Amānta : Wednesday, 4 May, A.C. 1244

The *tithi* ended about 11 h. 39 m. *after* mean sunrise.

- (ii) image inscription

333. V. 1297-Śrī Mahāvīra Jain Vidyālaya Suvarṇa Mahotsava Smāraka Granth, Part I, p. 112,

Ghogha image inscription

Sam. 1297, Caitra, ba. di. 5, Bhauma

V. 1297 current *Caitrādi*, -

Pūrṇimānta : Thursday, 24 February, 1239

Amānta : Saturday, 26 March, A.C. 1239

V. 1297 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Suppressed between sunrise on Monday, 13 February, A.C. 1240 and sunrise on the next day.

Amānta : Wednesday, 14 March, A.C. 1240

V. 1297 expired *Kārttikādi*, -

Pūrṇimānta : Suppressed between sunrise on Sunday, 3 March, A.C. 1241

and sunrise on the next day.

Amānta : Tuesday, 2 April, A.C. 1241

The *tithi* ended at about 10 h. 12. m. after mean sunrise.

- (e) A date which may be either a *Pūrṇimānta* date of an expired *Caitrādi* (or a current *Kārttikādi*) year or an *amānta* date of an expired *Kārttikādi* year

image inscription

334. V. 1329-Śrī Mahāvīra Jain Vidyālaya Suvarṇa Mahotsava Smāraka Granth, Part i, p. 112

Ghogha image inscription

Sam. 1329, Vaiśākha, ba. di. 9, Śukra

V. 1329 current *Caitrādi*, –

Pūrṇimānta : Sunday, 5 April, A.C. 1271

Amānta : Suppressed between sunrise on
Monday, 4 May, A.C. 1271 and
Sunrise on the next day.

V. 1329 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Friday, 25 March, A.C. 1272

The *tithi* ended about 7 h 20 m. *after* mean sunrise.

Amānta : Saturday, 23 April, A.C. 1272

V. 1229 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 13 April, A.C. 1273

Amānta : Friday, 12 May, A.C. 1273

The *tithi* ended about 15 h. 15 m. *after* mean sunrise.

2. Irregular Dates

335. V. 1112–*EI*, Vol. XXXIII, pp. 235 ff., Paliyad stone
inscription of King Bhīmadeva I

Sam. 1112, Caitra, su. di. 15, *Somagrahaṇa*
parva

V. 1112 current *Caitrādi* : Saturday, 26 March, A.C.
1054 No lunar eclipse.

V. 1112 expired *Caitrādi* : Suppressed between
(or current *Kārttikādi*) sunrise on Wednesday.
15 March, A.C. 1055
and sunrise on the
next day. No lunar
eclipse.

V. 1112 expired *Kārttikādi* : Suppressed between
sunrise on Tuesday, 2 April, A.C. 1056
and sunrise on the next day. Lunar eclipse.

The reference to the occurrence of the lunar eclipse that the given date corresponds to Tuesday, 2 April, A.C. 1056. But according to the *Sūrya Siddhānta*, the Full Moon day was suppressed on that day¹. However, on calculating according to the *Brahma Siddhānta* it is found that the Full Moon day commenced about 1 h. 52 m. *before* local sunrise on that day. It means that the date is quite regular according to the *Brahma Siddhānta*.

336. V. 1343 –*RLARBP*, p. No. 253, Shiyalbet stone inscription (of the time of king Sāraṅga-deva)

Sam. 1343, Māgha, su. di. 10, Guru

V. 1343 current : Monday, 7 January, A.C. 1286

V. 1343 expired : Saturday, 25 January, A.C. 1287

As the given date is untenable, some particular in it is obviously recorded or read erroneously. Presumably, the lunar day may be corrected into 14. Accordingly, the day would agree with Thursday and correspond to 30 January, A.C. 1289.

337. V. 1211–*JLS*. Part ii, No. 1788, Ganesar stone inscription

Sam. 1211, Vaiśākha, su. di. 14, Guru

V. 1211 current *Cāitrādi* : Thursday, 9 April A.C. 1153

V. 1211 expired *Caitrādi* : Wednesday, 28 April, (or current *Kārttikādi*) A.C. 1154

V. 1211 expired *Kārttikādi* : Monday, 18 April, A.C. 1155

1. The day commenced about 1 h. 6 m. *after* local sunrise.

The given date does not correspond to any of the equivalent dates mentioned above. The year 1211 in the date is obviously wrong, as the inscription records *Sukṛtas* by Mahāmātya Vastupāla whose appointment took place in V. S. 1277². The year may have been V.S. 1291. According to the system of expired *Kārttikādi* years the corrected date would correspond to Thursday, 3 May, A.C. 1235.

338. V. 1264 –IA., Vol. XI. 337. Timana copper-plate inscriptions of Mahera King Jagamalla Sam. 1264, Laukika Āṣāḍha, su. di. 2, Soma

V. 1264 current *Caitrādi* : Saturday, 10 June, A.C. 1206

V. 1264 expired *Caitrādi* : Āṣāḍha was intercalary (or current *Kārttikādi*)

First Āṣāḍha, su di. 2 : Wednesday, 30, May, A.C. 1207

Second Āṣāḍha, su. di. 2 : Friday, 29 June, A.C. 1207

V. 1264 expired *Kārttikādi* : Tuesday, 17 June, A.C. 1208

The given date may be taken as ascribed to Monday by associating it with the week-day on which it commenced. The given *tithi* commenced about 2 h. 46 m after mean sunrise, on Monday, 16 June, A.C. 1208.

2, Girnar inscription, No. 1, *RLARBP*, p. 328.

On referring to the Photo-lithograph Kielhorn suggests to read 7 or perhaps 8 in place of 2 and equates the given day with

- (i) Monday, 4 June, A.C. 1207 according to the expired *Caitrādi* system
- (ii) Monday, 23 June, A.C. 1208 according to the expired *Kārttikādi* system (IA. Vol. XIX. p. 358, No. 164)

(ii) image inscriptions

339. V. 1298—*Śri Mahāvīra Jain Vidyālaya Suvarṇa Mahotsava Smāraṅk Granth*, part I, p. 112, Ghogha image inscription
 sam. 1293, Vaiśākha, su. di. 4, Śani

V. 1298 current *Caitrādi* : Vaiśākha was intercalary.
 First Vaiśākha, su. di. 4 = Thursday, 29 March A.C. 1240

Second Vaiśākha, su. di. = Friday, 27 April, A.C. 1240

V. 1298 expired *Caitrādi* : Wednesday, 17 April, (or current *Kārttikādi*) A.C. 1241

V. 1298 expired *Kārttikādi* : Sunday, 6 April. A.C. 1242

The given *tithi* would correspond to Saturday, 5 April, A.C. 1242, i.e. to the given weekday, if it be taken as connected with the week-day on which it commenced. It commenced about 4 h. 27 m. *after* mean sunrise.

340. V. 1346—*Śri Mahāvīra Jain Vidyālaya Suvarṇa Mahotsava Smāraṅk Granth*, Part i, p. 114, Ghogha image inscription
 Sam. 1346, Caitra, su. di. 1, Bhauma

V. 1346 current *Caitrādi* : Friday, 5 March,
A.C. 1288

V. 1346 expired *Caitrādi* : Suppressed between
(or current *Kārttikādi*) : sunrise on Wednesday,
23 March, A.C. 1289
and Thursday, 24
March, A.C. 1289

V. 1346 expired *Kārttikādi* : Monday, 13 March,
A.C. 1290

As the given *tithi* does not tally with the given week-day according to any of the systems, it follows that some particular in it is recorded or read wrongly. Either the *tithi* should be corrected into 2 or the week-day should be corrected into 'Soma'. Accordingly, the *tithi* may be referred to the expired *Kārttikādi* system and equated with either Monday, 13 March, A.C. 1290 or Tuesday, 14 March, A.C. 1290.

As regards the systems of months 8 dates throw light on it. Of them 5 apply to *Amānta* months and 3 to *Pūrṇimānta* months. 2 *Amānta* dates and 1 *Pūrṇimānta* date belong to *Kārttikādi*

years, while 2 *Pūrṇimānta* dates apply to *Caitrādi* years. The dates may be tabulated thus :

Dates applying to <i>Amānta</i> months			Dates applying to <i>Pūrṇimānta</i> months			Total
<i>Kārtti- kādi</i>	<i>Caitrā- di</i>	either	<i>Kārtti- kādi</i>	<i>Caitrā- di</i>	either	
Nos.		Nos.	No.	Nos.	—	
332		326—	331	329		
and		328		and		
333				330		
Total No.	2	—	3	1	2	—
Grand Total		5			3	8

The dates mentioned above number 19. Of these 16 dates are of definite character.

The analysis, tabulated below, indicates that all the dates excepting 1 apply to the mode of expired years.

Dates applying to expired years		Dates applying to current years		Total
Nos. 322, 325, 327, 335, 338 and 340		No. 326		
Total No.	15	1		16

Of the 16 definite dates 9 apply to *Kārttikādi* years and 2 to *Caitrādi* years, the remaining 5 dates yielding

no indication about the system of years. The dates may be tabulated as under :

Dates applying to <i>Kārttikādi</i> years		Dates applying to <i>Caitrādi</i> years		Total
Nos. 323, 325, 331 333, 335, 338 and 339		No. 329 and 330		
Total No.	9		2	11

SOUTH SAURASHTRA

South Saurashtra is mostly represented by present Junagadh District, which also includes some part of North-West Saurashtra. The largest number of dated records belong to this part of the peninsula.

1. Regular Dates

A. Dates in Bright Fortnights

1. Dates in the months

Kārttika to Phālguna

Dates in expired years

(i) stone, stone-pillar and copper-plate inscriptions

341. V. 1288-*RLARBP*, p. 341, Girnar stone inscription
(of the time of King Bhīmadeva II)
Sam. 1288, Phālguna, su. di. 10, Budha

V. 1288 current : Thursday, February, A.C. 1231

V. 1288 expired : Wednesday, 3 March, A.C. 1232

The *tithi* ended about 21 h. *after* mean sunrise.

342. V. 1343–*HIG.*, No. 222, Devpatan stone inscription (of the time of King Sāraṅgadeva)
Sañ. 1343, Māgha, su. di. 5, Soma

V. 1343 current : Tuesday, 1 January, A.C. 1286

V. 1343 expired : Monday, 20 January, A.C. 1287

The *tithi* ended about 12 h. 51 m. *after* mean sunrise.

(ii) image inscriptions

343. V. 1220 – *JSP.* Year 18, Vol. X, p. 191, Prabhas Patan image inscription

Sañ. 1220, Phālguna, su. di. 12, Guru

V. 1220 current : Sunday, 17 February, A.C. 1163

V. 1220 expired : Thursday, 6 February A.C. 1164

The *tithi* ended about 21 h. 15 m. *after* mean sunrise.

(iii) Praśastis

- 344 V. 1255 – *JPPS.*, p. 113, No. 112, A Ms of *Yogaśāstravivarāṇa* copied at Śrīpattana
Sañ. 1255, Mārgaśīrṣa, su. di. 1, Ravi

V. 1255 current : Wednesday, 12 November, A.C. 1197

V. 1255 expired : Sunday, 1 November A.C. 1198

The *tithi* ended about 20 h. 32 m. *after* mean sunrise.

345. V. 1318 – *JPPS.*, p. 126, No. 220, A Ms of *Bhagavatsūtravṛtti* copied at Vāmanasthali,
Sañ. 1318, Pauṣa, su. di. 9, Śani

V. 1318 current : Sunday, 12 December, A.C. 1260

V. 1318 expired : Saturday, 31 December A.C. 1261

The *tithi* ended about 20 h. 32 m. *after* mean sunrise.

2. Dates in the months Caitra to Āśvina

Dates in expired *Caitrādi* (or
current *Kārttikādi*) years

stone, stone-pillar and copperplate inscriptions

346. V. 1215–*RLARBP*, p. 356, Girnar stone inscription
(of the time of King Kumārapāla)

Sam. 1215, Caitra, su. di. 8, Ravi

V. 1215 current *Caitrādi* : Wednesday, 20 March,
A.C. 1157

V. 1215 expired *Caitrādi* : Sunday, 9 March, A.C.
(or current *Kārttikādi*) 1158

The *tithi* ended about 18 h. 51 m. *after* mean sunrise.

V. 1215 expired *Kārttikādi* : Saturday, 28 March,
A.C. 1159

347. V. 1273 – *HIG.*, No. 163, Veraval stone inscription
(of the time of King Bhīmadeva II)
Sam 1273, Vaiśākha, su. di. 4, Śukra

V. 1273 current *Caitrādi* : Sunday, 5 April, A.C.
1215

V. 1273 expired *Caitrādi* : Friday, 22 April, A.C.
(or current *Kārttikādi*) 1216

The *tithi* ended about 20 h. 32 m. *after* mean sunrise.

V. 1273 expired *Kārttikādi* : Tuesday, 11 April,
A.C. 1217

348. V. 1334 – *IK*. No. 14, p. 693, Porbandar stone
inscription (of the time of King Sāraṅgadeva)
Sam. 1334, Āśvina, su. di. 14 (Ravi ?)

V. 1334 current *Caitrādi* : Wednesday, 23 September
A.C. 1276

V. 1334 expired *Caitrādi* : Sunday, 12 September
(or current *Kārttikādi*) A.C. 1277

The *tithi* ended about 13 h. 20 m. *after* mean sunrise.

V. 1334 expired *Kārttikādi* : Saturday, 1 October,
A.C. 1278

(c) Dates in expired *Kārttikādi* years

(i) stone, stone-pillar and copper-plate inscriptions

349. V. 1305 – *RLARBP*, p. 358, 'Girnar stone inscription (of the time of King Visaladeva)
Sam. 1305 Vaiśākha, su. di. 3, Śani

V. 1305 current *Caitrādi* : Tuesday, 9 April, A.C.
1247

V. 1305 expired *Caitrādi* : Sunday, 29 March, A.C.
(or current *Kārttikādi*) 1248

V. 1305 expired *Kārttikādi* : Saturday, 17 April,
A.C. 1249

The *tithi* ended about 12 h. 8 m. *after* mean sunrise.

350. V. 1350 – *RLARBP*, No. 33, Girnar stone inscription
Sam. 1350, Vaiśākha, su. di. 5, Śukra

V. 1350 current *Caitrādi* : Wednesday, 23 April,
A.C. 1292

V. 1350 expired *Caitrādi* : Suppressed between sun-
(or current *Kārttikādi*) rise on Sunday, 12
April, A.C. 1293 and sunrise on the
next day.

V. 1350 expired *Kārttikādi* : Friday, 2 April, A.C. 1294

The *tithi* ended about 13 h. 6 m. *after* mean sunrise.

351. V. 1355-*JK.* No. 17, p. 695, Somnath Patan stone inscription (of the time King Karṇa II)
Sam. 1355, Āṣāḍha, su. di. 7, Śani

V. 1355 current *Caitrādi* : Friday, 28 June, A.C. 1297

V. 1355 expired *Caitrādi* : Tuesday, 17 June, A.C. (or current *Kārttikādi*) 1298

V. 1355 expired *Kārttikādi* Saturday, 6 June, A.C. 1299

The *tithi* ended about 15 h. 58 m. *after* mean sunrise.

(ii) image inscriptions

352. V. 1253-*JLS.*, Part ii, No. 1785, Mangarol image inscription

Sam. 1253, Āṣāḍha, su. di. 4, Śani

V. 1253 current *Caitrādi* : Tuesday, 13 June, A.C. 1195

V. 1253 expired *Caitrādi* : Sunday, 2 June, A.C. (or current *Kārttikādi*) 1196

V. 1253 expired *Kārttikādi* : Saturday, 2nd June, A.C. 1197

The *tithi* ended about 2 h. 46 m. *after* mean sunrise.

353. V. 1309-*Jain Satya Prakāsh*, year 18. Vol. XVIII p. 191, Prabhas Patan image inscription
Sam. 1309, Vaiśākha, su. di. 3, Būḍha

V. 1309 current *Caitrādi* : Tuesday, 25 April, A.C. 1251

V. 1309 expired *Caitrādi* : Saturday, 13 April,
(or current *Kārttikādi*) A.C. 1252

V. 1309 expired *Kārttikādi* : Wednesday, 2 April,
A.C. 1253

The *tithi* ended about 18 h. 8 m. *after* mean sunrise.

354. V. 1338-JLS., Part ii, No. 1791, Prabhas-Patan
image inscription

Sam. 1338, Vaiśākha, su.dī. (2), Śani

V. 1338 current *Caitrādi* : Suppressed between
sunrise on Tuesday, 2 April, A.C. 1280
and sunrise on the next day.

V. 1338 expired *Caitrādi* : Monday, 21 April,
(or current *Kārttikādi*) A.C. 1281

V. 1338 expired *Kārttikādi* : Saturday, 11 April,
A.C. 1282

The *tithi* ended about 13 h. 34 m. *after* mean sunrise.

355. V. 1356-PJLS., No. 57, p. 72, Girnar image
inscription

Sam. 1356, Jyestha, su. di. 15, Śukra

V. 1356 current *Caitrādi* : Tuesday, 27 May, A.C.
1298

V. 1356 expired *Caitrādi* : Saturday, 16 May,
(or current *Kārttikādi*) A.C. 1299

V. 1356 expired *Kārttikādi* : Friday, 3 June, A.C.
1300

The *tithi* ended about 7 h. 34 m. *after* mean sunrise.

(iii) **Prasastis**

356. V. 1319-JPPS., No. 223, p. 127, A Ms. of
Nuracandrasūri's *Kathāratnasāgara* copied
at S'ripattana

Sam. 1319, Bhādrapada, su.di. 5, Śukra

- V. 1319 current *Caitrādi* : Bhādrapada, was intercalary. First Bhādrapada, su. di. 5 – Tuesday, 2 August, A.C. 1261
Second Bhādrapada, su. di. 5 – Thursday, 1 September, A.C. 1261

- V. 1319 expired *Caitrādi* : Monday, 21 August, (or current *Kārttikādi*) A.C. 1262

- V. 1319 expired *Kārttikādi* : Friday, 10 August, A.C. 1263

The *tithi* ended about 21 h. 44 m. after mean sunrise.

357. V. 1334-*JPPS.*, No. 245, p. 130, A Ms. of *Upadeśamālādīprakaraṇapustikā* copied at Devapattana

Sam. 1334, Bhādrapada, su. di. 1, Śani

- V. 1334 current *Caitrādi* : Wednesday, 12 August, A.C. 1276

- V. 1334 expired *Caitrādi* : Sunday, 1 August, (or current *Kārttikādi*) A.C. 1277

- V. 1334 expired *Kārttikādi* : Saturday, 20 August, A.C. 1278

The *tithi* ended about 20 h. 46 m. after mean sunrise.

B. Dates in Dark Fortnights

1. Dates in the months Kārttika to Phālguna

(a) Dates in current years

Amānta Dates

stone, stone-pillar and copper-plate inscriptions

358. V. 1234-*TW.I.*, Appe. No. XV-4, p. 578, Girnar stone inscription (of the time of Kumār-apāla)

Sam. 1234, Pauṣa, ba.di. 6, Guru

V. 1234 current, –

Pūrṇimānta : Tuesday, 23 November, A.C.
1176

Amānta : Thursday, 23 December, A.C.
1176

The *tithi* ended about 11 h. 10 m. *after* mean sunrise.

V. 1234 expired, –

Pūrṇimānta : Suppressed between sunrise
on Monday, 12 December, A.C. 1177
and sunrise on the next day.

Amānta : Wednesday, 11 January, A.C.
1178

(b) Dates in expired years

(A) *Pūrṇimānta* Dates

stone, stone-pillar and copper-plate inscription

359. V. 1290–IK., No. 6, p. 688, Miyani stone-pillar
inscription (of the time of King Bhīma-
deva II)

Sam. 1290, Kārttika, ba. di. 2, Guru

V. 1290 current, –

Pūrṇimānta : Sunday, 3 October, A.C.
1232

Amānta : Monday, 1 November, A.C. 1232

V. 1290 expired, –

Pūrṇimānta : Thursday, 22 September,
A.C. 1233

The *tithi* ended about 2 h. 32 m. *after* mean sunrise.

Amānta : Friday, 21 October, A.C. 1233

(B) *Amānta* Dates

(i) stone, stone-pillar and copper-plate inscription

360. V. 1262—*IK.*, No. 3, p. 687, Ajak stone-pillar inscription (of the time of King Bhīma-deva II)

Sam. 1262, Phālguna, ba. di. 14, Śukra

V. 1262 current, —

Pūrṇimānta : Saturday, 19 February, A.C. 1205

Amānta : Monday, 21 March, A.C. 1205

V. 1262 expired, —

Pūrṇimānta : Wednesday, 8 February, A.C. 1206

Amānta : Friday, 10 March, A.C. 1206

The *tithi* ended about 6 h. 22 m. *after* mean sunrise.

(ii) image inscription

361. V. 1343—*Jain Sāya Prakāśh*, year 18, Vol. XVIII, p. 191, Prabhas patan image inscription
Sam. 1343, Māgha, ba. di. 1, Śani

V. 1343 current, —

Pūrṇimānta : Friday, 14 December, A.C. 1285

Amānta : Sunday, 13 January, A.C. 1286

V. 1343 expired, —

Pūrṇimānta : Thursday, 2 January, A.C. 1287

Amānta : Saturday, 1 February, A.C. 1287

The *tithi* ended about 3 h. *after* mean sunrise.

(iii) **Praśastis**

362. V. 1334-*PS.*, T.P. No. 4, P. 3, A Ms. of Munican-
drasuri's *Śatakaṭippanuka* copied at
Śrīpattana
Sam. 1334, Dvitiya Phālguna, ba.di. 11, S'ani

V. 1334 current, -

Pūrṇimānta : Sunday, 31 January, A.C. 1277

Amānta : Monday, 1 March, A.C. 1277

V. 1334 expired, -

Pūrṇimānta : Thursday, 20 January, A.C.
1278

Amānta : Phālguna was intercalary.

First, Phālguna, ba.di. 11=Saturday, 19
February, A.C. 1278

The *tithi* ended about 9 h. 0 m. *after* mean sunrise.
Second Phālguna, ba.di. 11=Sunday, 20
March, A.C. 1278

2. Dates in the months Caitra to Āśvina

(a) Dates in current *Caitrādi* years

Pūrṇimānta Dates

stone, stone-pillar and copper-plate inscription

363. V. 1202-*BPSI.*, No. 158, Mangrol stone inscription
(of the time of king Kumārapāla)
Sam. 1202, Āśvina, ba.di. 13, Soma

V. 1202 current *Caitrādi*, -

Pūrṇimānta : Monday, 28 August, A.C.
1144

The *tithi* ended about 15 h.h. 44 m. *after* mean sunrise.

Amānta : Wednesday, 27 September, A.C.
1144

V. 1202 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 16 September, A.C. 1145

Amānta : Tuesday, 16 October, A.C. 1145

V. 1202 expired *Kārttikādi*, –

Pūrṇimānta : Thursday, 5 September, A.C. 1146

Amānta : Saturday, 5 October, A.C. 1146

(b) Dates in expired *Caitrādi* (or current *Kārttikādi*) years

Amānta Dates

image inscriptions

364. V. 1319–JK., No. 12, p. 692, Girnar image inscription
Sam. 1319, Caitra. ba. di. 13, Bhauma

V. 1319 current *Caitrādi*, –

Pūrṇimānta : Monday, 28 February, A.C. 1261

Amānta : Wednesday, 30 March, A.C. 1261

V. 1319 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Suppressed between sunrise on Sunday, 19 March, A. C. 1262 and sunrise on the next day.

Amānta : Tuesday, 18 April, A.C. 1262

The *tithi* ended about 6 h. 51 m. after mean sunrise.

V. 1319 expired *Kārttikādi*, –

Pūrṇimānta : Friday, 9 March, A.C. 1263

Amānta : Suppressed between sunrise on Saturday, 7 April, A.C. 1263 and sunrise on the next day.

(c) Dates in expired *Kārttikādi* years(A) *Pūrṇimānta* Dates

(i) stone, stone-pillar and copper-plate inscriptions

365. V. 1289-*RLARBP.*, p. 361, Girnar stone inscription
(of the time of King Bhīma II)

Sam. 1289¹, Āśvina, ba. di. 15. Soma

V. 1289 current *Caitrādi*, -

Pūrṇimānta : Friday, 29 August, A.C. 1231

Amānta : Āśvina was intercalary.

First Āśvina, ba. di. 15 = Saturday, 27 Sept.,
A.C. 1231

Second Āśvina, ba. di. 15 = Sunday, 26
October, A.C. 1231

V. 1289 expired *Caitrādi*, -

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 16 September, A.C.
1232

Amānta : Friday, 15 October, A.C. 1232

V. 1269 expired *Kārttikādi*, -

Pūrṇimānta : **Monday, 5 September, A.C.
1233**

The *tithi* ended about 22 h. 12 m. *after* mean sunrise

Amānta : Wednesday 5, October, A.C. 1233

366. V. 1320-*IA.*, Vol. 11. p. 241, Veraval copper-plate
inscription of king Arjunadeva

Sam. 1320, Āśāḍha, ba. di. 13, Ravi

1. The year of this date is read 1288 in *ASWL.* Vol. II, p. 173.
But as noticed by Kielhorn, the reading given above is more
probable (*IA.*, Vol. XIX, p. 359).

V. 1320 current *Caitrādi*, –

Pūrṇimānta : Friday, 16 June, A.C. 1262

Amānta : Saturday, 15 July, A.C. 1262

V. 1320 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Tuesday, 5 June, A.C. 1263

Amānta : Suppressed between sunrise on Wednesday, 4 July, A.C. 1263 and sunrise on the next day.

V. 1320 expired *Kārttikādi*, –

Pūrṇimānta : Sunday, 25 May, A.C. 1264

The *tithi* ended about 5 h. 53 m. after mean sunrise.

Amānta : Āṣāḍha was intercalary.

First Āṣāḍha, ba. di. 13=Monday, 23 June, A.C. 1264

Second Āṣāḍha, ba. di. 13=Tuesday, 22 July, A.C. 1264

367. V. 1333–*RLARBP*, 353, No. 10, Girnar stone pillar inscription of the time of king Sāraṅgadeva)
Saṃ 1333, Jyeṣṭha, ba. di. 14, Bhauma

V. 1333 current *Caitrādi*, –

Pūrṇimānta : Friday, 26 April, A.C. 1275

Amānta : Jyeṣṭha was intercalary.

First Jyeṣṭha, ba. di. 14 = Saturday, 25 May, A.C. 1275

Second Jyeṣṭha, ba. di. 14 = Monday, 24 June, A.C. 1275

V. 1333 expired *Caitrādi*, –

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 14 May, A.C. 1276

Amānta : Friday, 12 June, A.C. 1276

V. 1333 expired *Kārttikādi*,—

Pūrṇimānta : Monday, 3 May, A.C. 1277

Amānta : { Tuesday, 1 June, A.C. 1277

{ Wednesday, 2 June, A.C. 1277

The 14th *tithi* commenced *before* sunrise on Tuesday, 1 June, A.C. 1277 and ended about 0 h. 36 m. *after* mean sunrise on Wednesday, 2 June, A.C. 1277.

(ii) image inscriptions

368. V. 1322—*Jain satya prakāśh*, Year 18, Vol. XVIII
p. 191, Prabhas patan image inscription
Sam. 1322 Vaiśākha, ba. di. 7, Budha

V. 1322 current *Caitrādi*,—

Pūrṇimānta : Friday, 21 March, A.C. 1264

Amānta : Sunday, 20 April, A.C. 1264

V. 1322 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 9 April, A.C. 1265

Amānta : Saturday, 9 May, A.C. 1265

V. 1322 expired *Kārttikādi*,—

Pūrṇimānta : Monday, 29 March, A.C. 1266

Amānta : Wednesday, 28 April, A.C. 1266

The *tithi* ended about 8 h. 46 m. *after* mean sunrise.

(iii) Prasastis

369. V. 129)—*JPPS.*, No. 160, 119,. A Ms. of somadeva-
sūri's *Nitivākyaṃṛta* copied at Devapattan
Sam. 1290, Prathama S'rāvaṇa, ba. di 10,
Śani

V. 1290 expired *Kārttikādi*,—

Amānta : Śrāvaṇa was intercalary.

First Śrāvaṇa, ba. di. 10 = Saturday, 22
July, A.C. 1234

The *tithi* ended about 8 h. 3 m. *after* mean sunrise.

Second Śrāvaṇa, ba. di. 10 =

{ Sunday 20 August, A.C. 1234

{ Monday, 21 August, A.C. 1234

(b) A date which may be either a *Pūrṇimānta* date of a current *Caitrādi* year or an *Amānta* date of an expired *Caitrādi* (or current *Kārttikādi* year).

370. V. 1343—Śrī PS., T.P. No. 94, p. 59, A Ms. of *Paccakkhāṇasarūvam* copies at Śripattana Saṁ. 1343, Āsvina, ba. di. 4, Bhauma

V. 1343 current *Caitrādi*,—

Pūrṇimānta : { Monday, 20 August A.C. 1285
{ Tuesday, 21 August, A.C. 1285

The 4th *tithi* commenced *before* sunrise on Monday, 20 August, A.C. 1285 and ended about 0 h. 25 m. *after* mean sunrise on Tuesday, 20 August, A.C. 1285.

Amānta : Wednesday, 19 September, A.C. 1285

V. 1343 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 8 September, A.C. 1286

Amānta : Tuesday, 8 October, A.C. 1286

The *tithi* ended about 11 h. 16 m. *after* mean sunrise.

V. 1343 expired *Kārttikādi*,—

Pūrṇimānī : Thursday, 28 August, A.C.
1287

Amānta : Saturday, 27 September, A.C.
1287

2. Irregular Dates

(i) stone, stone-pillar and copper-plate inscriptions

371. V. 1176-*ABORI*, Vol. VI, p. 170, Somnath patan
stone inscription of King Aparāditya
Sam. 1176, Caitra, su. di. 14, Ravi, Viśvā-
vasu Samvatsara

V. 1176 current *Caitrādi* : Caitra was intercalary.
First Caitra, su. di. 14 = Friday, 8 March
A.C. 1118

Second Caitra, su. di. 14 = Sunday, 7 April,
A.C. 1118

V. 1176 expired *Caitrādi* : Thursday, 27 March,
(or current *Kārttikādi*) A.C. 1119

V. 1176 expired *Kārttikādi* : Tuesday, 16 March,
A.C. 1120

The given *tithi* tallies with the given week-day according to the current *Caitrādi* system. But on referring to tables of Samvatsaras, it is found that the given year does not apply to the given Samvatsara. The year is to be corrected into *Caitrādi*, 1179 (*Kārttikādi* 1178-1179). But the given week-day applies to the previous year i. e. 1178 *Caitrādi* year. Anyhow some particular in the given date is erroneous.

372. V. 1256-*IA*, Vol. XI, p. 71, Girnar stone inscription (of the time of King Bhīmadeva II)
Sam.⁵[1]256, Jyestha, su. di. 13, S'ukra

V. 1256 current *Caitrādi* : Wednesday, 20 May, A.C. 1198

V. 1256 expired *Caitrādi* : Monday, 10 May, A.C. (or current *Kārttikādi*) 1199

V. 1256 expired *Kārttikādi* : Sunday, 28 May, A.C. 1200

As the given date does not hold good in relation to any of the equivalent dates mentioned above, it is obvious that some particular in it is recorded or read wrongly. Presumably, the *tithi* 13 may be corrected into 11. Accordingly, it would correspond to Friday, 26 May, A.C. 1200.

373. V. 1262-*IK*. No. 2 p. 686, Visavad stone inscription (of the time of king Bhīmadeva II)
Saṃ 1262, Māgha. su. di. 10, Śukra

V. 1262 current : Tuesday, 1 February, A.C. 1205

V. 1262 expired : Saturday, 21 January, A.C. 1206

The given date probably corresponds to Friday, 20 January, A.C. 1206, if it was construed with the week-day on which it commenced. It commenced about 12 h. 22 m. *after* mean sunrise on that day.

374. V. 1320-*PO.*, Vol. II, No. 4, p. 227, Kantela stone inscription of King Arjunadeva

V. 1320 current *Caitrādi* : Tuesday, 23 May, A.C. 1262

V. 1320 expired *Caitrādi* : Saturday, 12 May, A.C. (or current *Kārttikādi*) 1263

V. 1320 expired *Kārttikādi* : Thursday, 1 May, A.C. 1264

The given day is proximate to Thursday, 1 May, A.C. 1264. Probably it was connected with the previous week-day on which it commenced. It commenced about 11 h. 39 m. *after* mean sunrise on wednesday, 30 April, A.C. 1264.

375. V. 1335-*RLARBP.*, p. 353, No. 9 B, Girnar stone pillar inscription (of the time of King Sāraṅgadeva)

Sam. 1335 Vaiśākha, su. di. 8, Guru

V. 1335 current *Caitrādi* : Tuesday, 13 April, A.C. 1277

V. 1335 expired *Caitrādi* : Sunday, 1 May, A.C. (or current *Kārttikādi*) 1278

V. 1335 expired *Kārttikādi* : Friday, 21 April, A.C. 1279

The given *tithi* ended about 3 h. 15 m. *after* mean sunrise on Friday, 21 April, A.C. 1279. On calculation it is found that the given *tithi* commenced about 1 h. 03 m. 13 se. *after* local sunrise on the previous day according to the *Brahma Siddhānta* and about 2 h. 37 m. 13 sec. *after* local sunrise, according to the *Sūrya Siddhānta*. This means that the given *tithi* is ascribed to Thursday on which it commenced.

376. V. 1339-*RLARBP.*, p. 352, No. 9 Girnar stone-pillar inscription (of the time of King Sāraṅgadeva)

Sam. 1339, Jyeṣṭha. su.di. 8, Budha

V. 1339 current *Caitrādi* : Tuesday, 27 May, A.C. 1281

V. 1339 expired *Caitrādi* : Saturday, 16 May, A.C.
(or current *Kārttikādi*) 1282

V. 1339 expired *Kārttikādi* : Thursday, 6 May, A.C.
1283

The given day is proximate to Thursday, 6 May, A.C. 1283 on which the 8th *tithi* ended about 0 h. 50 m. *after* mean sunrise. On calculating the true moment of local sunrise, it is found to have ended 1 h. 25 m. *after* true sunrise according to the *Sūrya Siddhānta* but about 0 h. 19 m. *before* true sunrise on Thursdāy according to the *Brahma Siddhānta*. So the *tithi* seems to have been ascribed to Wednesday according to the *Brahma siddhānta*.

377. V. 1346-*PO.*, Vol. III, No. 1, p. 28, Vanthali stone inscription of King Sāraṅgadeva
Sam. 1346, Vaiśākha, ba. di. 6, Soma

V. 1346 current *Caitrādi*, –
Pūrṇimānta : Thursday, 25 March, A.C. 1288
Amānta : Friday, 23 April, A.C. 1288

V. 1346 expired *Caitrādi*, –
(or current *Kārttikādi*)
Pūrṇimānta : Wednesday, 14 April, A.C. 1289
Amānta : Thursday, 12 May, A.C. 1289

V. 1346 expired *Kārttikādi*, –
Pūrṇimānta : Sunday, 2 April, A.C. 1290
Amānta : Tuesday, 2 May, A.C. 1290

The given *tithi* seems to have been ascribed to Monday, though it fell at sunrise on the next day, presumably by connecting it with the week-day on

which it commenced. It commenced about 6 h. *after* mean sunrise on Monday, 1 May, A.C. 1290².

(ii) image inscriptions

378. V. 1289—*Jain Satya Prakāsh*, Vol. XVIII, pp. 162. & 191, Prabhas Patan image inscription

Sam. 1289, Vaiśākha, ba. di 12, Śukra

V. 1289 current *Caitrādi*,—

Pūrṇimānta : Tuesday, 1 April, A.C. 1231

Amānta : Wednesday, 30 April, A.C. 1231

V. 1289 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Sunday, 18 April, A.C. 1232

Amānta : Tuesday, 18 May, A.C. 1232

V. 1289 expired *Kārttikādi*,—

Pūrṇimānta : Thursday, 7 April, A.C. 1233

Amānta : Saturday, 7 May, A.C. 1233

The given date would correspond to Friday, 9 May, A.C. 1233, if it be taken as construed with the week-day on which it commenced. It commenced about 11 h. 39 m. *after* mean sunrise on that day. It is also probable that the *tithi* 12

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2. In his *list of the Inscriptions of Northern India* (No. 624), Prof. D.R. Bhandarkar has equated the given date with Monday, 17th April, A.C. 1290. But this cannot hold good as that date corresponds to Vaiśākha, su.di. 7. As Bhandarkar has cited exactly the same date of the epigraph, he seems to have mistaken 'ba.di. 6' for 'su.di. 6' through oversight. Diskelkar who edited the inscription also notes that the given *tithi* corresponds to Tuesday, 2 May, A.C. 1290, but it seems to have commenced on the previous day.

can be better read 11. In that case it tallies with the given week-day in a regular way.

379. V. 1340-JLS., Part ii, No. 1792, Prabhas Patan
image inscription
Sam. 1340, Jyeshtha, ba.di. 10, Śukra

V. 1340 current *Caitrādi*,—

Pūrṇimānta : Monday, 4 May, A.C. 1282

Amānta : Tuesday, 2 May, A.C. 1282

V. 1340 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Saturday, 24 April, A.C. 1283

Amānta : Sunday, 23 May, A.C. 1283

V. 1340 expired *Kārttikādi*,—

Pūrṇimānta : Thursday, 11 May, A.C. 1284

Amānta : Saturday, 10 June, A.C. 1284

The given *tithi* preceded either Saturday, 24 April, A.C. 1283 or Saturday, 10 June, A.C. 1284. On the latter day it ended about 8 h. *after* mean sunrise, while on the former day it ended about 0 h. 51 m. *after* mean sunrise. On calculation the given *tithi* is found to have ended 3 h. 42 m. *after* true sunrise on the former day according to the *Sūrya Siddhānta* and 1 h. 26 m. *after* true sunrise to the *Brahma Siddhānta*. According to the latter *Siddhānta* the given *tithi* commenced 15 m. 32 se. *before* true sunrise on the previous day. It means that there were two *Dāśamis*, the former one falling at the sunrise on Friday, 23 April, A.C. 1283.

However, if the date followed the *Kārttikādi Amānta* system rather than the *Caitrādi Pūrṇimānta*

one, the given *tithi* must be taken as connected with the week-day on which it commenced as it commenced about 7 h. 48 m. *after* mean sunrise on that day.

(iii) **Praśastis**

380. V. 1285-*JPPS.*, No 143, P. 117, A Ms of *Yogaśāstra* copied at Devapattana

Sam. 1285, Jyeṣṭha, su. di. 8, Guru

V. 1285 current *Caitrādi* : Tuesday, 25 May, A.C. 1227

V. 1285 expired *Caitrādi* : Saturday, 13 May, A.C. (or current *Kārttikādi*) 1228

V. 1285 expired *Kārttikādi* : Jyeṣṭha was intercalary :
First Jyeṣṭha, su. di. 3 = Wednesday, 2 May
A.C. 1229

Second Jyeṣṭha, su. di. 8 = Friday. 1 June,
A.C. 1229

The given day seems to have fallen on Thursday, 31 May, A.C. 1229. On calculation the given *tithi* is found to have commenced about 0 h. 50 m. *after* mean sunrise according to the *Sūrya Siddhānta* and 2 m. 31 se. *after* local sunrise according to the *Brahma Siddhānta* on that day. Hence, it seems to have been ascribed to Thursday, after it commenced on that day.

381. V. 1335-*JPPS.*, No 247, p. 130, A Ms of Hemacandra's *Dvyāśraya Mahākāvya* copied at Śrīpattana

Sam. 1335, Śrāvaṇa, su. di. 15, Soma

V. 1335 current *Caitrādi* : Friday, 16 July, A.C. 1277

V. 1335 expired *Caitrādi*, : Thursday, 4 August,
(or current *Kārttikādi*) A.C. 1278

V. 1335 expired *Kārttikādi* : suppressed between sunrise on Monday, 24 July, A.C. 1279 and sunrise on Tuesday, 25 July, A.C. 1279.

The given *tithi* commenced 35 h. 5 m. after local sunrise according to the *Sūrya Siddhānta* and 1 h. 8 m. after local sunrise according to the *Brahma Siddhānta*. It ended 36 m. 34 se. after local sunrise on Tuesday according to the *Sūrya Siddhānta* and 1 h. 18 m. before local sunrise on Tuesday according to the *Brahma Siddhānta*. It means that the given *tithi* fell on Tuesday at sunrise according to the *Sūrya Siddhānta* but got suppressed on Monday according to the *Brahma Siddhānta*³. Thus the given date should be taken as ascribed to Monday after it commenced on that day.

Of the 41 key-dates 38 dates are of definite character.

These dates, excepting 2, apply to the mode of expired years. They may be tabulated as under :—

Dates applying to expired years	Dates applying to current years	Total
Nos. 341 – 357, 359 – 362, 364 – 370, 373 – 377 and 379– 381	Nos. 358 and 363	
Total No. 36	2	38

3. The given *tithi* is shown suppressed on Monday in Pillai's Tables based on the *Sūrya Siddhānta* as it ended shortly before *mean* sunrise on Monday.

Twenty eight dates give indications about the systems of years. Twenty dates belong to *Kārttikādi* years, while eight apply to *Caitrādi* years. They may be thus tabulated :-

Dates applying to <i>Kārttikādi</i> years		Dates applying to <i>Caitrādi</i> years		Total
Nos. 349 - 357, 365, 369, 374 - 377, 380 and 381		Nos. 346 - 348, 363, 364, 370, 373 and 379		
Total No.	20	8		28

As for the system of months, 15 dates throw light on it. The ratio between dates of *Amānta* months and those of *Pūrṇimānta* months is 2 : 1. The dates may be tabulated as below :

Dates applying to <i>Amānta</i> months			Dates applying to <i>Pūrṇimānta</i> months			Total
<i>Kārtti- kādi</i>	<i>Caitr- ādi</i>	either	<i>Kārtti- kādi</i>	<i>Caitr- ādi</i>	either	
Nos. 367, 369 and 377	Nos. 364 and 370	Nos. 358, 360 and 362	Nos. 365 and 366	Nos. 353 and 379	No. 359	
Total No.	4	2	4	2	2	1
Grand total	10		5			15

CENTRAL SAURASHTRA

Only two key-days belong to this part, which is represented by Rajkot District (and northern part of Amreli District)

1. Regular Dates

Dates in Dark Fotnights

Dates in the months Kārttika to Phālguna
Amānta Dates

stone, stone pillar and copper – plate inscriptions

382. V. 1292-*IK.*, No. 7, p. 689, Jesdan stone – pillar inscription (of the time of king Bhīmadeva II)
Saṁ. 1292, Māgha, ba. di. [7], [Śukra ?]

V. 1292 current,–

Pūrṇimānta: Saturday, 13 January, A.C. 1235

Amānta : Sunday, 11 February, A.C. 1235

V. 1292 expired,–

Pūrṇimānta : Wednesday, 2J anuary, A.C. 1236

Amānta : Friday, 1 February, A.C. 1236

The *tithi* ended about 5 h. 24 m. *after* mean sunrise.

2. Irregular Dates

Praśastis

383. V. 1284-*JPPS.*, No. 79, p. 74, A Ms. of *Jñānārṇava* copied at Gomaṇḍala

Saṁ. 1284, Vaiśākha, su. di. 10, Śukra

V. 1284 current *Caitrādi*: Thursday, 9 April, A.C. 1226

V. 1284 expired *Caitrādi* : Tuesday, 27 April, A.C.
(or current *Kārttikādi*) 1227

V. 1284 expired *Kārttikādi* : Saturday, 15 April,
A.C. 1228

As the given date does not tally with any of the three dates, it may be suggested that the given date should be ascribed to Friday, 14 April, A.C. 1228 by assuming that the week-day was connected with the new *tithi* which commenced on it. The 10th *tithi* commenced 18 h. 51 m. *after* mean sunrise on Friday, 14 April, A.C. 1228.

Of the two dates, both belong to the mode of expired years.

One (No. 383) applies to the system of *Kārttikādi* years, while the system is not known in the other date.

As for the system of months, one date No. 382 belongs to the system of *Amānta* months, but it is not possible to know whether it was coupled with the *Kārttikādi* year or the *Caitrādi* year. The other date contains no indication about the system of its months.

WEST SAURASHTRA

West Saurashtra is mostly represented by the present Jamnagar District. It extends upto the Gulf of Kutch in north.

1. Regular Dates

A. Dates in Bright Fortnights

1. Dates in the months Kārttika to Phālguna

(b) Dates in expired years

384. V. 1318-*IK.*, No. 11, pp. 691 f. Ghumli image inscription

Sam. 1318, Phālguna, su. di. 15, Bhauma, grahaṇa parva

V. 1318 current : Wednesday, 16 February, A.C. 1261, no eclipse.

V. 1318 expired : Tuesday, 7 March, A.C. 1262,
Lunar eclipse

The *tithi* ended about 16 h. 27 m. after mean sunrise.

Dates in expired Kārttikādi years

stone, stone-pillar and copper-plate inscriptions

385. V. 1333-*PO.*, Vol. III, No. i, p. 23, Amaran stone inscription of King Sāraṅgadeva

Sam. 1333, Jyeṣṭha, su. di. 5, Ravi

V. 1333 current *Caitrādi* : Jyeṣṭha was intercalary.
First Jyeṣṭha su. di. 5 = Thursday, 2 May, A.C. 1275

Second Jyeṣṭha su. di. 5 = Friday, 31 May, A.C. 1275

V. 1333 expired *Caitrādi* : Wednesday, 20 May,
(or current *Kārttikādi*) A.C. 1276

V. 1333 expired *Kārttikādi* : Sunday, 9 May, A.C.
1277

The *tithi* ended about 13 h. 48 m. *after* mean sunrise.

B. Dates in Dark Fortnights

Dates in the months Kārttika to Phālguna

Dates in current years

Amānta Dates

stone, stone-pillar and copper-plate inscriptions

386. V. 1348-*IK.*, No. 15, p. 694, Kansari stone pillar
inscription of the time of King Sāraṅgadeva
Sam. 1348, Phālguna, ba.di. 11, Soma

V. 1348 current, -

Pūrṇimānta : Saturday, 27 January, A. C.
1291

Amānta : Monday, 26 February, A.C. 1291

The *tithi* ended about 12 h. 22 m. *after* mean sunrise.

V. 1348 expired, -

Pūrṇimānta : Friday, 15 February, A. C. 1292

Amānta : Sunday, 16 March, A.C. 1292

2. Irregular Dates

stone, stone-pillar and copper-plate inscriptions

387. V. 1045-*EI.*, Vol. XXXI, p. 11, Ghumli copper-plate
inscription of Bāskaladeva

Sam. 1045, Vaisakha, nnu [su] di. 15, Soma

V. 1045 current *Caitrādi* : Saturday, 16 April,
A.C. 987

V. 1045 expired *Caitrādi* : Friday, 4 May, A.C. 988
(or current *Kārttikādi*)

V. 1045 expired *Kārttikādi* : Tuesday, 23, April,
A.C. 989

Among the equivalent dates given above only the last one deserves consideration. The given date could possibly correspond to the day preceding it, on commencing the *tithi* with the week-day on which it commenced, but the given *tithi* commenced as late as about 18 h. 36 m. after mean sunrise (i. e. about midnight) on the given week-day.

It, therefore, appears that there is probably an error in some particular or other. Presumably, the *tithi* 15 may be corrected into 11. Accordingly, the given date would correspond to Monday, 30 April, A.C. 988.

The known key-dates of West Saurashtra number only 4. Three of them are of definite character.

Two (Nos. 384 and 385) of them apply to the mode of expired years, while one (No. 386) belongs to that of current years.

One date (No. 385) belongs to the system of *Kārttikādi* or *Āṣādhādi* years, while the system followed in the other date is not known.

As the system of *Āṣādhādi* years was in vogue in Halar (Jamnagar District) since long, it is probable that the system followed in the date No. 385 applied to *Āṣādhādi* rather than *Kārttikādi* year. But we cannot be definite on this point, unless and until we come across a date falling between *Āṣādhā* and *Kārttika*.

One date (no. 386) applies to the system of *Amānta* months, but it is not known whether it was coupled with a *Kārttikādi* year or a *Caitrādi* year. The other date throws no light on the system of months.

NORTH SAURASHTRA

North Saurashtra is represented by the northern part of the present Rajkot District and the Surendranagar District which extends in North-east. Many of the known records treated above belong to Wadhwan in Surendranagar District.

1. Regular Dates

A. Dates in Bright Fortnights

1. Dates in months Kārttika to Phālguna

Dates in expired years

image inscription

388 V. 1194-*PLS.*, Part i, No. 7, wadhwan image inscription.

Sam. 1194, Māgha, su.di. 6, Bhauma

V. 1194 current : Wednesday, 30 December, A.C. 1136

V. 1194 expired : Tuesday, 18 January A.C. 1138

The *tithi* ended about 13 h. 20 m. *after* mean sunrise.

2. Dates in months Caitra to Āśvina

Dates in expired *Kārttikādi* years

image inscriptions

389. V. 1249-*PLS.* Part I, No. 25, p. 8, Wadhwan image inscription

Sam. 1249, Jyeṣṭha, su di. 10, Budha

V. 1249 current *Caitrādi* : Jyeṣṭha was intercalary.
First Jyeṣṭha, su. di. 10 = Sunday, 5 May, A.C. 1191

Second Jyestha, su. di. 10 = Tuesday, 4 June,
A.C. 1191

V. 1249 expired *Caitrādi* : Saturday, 23 May, A.C. 1192
(or current *Kārttikādi*)

V. 1249 expired *Kārttikādi* : Wednesday, 12 May,
A.C. 1193

The *tithi* ended about 14 h. 46 m *after* mean sunrise.

B. Dates in Dark Fornights

1. Dates in the months *Kārttika* to *Phālguna* image inscriptions

390. V. 1243-*PLS.*, Part i, No. 24, p. 1 Wadhwan image
inscription

Sam. 1243, *Kārttika*, ba. di. 5, *Bhuma*

V. 1243 current, -

Pūrṇimānta : Tuesday, 15 October, A.C.
1185

The *tithi* ended about 9 h. 58 m. *after* mean sunrise.

Amānta : Wednesday, 13 November, A.C.
1185

V. 1243 expired, -

Pūrṇimānta : Sunday, 5 October, A.C. 1186

Amānta : Monday, 3 November, A.C. 1186

2. Dates in the months *Caitra* to *Āśvina*

(a) Dates in expired *Caitrādi* years

(A) *Pūrṇimānta* Dates

image inscriptions

391. V. 1207-*PLS.*, Part i, No. 10, p. 4 Wadhwan image
inscription

Sam. 1207, *Caitra*, ba. di. 5, *Śani*

V. 1207 current *Caitrādi*,—

Pūrṇimānta : Tuesday, 1 March, A.C. 1149

The *tithi* ended about 15 h. 44 m. *after* mean sunrise.

Amānta : Thursday, 31 March, A.C. 1149

V. 1207 expired *Caitrādi*,—

Pūrṇimānta : Friday, 18 February, A.C. 1150

Amānta : Monday, 20 March, A.C. 1150

V. 1207 expired *Kārttikādi*,—

Pūrṇimānta : Friday, 9 March, A.C. 1151

Amānta : Sunday, 8 April, A.C. 1151

The given date would correspond to saturday, 18 February, A.C. 1150 according to the expired *Caitrādi* system and Saturday, 7 April, A.C. 1151 according to the *Kārttikādi* system. The given *tithi* commenced about 55 m. 42 se. *after* local sunrise on the latter day according the *Sūrya Siddhānta* but 1 h. 51 m. *before* it according to the *Brahma Siddhānta*.

- (b) A date which may be either a *Pūrṇimānta* date of an expired *Caitrādi* (or current *Kārttikādi*) year or an *Amānta* date of an expired *Kārttikādi* year

stone inscription

392. V. 1193—*JBBRAS.*, Vol. XXV, p. 324; *HIG.* No. 144, Gala stone inscription of king siddharāja Saṃ, 1193, Vaiśākha, ba. di. 14, Guru

V. 1193 current *Caitrādi*,—

Pūrṇimānta : Sunday, 14 April, A.C. 1135

Amānta : Monday, 13 May, A.C. 1135

V. 1193 expired *Caitrādi*,—

(or current *Kārttikādi*)

Pūrṇimānta : Thursday, 2 April, A.C. 1136

The *tithi* ended about 5 h. 24 m. *after* mean sunrise.

Amānta : Friday, 1 May, A.C. 1136

V. 1193, expired *Kārttikādi*,—

Pūrṇimānta : Tuesday, 20 April, A.C. 1137

Amānta : Thursday, 20 May, A.C. 1137

The *tithi* ended about 13 h. 34 m. *after* mean sunrise.

2. Irregular Dates

(i) stone, stone-pillar and copper-plate inscriptions

393. V. 1350—*RLARBP*. p. 241, Wadhwan stone inscription
(of the time of king Sāraṅgadeva)

Sam. 1350, *Kārttika*, ba. di. 8, Guru

V. 1350 current,—

Pūrṇimānta : Sunday, 5 October, A.C. 1292

Amānta : Monday, 3 November, A.C. 1292

V. 1350 expired,—

Pūrṇimānta : Friday, 25 September, A.C. 1293

Amānta : Saturday, 24 October, A.C. 1293

The given date would correspond to Thursday, 24 september, A.C. 1293, by taking it as ascribed to Thursday on which it commenced according to the *Sūrya Siddhānta*, according to which it commenced about 3 h. 15 m. *after* mean sunrise on that day. However, on calculating according to the *Brahma Siddhānta* the given *tithi* is found to have commenced 1 h. 8 m. 45 se. *after* local sunrise on Thursday, and ended 0 h. 44 m. 20 se. *before* local sunrise

on the next day. It means that the given *tithi* was suppressed and is here ascribed to the week-day on which it commenced.

(ii) image inscriptions

394. V. 1208-*PLS.*, part i, No. 11, p. 4, Wadhwan image inscription

Sam. 1208, Jyēṣṭha, su. di. 2 Budha

V. 1208 current *Caitrādi* : Sunday, 30 April, A.C. 1150

V. 1208 expired *Caitrādi* : Saturday, 19 May, A.C. (or current *Kārttikādi*) 1151

V. 1208 expired *Kārttikādi* : Thursday, 8 May A.C. 1152

The given date is proximate to Thursday, 8 May, A.C. 1152. The given *tithi* may have been ascribed to the previous week-day on which it commenced. But as it commenced about 8 h. 45 m. after mean sunrise on that day, it is probable that the *tithi* 2 is recorded or read wrongly and may be corrected into 1. It would then correspond to Wednesday, in regular course.

395. V. 1228-*PLS.*, part i, No. 21, Wadhwan image inscription

Sam. 1228, Phālguna, ba. di. 5, Bhauma

V. 1228 current, -

Pūrṇimānta : Thursday, 28 January, A.C. 1171

Amānta : Friday, 26 February, A.C. 1171

V. 1228 expired, -

Pūrṇimānta : Monday, 17 January, A.C. 1172

Amānta : Wednesday, 16 February, A.C. 1172

The given date is proximate to Wednesday, 16 February, A.C. 1172. The given *tithi* may have been construed with the previous week-day on which it commenced. But it commenced about 8 h. *after* mean sunrise on that day. Hence it is probable that the true week-day may have been *Saumya* instead of *Bhauma*. In that case the given *tithi* would tally with the given week-day in a regular way.

Alternatively, it may also be suggested that the true week-day may be *Soma* rather than *Bhauma*. In that case the date may apply to the *Pūrṇimānta* system and correspond to Monday, 17 January, A.C. 1172.

396. V. 1273-PLS., Part I, No. 32, p. 9, Wadhwan image inscription

Sam. 1273, Kārttika. ba. di. 5, Soma

V. 1273 current, -

Pūrṇimānta : Wednesday, 14 October, A.C. 1215

Amānta : Friday, 13 November, A.C. 1215

V. 1273 expired, -

Pūrṇimānta : Sunday, October, A.C. 1216

Amānta : Tuesday, 1 November, A.C. 1216

The given date would correspond to Monday, 31 October, A.C. 1216 if the given *tithi* was construed with the week-day on which it commenced. But as it commenced as late as about 11 h. 24 m. *after* mean sunrise, it is probable that the true week-day was *Bhauma* instead of *Soma*.

Of the 9 definite dates, 4 dates (Nos. 388, 389, 392 and 393) belong to the mode of expired years, while 2 dates (Nos. 390 and 391) are of current years.

As regards the system of years, 1 date (No. 389) applies to the system of *Kārttikādi* years, while the other date (No. 391) applies to the system of *Caitrādi* years.

Three dates throw light on the system of months. All of them (Nos. 390, 391, 393) apply to the system of *Pūrṇimānta* months. One (No. 391) of them is coupled with a *Caitrādi* year. The association of the other two dates (Nos. 390, 393) with *Kārttikādi* or *Caitrādi* years is not known.

KUTCH

Kutch is a geographical part by itself. Only a few records bearing key-dates are available from this district.

1. Regular Dates

A. Dates in Bright Fortnights

1. Dates in the months Kārttika to Phālguna

Dates in expired years

stone, stone-pillar and copper-plate inscriptions

397. V. 1322-*IA.*, Vol. XXI, p. 276, Khokhra stone inscription of king Sāraṅgadeva
Sam. 1332 Mārgaśīrṣa, su. di. 11, Śani

V. 1332 current : Sunday, 11 November, A.C. 1274

V. 1332 expired : Saturday, 30 November, A.C. 1275

The *tithi* ended about 18h. 51m. *after* mean sunrise.

2. Date in the months Āṣāḍha to Āsvina

Dates in expired *Caitrādi* (or current *Kārttikādi*)
or expired *Āṣāḍhādi* years

(i) stone, stone-pillar and copper-plate inscriptions

398. V. 1195-*ARWC*, II, Appendix No. 56
Bhadreśvara stone inscription (of the time of King Jayasimha)

Sam. 1195, Āṣāḍha, su. di. 10, Ravi

V. 1195 current *Caitrādi* : Wednesday, 30 June,
(or current *Āṣāḍhādi* year) A.C. 1137

V. 1195 expired *Caitrādi* : Sunday, 19 June,
(or expired *Āṣāḍhādi*) A.C. 1138
(or current *Kārttikādi* years)

The *tithi* ended about 20 h. 3 m. *after* mean sunrise.

V. 1195 expired *Āṣāḍhādi* : Friday 9 June, A.C. 1139
(or expired *Kārttikādi* years)

399. V. 1328-PO., Vol. III, No. 1, p. 20, Rav stone
inscription (of the time of King Arjunadeva)
Sam. 1328, Śrāvaṇa, su.di. 2, Śukra

V. 1328 current *Caitrādi* : Monday, 21 July, A.C.
(or current *Āṣāḍhādi*) 1270

V. 1328 expired *Caitrādi* : Friday, 10 July, A.C. 1271
(or expired *Āṣāḍhādi*)
(or current *Kārttikādi*)

The *tithi* ended about 19 h. 20 m. *after* mean sunrise.

V. 1328 expired *Āṣāḍhādi* : Thursday, 28 July, A.C.
(or expired *Kārttikādi*) 1272

The known key-dates of this district number only three.

They all belong to the mode of expired years.

As regards the system of years it may be noted that the people of Kutch have been following the system of *Āṣāḍhādi* years since long. One (No. 397) of the three dates throws no light on the system of years, while the two others (Nos. 398 and 399) apply to *Āṣāḍhādi* years¹.

The dates contain no indications about the system of months.

1. These dates can apply to *Caitrādi* years as well. But the local practice followed in Kutch since long favours the other alternative, viz. the system of *Āṣāḍhādi* years.

Systems of Years and Months

The above results give certain indications about the prevalence of different systems of years and months in Gujarat during the Solanki period.

Indian chronology generally follows the mode of expired years. However, we come across a few dates in current years.

Similarly the dates indicate preponderance of *Kārttikādi* years over *Caitrādi* ones. The dates in Kutch and probably Western Saurashtra as well indicate the probability of *Āṣāḍhādi* years in place of *Kārttikādi* ones.

Likewise the dates given above indicate preponderance of the system of *Amānta* months over that of *Pūrṇimānta* months. The results may be tabulated in different parts as follows :

<i>Name of the Region</i>	<i>Mode of expired year</i>	<i>System of Kārttikādi year</i>	<i>System of Amānta month</i>
Sārasvata Maṇḍala	90%	67%	64%
Aṣṭādaśasata Maṇḍala (excluding Mt. Abu region)	88%	66.7%	37.5%
North and North-East Gujarat	95%	81%	77%
Central Gujarat	88%	67%	79%
South Gujarat	100%	71%	83%
East Saurashtra	94%	82%	63%
South Saurashtra	92%	71%	67%
Central Saurashtra	100%	100%	100%
West Saurashtra	67%	100% ²	100%
North Saurashtra	67%	50%	0%
Kutch	100%	100% ³	—
Entire Gujarat	89%	77%	61%

2-3. Probably *Āṣāḍhādi* in place of *Kārttikādi*.

The above results indicate a preponderance of expired years upto about 90% on the whole.

Out of the dates that throw light on the different systems of years, 77% apply to *Kārttikādi* years (including *Āṣādhādi* years) on the whole, the system of *Āṣādhādi* years probably appearing in all key-dates in Kutch and West Saurashtra.

As regards the system of months, the known key-dates in *Aṣṭādaśāṣata Maṇḍala* excluding region of Mt. Abu has a preponderant proportion of the *Pūrṇimānta* system, while the known key-dates in North Saurashtra all belong to the system of *Pūrṇimānta* months. The key-dates in all the other parts of Gujarat indicate the preponderance of *Amānta* dates above 60 per cent. The percentage comes to 61 on adding North Saurashtra and the region of the relevant part of *Aṣṭādaśāṣata Maṇḍala*.

Samvatsaras

Two dates of the Vikrama era contain the names of the corresponding Samvatsaras. One (No. 207) refers to Śobhana Samvatsara in Kārttika of Sam. 1354. On referring the Samvatsara to the Tables of sixty years cycles in Pillai's *Indian Ephemeris*, it is found that the given Samvatsara does not apply to the southern cycle, while it falls proximate in the northern cycle⁴ On calculating according to the method given in Pillai's *Indian Chronology*, we actually arrive at the given samvatsara on the given date.

4 The year 1297 A.C. is mentioned against Śubhakar which immediately precedes the given samvatsara.

The other date (No. 371) refers to Viśvāvasu saṁvatsara in Caitra of Saṁ. 1176. But on referring the Saṁvatsara to the Tables of sixty years' cycle mentioned above, it is found that the saṁvatsara given against 1118 A.C. is *Plava* in the northern cycle. The number of the year is, therefore, to be corrected into *Caitrādi* V.S. 1179 (1122-23 A.C.). Calculation also conforms it.

The Northern cycle is that of real Jovian years. As the Vikrama era seems to have been introduced in Gujarat from North India, it is natural that the Saṁvatsaras cited along with the Vikrama years reflect the northern cycle of saṁvatsaras.

Inter-calary Months

As observed in Chapter V, different systems were in vogue for intercalary months. Of the known key-dates of the Solanki Period, 7 dates contain references to intercalary months—two to *Prathama* months and five to *Dvitya* months.

Five of these dates apply to the given intercalary months both according to (i) *Brahma Siddhānta true system* and/or *Siddhānta Śiromaṇi* and (ii) the *Sūrya Siddhānta* (and the *first Arya Siddhānta*)—*true system*⁵.

The remaining two dates, do not apply to the former system.

On finding the dates equivalent to the given dates, 9 of the given dates are found to be applying to intercalary months, though the given particulars contain no reference to it⁶. Of these, 6 dates quite tally according

5. Vide the Table below.

6. Vide the table below.

to the *Brahma Siddhānta-Siddhānta S'iromaṇi* system, as they indicate no intercalation in the given months according to this system. The remaining 3 dates all apply to *nija* months and it is, therefore, probable that the reference to intercalation was left understood as it actually occurred in the preceding month.

The observations about dates of both types may be tabulated as follows :

Sr. No.	Date No.	Year (V.S.)	Month given	According to the <i>Br. Si.</i> and/or <i>Siddhānta S'iromaṇi</i>	According to the <i>Sūrya Si.</i> (or <i>First Ārya Si.</i>)
1	30	1218	Dvitiya Āṣāḍha	Nija Āṣāḍha	Nija Āṣāḍha
2	198	1221	Vaiśākha	Vaiśākha	Adhika Vaiśākha
3	79	1274	Prathama Jyestha	Adhika Jyestha	Adhika Jyestha
4	37 380	1285	Jyestha	Nija Jyestha	Nija Jyestha
5	365	1290	Prathama Śrāvaṇa	Adhika Śrāvaṇa	Adhika Śrāvaṇa
6	45	1296	Vaiśākha	Vaiśākha	Nija Vaiśākha
7	220	1298	Bhādrapada	Bhādrapada	Nija Bhādrapada
8	80	1298	Dvitiya Bhādrapada	Adhika Āśvina	,,

Sr. No.	Date No.	Year (V.S.)	Month given	According to the <i>Br. si.</i> and/or <i>Siddhānta Śiromani</i>	According to the <i>Sūrya si.</i> (or <i>First Ārya Si.</i>)
9	251	1301	Āṣāḍha	Nija Āṣāḍha	Nija Āṣāḍha
10	223	1304	Dvitiya Jyeṣṭha	Nija Jyeṣṭha	Nija Jyeṣṭha
11	27	1305	Jyeṣṭha	Nija Jyeṣṭha	Nija Jyeṣṭha
12	87	1314	Dvitiya Caitra	Nija Caitra	Nija Caitra
13	362	1334	Dvitiya Phālguna	Caitra	Adhika Phālguna
14	253	1347	Āṣāḍha	Āṣāḍha	Adhika Āṣāḍha
15	43	1350	Jyeṣṭha	Jyeṣṭha	Nija Jyeṣṭha
16	53	1354	Mārgaśīrṣa	Mārgaśīrṣa	Adhika Mārgaśīrṣa

The total impression left by the above table is that intercalation in the Solanki Period was generally calculated according to the *Brahma Siddhānta* and/or *Siddhānta Śiromani*—true system. In 11 out of 16 cases mentioned above the mention or non-mention of intercalation quite tallies according to this system. In the case of three dates the reference to intercalations seems to have been left understood as the dates belonged to *nija* months.

Only two dates form an exception to the prevalence of this system. Nos. 8 and 13 apply to the *Sūrya Siddhānta* rather than the *Brahma Siddhānta*⁷ conversely 6 dates⁸ apply to the *Brahma Siddhānta* rather than the *Sūrya Siddhānta*. Chronologically this system seems to have been prevalent at least from V.S. 1218 to V. S. 1354⁹.

(ii) The Simha Era

Some records¹⁰ of the Caulukya kings are dated in the Simha era. They are all found from Sorath, represented by Junagadh District in Saurashtra. The name of the era is specifically mentioned in these dates. The dates of these records range from Simha Sam. 32 to Simha Sam. 151¹¹. The years are given in figures. The dates also contain months, fortnights, lunar days and weekdays. These dates in the Simha era also given in some other era or eras like the Vikrama era and/or Valabhī era.

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7. No. 8 occurs in a MS copied in North Gujarat and No. 13, in a MS copied in South Saurashtra.

In the case of No. 13, however, the equivalent given date falls in Adhika Phālguna, whereas the given date belongs to Dvitiya Phālguna.

8. Nos. 2, 6, 7, 14, 15, and 16
9. The known dates contain no references to intercalations prior to V. S. 1218.
10. *Bhandarkar's List*, Nos. 1461, 1463, 1465, 1466; G. V. Acharya, *HIG.*, Nos. 145, 154, 162, 217
11. These inscriptions are as follows :-
- (i) The Manerol stone inscription of the time of Kumārapāla dated V.S. 1202 and Simha Samvat 32

Four other dates given in an unspecified era are also ascribed not justifiably to the Śiṃha era. They are as follows :

(i) The date of the copper-plate edict of the Caulukya King Bhīmdeva, dated Saṃ. 93¹², has been referred to the Śiṃha era by Fleet¹³ who inferred that the edict belonged to Vikrama Saṃ. 1262-63 (Śiṃha Saṃ. 93) and identified King Bhīmdeva with Bhīmadeva II (*circa* V.S. 1235 to 1298).¹⁴ But on scrutiny of the particulars of the edict, it is found that the Lekhaka and the Dūtaka mentioned in this edict are

(ii) Prabhas Patan inscription dated Valabhī Saṃ. 850 and Śiṃha year 60

The inscription is introduced as located in the Bhutnath Temple at Junagadh, but that location really belongs to another inscription which belonged to Vāmanasthālī, while this inscription belonged to Prabhas Patan and is preserved at Watson Museum, Rajkot.

(H. P. Shastri, 'Parama Māheśvara Rājā Kumārapāla' *Forbes Gujarati Sabhā Traimāsika*, Vol. IV, p. 27, N. 17). The date was read Val. Saṃ. 850 by the editor. As suggested by H.P. Shastri it would be Val. Saṃ. 855 (*Ibid.*, p. 28, n. 18). As noticed by H. G. Shastri, the real reading on the epigraph is Val. Saṃ. 855.

(iii) Royal Asiatic Society copper-plate inscription of the time of Bhīmadeva I dated V. S. 1266 and Śiṃha year 96

(iv) Somanath Patan stone inscription of the time of Arjundeva, dated A. H. 662, Vikrama Saṃ. 1320, Val. Saṃ. 965 and Śiṃha year 151.

12. *Bhandarkar's List*, No. 1464; G. V. Acharya, *HIGI*, No. 152

13. *IA.*, Vol. XVIII, pp. 108-9

identical with those mentioned in the Radhanpur edict¹⁵ and the Prince of Wales Museum edict¹⁶ of the Caulukya King Bhīmadeva I, both dated V.S. 1086. Similarly the Donee and the Lekhaka of this edict are the same as those mentioned in the Bhadreswar edict of Bhīmadeva I, dated V.S. 1117¹⁷. The year mentioned in this edict, therefore, cannot be referred to the Simha era which commenced in about V.S. 1170. The year obviously falls during the reign of Bhīmadeva I, V.S. 1080 to 1122¹⁸. The numerical figures given in the edict should, therefore, be referred to the Vikrama era by taking the figures of the hundreds left understood¹⁹. The complete number of the year is accordingly 1093; and the year belongs to the Vikrama era which was commonly used in the Caulukyan edicts.

In this context it may also be noted that the era used in all the other Caulukyan records pertaining to Kutch is the Vikrama era, the Simha era occurring not even in a single one of them.

(ii) Another date, recorded in the Atru inscription of the time of King Jayasimhadeva, was possibly

14. A. K. Majumdar, *Chaulukyas of Gujarat*, p. 138

15. *Bhandarkar's List*, No. 117; G. V. Acharya, *HIG.*, No. 139

16. *JBBRAS* Vol. XV, supplementary issue, 'Origin of Bombay', p. 49

17. A. V. Pandya, 'Some newly discovered inscriptions from Gujarat', *Vallabh Vidyanagar Research Bulletin*, Vol. I, Issue 2, pp. 4 ff.

18. A. K. Majumdar, *op.cit.*, p. 43

19. G. H. Ojha, *BPL.*, p. 182, f.n. 6

This observation was made by Hultsch (*IA*, Vol. XIX, p. 253) and Pandit G. H. Ojha on the basis of the comparison of this edict with the Radhanpur edict. It is fully corroborated by the supplementary evidence supplied by the other two edicts of the same king as mentioned above.

referred to the *Simha* era²⁰. According to this probability it was suggested to identify the king with the *Caulukya* King *Siddharāja Jayasimha*. On further study it was, however, suggested that the year 14 given in this inscription must be better taken as V.S. (13)14, and the king must be identified with King *Jayasimha II*, (whose other known inscriptions are dated V.S. 1311 and 1312)²¹ of the *Paramāra* dynasty of *Malwa*, who held sway over the *Koṭā* region from the 11th to the 13th century.²²

(iii) The date of *Sevadi* inscription of the time of *Kaṭudeva* is read *saṃ. 31* by D. R. Bhandarkar, who identified the king with the *Cāhamāna* King *Kaṭukarāja* of *Nadol* by ascribing the year to the *Simha* era and equating it with V.S. 1200²³. Pandit G.H. Ojha doubted the correctness of the reading of the year and contended that the year cannot be attributed to the *Simha* era as that the era occurs nowhere in the records of the *Cāhamānas* of *Nadol*. He proposed that if the year be really 31, it must be V.S. (12)31.²⁴

The identification of the King *Kaṭudeva* with the *Cāhamāna* King *Kaṭukarāja* of *Nadol* seems quite

20. The inscription was noticed by D. R. Bhandarkar (*PRAS. WC.*, 1904-5, p. 48), who also suggested the possibility of some other *Jayasimha*, but remarked that the latter cannot be earlier than the *Caulukya* King *Siddharāja Jayasimha* as palaeographically the record cannot be dated before the twelfth century.

21. *Bhandarkar's List*, Nos. 556, 551

22. D. R. Bhandarkar, *PRAS. WC.*, 1905-06, p. 56, No. 2111

23. *Et.*, Vol. XI, pp. 34, 69

24. G. H. Ojha, *BPL.*, p. 182, f. n. 6

probable as the inscription belongs to a place which was included in the Cāhamāna kingdom of Nadol at least from V.S. 1176²⁵ to 1213²⁶. But the reading of the year is quite untenable, as the known record of Kaṭuka is dated V.S. 1172²⁷, those of Kāyapāla are dated V.S. 1189²⁸ to 1202²⁹ and those of Kelhaṇa are dated V.S. 1220³⁰ to 1236³¹ and, therefore, the date of Kaṭudeva's record can be neither V.S. 1200 (which falls within the reign of Kāyapāla) nor V.S. 1231 (which falls within the reign of Kelhaṇa). As Ojha remarks, the inscription is in a very bad state of preservation, and the reading cannot be taken as warranted³². As the reign of Kaṭukarāja can be dated between V.S. 1167³³ and V.S. 1178³⁴ at the most, it is probable that the date of Sevadi inscription of Kaṭudeva may better be read (11)71 rather than (12)31.

In this context it may also be observed that the records of both the Kota region and the Jodhpur region in Rajasthan are usually dated in the Vikrama era and that no dates are given in the Simha era in any of these records.

25. *Bhandarkar's List* No. 182

26. *Ibid.*, No. 289

27. *Ibid.*, No. 189

28. *Ibid.*, No. 226

29. *Ibid.*, No. 267

30. *Ibid.*, No. 318

31. *Ibid.*, Nos. 384, 85

32. Ojha, *op.cit.*, p. 182, f. n. 6

33. *RLARBP.*, p. 357

34. *Ibid.*, Kielhorn, *IA.*, Vol. XXII, p. 109

(iv) A Girnar image inscription is dated Sam. 58³⁵. The name of the era is not specified here. But the year is referred to the Simha era and the date is equated to the 13th March, 1172 A.C. which fell in the V.S. 1228³⁶. The main basis for assuming that the year 58 refers to the Simha era seems to be that the practice of omitting the figures for the centuries during this period was not known to Kielhorn and others.

But as shown above, the practice of omitting figures of hundreds was already in vogue during this period. Moreover, the dates given in the Simha era in all other records are specifically referred to that era therein, and the year of the Simha era is invariably mentioned along with the Vikrama or Valabhi era in all those records. The consideration of these two factors in this date strongly goes against the assumption for referring the date to the Simha era.

The use of the Simha era is found to have been confined to Sorath (Junagadh District) and the Girnar record belongs to that region. But for the non-specification of the Simha era the date could have been referred to that era. The week-day given in the date also tallies with the lunar day.

Nevertheless the non-specification of the Simha era goes in favour of referring the year 58 to the Vikrama era by taking the figures of hundreds omitted. However, unless and until Pancānacanda, whose image bears this inscription, can be identified, it is hardly possible to

35. Bhandarkar's List, No. 1462; *RLARBP.*, p. 357

36. Kielhorn, *op cit.*, p. 109

determine the century of the Vikrama year. The scrutiny of the lunar day and the week-day gives rise to the probability of (10)58 and (12)58 according to the *Pūrṇimānta* system and that of (10)58 and (11)58 according to the *Amānta* system³⁷. Under these circumstances, the omitted century of the year cannot be determined though the date quite seems to belong to the Vikrama era.

As regards the epoch of the Simha era, it can be well inferred from the equations supplied by all the known dates of the Simha era, given along with the corresponding years of the Vikrama era and/or the Valabhī era.

The equations between the Simha years and the corresponding Vikrama and Valabhī years are as follows :

No.	Simha year	Vikrama year	Difference	Valabhī year	Diff.
1	32	1202	1170	—	—
2	60	—	—	855	795
3	96	1266	1170	—	—
4	151	[1320 <i>Kārttikādi</i> 1321 <i>Caitrādi</i>]	[1169] 1170	944	794

From this it follows that the Simha era commenced 794–95 years after the Valabhī era and 1170–71 years after the *Caitrādi* Vikram era. In other words it commenced in 1113–14 A.C.

As for the scheme of its years Kielhorn examined the three dates of the simha years 32, 96 and 151 and concluded that the three dates show that the simha year was not a *Kārttikādi* year, but they leave it uncertain whether it began with Caitra or Āṣāḍha.

37. Pillai, *IC.*, Table X

Assuming that the year given in the Girnar Inscription dated Sam. 58, belongs to the Śimha era, Kielhorn finds that the Śimha year commenced with Āṣāḍha rather than Caitra³⁸. But as established above, the date of this inscription applies not to the Śimha era but to the Vikrama era, the figures of the hundreds being left understood.

As regards the years of the Śimha era, the equations between the Śimha years and the corresponding Valabhī and Vikrama years in all the four known dates may be examined anew.

The equations between the Śimha years and the corresponding Valabhī years are as follows :

Month	Śimha year	Vikrama year	Difference
—	60	855	795
Āṣāḍha	151	945	794

From this it follows that the difference is 794 in Āṣāḍha and 795 in some other months. This makes it clear that the Śimha year could not be *Kārttikādi* for otherwise it would yield a uniform difference in relation to the corresponding Valabhī year which was invariably *Kārttikādi*³⁹.

38. Kielhorn, *IA.*, Vol. XXII, p. 109

Shri G. H. Ojha (*BPL.*, p. 184) and Shri D. C. Sircar (*IE.*, p. 305), too, hold that the year of the Śimha Era commenced with Āṣāḍha, śu. di. 1. They cite no authority for it, but that seems to have been based on that of Kielhorn.

39. Vide chapter V, Part I, above.

The equations between the *Simha* years and the corresponding *Vikrama* years are as follows :

Month	<i>Simha</i> year	<i>Vikrama</i> year	Difference
Āśvina	32	1202	1170
Mārgśīrṣa	96	1266	1170
Āṣāḍha	151	[1320] 1321	[1169] 1170

As here the difference is 1169 in *Āṣāḍha* and 1170 in *Āśvina*, and as it is established that the given *Vikrama* year in *Āṣāḍha* is *Kārttikādi*,⁴⁰ it follows that the *Vikrama* year in *Āśvina* must be *Caitrādi*. Similarly the *Vikrama* year in *Mārgśīrṣa*, may be *Caitrādi*, for the difference remains the same as in *Āśvina* and as the *Simha* year could not be *Kārttikādi* as indicated above.

This further implies that the *Simha* year could be either *Caitrādi* or *Āṣāḍhādi*. But in the absence of any date falling between *Caitra* and *Āṣāḍha*, it does not enable us to decide whether the *Simha* year was *Caitrādi* or *Āṣāḍhādi*.

Further, the verification of the week-day with the lunar day yields the following results :

Given <i>Simha</i> Date	Corresponding Christian date
Sam. 32, Āśvina, ba. di. 13, Monday	October 15, A. C. 1145
Sam. 96, Mārgśīrṣa, śu. di. 14, Thursday	November 12, A. C. 1209
Sam. 151, Āṣāḍha, ba. di. 13, Sunday	May 25, A. C. 1264

40. Fleet., *CH*, Vol. III. p. 87

As the difference remains uniform, it follows that the Simha year commenced with some month between Mārgśīrṣa, śu. di. and Āṣāḍha, ba. di. It means that the Simha year could be either *Caitrādi* or *Āṣāḍhādi*, but in the present state of our knowledge, it is not possible to decide in favour of either.

As for the system of months, it may be noted that out of the four known dates of the Simha era, only two contain sufficient data for the purpose, as the date of the Simha year 60 comprises only the year and the date of the Simha year 96 belongs to the bright half of the lunar month. In the date of the Simha year 32, the given week-day corresponds to the lunar day⁴¹ according to the *Amānta* system of months, while in the date of the Simha year 151, the lunar day fits in with the given week-day⁴² according to the *Pūrṇimānta* system. Thus the available data which are meagre, leave it uncertain whether the months of the Simha era were *Pūrṇimānta* or *Amānta*.

However, the year must have commenced with the bright half of the first month, which could be either Caitra or Āṣāḍha. Accordingly, the year 0 of the Simha era should be taken as having commenced on Thursday, the 20th March, 1113 A. C., and ended on Sunday, the 8th March, 1114 A. C. in case the year be *Caitrādi*; alternatively if the year be *Āṣāḍhādi*, it should be taken as having commenced on Monday, the 16th June, 1113 A. C. and ended on Friday, the 5th June, 1114 A. C. Thus the epoch of the Simha era may be put at present alternatively as shown above.

41. Monday, 15th Octo., A. C. 1145

42. Sunday, 25th May, A. C. 1264

As regards the origin of the *Simha* era, the epigraphic records give no hint.

The following points can be deduced definitely :

(i) The era was specifically and invariably named the *Simha* era.

(ii) The *Simha* era commenced in 1113-14 A. C.

(iii) The era occurs only in the records pertaining to Sorath i. e. the Southern part of Saurashtra.

(iv) The *Simha* era is always mentioned along with some other era well-known to the people.

(v) The known dates given in the *Simha* era range from year 32 to year 151.

On examining the contents of the records dated in the *Simha* era, it is found that all these records refer to the sway of the then reigning kings of the *Caulukya* dynasty at *Aṇahillapātaka*. From the limited provenance of the records dated in the *Simha* era, it may appear possible that the era was started by the local king of Saurashtra and continued by his successors. But the history of the *Cūḍāsamā* kings of Sorath indicates that no local king was powerful enough to start a new era of his own after the conquest of Saurashtra by the mighty sovereign *Jayasimhadēva Siddharāja*. Moreover the records dated in the *Simha* Era contain not even a single reference to any king of the local dynasty. If it be assumed that the *Simha* era was started by the local king of Sorath, it is inexplicable that the local governors of the *Caulukya* kingdom would continue the use of the era, newly established by the *Cūḍāsamā* king subjugated by *Siddharāja* shortly

thereafter. Thus it appears almost certain that the Simha era was established by the Caulukya conqueror of Sorath rather than by the local king of the Cūḍāsamā dynasty.

This conclusion is confronted by one difficulty. It is obviously difficult to explain why the use of the Simha era remained confined to Sorath, if it was established by the Caulukya emperor Jayasimhadeva. Presumably, the Simha era was started by Jayaśimhadeva to commemorate his conquest of Sorath and intended to be used especially in the newly conquered territory along with the Vikrama era which was commonly used in the Caulukya kingdom since long. In the concluding verse of the Sanskrit *Dvyāśraya Kāvya*⁴³ Hemacandra remarks that King Kumārapāla was inspired to start his own era by making the Earth (i.e. his kingdom) free from debt. A similar reference is made by Jayasimhasūri in his *Kumārapāla-Bhūpāla Carita* (V.S. 1301) in relation to King Simhavikrama represented as an early ancestor of the Caulukya King Mūlarāja⁴⁴. Candraprabhasūri, too, makes a similar reference for King Vikramāditya in his *Prabhāvakacarita*.⁴⁵ These references seem to imply that the king had to free his kingdom from debt before starting an era of his own.⁴⁶ King Jayasimha is said to have freed the earth (i.e. his kingdom) from debt by means of *Śvarṇasiddhi*, attained

43. XX, 102

44. I, 21

45. *Jivadevasūriprabandha*, verse 71

46. For the arrears of the previous era were not carried forward into the accounts of the new era (R. C. Modi, *SDKMGSS*, p. 75).

through *Siddharasa* and become *Siddharāja*.⁴⁷ Perhaps the king started his era by freeing only the newly conquered territory of Sorath and hence its use was confined to that Maṇḍala of his empire.

The name '*Simha*' applied to the new era would obviously be taken as the significant name-ending of '*Jayasimha*'.

(iii) The Siddha-Hema-Kumāra Era

The Sanskrit *Dvyāśraya Kāvya* by Ācārya Hemacandra ends with a hint that King Kumārapāla would start an era of his own.⁴⁸ We come across no dates given in an era named Kumārapāla Saṁvat, but there occur two references to *Siddha-Hema-Kumāra* Saṁvat, which may probably be the same as the era started by Kumārapāla. One reference to *Siddha-Hema-Kumāra* Saṁvat is made by Hemacandra as an example of a saṁvat (era) in his commentary on *Abhidhānacintāmaṇi*.⁴⁹ The date given in an image inscription on Mount Śatrñjaya dated year 4 of *Siddha-Hema-Kumāra* Saṁvat⁵⁰ supplies a concrete example of a date given in this era. These two references testify that an era of this name was certainly in vogue during the time of Hemacandra and Kumārapāla.

47. *Dvyāśraya*, XV, 50; *Vadnanar Praśasti of the time of Kumārapāla*, V.S. 1208 (EI., Vol. I, pp. 293 ff.)

48. *Kṣmānṛṇyikarāṇāt-pravartaya Nijaṁ Saṁvatsaraṁ* ca. (XX. 102)

49. *Saṁvad-Varṣe*. .yathā Vikrama saṁvat, *Siddha-Hema Kumāra saṁvad-iti* (vi. 171).

50. *Puṇyaviḃayajī*. '*Siddha-Hema-Kumāra Saṁvat*', *Jain Satya Prakāśh*, year 8, Vol. IX, pp. 259 ff.

As the name of Kumārapāla is associated with this era, it cannot be identified with the *Simha* era, which seems to have been started by Jayasimha, since the *Simha* era commenced in V.S. 1170, whereas Kumārapāla acceded to the throne in V.S. 1199. Nor is it possible that the era was originally the *Siddha-Hema* era and that the name of Kumārapāla was supplemented to it at a later stage, since the date given in year 4 of this era is expressly ascribed to '*Siddha-Hema-Kumāra Samvat*'. It is obvious that the name of Kumārapāla could not have been associated with the era before V.S. 1199 and that the era could, therefore, not have commenced before V.S. 1196, because no epoch-making event is known to have taken place during the last four years of the reign of Jayasimhadeva⁵¹.

Similarly the era must have commenced not later than V.S. 1229, the year of the demise of Ācārya Hemacandra who makes a reference to this era in his commentary. Thus the commencements of the *Siddha-Hema-Kumāra Samvat* falls between V.S. 1199 and 1229 i.e. almost during the reign of King Kumārapāla who died shortly after Hemacandra in V.S. 1229.

In view of the central position of *Hema* in the name of the era, it may appear that the era probably commemorated Ācārya Hemacandra who served as a connecting link between *Siddharāja* and Kumārapāla. But no outstanding event connected with the life of Hemacandra is dated between V.S. 1199 and 1229.

51. Even the attainment of the status of *Sūri* or *Ācārya* by Hemacandra dates as early as V. S. 1166.

As noted above, this era is probably the same as the era hinted in the concluding verse of Sanskrit *Dvyāśraya*. The last five cantos of this work pertaining to the life of Kumārapāla are found to have been composed after V.S. 1216⁵².

On assuming that Hemacandra refers to the outstanding events of the king's career in chronological sequence, it seems that the era was started by Kumārapāla not from the year of his accession to the throne (V.S. 1199), but at some later stage of his career. The next outstanding event of his reign appears to that of the king's adopting Jainism which is dated V.S. 1216⁵³. The specific reference to the Siddha-Hema-Kumāra Samvat in Hemacandra's commentary on *Abhidhāna-Cintāmani*, too, does not go against this probability, as the commentary is found to have been composed during the last years of the author's life. The occurrence of the specific mention of this era in a work of Ācārya Hemacandra as well as that in an inscription on a Jain image obviously favours the probability of its association with Jainism. The insertion of the names 'Siddha-

52. R.C. Parikh, *Kāvyañuśāṣana*, Intro., p. cccxxix

53. Jinamaṇḍana, *Kumārapālāptabandha*, p. 67,

Shri R. C. Modi proposed that this event must be dated V.S. 1226 rather than V.S. 1216.

Sanskrit Dvyāśraya Kāvyaṃāu Madhyakālīn Gujarātānī Sāmājik Sthiti, Appendix cha., p. 83. Curiously Kumārapāla is represented as 'Paramaśrāvaka' in a MS dated V.S. 1221, but as 'Umāpativara-labdhaprasāda' in MSS. dated upto V.S. 1225. but the verification of the date in 'Siddha-Hema-Kumāra Samvat 4' indicates the probability of V.S. 1216 rather than V.S. 1226, as the epoch of the era.

Hema' along with that of King Kumārapāla indicates the latter's devotion to Ācārya Hemacandra, who had great regard for Siddhrāja as well.

Unfortunately, the date given in the Siddha-Hema-Kumāra Samvat contains no reference to any other era of known epoch, say, for example, the Vikrama era. In the present state of our knowledge we have no adequate data for determining the definite epoch of this era with full certainty. However, it seems quite probable that the era was started by Kumārapāla in V.S. 1216. The verification of the date given in this era does not defy this probability.

As regards the system of the year and the month, there is only one date, but it admits of verification with respect to both. The date Vaiśākha, ba.di. 2, Guru corresponds to Thursday, March 12, A.C. 1164⁵⁴. It indicates that the year of this era is expired⁵⁵ *Kārttikādi* and that the month is *Pūrṇimānta*.

As the event of Kumārapāla's adopting Jainism is dated Sam, 1216, Mārga, su. di. 2⁵⁶, the era was then probably counted from the Kārttika that preceded it.

(iv) The Śaka Era

The known epigraphic records of the Caulukya period are rarely dated in the Śaka era. The dates of these records given in the Śaka era are very few in number. We come across only six dates of the copper-plate inscriptions of South Gujarat, two of which belong to

54. *Indian Ephemeris*, Vol. III, p. 330; Pillai, *IC.*, p. 88

55. V.S. 1216 in this context, too, is found to be *Kārttikādi*

56. *Jinamaṇḍana*, *op. cit.*, p. 67

the Caulukya Kings of Lāṭa, one to a Maṇḍaleśvara of Nāgasārikā Viṣaya and three to Maṇḍaleśvaras of Saṁyāna Maṇḍala. These records are as under:-

(i) A copper-plate inscription of Mahāmaṇḍaleśvara Cāmuṇḍarāja, who governed the Saṁyāna (Sanjan) Maṇḍala on behalf of the Śilāhāra king of North konkan, is found from Cincaṇī⁵⁷ in the Thana District of the Maharashtra State. This grant was issued on Amāvāsyā of the month Bhādrapada of Śaka year 956. No other particulars have been given here. The date corresponds to Sunday, 15 Sept., 1034 A.C.

(ii) Another copper-plate grant of Mahāmaṇḍaleśvara Vijjaladeva⁵⁸ is also found from Cincaṇī. It is dated Ś.E.979. The month, the fortnight and the lunar day are not given here. The grant is made on the *parvan* of Māgha Śaṅkrānti. The date corresponds to Saturday, 22nd Janu., 1048 A.C.

(iii) The copper-plate grant of the Caulukya King Trilocanapāla of Lāṭa⁵⁹ is dated Tuesday, the 15th lunar day of the dark half of Pauṣa, Ś.E. 972, the name of the Samvatsara being Vikṛta. The grant was made on the occasion of the solar eclipse. The date corresponds to 15th Janu., 1051 A.C.

(iv) A copper-plate grant of Mahāmaṇḍaleśvara Vijjarāṇaka of Saṁyāna (Sanjan) Maṇḍala⁶⁰, found from

57. *Buddhi Prakash*, year 109, Part III, pp. 64 ff.; *El.*, Vol XXXII, pp. 63 ff.

58. *Ibid.*, pp. 69,75; *El.*, Vol. XXXII, pp.68 ff.

59 *IA.*, Vol. XII, pp. 196 ff; G. V. Acharya, *HIG.*, No. 239

60. *Buddhi Prakash*, year 109, Part III, pp. 66, ff., *El.*, Vol. XXXII, pp. 71 ff.

the same place Cincanī, is dated Saturday, the 15th day of the dark-half of the month Kārttika, Ś.E. 976, which is represented as Vijaya Samvatsara in the record. The grant is made on the occasion of the solar eclipse. The date corresponds to Saturday, 13 November, 1053 A.C.

(v) The Navsari copper-plate inscription of Durlabharāja⁶¹, Mahāmaṇḍaleśvara of the Caulukya King Kana-deva is dated the 11th day of the bright half of the month Mārgaśīrṣa, Ś.E. 996. This grant is incomplete. Another copper-plate grant dated in the Vikrama era has been found along with this grant. The latter is dated one month earlier than this grant. The date corresponds to Tuesday, 2nd Dec., 1074 A.C. or thereabout.

(vi) The Sanjan plates of King Trivikramapāla⁶², son of King Trilocanapāla of Lāṭa, are dated the 6th lunar day of the bright half of the month Śrāvaṇa, Ś.E. 999. The date corresponds to Saturday, 29th July, 1077 A.C.

Of the six dates mentioned above, two afford some clue for the system of the months followed therein. The years of the Śaka era were (and are) invariably *Caitrādi*. The dates nos. ii and iii fall in the dark half of the lunar month. Both the dates mark solar eclipses and on referring to the tables, it is found that the solar eclipses took place on the specified days only if the months mentioned in the dates be taken to be *Amānta*. The mention of the week-day in the date ii. corroborates this inference.

62. *Vallabh Vidyanagar Research Bulletin*, Vol. 1, 2 no. 4

The specification of the name of the Samvatsara along with the Śaka year in the dates Nos. iii and iv throws light on the prevalent system of naming the Samvatsara during this period. On referring to tables it is noticed that the given names of the Samvatsaras tally with the corresponding Śaka years according to the so-called Jupiter's cycle used to this day in Southern India, which is in fact merely a cycle of sixty solar years⁶³. The cycle of real Jovian years, which has been in use in Northern India, does not apply to these dates.

This is in contrast to the system of Samvatsaras noticed in connection with Vikrama years during this period. But this is quite natural in the case of the Śaka era, which had great bearing of South India by this time.

All the Śaka dates cited above occur in the epigraphic records of Lāṭa (South Gujarat). Excepting no. v, the dates belong to the records issued by feudatories or governors of the kings of the South. The date no. ii occurs in a grant issued by the Caulukya King Trilocanapāla who appears to be a feudatory of the later Caulukya Kingdom of the Deccan, and the date no. iii is given in a grant issued by a local governor of the Śilāhāra kingdom of North Konkan. The modification in the system of naming Samvatsaras in South Gujarat

63. Pillai, *IC.* p. 38

The same applies to the Samvatsara Citrabhānu mentioned along with the Śaka year 964 in the Gandeśi stone inscription of the Kadamba King Śaṣṭha II (A. S. Gadre, *IIBS*, No. VIII, pp. 64 ff.)

during this period may, therefore, be ascribed to the political impact of the southern kingdoms.

(v) The Valabhī Era

It is known from epigraphic sources that the Valabhī era, which was in vogue to a certain extent during the Post-Maitraka period, continued to have been used during this period also. The known epigraphic records dated in this era during this period are as under :

(i) Prabhas-Patan inscription of the time of Kumārapāla⁶⁴ is dated Val. E. 850. The other particulars of the date are not legible excepting the first two letters of the name of the month, which have been read 'Āṣā-'. The inscription also refers to the occurrence of a religious rite on the occasion of a lunar eclipse, which took place on or before the date of the grant. If the date of the grant really belongs to Āṣāḍha as may be inferred from 'Āṣā-', the eclipse seems to have taken place on the full-moon day of Caitra of the Valabhī year 150. Both the dates would fall in 1169 A.C.

(ii) Prabhas-Patan⁶⁵ (now Watson Museum, Rajkot) inscription of the time of King Kumārapāla is dated Valabhī sam. 855⁶⁶ and Simha sam. 60. The date contains no other particulars. The year corresponds to 1173-74 A.C.

(iii) The inscription found from the Kāmanātha Temple in Ghelāṇā⁶⁷ near Mangrol (Junagadh District)

64. Located in the locality Bhadrakālī Temple (G. V. Acharya, *HIG.*, No. 155)

65-66 Vide chapter VII, Part II, f. n. no. 2.

67. Diskalkar, *IK.*, No. 5

is dated Valabhī Sam. 911. The names of the month and the fortnight are not fully legible⁶⁸.

(iv) An inscription engraved on the pedestal of an image has been found from the Harsat Mātā Temple at Prabhas-Patan⁶⁹ (Junagadh District). The date given in this inscription is Phālguna, śu. di. 2, Sauma⁷⁰, Val. Sam. 927. The equivalent Christian date corresponds to Monday, 19th February, A. C. 1246.

(v) The Verawal inscription of King Arjunadeva⁷¹ dated in four different eras, viz. Valabhī Era 945, A.H. 662, V.S. 1320 and Simha Era 151. According to the chronological tables, the date tallies with the 5th May, 1264 A.C.

All the dates in the above-mentioned inscriptions clearly indicate that the name of the era continued to be specified as the Valabhī era in this period.

As for the system of the year and the month, the date no. ii does not contain any particulars for verification. The dates nos. i and iii contain some particulars,

68. The names are read [Bhādrapada?] and śu. (IK., No. 5), but the readings do not appear definite. The initial letter of the name of the fortnight seems to be 'ba' rather than 'su'. The equivalent Christian date given by Diskalkar does not tally according to the *Kārttikādi* system. (Vide n. 9 below.)

69. G. V. Acharya, *HIG.*, No. 250 A

70. The week-day is 'Sauma'. It can be taken as either 'Soma' (Monday) or 'Saumya' (wednesday). (Vide Fleet, *CII.*, Vol. III, Intro., p. 91.)

If the valabhī year 927 be taken as *Caitrādi*, the lunar day falls on Friday, while if the year be taken as *Kārttikādi*, it falls on Monday. Hence the week-day must be taken to be *Soma*.

71. *IA.*, Vol. XI, pp. 241 ff.

but they are not legible completely and definitely⁷².

The date no. iv tallies according to the system of *Kārttikādi* years, but it throws no light on the system of the month as it falls in the bright half.

The system of the year and the month are both indicated by the date no. v which fits in only according to the system of *Kārttikādi* years and that of *Pūrṇimānta* months.⁷³

Thus the dates given in the Valabhaī era are found to have continued the system of *Kārttikādi* years and *Pūrṇimānta* months during this period.

It should be noted here that the use of the Valabhaī era seems to have come to an end by the end of this period, as no further records dated in this era are found after the end of the Caulukyan period.

(vi) The Hijrī Era

Only one Sanskrit record dated in the Hijrī era has been found during this period. It is the Verawal stone-inscription of the time of King Arjunadeva,

72. In the case of no. i, the particulars of the fortnight, the lunar day and the week-day (if any) are entirely missing.

In the date no. iii, the names of the month and the fortnight are read [Bhādrapada] and 'śu ! The day corresponds to 14th August, 1230 A.C. which, however, falls on Wednesday and not Friday, as mentioned in the date. Nor does the date tally even if the fortnight is read 'ba' as it, then falls on Tuesday. The continuity of the *Kārttikādi Pūrṇimānta* system conformed by the date no. v precludes the consideration of the *Caiṭrādi* or *Amānta* system in the case of this date.

73. Fleet, *CII.*, Vol. III, Intro., p. 90

dated A.H. 662.⁷⁴ Therein the era is introduced as that of '*Bodhakara-Rasūla-Mahammada*. Obviously it means the Hijrī Era. This is the earliest known Sanskrit record in the Hijrī era, found in Gujarat. The inscription is about the maintenance of a mosque erected by a Muslim sailor in the realm of the Caulukya King Arjunadeva. The date of the record is given in four different eras among which the Hijrī era naturally figures as the first and foremost one. The month and the day given, however, belong to the Indian tradition. Several contemporary inscriptions in Arabic and Persian, are also dated in the Hijri era.⁷⁵

The era is commonly known as the Hijrī era. It originated in Arabia. The name of the era is derived from the Arabic root '*Hijr*' (to be separated or to leave). The reckoning of this era is believed to have started from the time of the flight of Muhammad, the

74. *IA*, Vol. XI, p. 241

75. The earliest known dates A.H. 416-19 (1027-28 A.C.) in this era all over India are found in the legend of the bilingual coins issued by Mahmūd of Ghazni from Mohmudpur (Lahore) (Ojha, *BPL*, p. 191). In the Sanskrit legend the era is called the *Tājikya-samvat*, i. e. the era of the Tājika (Arabic) people (D. C. Sircar, *IE*, p. 309)

Many dates of Arabic inscriptions of the Rajput period from Gujarat are found to have been given in the Hijri era. (Z. A. Desai, *Gujarat Itihas Sandarbh Suci*, vol. VI, nos. 2-27). But in most of the inscriptions the name of the era is not specified. Only in a few instances the name is specifically given as for example in an epigraph, dated A.H. 683 (1284 A.C.), from Cambay (*El. Arabic and Persian Supplement*, 1961, pp. 17 f.)

great founder of Islam from Mecca to Medina. The Prophet actually commenced his departure from the cave near Mecca on the ninth day of the month Rabia I, corresponding to the 22nd Sept., 622 A.C. But it seems that when an era was started from the year commemorating the departure of the Prophet, the year was naturally counted from the first day of the first month Muharram among the lunar months that were current there since long. This day corresponds to Thursday⁷⁶, the 2nd lunar day of the bright half of Śrāvaṇa, V.S. 678⁷⁷ i.e. 15th July, 622 A.C. Accordingly, the commencement of the Hijrī Era does not actually coincide with the very day of the flight, but preceeds it by sixty-eight days.⁷⁸

It is now established that the Hijrī Era was originally luni-solar and not purely lunar. Upto the last year of the life of the Prophet i.e. A.H. 10 (632 A.C.) a thirteenth month was intercalated whenever necessary. Astronomically such intercalations were necessary 3 times in 8 years or 7 times in 19 years. But as the Arabs were not well-conversant with astronomical calculations, the system of intercalation caused great confusion⁷⁹. This led to the abandonment of that system. Henceforth, the Hijrī year uniformly consisted of twelve lunar months.

76. Friday according to the Arab reckoning

77. V.S. 679 according to the *Caitrādi* system

78. *Encyclopaedia Britannica*, Vol. VI, p. 317

79. According to this view the epoch of the Hijrī Era should be dated March 19, 622 A.C. (i.e. Caitra, śu. di. 2), as 4 intercalary months were inserted between the new year day of A.H. 1 and that of A.H. 11.

At the accession of the second Caliph Omar (634–44 A.C.), Abu Mūsa Ashārī, governor of Yaman, made a representation that he could not follow the definite date of his despatches dated the month of Shabāna. Hence the Caliph summoned the learned, he was advised to use the era of the Jews or the era of the Persians. But as there were intercalations in both and their skill in calculation was slight, he did not accept either, but adopted the era of the Hijrā⁸⁰. This event probably took place in the Hijrī year 17⁸¹.

The days in Arabia are counted from the sunset of one day to that of the next one, and the months are reckoned from the sight of one new crescent moon after sunset to that of the next one. As the mean length of a lunar month of the synodical type is 29 d. 12 h. 44 m. and 2 s.,⁸² some of the months consist of 30 days and some others 29 days. For the sake of convenience the lengths of the months are, however, fixed by a rule rather than observation and the months are accordingly taken to be of 29 and 30 days alternately. But as the mean synodical month is about 44 minutes longer than $29\frac{1}{2}$ days, 1 day is added to the last month each in 11 out of every 30 years. If after dividing the Hijrī year by 30, the remainder is 2, 5, 7, 10, 13, 16, 18, 21, 24, 26 or 29, then it is a leap year i.e. a year in which the last month has one day more⁸³.

80. *Ain-i-Akbari Of Abul Fazl* trans. by Colonel H.S. Jarrett, Vol. II, p. 27

81. D. C. Sircar, *IE.*, p. 306

82. *Report of the Calendar Reform Committee*, p. 182

83. *Ibid.*, p. 180

The synodical lunar year is shorter than the solar year by about 11 days. The former has no link with solar months and seasons. The Hijrī Era, therefore, runs farther than the luni-solar Vikrama Era and the solar Christian Era. Accordingly, the differences between the year of the Hijrī Era and the corresponding years of the Vikrama Era and the Christian Era go on decreasing in course of time. The first year of the Hijrī Era commenced 621 years after that of the Christian Era, while the difference between the Hijrī year 662 given in the Verawal Inscription and the corresponding year 1264 A.C. comes to be 602; similarly the first year of the Hijrī Era falls 677 years later than that of the Vikrama Era, while the difference between 662 A.H. and V.S. 1320 in the date of the epigraph is 658. Thus no constant figure can be given for the difference between the years of the lunar Hijrī Era and those of the solar Christian Era or the luni-solar Vikrama Era⁸⁴.

As noted above, the date given in the Sanskrit record of A.H. 662 does not contain the month and day of the Hijrī Era. But the mention of the Hijrī year along with the Vikrama year and the month, fortnight and lunar day pertaining to the latter, has proved especially helpful in ascertaining the *Kārttikādi* system of the Vikrama year⁸⁵.

84. However, some complex methods are devised for finding out the Christian equivalent of a given Hijrī year and the Hijrī equivalent of a given Christian year. For details vide D.C. Sircar, *IE*, p. 309.

85. Vide p. 532 above.

GENERAL SURVEY

The compilation and examination of the known dates pertaining to Gujarat from the Mauryan period to the Solanki period afford many hints about the different systems that prevailed in Gujarat during the different periods.

The use of definite eras in place of systems of regnal years commenced in Gujarat with the Śaka Era in the Kṣatrapa period. It yielded place to the Gupta Era which was modified into the Valabhī Era and was commonly used in the greater part of Gujarat throughout the Maitraka period. In South Gujarat, the Kalachuri Era was in vogue by this time.

The post-Maitraka period witnessed the simultaneous prevalence of several eras including the Gupta and Valabhī Eras of the previous period. By this time the Śaka Era got introduced by the Rāṣṭrakūṭas who hailed from the south, while the Vikrama era became rather familiar under the influence of the imperial Pratihāras.

The credit of giving an universal adoption to the Vikrama era in Gujarat where it is current as the regional era till to-day goes to the Solanki kingdom. Among the old eras the Valabhī era and the Śaka Era survived to some extent, while new eras like the Siṃha era commenced and ended during this period. The Hijrī era also appears during this period. But taken as a whole, it was the Vikrama Samvat that has held the ground in Gujarat for all practical purposes till present times¹.

1. R. K. Trivedi, *Fairs and Festivals of Gujarat*, p. 48

As regards the mode of years that of expired years was generally followed in Gujarat as in other parts of the country.

The years of the Śaka Era and the Gupta Era were *Caitrādi*. But the years of the Kalachuri Era were *Kārttikādi*. In the Maitraka period the Gupta Era was modified into the Valabhi Era by turning its years from *Caitrādi* into *Kārttikādi*. The years of the Vikrama Era were also *Caitrādi* in North India from where it seems to have been introduced into Gujarat. But here its years also were generally turned into *Kārttikādi* though *Caitrādi* years also are met with not infrequently. As noticed above the use of *Kārttikādi* years in the dates of the Vikrama Era in the Solanki period is found to have been preponderant, its use being about 72 per cent in the known key-dates

A cursory perusal of the known dates of later times indicates a gradually increasing predilection for the system of *Kārttikādi* years in Gujarat².

The system of *Kārttikādi* years has now met with almost a universal adoption in Gujarat for a pretty long period of centuries. The commencement of the *Kārttikādi* year coincides with the end of the Monsoon and the beginning of the Winter. It probably commemorates the happy period of the harvest. In Gujarat the Old Year ends with the joyous festivals of *Diwālī* (*Dīpāwalī*) and the New Year day of the Vikrama era is celebrated throughout the region by all sections of

2. The perusal of the regular dates of the two centuries following the end of the Solanki period, for example, yields a percentage of 74 against that of 72 in the Solanki period.

the people. Businessmen of Gujarat bid adieu to the Old Year by closing its Account Books and welcome the coming year by inaugurating those of the New Year. With the increasing impact of the Western culture, new generations hardly recollect the Vikrama years, months and *tithis*, but the popular festivals of Diwālī and the New Year day (of the *Kārttikādi* Vikrama Era) are celebrated by the young as well as the old with full fervour.

The local system of *Āṣādhādi* years is prevalent in Kutch and Halar (West Saurashtra), but is losing its ground in course of time.

As regards the system of months, no indications are available for the dates of the Śaka Era used in the Kṣatrapa period. The months of the Gupta Era adopted in Gujarat were probably *Pūrṇimānta*. The months continued to be *Pūrṇimānta* even in its modified form known as the Valabhī Era. But the prevalence of the Kalacuri Era in South Gujarat introduced the system of *Amānta* months, its earliest known reference being traced to the Gupta period. In course of time the *Pūrṇimānta* system got gradually abandoned in favour of the *Amānta* system. The dates of the Śaka Era which now got introduced here from the Deccan were adapted to the system of *Amānta* months. In the Solanki Period this system began to attain preponderance even in the dates of the Vikrama Era which was originally adopted here from North India which followed the system of *Pūrṇimānta* months. In subsequent centuries the system

of *Amānta* months received an increasing predilection³ and modern Gujarat follows the system entirely and exclusively for a pretty long period of centuries. The last day of the dark fortnight invariably marks the 30th (i. e. last) day of the lunar month.⁴

The New Year commences with the bright fortnight even in the regions following the system of *Pūrṇimānta* months. In the system of *Caitrādi* years coupled with *Pūrṇimānta* months the new year commences with the bright fortnight of Caitra, though the month actually commences with the dark fortnight. Consequently the first fortnight of Caitra is left construed with the Old Year, while the second fortnight of Caitra marks the first fortnight of the New Year.

A similar position is noticed therein in the case of intercalary months, as the second and third fortnights belong to the actual intercalary month, while the first and fourth fortnights are related to the *Nija* month. Thus the system of *Amānta* months has certain advantages over that of *Pūrṇimānta* months. Anyhow the former system is at present exclusively prevalent in Gujarat.

As for the different *Siddhāntas*, it is found that the chronologists of Gujarat held predilection for the *Brahma Siddhānta* for several centuries, at least from

3. A cursory perusal of the regular dates of the two centuries succeeding the Solanki period, for example, indicates a percentage of 67 for *Amānta* dates against that of 64 in the Solanki period.
4. The last day is often numbered 0. The date No. 237 of the Solanki period supplies an early reference to this usage.

the Maitraka period to the Solanki period. In calculating intercalation of months, they followed the mean system in the early period, but adopted the true system later on. The *Sūrya Siddhānta* seems to have begun to get a footing in the Solanki period, but it took some centuries for replacing the *Brahma Siddhānta* on a large scale. The popularity of the *Brahma Siddhānta* in Gujarat seems quite natural in view of the fact that Gujarat was closely associated with South Rajasthan in several spheres of cultural life.

The common use of the Vikrama Era, the wide prevalence of the system of *Kārttikādi* years and *Amānta* months and the popularity of the *Brahma Siddhānta*, thus, constitutes the outstanding characteristics discerned in the different chronological systems that prevailed in Gujarat in the different periods.

APPENDIX I

Data Supplied by the Records Published Recently

During the last two decades, several ancient inscriptions in Gujarat have come to light and been published. The recently published catalogues of manuscripts contain only a few dates covered by the period under review. The dates supplied by these newly found sources of information are examined here period-wise and it is also noticed how far the data deduced from these dates affect the conclusions drawn in the preceding chapters.

The unnoticed inscriptions of the Kārdamaka Kṣātrapa kings do not contain any key-dates.¹

About 15 copper-plate inscriptions of the Maitraka

1. 'Andhau Inscription of Mahākṣātrapa Rudradāman, dated (Śaka) year 62 or 72', *JOL.*, Vol. XI, no. 3 (1962), pp. 237 f.; 'Vandha Inscription of Mahākṣātrapa Rudrasimha, (Śaka) year 110', *Sambodhi*, Vol. III, no. 4, pp. 74 f.; 'Andhau Inscription of Mahākṣātrapa Rudrasimha, dated (Śaka) year 114', *Sambodhi*, Vol. III, no. 2-3, pp. 45 ff.; no. IV, pp. 73 ff.

Three copper-plates beginning with the time of Hūṇa King Toramaṇa have been discovered recently from Sanjeli in North-East Gujarat, but they are dated in regnal years (R. N. Mehta and A. M. Thakkar, *M. S. University Copper-plates of the time of Toramaṇa*, Vadodara, 1978, pp. 14 ff.)

kings of Valabhi dated in the Valabhi Era also do not contain any key-dates.²

A recently discovered M. S. University Copper-plate Grant of Gurjara King Dadda Praśāntarāga³ is dated in (Kalacuri) Sam. 399, Phālguna, ba. di. 15. It also refers to a solar eclipse. According to the epoch of A.C. 248-249, the date would fall in A.C. 649, considering the year as expired.

As the given date mentions a solar eclipse, it admits of verification. The given date would correspond

2. 'Copper-plate inscriptions of Dhruvasena I, (Valabhi) Sam. 207 and 209', *JOL*, Vol. XII, no. 1 (1962), pp. 51 ff.; *Svadyay*, Vol. III, no. 1 (1965), pp. 19 ff.; 'Gunaḍa Copper-plates of Dhruvasena II, (Valabhi) Sam. 217', *JOL*, Vol. XXII, pp. 79-83; 'Ambalās Grant of Śīlāditya I, (Val.) Sam. 290', *Svadyay*, Vol. VIII, pp. 178-184, ff.; 'Grant of Dhruvasena III, (Val.) Sam. 305', *Buddhi Prakash*, Vol. 97, pp. 131 f.; *JUB*, Vol. XIX, part 4, pp. 1-6; 'Grant of Dhruvasena II, (Val.) Sam. 313', *Sāṃpya*, Vol. I, Part II, pp. 77 ff.; 'Māhīlā Grant of Dhruvasena II (Val.) Sam. 323', *Buddhi Prakash*, Vol. 107, pp. 231 ff.; *JOL*, Vol. X, pp. 123 ff.; 'Vadnagar Grant of Śīlāditya III, (Val.) Sam. 367', *Svadyay*, Vol. XV, pp. 202 ff.; 'Kunkāvāy grant of Śīlāditya IV, (Val.) 376', *Buddhi Prakash*, Vol. 105, pp. 9 ff.; 'Vadnagar Copper-plates of Śīlāditya IV, (Val.) 384(?)', *JOL*, Vol. XVII, pp. 59 ff., 181 ff.; 'Śīhor Grant of Śīlāditya IV, (Val.) Sam. 387', *Buddhi Prakash*, Vol. 103, pp. 9 ff., 73 ff., 102 ff.; 'Vadnagar Plates of Śīlāditya V (circa. A.D. 722)', *JOL*, Vol. XVII, pp. 61 ff., 186 ff.; 'Asodar Plates of Śīlāditya VI, (Val.) Sam. 421', *Svadyay*, Vol. XVI, pp. 440 ff.; 'Asodar Plates of Śīlāditya IV, (Val.) 425', *Vidyapith*, Vol. XVII, P. IV, pp. 1 ff.
3. 'M. S. University Copper-plates of Dadda Praśāntarāga, (Kalacuri) Sam. 399', *Svadyay*, Vol. XIV (Jan., 1977), pp. 172 ff.

Dr. R. N. Mehta, the editor, equates the date with 29 Feb., A.C. 648 according to the epoch of 247-248 A.C. and the *Amānta* system of months.

to Tuesday, 17 February, A.C. 649 according to *Pūrṇimānta* system of months. There occurred a solar eclipse on that day.

Three copper-plate inscriptions of the Maitraka Kings are dated in years 380–400 of the Śaka Era.⁴ But on palaeographical, chronological and genealogical grounds, the plates have proved to be forged ones.

The same is the case with the three grants ascribed to the Gurjara King Dadda II of Nāndīpurī dated in years 400–417 of the Śaka Era⁵.

The Ambalas plates of Śaindhava king Ahivarman are dated in Gupta (Val.) year 404. The date does not admit of verification because of insufficient data.⁶

Four new copper-plate inscriptions⁷ of Rāṣṭrakūṭa kings during the post-Maitraka period are dated in the Śaka Era.

4. 'Pāṇḍavaniyā Copper-plates of Maitraka King Guhasena I, Śaka year 380', *Svadhya*, Vol. XI (Aug. 1974), pp. 332 ff.; 'BBRAS'. Copper-plates of Dharasena II, Śaka year 400', *HIG.*, Part I, no. 50; 'Copper-plate Inscription of Dharasena II, Śaka year 400', Manibhai Dwivedi, *Purāṭan Dukṣiṇa Gujarat*, Navasari, 1940, pp. 194 f.
5. 'Umata Copper-plates of Dadda II, Śaka year 400', *HIG.*, Part II, no. 114; 'Bagumra Copper-plates of Dadda II, Śaka year 415', *Ibid.*, no. 115; 'Ilav Copper-plates of Dadda II, Śaka year 417', *Ibid.*, no. 116
6. *JOI.*, Vol. XIX (March, 1970), pp. 279 ff.
7. Magodi Plates of Karkarāja Suvarṇavarṣa, (Śaka) year 736' *JOI.*, Vol. XX, pp. 271 ff.; 'Tarasadi plates of Amoghavarṣa I, Śaka year 772,' *JOI.*, Vol. XX, pp. 155 ff.; Cincani plates of Indrarāja III, Śaka year 848,' *Buddhi Prakash*, Vol. 108, pp. 313 ff. and 'Cincani plates of Kṛṣṇarāja III (A.D. 939–968)', *Buddhi Prakash*, Vol. 108, pp. 347 ff.

There is a mention of a lunar eclipse in Magodi Copper-plates of Karkarāja Suvarṇavarṣa, dated Śaka 736, Mahāvaiśākha parvan. The date well fits in according to the *Caitrādi* system and corresponds to 8 April, A.C. 814.

There is a mention of Vyaya Saṁvatsara in the Cincani plates of Rāṣṭrakūṭa king Indra III, dated Śaka 848, Vaiśākha, śu.di. 3, Soma. The Saṁvatsara Vyaya well fits in with the southern cycle. The given date corresponds to Monday, 17 April, A.C. 926 according to the *Caitrādi* years. The other two dates do not admit of verification because of insufficient data.

The key-dates of the recently discovered Caulukya records dated in Vikrama Era⁸ are classified territorially and chronologically on the same lines as followed in chapter VII above.

The individual key-dates may be given and examined as follows :

SĀRASVATA MANDALA

I. Regular Dates

A. Dates in Bright Fortnights

1. Date in the months Kārttika to Phālguna

Date in expired years

Copper-plate inscription

-
8. Hijrī dates are met with in several Arabic and Persian inscriptions dated upto 1304 A.D. (Vide Z. A. Desai, *Gujarat Itihās Sandarbh Sūci*, Part VI, nos. 1-27). They generally follow the usual system of years and months used in the Hijrī era.

1. V. 1261-*JOI*, Vol. XIX (Sept-Dec., 1969), pp. 114 ff.,
Kamāṇā copper-plates of King Bhīma-
deva II

Sam. 1261, Laukika Pauṣa, śu., di. 2, Śani

V. 1261 expired : Saturday, 25 December, A.C. 1204

2. Date in the months Caitra to Āśvina

Date in expired *Kārttikādt* years

Copper-plate inscription

2. V. 1069-*Svadyay*, Vadnagar Copper-plate inscription
of Mahāsāmanta Kṛṣṇarāja
Sam. 1069 Śrāvaṇa, śu. di. 15, Somaeraḥaṇa

**V. 1069 expired *Kārttikādi* : Saturday, 25 July,
A.C. 1013, a Lunar eclipse**

B. Dates in Dark Fortnights

2. Date in the months Caitra to Āśvina

Date in expired *Kārttikādi* years

***Amānta* Dates**

Stone inscription

3. V. 1305-*Svadyay*, Vol. VI (Jan. 1969), pp. 229 f.,
Davad Palia inscription
Sam. 1305, Āśvina, ba. di. 10, Ravi

V. 1305 expired *Kārttikādi*,—

***Amānta* : Sunday, 3 October, A.C. 1249**

II Irregular Date

4. V. 1217-*Svadyay*, Vol. VI (Jan., 1969), pp. 229 f.
Davad image inscription
Sam. 1217, Āśvina, śu. di. 11, Soma

V. 1217 expired *Caitrādi* : Tuesday, 13 September,
(or current *Kārttikādi*) A. C. 1160

V. 1217 expired *Kārttikādi* : Sunday, 1 October
A. C. 1161

The given date does not correspond to any of the dates mentioned above. If there be an error in recording or reading the date, the given *tithi* should be corrected in to 10 or 12. According to this assumption the given date would correspond to Monday 12 September, A. C. 1160 according to expired *Caitrādi* system and to Monday, 2 October, A. C. 1161 according to expired *Kārttikādi* system respectively.

Of the four dates of this region, three dates are of definite character. They all apply to the mode of expired years.

Among the three definite dates, two dates (nos. 2 & 3) give indications about the system of years. Both of them apply to the system of expired *Kārttikādi* years.

As for the system of months only one date (no. 3) falls in the dark fortnight. It applies to the *Amānta* system of months.

Thus the results of the newly added dates corroborate the system of *Kārttikādi* years and *Amānta* months reflected in the majority of the inscriptions noticed in the earlier chapter.

CENTRAL GUJARAT

Regular Dates

A. Dates in Bright Fortnights

Dates in the months Caitra to Āśvina

Dates in expired *Caitrādi* years

Image inscriptions

5. V. 1292–*Svadhyay*, Vol. XI (Jan., 1974), pp. 218 ff.,
Khambhat image inscription
Sam. 1292, Āṣāḍha, śu. di. 7, Ravi

V. 1292 *Caitrādi* : Sunday, 24 June, A. C. 1235

6. V. 1325–*Svadhyay*, Vol. VI (April, 1969), pp. 370 ff.,
Mahisa image inscription
Sam. 1325, Āśvina, śu. di. 8, Śani

V. 1325 *Caitrādi* : Saturday, 15 September,
A. C. 1268

B. Dates in Dark Fortnights

Dates in the months Caitra to Āśvina

Amānta DatesDates in expired *Kārttikādi* years

Stone inscription

7. V. 1360–*Svadhyay*, Vol. XIX (Jan., 1982), pp. 173 ff.,
Sampla Stone Inscription of King Karnaḍadeva
Sam. 1360, Bhādrapada, ba.di. [2 Bhau]ma

V. 1360 expired *Kārttikādi*,–

Amānta : Tuesday, 18 August, A. C. 1304

Prasasti

8. V. 1274–*Jain Gurjar Kavio*, Vol. I, pp. 77 f., A MS
of Amarakirti's *Chakkammuvaeso* composed
at Godhara

Saṁ. 1274, Bhādrapada. ba. di. 14, Guru

V. 1274 expired Kārttikādi,~

Amānta: Thursday, 20 September, A.C.
1218

All the four dates are of definite character. They all apply to the mode of expired years.

Among them two (nos. 5 & 6) apply to the *Caitrādi* system of years, while two dates (nos. 7 & 8) apply to the *Kārttikādi* system.

As for the system of months, two dates (nos. 7 & 8) falling in the dark fortnight, apply to the *Amānta* system.

Thus the results of these dates do not affect the overall results regarding the system of years. As for the system of months, the proportion is increased to a small extent.

SOUTH SAURASHTRA

I Regular Dates

A. Dates in Bright Fortnights

1. Dates in the months Kārttika to Phālguna

b. Dates in expired years

Image inscriptions

9. V. 1303 - *Śrī Śaṭrunjay Giriraj Darshan*, no. 103,
Śaṭrunjay image inscription
Saṁ 1303, Pra. Māgha, śu.di. 14, So. [ma*]

* As there is no intercalary month according to any of the *Siddhāntas* prevalent, the word 'prā'. before the word 'Māgha' would not mean *Prathama*.

V. 1303 expired : Monday, 21 January, A.C. 1247

10. V. 1342—*Shri Shatrunjay Girirāj Darshan*, no. 152,
 Śatruñjay image inscription
 Sam. 1342, Māgha, śu.di. 8, Śukra

V. 1342 expired : Friday, 4 January, A.C. 1286

11. V. 1354—*Shri Shatrunjay Girirāj Darshan*, no. 102,
 Śatruñjay image inscription
 Sam 1354, Kārttika, śu.di. 15, Guru

V. 1354 expired : Thursday, 31 October, A.C. 1297

2. Dates in the months Caitra to Āśvina

- (a) **Dates in expired *Caitrādi* (or current *Kārttikādi*) years**

image inscriptions

12. V. 1226—*Shri Shatrunjay Girirāj Darshan*, no. 457,
 Śatruñjay image inscription
 Sam. 1226, Āṣāḍha, śu. di. 9, Guru

**V. 1226 expired *Caitrādi* : Thursday, 5 June,
 (or 'current *Kārttikādi*) A.C. 1169**

13. V. 1338—*Pathik*, year 9, issues 8–9 (May–June 1970),
 Junagadh Museum image inscription
 Sam 1338, Vaiśākha, su. di. 3, Ravi

**V. 1338 expired *Kārttikādi* : Sunday, 12 April, A.C.
 1282**

B. Dates in Dark Fortnights

- I. Dates in the months Kārttika to Phālguna**
Dates in expired years

***Amānta* Dates**

image inscriptions

14. V. 1313–*Svādhyāy*, Vol. I (August, 1964), pp. 429 ff., Junagadh Museum pālīā inscription
 Sam. 1313, Phālguna, ba. di. 13, Guru

V. 1313 expired–

Amānta : Thursday, 15 March, A.C. 1257

2. Dates in the months Caitra to Āśvina
Dates in expired *Kārttikādi* years

Amānta Dates
 image inscription

15. V. 1305–*Svādhyāy*, Vol. XVII (Octo., 1979), pp. 46 ff., Ajārā image inscription
 Sam. 1305, Jyeṣṭha, ba. di. 8, Śani

V. 1305 expired *Kārttikādi*,–

Amānta : Saturday, 5 June, A.C. 1249

II. Irregular Dates
image inscriptions

16. V. 1230–*Svādhyāy*, Vol. I (Aug., 1964), pp. 429 ff., Junagadh Museum pālīā inscription
 Sam. 1230, Āśvina, śu. di. 14, Ravi

V. 1230 expired *Caitrādi* : (or current *Kārttikādi*)
 Saturday 22 September, A.C. 1173

V. 1230 expired *Kārttikādi* : Wednesday, 11 September, A.C. 1174

As the given *tithi* does not tally with the given week-day according to any of the systems, it follows that some particular in it is recorded or read wrongly. The *tithi* should be corrected into 10. Accordingly, the *tithi* may be referred to the expired *Kārttikādi* years and equated with Sunday, 8 September, A.C. 1174.

17. V. 1309—*Shri Shatruñjay Girirāj Darshan*, no. 104,
Śatruñjay image inscription

Sam. 1309, Jyestha, va. di. 2, Soma

V. 1309 expired *Caitrādi*,—

Pūrṇimānta : Saturday, 27 April, A.C. 1252

Amānta : Sunday, 26 May, A.C. 1252

V. 1309 expired *Kārttikādi*,—

Pūrṇimānta : Thursday, 17 April, A.C. 1253

Amānta : Friday, 16 May, A.C. 1253

As the given *tithi* does not tally with the given week-day according to any of the systems, it follows that some particular in it is recorded or read wrongly. The *tithi* should be corrected into 5. Accordingly, the *tithi* may be referred to the expired *Kārttikādi Amānta* system and equated with Monday, 19 May, A.C. 1253.

18. V. 1314—*Shri Shatruñjay Girirāj Darshan*, no. 407,

Śatruñjay image inscription

Sam. 1314, Vaiśākha, śu. di. 3, Śukra

V. 1314 expired *Caitrādi* : Wednesday, 18 April,
A.C. 1257

V. 1314 expired *Kārttikādi* : Monday, 8 April, A.C.
1258

The date does not tally according to the given reading. Some particular is obviously erroneous. In case the number of *tithi* may be corrected into 5, the *tithi* would fall on the given week-day according to the expired *Caitrādi* system. Then it would correspond to 20 April, A.C. 1257.

19. V. 1315—*Shri Shatruñjay Girirāj Darshan*, no. 244.

Śatruñjay image inscription

Sam 1315, Phālguna, śu. di. 2, Ravi

V. 1315 expired : Monday, 27 Jan., A.C. 1259

The given date would apply to the given week-day, if it was ascribed to the week-day on which it commenced. It commenced about 2 h. 50 m. *after* mean sunrise on Sunday, 26 January, A.C. 1259.

20. V. 1335—*Shri Shatruñjay Girirāj Darshan*, no. 277,
Śatruñjay image inscription
Sam. 1335, Vaiśākha, śu. di. 4, Soma

V. 1335 expired *Caitrādi* : Wednesday, 27 April,
A. C. 1278

V. 1335 expired *Kārttikādi* : Sunday, 16 April,
A. C. 1279

As the given date does not correspond to any of the dates mentioned above, it is obvious that some particular in it is wrongly recorded or read. The *tithi* may, therefore, be corrected into 5 or the week-day may be corrected into 'Saumya'. The former would apply to the *Kārttikādi* system and correspond to Monday, 17 April, A. C. 1279, while the latter would apply to the *Caitrādi* system and correspond to Wednesday, 27 April, A. C. 1278. Accordingly, the modified *tithi* or the week-day would correspond to the given week-day.

21. V. 1343—*Svādhyāy*, Vol. I (August, 1964), pp. 429
ff., Uparkot image inscription
Sam. 1343, Māgha, bā. di. 2, Śani

V. 1343 expired,—

Pūrṇimānta : Friday, 3 January, A.C. 1287

Amānta : Sunday, 2 February, A.C. 1287

The given date may be taken as ascribed to Saturday by associating it with the week-day on which it

commenced. The given *tithi* commenced about 2 h. 50 m. after mean sunrise on Saturday, 1 February, A.C. 1287.

Of 13 newly discovered dates, seven dates are of definite character. They all apply to the mode of expired years.

Of the seven definite dates, three dates (nos. 12, 13 & 15) give indications about the system of years. Two dates (nos. 13 and 15) belong to *Kārttikādi* years, while one date (no. 12) applies to *Caitrādi* years.

As for the system of months, only two dates (nos. 14 and 15) throw light on it. Both of them apply to the *Amānta* system of months.

Thus there is a slight increase of percentage in the system of years and months with the inclusion of these new dates.

KUTCH

1. Regular Dates

A. Date in Bright Fortnights

Date in the month Caitra to Jyēṣṭha

Date in expired *Āṣādhādi* or expired *Kārttikādi* years
image inscription

22. V. 1304—*Bhadreshvara Vasai Mahātīrtha*, pp. 156 f.,
Bhadreshvara image inscription
Sam. 1304, Vaiśākha, śu. di. 7, Guru

V. 1304 expired *Āṣādhādi* : Thursday, 2 April,
(or expired *Kārttikādi*) A.C. 1248

B. Date in Dark Fortnights

Amānta Date

Date in the month Caitra to Jyēṣṭha

Date in expired *Āṣādhādi* or expired *Kārttikādi* years

23. V. 1117-*El*, Vol XXXVII, P. I, pp. 35 ff,
 Bhadreśvara copper-plate inscription of
 King Bhīmadeva I
 Sam. 1117, Jyeṣṭha, ba. di. 15, *Sūryagrahana*
 V. 1117 expired *Āṣādhādi* : (or expired *Kārttikādi*)
Amānta : Wednesday, 20 June, A. C. 1061

II Irregular Dates

stone-pillar and pālīā inscriptions

24. V. 1319-*Pathik*, year 9, issue 12 (Sept., 1970), p. 58
 Bhadreśvara pālīā inscription
 Sam. 1319, Māgha, su. di. 5, Soma
 V. 1319 expired : Tuesday, 16 January, A. C. 1263
 The given *tithi* would correspond to Monday, 15
 January, A. C. 1263, i. e. to the given week-day, if it
 be taken as connected with the week-day on which it
 commenced. It commenced about 4 h. 45 m. *after* mean
 sunrise.
 25. V. 1330-*Bhadreshvara Vasai Mahātīrth*, pp. 159 f.,
 Bhadreśvara stone-pillar inscription
 Sam. 1330, Āṣāḍha, śu. di. 4, Ravi
 V. 1330 expired *Caitrādi* (or current *Kārttikādi*) :
 Tuesday, 20 June, A. C. 1273
 V. 1330 expired *Kārttikādi* : Saturday, 9 June,
 A. C. 1274

The given date does not correspond to either of the
 dates mentioned above. Hence, some particular must
 be wrong. Presumably, the *tithi* may be corrected into
 5. So that it may tally with the given week-day
 according to the expired *Kārttikādi* system. In that case
 the modified date would correspond to Sunday, 10 June,
 A. C. 1274.

Of the four more key-dates of this district two (nos. 22 & 23) dates are of definite character. Both of them apply to the mode of expired years.

Both these dates (nos. 22 of 23) apply to the system of expired *Āṣāḍhādi* or *Kārttikādi* years.

Of these two dates, only one date (no. 23) throws light on the system of months. It applies to the *Amānta* system.

Thus the result of these newly discovered dates hardly affect the former result of the region except the system of months. There was not any former date which could give the clue for the system of months. In these newly added dates, there is only one date (i. e. 100%) which applies to the *Amānta* system of months.

Bhutiā-Vāsaṇā copper-plate grant¹ of Caulukya King Jayasimha II is dated in V. S. 1274, Āśvayuja. But as the date recorded on the first plate is incomplete and as the second plate containing the remaining particulars is missing, it does not admit of verification.

Thus the newly found key-dates generally conform to the conclusions drawn in the preceeding chapter, only a few of them affecting the results adversely and that, too, to a very small extent.

1. *Sāmīpya*, Vol. I, No. 2 (July, 1984), pp. 63 ff.

APPENDIX II

Original Dates with their Equivalent Vikrama Era

<i>Given Date</i>	<i>Equivalent Christian Date</i>	<i>Page no.</i>
V. 1005. Māgha, ba. di. 30, Budha	31 Jan., A. C. 949	216
V. 1042, Vaiśākha, śu. di. 5, Soma	{ 31 March, A. C. 985 19 April, A. C. 986	222
V. 1043, Māgha, ba. di. 15, Ravi	2 Jan., A. C. 987	113
Sūryagrahaṇa		
V. 1045, Vaiśākha nnu [śu]. di. 15, Soma	22 April, A. C. 989	315
V. 1064, Āgrahāyana (Mārgaśīrṣa), ba. di. 2, Soma	9 Dec. A. C. 1006	275
V. 1067, Jyestha, śu. di. 1, Ravi	6 May, A. C. 1011	209
V. 1069, Śrāvaṇa, śu. di. 15, Somagrahaṇa	25 July, A. C. 1013	365
V. 1103, Mārga, Soma Parva, Soma	27 Nove., A. C. 1045	253
V. [11]12. Phālguna, ba. di. 1, Soma	5 Feb., A. C. 1056	240
V. 1112, Caitra, śu. di. 15, Somagrahaṇa Parva	2 April, A. C. 1056	281
V. 1117, Jyestha, ba. di. 15, Sūryagrahaṇa	20 June, A. C. 1061	373
V. 1118, Phālguna, śu. di. 9, Soma	20 Feb., A. C. 1062	195
V. 1126, Vaiśākha, ba. di. 11, Śani	21 March, A. C. 1069	{ 145 223
V. 1130, Pauṣa, śu. di. 15, Guru	27 Dec., A. C. 1072	195
V. 1140, Pauṣa, ba. di. 14, Soma	8 Jan., A. C. 1084	136
V. 1140, Vaiśākha, ba. di. 7, Ravi	31 March, A. C. 1084	188
V. 1142, Phālguna, śu. di. 7, Ravi	22 Feb., A. C. 1086	174
V. 1145, Vaiśākha, ba. di. 1, Śani	{ 11 March, A. C. 1088 28 April, A. C. 1089	192
V. 1145, Māgha, ba. di. 6, Guru	5 Jan., A. C. 1089	196

V. 1145, Jyestha, ba. di. 8, Ravi	6 May, A. C. 1089	188
V. 1148, Vaisākha, śu. di. 15, Soma, Somagrahana	5 May, A. C. 1091	101
V. 1148, Āṣāḍha, śu. di. 7, Budha	26 June, A. C. 1091	193
V. 1156, Āṣāḍha, śu. di. 15, Soma	4 July, A. C. 1099	137
V. 1157, Āṣāḍha, ba. di. 6, Śukra	29 June, A. C. 1100	268
V. 1164, Caitra, śu. di. 4, Soma	{ 4 March, A. C. 1107, 18 March, A. C. 1108	157
V. 1164, Phālguna, śu. di. 7, Guru	20 Feb., A. C. 1108	196
V. 1165, Jyestha, ba. di. 7, Soma	4 May, A. C. 1108	243
V. 1174, Māgha, śu. di. 12, Ravi	6 Jan., A. C. 1118	98
V. 1176, Mārgaśīrṣa, śu. di. 13, Brhaspati	13 Nove, A. C. 1119	175
V. 1176 (8), Caitra, śu. di. 14, Ravi	3 April, A. C. 1121	302
V. 1177, Jyestha, ba. di. 4, Soma	{ 19 April, A. C. 1120 6 June, A. C. 1121	193
V. 1178, Jyestha, ba. di. 9, Soma	1 May, A. C. 1122	224
V. 1179, Caitra, ba. di. 7, Bhauma	20 March, A. C. 1123	261
V. 1181, Kārttika, śu. di. 15, Śukra	24 Octo., A. C. 1124	173
V. 1184, Caitra, śu. di. 15, Soma	28 March, A. C. 1127	137
V. 1184, Māgha, śu. di. 11, Ravi	15 Jan, A. C. 1128	99
V. 1185, Jyestha, śu. di. 12, Śukra	31 May, A. C. 1129	157
V. 1186, Āśvina, śu. di. 3, Soma	18 Sept., A. C. 1129	158
V. 1188, Phālguna, śu. di. 2, Śukra	19 Feb., A. C. 1132	145
V. 1191, Phālguna, ba. di. 1, Śani	13 Jan., A. C. 1134	128
V. 1191, Phālguna, śu. di. 2, Soma	29 Jan., A. C. 1134	173
V. 1193, Phālguna, ba. di. 7, Bhauma	25 Feb, A. C. 1136	138
V. 1193, Vaisākha, ba. di. 14, Guru	{ 2 April, A. C. 1136 20 May, A. C. 1137	318
V. 1194, Māgha, śu. di. 6, Bhauma	18 Jan., A. C. 1138	316
V. 1195, Āṣāḍha, śu. di. 10, Ravi	19 June, A. C. 1138	322
V. 1198, Vaisākha, ba. di. 5, Budha	18 March, A. C. 1142	135
V. 1199, Āśvina, ba. di. 6, Ravi	{ 11 Octo., A. C. 1142 24 Aug., A. C. 1141	227
V. 1202, Āśvina, ba. di. 13, Soma	28 Aug., A. C. 1144	296
V. 1204, Māgha, ba. di. 5, Śukra	24 Jan, A. C. 1147	183

V. 1205, Jyestha, śu. di. 3, Ravi	4 May, A. C. 1147	233
V. 1204, Phālguna, ba. di. 11, Kuja	17 Feb., A. C. 1148	183
V. 1204, Vaiśākha, śu. di. 3, Guru	22 April, A. C. 1148	197
V. 1204, Jyestha, śu. di. 9, Bhauma	17 May, A. C. 1149	179
V. 1206, Jyestha, śu. di. 9, Maṅgala	17 May, A. C. 1149	177
V. 1207, Jyestha, ba. di. 12, Budha	{ 26 April, A. C. 1150 13 June, A. C. 1151	129
V. 1207, Caitra, ba. di. 5, Śani	7 April, A. C. 1151	318
V. 1207, Jyestha, śu. di. 10, Guru	{ 11 May, A. C. 1150 31 May, A. C. 1151	261
V. 1208, Phālguna, śu. di. 10, Ravi	17 Feb., A. C. 1152	175
V. 1208, Jyestha, śu. di. 2, Budha	7 May, A. C. 1152	320
V. 1208, Jyestha, śu. di. 6, Ravi	11 May, A. C. 1152	158
V. 1208, Āśvina, śu. di. [5], Guru	5 Sept., A. C. 1152	139
V. 1210, Māgha, śu. di. 8, Guru	{ 12 Jan., A. C. 1154 23, Jan., A. C. 1154	146
V. 1210, Phālguna, ba. di. 2, Budha	{ 14 Jan., A. C. 1153 3 March, A. C. 1154	249
V. 1211, Vaiśākha, ba. di. 2, Budha	20 April, A. C. 1155	147
V. 1214, Phālguna, ba. di. 7, Śukra	{ 21 Feb., A. C. 1158 7 Feb., A. C. 1158	197
V. 1215, Caitra, śu. di. 8, Ravi	9 March, A. C. 1158	289
V. 1215, Āśvina, śu. di. 14, Budha	8 Octo., A. C. 1158	103
V. 1215, Māgha, ba. di. 4, Śukra	9 Jan., A. C. 1159	267
V. 1215, Vaiśākha, śu. di. 3, Budha	22 April, A. C. 1159	210
V. 1215, Vaiśākha, ba. di. 4, Śukra	8 May, A. C. 1159	123
V. 1217, Kārttika, śu. di. 10, [śu]kra	23 Octo., A. C. 1159	95
V. 1217, Āśvina, śu. di. 11, Soma	{ 12 Sept., A. C. 1160 2 Octo., A. C. 1161	366
V. 1218, Dvi., Āṣāḍha, śu. di. 5, Guru	29 June, A. C. 1161	103
V. 1219, Jyestha, śu. di. 3, Śani	19 May, A. C. 1162	102
V. 1220, Phālguna, śu. di. 12, Guru	6 Feb., A. C. 1164	288
V. 1221, Vaiśākha, śu. di. 10, Śukra	3 April, A. C. 1164	198
V. 1220, Jyestha, śu. di. 9, Ravi	31 May, A. C. 1164	198
V. 1221, Jyestha, śu. di. 9, Śukra	21 May, A. C. 1165	108

V. 1223, Māgha, śu. di. 11, Guru	2 Feb., A. C. 1167	173
V. 1225, Kārttika, śu. di. 7, Budha	9 Octo., A. C. 1168	262
V. 1225, Pauṣa, śu. di. 5, Śani	21 Dec., A. C. 1168	159
V. 1226, Āṣāḍha, śu. di. 9, Guru	5 June, A. C. 1169	369
V. 1227, Mārgaśīrṣa, śu. di. 11, Śani	21 Nov. A. C. 1170	99
V. 1228, Śrāvaṇa, śu. di. 8, Soma	5 July, A. C. 1171	104
V. 1228, Āśvina, śu. di. 15, Budha	15 Sept., A. C. 1171	104
V. 1228, Phālguna, ba. di. 5, Bhauma	15 Feb., A. C. 1172	320
V. 1229, Vaiśākha, śu. di. 3, Soma	16 April, A. C. 1173	160
V. 1230, Āśvina, śu. di. 14, Ravi	8 Sept., A. C. 1174	370
V. 1231, Caitra, ba. di. 11, Guru	20 March A. C. 1175	122
V. 1231, Kārttika, śu. di. 11, Soma	27 Octo., A. C. 1175	254
V. 1231, Kārttika, śu. di. 13, Budha	29 Octo., A. C. 1175	254
V. 1232, Caitra, śu. di. 11, Soma	22 March, A. C. 1176	140
V. 1234, Pauṣa, ba. di. 6, Guru	23 Dec., A. C. 1176	293
V. 1235, Phālguna, śu. di. 3, Ravi	11 Feb., A. C. 1179	175
V. 1235, Vaiśākha, (śu. ?) di. 3, Budha	11 April, A. C. 1179	147
V. 1235, Vaiśākha, (ba. ?) di. 3, Budha	25 April A. C. 1179	147
V. 1236, Phālguna, ba. di. 3, Guru	17 Jan., A. C. 1180	184
V. 1238, Māgha, śu. di. 3, Śani	9 Jan., A. C. 1182	175
V. 1238, Vaiśākha, śu. di. 11, Guru	15 April, A. C. 1182	255
V. 1238, Vaiśākha, śu. di. 6, Śukra	29 April, A. C. 1183	180
V. 1240, Jyēṣṭha, śu. di. 10, Soma	21 May, A. C. 1184	210
V. 1241, Vaiśākha śu. (ba.) di. 10, Śukra	26 April, A. C. 1185	148
V. 1243, Kārttika, ba. di. 5, Bhauma	15 Octo., A. C. 1185	317
V. 1244, Māgha, śu. di. 10, Soma	11 Jan., A. C. 1188	96
V. 1244, Phālguna, śu. di. 3, Budha	17 Feb., A. C. 118	199
V. 1246, Śrāvaṇa, ba. di. 6, Guru	{ 16 June, A. C. 1188 17 June, A. C. 1188	117
V. 1247, Āṣāḍha, śu. di. 9, Budha	12 June, A. C. 1190	271
V. 1248, Vaiśākha, śu. di. 2, Budha	15 April, A. C. 1192	105
V. 1248, Śrāvaṇa, śu. di. 9, Soma	20 July, A. C. 1192	214
V. 1249, Jyēṣṭha, śu. di. 14, Budha	12 May A. C. 1193	317
V. 1251, Kārttika, śu. di. 12, Śukra	28 Octo., A. C. 1194	232
V. 1252, Māgha, ba. di. 5, Śukra	22 Dec., A. C. 1195	149

V. 1253, Āṣāḍha, śu. di. 4, Śani	21 June, A. C. 1197	291
V. 1256, Bhādrapada, ba. di. 15, Bhauma	4 Aug., A. C. 1198	116
V. 1255, Kārttika, ba. di. 11, Budha	28 Octo., A. C. 1198	114
V. 1255, Mārgaśīrṣa, śu. di. 1, Ravi	1 Nov., A. C. 1198	288
V. 1256, Vaiśākha, ba. di. 1, Soma	1 May, A. C. 1200	279
V. (1)256, Jyēṣṭha, śu. di. 13, Śukra	26 May, A. C. 1200	302
V. 1257, Āṣāḍha, śu. di. 9, Guru	22 June, A. C. 1200	102
V. 1258, Vaiśākha, śu. di. 2, Śukra	6 April, A. C. 1201	274
V. 1258, Jyēṣṭha, śu. di. 9, Ravi	13 May, A. C. 1201	208
V. 1258, Śrāvaṇa, śu. di. 7, Soma	9 July, A. C. 1201	104
V. 1258, Pauṣa, ba. di. 5, Ravi	16 Dec., A. C. 1201	114
V. 1259, Āṣāḍha, śu. di. 2, S'ani	22 June, A. C. 1202	199
V. 1259, Kārttika, śu. di. 1, S'ukra	18 Octo, A. C. 1202	206
V. 1261, Laukika Pauṣa, śu. di. 2, S'ani	25 Dec. A. C. 1204	365
V. 1261, Jyēṣṭha, śu. di. 2, Ravi	22 May, A. C. 1205	{ 105 180
V. 1261, Āṣāḍha, ba. di. 8, S'ani	11 June, A. C. 1205	120
V. 1262, Māgha, śu. di. 10, S'ukra	26 Jan., A. C. 1206	303
V. 1262, Phālguna, ba. di. 14, S'ukra	10 March, A. C. 1206	295
V. 1264, Caitra, śu. di. 13, Guru	{ 23 March, A. C. 1206 15 March, A. C. 1207 27 March, A. C. 1203	221
V. 1263, Āṣāḍha, śu. di. 10, S'ani	17 June, A. C. 1206	234
V. 1263, Śrāvaṇa, śu. di. 2, Ravi	9 July, A. C. 1206	101
V. 1263, Vaiśākha, śu. di. 6, Guru	5 April, A. C. 1207	{ 180 235
V. 1264, Laukika Āṣāḍha, śu. di. 2, Soma	16 June, A. C. 1208	283
V. 1265, Vaiśākha, śu. di. 7, Soma	13 April, A. C. 1209	178
V. 1266, Phālguna, śu. di. 10, Budha	5 Feb., A. C. 1210	127
V. 1270, Vaiśākha, śu. di. 6, Ravi	8 April, A. C. 1212	256
V. 1270, Māgha, ba. di. 5, Guru	7 Feb, A. C. 1213	255
V. 1272, Jyēṣṭha, ba. di. 2, Ravi	27 April, A. C. 1214	277
V. 1271, Āśvina, ba. di. 30, S'ani	24 Octo., A. C. 1215	219
V. 1273, Vaiśākha, śu. di. 4, S'ukra	22 April, A. C. 1216	289
V. 1272, Jyēṣṭha, ba. di. 5, Ravi	8 May, A. C. 1216	279

V. 1273, Kārttika, ba. di. 5, Soma	31 Octo., A. C. 1216	321
V. 1274, Mārgaśīrṣa, ba. di. 8, Guru	23 Nov., A. C. 1217	115
V. 1274, Phālguna, śu. di. 5, Gura	1 Feb., A. C. 1218	97
V. 1274, Prathama Jyēṣṭha, ba. di. 7, S'ukra	18 May, A. C. 1218	127
V. 1274, Bhādrapada, ba. di. 14, Guru	20 Sept., A. C. 1218	368
V. 1275, Vaiśākha, śu. di. S'ukra	19 April, A. C. 1219	211
V. 1275, Jyēṣṭha, śu. di. 13, Bhauma	28 May, A. C. 1219	235
V. 1276 Āṣāḍha, śu. di. 2, S'ani	15 June, A. C. 1219	177
V. 1276, Māgha, śu. di. 13, Ravi	19 Jan., A. C. 1220	173
V. 1276, Phālguna, śu. di. 2, S'ani	8 Feb., A. C. 1220	149
V. 1279, Āṣāḍha, śu. di. 6, Soma	5 June, A. C. 1223	262
V. 1280, Pauṣa, śu. di. 3, Bhauma	26 Dec., A. C. 1223	96
V. 1281, Vaiśākha, śu. di. 3, S'ani	12 April, A. C. 1225	236
V. 1282, Pauṣa, śu. di. 4, S'ukra	5 Dec., A. C. 1225	96
V. 1285, Phālguna, śu. di. 2, Ravi	28 Jan., A. C. 1226	206
V. 1283, Kārttika, śu. di. 15, Guru	5 Nov., A. C. 1226	96
V. 1283, Mārgaśīrṣa, śu. di. 3, Bhauma	24 Nov., A. C. 1226	174
V. 1284, Phālguna, śu. di. 2, Ravi	13 Feb., A. C. 1228	224
V. 1284, Vaiśākha, śu. di. 10, S'ukra	14 April, A. C. 1228	312
V. 1285, Caitra, ba. di. 12, S'ukra	23 March, A. C. 1229	150
V. 1285, Phālguna, ba. di. 2, Ravi	11 Feb., A. C. 1229	217
V. 1285, Jyēṣṭha, śu. di. 3, Ravi	27 May, A. C. 1229	106
V. 1285, Jyēṣṭha, śu. di. 8, Guru	31 May, A. C. 1229	308
V. 1286, S'rāvaṇa, śu. di. 3, Budha	25 July, A. C. 1229	105
V. 1286, Caitra, śu. di. 12, Budha	27 March, A. C. 1230	181
V. 1287, Caitra, ba. di. 1, Guru	20 March, A. C. 1231	246
V. 1289, Vaiśākha, ba. di. 1, Guru	20 March, A. C. 1231	117
V. 1288, Āṣāḍha, ba. di. 15, Bhauma	1 July, A. C. 1231	244
V. 1288, Pauṣa, śu. di. 15, Śukra	9 Jan., A. C. 1232	273
V. 1288, Phālguna, śu. di. 10, Budha	3 March, A. C. 1232	287
V. 1288, Jyēṣṭha, śu. di. 13, Budha	2 June, A. C. 1232	106
V. 1288, Bhādrapada, śu. di. 1, Soma	18 Aug., A. C. 1232	141

V. 1290, Māgha, ba. di. 1, Guru	30 Dec., A. C. 1232	112
V. 1289, Māgha, ba. di. 6, Bhauma	1 Feb., A. C. 1233	160
V. 1289, Vaiśākha, ba. di. 12, Śukra	6 May, A. C. 1233	306
V. 1289, Āśvina, ba. di. 15, Soma	5 Sept., A. C. 1233	298
V. 1290, Kārttika, ba. di. 2, Guru	22 Sept., A. C. 1233	294
V. 1290, Caitra, śu. di. 11, Ravi	12 March, A. C. 1234	263
V. 1290, Prathama Śrāvana, ba. di. 10, Śani	22 July, A. C. 1234	300
V. 1291, Māgha, śu. di. 5, Guru	25 Jan., A. C. 1235	176
V. 121(9)1, Vaiśākha, śu. di. 14, Guru	3 May, A. C. 1235	283
V. 1291, Vaiśākha, śu. di. 13, Bhādhā	14 May, A. C. 1235	236
V. 1292, Jyēṣṭha, śu. di. 8, Ś'ani	26 May, A. C. 1235	151
V. 1292, Āṣāḍha, śu. di. 7, Ravi	24 June, A. C. 1235	234
V. 1292, Kārttika, ba. di. 1, Ravi	11 Nov., A. C. 1235	268
V. 1292, Māgha, śu. di. 1, Guru	10 Jan., A. C. 1236	271
V. 1292, Māgha, ba. di. (7), [Ś'ukra ?]	1 Feb., A. C. 1236	311
V. 1292, Jyēṣṭha, ba. di. 15, Guru	22 May, A. C. 1236	267
V. 1293, Āśvina, śu. di. 15, Soma	5 Oct., A. C. 1237	238
V. 1294, Vaiśākha, śu. di. 3, Ravi	18 April, A. C. 1238	238
V. 1295, Bhādrapada, śu. di. 11, Ravi	22 Aug., A. C. 1238	234
V. 1295, Āśvina, ba. di. 2, Ravi	26 Sept., A. C. 1238	162
V. 1296, Mārgaśīrṣa, ba. di. 14, Ravi	7 Nov., A. C. 1238	111
V. 1296, Mārgaśīrṣa, śu. di. 14, Guru	22 Nov., A. C. 1238	142
V. 1(2)95, Pauṣa, ba. di. 6, Guru	30 Dec., A. C. 1238	132
V. 1295, Caitra, śu. di. 2, Maṅgala	8 March, A. C. 1239	161
V. 1296, Vaiśākha, śu. di. 3, Guru	26 April, A. C. 1240	109
V. 1298, Phālguna, śu. di. 3, Guru	14 Feb., A. C. 1241	162
V. 1297, Caitra, ba. di. 5, Soma	1 April, A. C. 1241	152
V. 1298, Vaiśākha, ba. di. 2, Ravi	{ 11 March, A. C. 1240 28 April, A. C. 1241	277
V. 1297, Caitra, ba. di. 5, Bbauma	2 April, A. C. 1241	280
V. 1298, Kārttika, śu. di. 10, Budha	16 Oct., A. C. 1241	99
V. 1298, Mārgaśīrṣa, śu. di. 13, Soma	18 Nov., A. C. 1241	99

V. 1298, Vaiśākha, śu. di. 4, S'ani	5 April, A. C. 1242	284
V. 1299, Vaiśākha, śu. di. 13, Soma	14 April, A. C. 1242	225
V. 1298, Vaiśākha, ba. di. 3, S'ani	19 April, A. C. 1242	124
V. 1298, Bhādrapada śu. di. 1, Guru	28 Aug., A. C. 1242	211
V. 1298, Dvi. Bhādrapada, ba. di. 7, Guru	18 Sept., A. C. 1242	128
V. 1298, Āśvina, śu. di. 10, Ravi	5 Octo., A. C. 1242	267
V. 1299, Māgha, śu. di. 5, Soma	26 Jan., A. C. 1243	206
V. 1299, Caitra, śu. di. 6, Soma	{ 30 March, A. C. 1243 28 March, A. C. 1243	143
V. 1300, Vaiśākha, ba. di. 11, Budha	4 May, A. C. 1244	279
V. 1300, Jyestha, śu. di. 5, Guru	12 May, A. G. 1244	{ 152 153
V. 1301, Āṣāḍha, śu. di. 10, S'ukra	17 June, A. C. 1244	209
V. 1301, Phālguna, ba. di. 1, S'ani	14 Jan., A. C. 1245	163
V. 1301, Phālguna, śu. di. 4, Guru	2 Feb., A. C. 1245	176
V. 1301, Phālguna, ba. di. 13, S'ani	25 Feb., A. C. 1245	163
V. 1301, Vaiśākha, śu. di. 9, S'ukra	7 April, A. C. 1245	107
V. 1301, Āṣāḍha śu. di. 12, Śākha (Śukra)	7 July, A. C. 1245	228
V. 1302, Jyestha, ba. di. 2, Guru	3 May, A. C. 1246	153
V. 1303, Mārgaśīrṣa, ba. di. 12, Guru	6 Dec., A. C. 1246	115
V. 1303, Māgha, śu. di. 14, So(ma*)	21 Jan., A. C. 1247	369
V. 1303, Caitra, śu. di. 2, Ravi	24 March, A. C. 1247	212
V. 1303, Vaiśākha, śu. di. 4, Budha	10 April, A. C. 1247	212
V. 1304, Vaiśākha, śu. di. 13, Śukra	19 April, A. C. 1247	178
V. 1304, Vaiśākha, śu. di. 7, Guru	2 April, A. C. 1248	373
V. 1304, Dvitiya Jyestha, śu. di. 9, Soma	1 June, A. C. 1248	213
V. 1305, Jyestha, śu. di. 15, Ravi	7 June, A. C. 1248	102
V. 1305, Vaiśākha, śu. di. 3, Śani	17 April, A. C. 1249	290
V. 1305, Jyestha, śu. di. 11, Soma	24 May, A. C. 1249	213
V. 1305, Āṣāḍha, ba. di. 7, Śukra	4 June, A. C. 1249	{ 120 218
V. 1305, Jyestha, ba. di. 8, S'ani	5 June, A. C. 1249	370
V. 1305, S'rāvaṇa, śu. di. [11], Budha	21 July, A. C. 1249	239

V. 1305, Āśvina, ba. di. 10, Ravi	3 Octo. A. C. 1249	365
V. 1306, Māgha, śu. di. 1, Guru	6 Jan., A. C. 1250	164
V. 1308, Vaiśākha, ba. di. 5, Guru	{ 24 March, A. C. 1250	250
	{ 11 May A. C. 1251	
V. 1309, Vaiśākha, śu. di. 3, Guru	11 April, A. C. 1251	154
V. 1309, Phālguna, śu. di. 13, Budha	12 Feb., A. C. 1253	176
V. 1307, Phālguna, ba. di. 5, Guru	20 Feb., A. C. 1253	240
V. 1309, Caitra, ba. di. 5, Guru	20 Feb., A. C. 1253	245
V. 1309, Vaiśākha, śu. di. 3, Budha	2 April, A. C. 1253	251
V. 1310, Vaiśākha, ba. di. 10, Guru	24 April, A. C. 1253	243
V. 1309, Jyestha, śu. di. 1, Budha	30 April, A. C. 1253	215
V. 1311, Jyestha, śu. di. 15, Budha	14 May, A. C. 1253	233
V. 1309, Jyestha, ba. di. 2, Soma	19 May, A. C. 1253	291
V. 1310, Caitra, ba. di. 2, Soma	{ 17 Feb., A. C. 1253	191
	{ 6 April, A. C. 1254	
V. 1310, Caitra, ba. di. 13, Guru	{ 27 Feb., A. C. 1253	133
	{ 16 April, A. C. 1254	
V. 1310, Māgha, śu. di. 13, Ravi	{ 1 Feb., A. C. 1254	100
	{ 2 Feb., A. C. 1251	
V. 1310, Vaiśākha, ba. di. 5, Guru	9 April, A. C. 1254	186
V. 1311, Vaiśākha, śu. di. 3, Soma	20 April, A. C. 1254	257
V. 1311, Caitra, ba. di. 7, Budha	31 March, A. C. 1255	270
V. 1311, Vaiśākha, śu. di. 2, Śani	24 April, A. C. 1255	225
V. 1311, Laukika Jyestha, ba. di. 12, Budha	{ 21 June, A. C. 1256	251
	{ 1 May, A. C. 1258	
V. 1313, Kārttika, ba. di. 8, Soma	9 Octo., A. C. 1256	263
V. 1313, Pauṣa, śu. di. 7, Soma	25 Dec., A. C. 1256	207
V. 1313, Māgha, ba. di. 5, Soma	5 Feb., A. C. 1257	241
V. 1313, Phālguna, ba. di. 13, Guru	15 March, A. C. 1257	370
V. 1313, Caitra, śu. di. 8, Ravi	25 March, A. C. 1257	{ 109
		{ 215
V. 1315, Caitra, ba. di. 4, Budha	5 April, A. C. 1257	241
V. 1314, Vaiśākha, śu. di. 3, Ś'ukra	20 April, A. C. 1257	371
V. 1313, Caitra, ba. di. 10, Soma	12 May, A. C. 1257	187
V. 1315, Jyestha, ba. di. 11, Ravi	10 June, A. C. 1257	185
V. 1316, Māgha, ba. di. 2, Soma	18 Dec., A. C. 1258	200

V. 1315, Phālguna, śu. di. 2, Ravi	26 Jan., A. C. 1259	372
V. 1315, Phālguna, śu. di. 4, Budha	29 Jan., A. C. 1259	97
V. 1315, Phālguna, ba. di. 7, S'ani	15 Feb., A. C. 1259	276
V. 1315, Dvittiya Caitra, śu. di. 6, Soma	31 March, A. C. 1259	132
V. 1315, Vaiśākha, śu. di. 11, Ravi	4 May, A. C. 1259	237
V. 1315, Vaiśākha, ba. di. 7, Guru	15 May, A. C. 1259	124
V. 1316, Vaiśākha, ba. di. 11, S'ukra	7 May, A. C. 1260	125
V. 1318, Jyestha, ba. di. 8, Budha	2 June, A. C. 1260	226
V. 1318, Śrāvaṇa, ba. di. 13, Guru	8 July, A. C. 1260	201
V. 1317, Pauṣa, ba. di. 5, Guru	23 Dec., A. C. 1260	257
V. 1317, Laukika Jyestha, ba. di. 4, Guru	19 May, A. C. 1261	122
V. 1318, Pauṣa, śu. di. 9, S'ani	31 Dec., A. C. 1261	288
V. 1318, Phālguna, śu. di. 15, Bhauma	7 March, A. C. 1262	313
V. 1319, Caitra, ba. di. 13, Bhauma	18 April, A. C. 1262	297
V. 1318, Jyestha, śu. di. 13, Guru	1 June, A. C. 1262	200
V. 1319, Māgha, śu. di. 5, Soma	15 Jan., A. C. 1263	374
V. 1320, Māgha, śu. di. 5, S'ani	5 Jan., A. C. 1264	207
V. 1320, Phālguna, śu. di. 2, S'ukra	1 Feb., A. C. 1264	97
V. 1320, Jyestha, śu. di. 4, Budha	30 April, A. C. 1264	303
V. 1320, Āṣāḍha, ba. di. 13, Ravi	25 May, A. C. 1264	298
V. 1321, Śrāvaṇa, ba. di. 13, Guru	21 Aug., A. C. 1264	186
V. 1322, Vaiśākha, ba. di. 7, Budha	28 April, A. C. 1266	300
V. 1324, Vaiśākha, ba. di. 5, Budha	16 March, A. C. 1267	118
V. 1326, Caitra, ba. di. 12, S'ukra	{ 12 March, A. C. 1268	{ 130
	{ 1 March, A. C. 1269	{ 131
V. 1325, Āśvina, su. di. 8, Śani	15 Sept., A. C. 1268	367
V. 1326, Māgha, ba. di. 2, Ravi	23 Dec., A. C. 1268	{ 191
		{ 220
V. 1326, Māgha, ba. di. 2, Ravi	23 Dec., A. C. 1268	220
V. 1325, Māgha, ba. di. 9, Soma	28 Jan., A. C. 1269	115
V. 1325, Phālguna, śu. di. 4, Budha	6 Feb., A. C. 1269	98
V. 1325, Phālguna, śu. di. 8, Soma	11 Feb., A. C. 1269	98
V. 1325, Jyestha, ba. di. 11, S'ani	18 May., A. C. 1269	125
V. 1325, Āṣāḍha, śu. di. 14, S'ani	29 June., A. C. 1269	222

V. 1326, Mārgaśīrṣa, su. di. 4, Guru	28 Nove., A. C. 1269	164
V. 1328, Vaiśākha, śu. di. 7, Soma	{ 28 April, A. C. 1270	258
	{ 6 April, A. C. 1272	
V. 1326, S'rāvaṇa, śu. di. 2, Soma	21 July, A. C. 1270	215
V. 1327, Pauṣa, śu. di. 10, Bhauma	23 Dec., A. C. 1270	100
V. 1327, Māgha, śu. di. 5, Guru	15 Jan., A. C. 1271	227
V. 1327, Māgha, śu. di. 9, Budha	21 Jan., A. C. 1271	100
V. 1327, Vaiśākha, śu. di. 2, Soma	13 April, A. C. 1271	181
V. 1327, Bhādrapada, ba. di. 2, Ravi	23 Aug, A. C. 1171	128
V. 1328, Śrāvaṇa, śu. di. 2, Śukra	10 July, A. C. 1271	322
V. 1329, Vaiśākha, ba. di. 9, Śukra	{ 25 March, A. C. 1272	{ 252
	{ 12 May, A. C. 1273	{ 281
V. 1330, Vaiśākha, śu. di. 14, Budha	13 April, A. C. 1272	100
V. 1330, Āśvina, śu. di. 5, Guru	29 Sept., A. C. 1272	208
V. 1330, Caitra, śu. di. 7, Śani	26 March, A. C. 1273	154
V. 1331, Vaiśākha, śu. di. 15, Budha	3 May, A. C. 1273	{ 131
		{ 177
V. 1331, Āṣāḍha, śu. di. 14, Guru	{ 30 June, A. C. 1273	194
	{ 25 May, A. C. 1276	
V. 1330, Caitra, ba. di. 7, Śani	31 March, A. C. 1274	{ 126
		{ 247
V. 1330, Vaiśākha, śu. di. 9, Soma	16 April, A. C. 1274	107
V. 1331, Vaiśākha, śu. di. 9, Soma	16 April, A. C. 1274	103
V. 1327, Vaiśākha, śu. di. 5, Guru	16 April, A. C. 1274	110
V. 1330, Āṣāḍha, śu. di. 4, Ravi	10 June, A. C. 1274	374
V. 1330, Āśvina, śu. di. 5, Guru	6 Sept., A. C. 1274	229
V. 1331, Vaiśākha, śu. di. 3, Ravi	31 March, A. C. 1275	237
V. 1332, Mārgaśīrṣa, śu. di. 11, Śani	30 Nove., A. C. 1275	323
V. 1333, Caitra, śu. di. 11, Budha	17 March, A. C. 1277	216
V. 1334, Rādhā (Vaiśākha), śu. di. 10, Ravi	{ 18 April, A. C. 1277	202
	{ 8 May, A. C. 1278	
V. 1333, Jyestha, śu. di. 5, Ravi	9 May, A. C. 1277	314
V. 1333, Jyestha, ba. di. 14, Bhauma	1 June, A. C. 1277	300
V. 1334, Āśvina, śu. di. 14, (Ravi?)	12 Sept., A. C. 1277	290
V. 1334, Dvītiya Phālguna, ba. di. 11, Śani	19 Feb., A. C. 1278	296

V. 1334, Vaiśākha, ba. di. 5, Budha	13 April,	A. C. 1278	121
V. 1334, Jyestha, ba. di. 2, Soma	9 May,	A. C. 1278	155
V. 1334, Vaiśākha, ba. di. 4, Guru	12 May,	A. C. 1278	247
V. 1334, Jyestha, śu. di. 3, Budha	27 May,	A. C. 1278	155
V. 1334, Bhādrapada, śu. di. 1, Śani	20 Aug.,	A. C. 1278	293
V. 1335, Mārgśīrṣa, ba. di. 13, Soma	14 Nove.,	A. C. 1278	184
V. 1335, Māgha, śu. di. 13, S'ukra	27 Jan.,	A. C. 1279	176
V. 1335, Caitra, ba. di. 5, Ravi	2 April,	A. C. 1279	156
V. 1335, Vaiśākha śu. di. 4, Soma	{ 17 April,	A. C. 1279	372
	{ 27 April,	A. C. 1278	
V. 1335, Vaiśākha, śu. di. 8, Guru	20 April,	A. C. 1279	304
V. 1335, S'rāvaṇa, śu. di. 15, Soma	24 July,	A. C. 1279	309
V. 1336, Jyestha, śu. di. 5, Ravi	5 May,	A. C. 1280	110
V. 1338, Jyestha, ba. di. 2, S'ukra	17 May,	A. C. 1280	134
V. 1337, Vaiśākha, śu. di. 2, Soma	21 April,	A. C. 1281	274
V. 1337, Vaiśākha, śu. di. 5, Guru	24 April,	A. C. 1281	110
V. 1338, Phālguna, śu. di. Soma	16 Feb.,	A. C. 1282	98
V. 1338, Caitra, ba. di. 2, S'ukra	27 March,	A. C. 1282	248
V. 1338, Vaiśākha, śu. di. (2), S'ani	11 April,	A. C. 1282	292
V. 1338, Vaiśākha, śu. di. 3, Ravi	12 April,	A. C. 1282	369
V. 1338, Jyestha, śu. di. 12, Budha	20 May,	A. C. 1282	237
V. 1338, Jyestha, śu. di. 14, S'ukra	22 May,	A. C. 1282	179
V. 1339, Vaiśākha, śu. di. 11, Śukra	9 April,	A. C. 1283	107
V. 1339, Jyestha, śu. di. 8, Budha	5 May,	A. C. 1283	304
V. 1340, Vaiśākha, ba. di. 10, Śukra	23 April,	A. C. 1283	259
V. 1340, Jyestha, ba. di. 10, Śukra	{ 23 April,	A. C. 1283	307
	{ 9 June,	A. C. 1284	
V. 1340, Jyestha, śu. di. 5, Ravi	21 May,	A. C. 1284	239
V. 1343, Āśvina, ba. di. 4, Bhauma	{ 21 Aug.,	A. C. 1285	301
	{ 8 Octo.,	A. C. 1286	
V. 1342, Māgha, śu. di. 8, S'ukra	4 Jan.,	A. C. 1286	369
V. 1343, Laukika Kārttika, śu. di. 2, Ravi	20 Octo.,	A. C. 1286	165
V. 1343, Māgha, śu. di. 5, Soma	20 Jan.,	A. C. 1287	288
V. 1343, Māgha, śu. di. 12, Soma	27 Jan.,	A. C. 1287	207
V. 1343, Māgha, ba. di. 1, S'ani	1 Feb.,	A. C. 1287	295
V. 1343, Māgha, ba. di. 2, S'ani	„ „ „	„ „ „	372

V. 1343, Vaiśākha, śu. di. [3], Budha	16 April,	A. C. 1287	264
V. 1344, Māgha, ba. di. 3, Guru	22 Jan.,	A. C. 1288	259
V. 1344, Jyestha, śu. di. 10, (Budha)	12 May,	A. C. 1288	108
			181
			275
V. 1344, Jyestha, ba. di. 4, S'ukra	21 May,	A. C. 1288	126
			246
V. 1343, Māgha, śu. di. 10, Guru	30 Jan.,	A. C. 1289	282
V. 1346, Phālguna, śu. di. 1, Ravi	12 Feb.,	A. C. 1290	174
V. 1346, Caitra, śu. di. 1, Bhauma	14 March,	A. C. 1290	285
V. 1346, Vaiśākha, śu. di. 7, Soma	17 April,	A. C. 1290	238
V. 1346, Vaiśākha, ba. di. 6, Soma	1 May,	A. C. 1290	305
V. 1346, Jyestha, śu. di. 15, Guru	25 May,	A. C. 1290	111
V. 1346, Jyestha, ba. di. 1, S'ukra	26 May,	A. C. 1290	220
V. 1348, Phālguna, ba. di. 11, Soma	26 Feb.,	A. C. 1291	314
V. 1347, Vaiśākha, ba. di. 5, S'ukra	20 April,	A. C. 1291	190
V. 1347, Āṣāḍha, ba. di. 9, Guru	21 June,	A. C. 1291	230
V. 1348, Āṣāḍha, śu. di. 3, Ravi	29 June,	A. C. 1292	144
V. 1349, Mārgaśīrṣa, ba. di. 11, Śani	6 Dec.,	A. C. 1292	217
V. 1349, Caitra, ba. di. 6, Ravi	29 March,	A. C. 1293	127
			135
V. 1349, Jyestha, śu. di. 14, Budha	20 May,	A. C. 1293	214
V. 1349, Jyestha, ba. di. 6, Budha	27 May,	A. C. 1293	248
V. 1350, Kārttika, ba. di. 8, Guru	24 Sept.,	A. C. 1293	319
V. 1350, Vaiśākha, śu. di. 5, Śukra	2 April,	A. C. 1294	290
V. 1350, Vaiśākha, ba. di. 5, S'ukra	16 April,	A. C. 1294	269
V. 1350, Jyestha, śu. di. 2, S'ukra	18 May,	A. C. 1294	108
V. 1352, Phālguna, śu. di. 10, Budha	15 Feb.,	A. C. 1296	98
V. 1353, Vaiśākha, ba. di. 9, Guru	29 March	A. C. 1296	130
	16 May,	A. C. 1297	
V. 1353, Vaiśākha, ba. di. 10, Śukra	30 March,	A. C. 1296	252
	17 May,	A. C. 1297	
V. 1352, Vaiśākha, ba. di. 5, Soma	23 April,	A. C. 1296	260
V. 1354, Mārgaśīrṣa, ba. di. 1, Soma	12 Nov.,	A. C. 1296	112
V. 1354, Kārttika, śu. di. 11, Ravi	27 Oct.,	A. C. 1297	206
V. 1354, Kārttika, śu. di. 15, Guru	31 Oct.,	A. C. 1297	369
V. 1354, Pauṣa, ba. di. 5, Śani	4 Jan.,	A. C. 1298	276

V. 1354, Vaiśākha, śu. di. 2, Soma	14 April,	A. C. 1298	210
V. 1354, Jyestha, ba. di. 5, Śukra	2 May,	A. C. 1298	189
V. 1354, Jyestha, śu. di. 13, Ravi	25 May,	A. C. 1298	182
V. 1355, Vaiśākha, śu. di. 12, Soma	13 April,	A. C. 1299	182
V. 1355, Aṣāḍha, śu. di. 7, Śani	6 June,	A. C. 1299	291
V. 1356, Vaiśākha, ba. di. 12, Ravi	17 April,	A. C. 1300	121
V. 1356, Jyestha, ba. di. 8, Śani	{ 25 April,	A. C. 1299	253
	{ 11 June,	A. C. 1300	
V. 1356, Jyestha, śu. di. 15, Śukra	3 June,	A. C. 1300	{ 214
			{ 292
V. 1357, Vaiśākha, ba. di. 1, Guru	30 March,	A. C. 1301	190
V. 1357, Vaiśākha, ba. di. 5, Śukra	28 April,	A. C. 1301	270
V. 1357, Aṣāḍha, śu. di. 1, Guru	8 June,	A. C. 1301	239
V. 1360, Bhādrapada, ba. di.	18 Aug.,	A. C. 1304	367
[2, Bhau]ma			

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Śaka 531, Caitra, śu. di. 15, Budha	26 March,	A. C. 609	54
Śaka 679, Āśvayuja, śuddha 7, Viṣuva	25 Sept,	A. C. 757	53
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Śaka 736, Mahā Vaiśākha Parva.	8 April,	A. C. 814	364
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Śaka 848, Vaiśākha, śu. di. 3, Soma,	17 April,	A. C. 926	364
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Śaka 956, Bhādrapada, ba. di. 15	15 Sept.,	A. C. 1034	346
Śaka 972, Pausa, ba. di. 15, Bhauma	15 Jan.,	A. C. 1051	346
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Śaka 976, Kārttika, ba. di. 15, Vijaya	13 Nov.,	A. C. 1053	347
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Śaka 979, Māgha Samvatsara	22 Jan.,	A. C. 1048	346
Śaka 996, Mārgaśīrṣa, śu. di. 11	2 Dec.,	A. C. 1074	347
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K. 399, Phālguna, ba. di. 15, Sūrya-	17 Feb.,	A. C. 649	363
grahaṇa			

K. 456, Māgha, śu. di. 15	2 Feb.,	A. C. 706	50
K. 460, Āśvina, ba. di. 11	23 Sept.,	A. C. 710	50
K. 486, Āṣāḍha, śu. di. 12	22 June,	A. C. 736	50

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G. 513, .12, Uttarāyana	22 Dec.,	A. C. 832	74
G. 555		A. C. 874-75	63
G. 567, S'uci, Candragrahaṇa		A. C. 886-87	73
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G. 596		A. C. 915-16	73

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Val. 500	Cir. A. C.	818-19	70
Val. 574		A. C. 892-493	70
Val. 927, Phālguna, śu. di. 2, Soma	19 Feb.,	A. C. 1246	350
Val. 945, Āṣāḍha, ba. di. 14, Ravi	25 May,	A. C. 1264	350

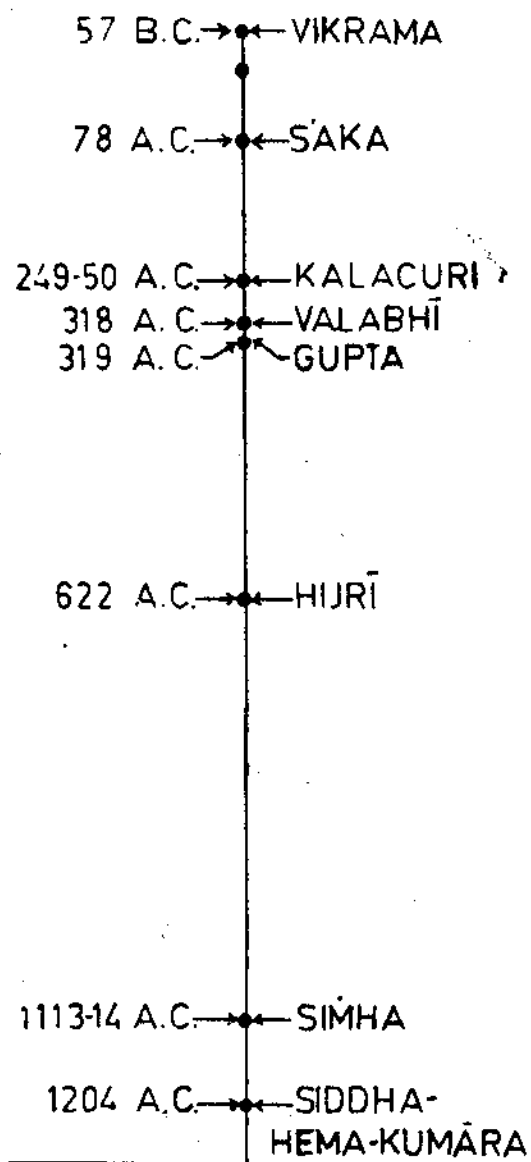
Simha Era

Sim. 32, Āśvina, ba. di. 13, Soma	15 Octo.,	A. C. 1145	338
Sim. 60		A. C. 1173-74	338
Sim. 96, Mārgaśīrsa, śu. di. 14, Guru	12 Nov.,	A. C. 1209	338
Sim. 151, Āṣāḍha, ba. di. 13, Ravi	25 May,	A. C. 1264	338

Siddha-Hema-Kumāra Era

Si. He. Ku. Sam. 4, Vaiśākha, ba. di. 2, 12 March, A. C. 1164	345
Guru	

**A Chart indicating the Relative Position of the Epochs
of Eras used in Gujarat during the Ancient Period**



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48	4	<i>Svmkrānti</i>	<i>Samkrānti</i>
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209	6	A. C. 1243	1245
210	15	1159	1158

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236	2	V. 1261	V. 1281
238	14	1227	1237
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298	19	V. 1269	V. 1289
310	21, 23	367...and	367—...—
332	9	V. 1322	V. 1323

Wherever 'su.' is printed, should be read as 'śu.'

Regarding this book

The learned author of the present work has done immense service to the students of Indian history and culture by preparing a handy volume on chronological systems in Gujarat. She has spared no pains in arranging the inscriptions and other records under various categories and highlighting their importance. The entire work has been planned in a scientific sequence. Details about certain records are not easily available to non-Gujarati scholars. These have been incorporated in the present study.

— Prof. K. D. Bajpai

The research scholar undertook a Herculean task in investigating into the chronological systems discerned in the numerous known dates of the Vikrama Era used in the different parts of the region during the Solanki Period and pointed out the gradual predilection for *Kārttikādi* years and *Amānta* months adopted therein course of time. The author has also discussed the different systems used in the citation of samvatsaras and intercalary months.... The author has not only incorporated revised theories in the body of the text, but also appended study of the dates that came to light subsequently... The work will serve as a valuable reference book on the subject.

—Dr. H. G. Shastri