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TĀRĪKH-I-ILĀHĪ

by

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PUBLISHER'S NOTE

When Shams-ul-Ulema Dr. Sir Jiwanji Jamshedji Modi perused Mr. Bendrey's Paper on the Ilahi Era, he wrote (26th December 1931) saying: "I have read the paper with "much interest. It will be of great use to students of the "History of Akbar and Jehangir. If it is not printed in full "by the Historical Society in its Journal, you should send it "to me. Wherever it is published, I think it will be well if "you have reprints of the paper..." Since then he reminded us several times for an early publication; but, to my great regret, his recent death has robbed me of the pleasure of fulfilling the promise. The paper was read at the First Bombay Historical Congress on 26th December 1931, and its publication in the Congress Number had to be awaited. Unfortunately, for some unavoidable circumstances, the Number has not, I understand, yet reached the Press. Urgent enquiries, however, continued to be received from our friends and certain scholars abroad, and our inability to supply typed copies has at last forced me to undertake this publication even for a very limited circle of scholars. I hope both the public and scholars will appreciate it, especially as, to say from my personal knowledge, Mr. Bendrey's paper is a work of great perseverence, labour and ingenuity.

22nd June, 1933.
Gaikwadwada,
568, Narayan, Poona 2.

G. B. Nare,

ACKNOWLEDGMENT

I would like to record my gratefulness to the authorities of the Bhandarkar Oriental Research Institute and of the Anandashrama for their allowing me the use of their manuscript copies of "Parasi-Prakasha" and also to Mr. Gode, Curator of the Bhandarkar Oriental Research Institute, for his kindly giving me all possible facilities to examine other manuscripts for the collateral work.

I am thankful to Prof. M. T. Patwardhan and Prof. B. D. Varma for their guidance in the transliteration of the several Persian and Arabic words and to the authorities of the First Bombay Historical Congress for giving me an opportunity to place my humble service at the disposal of the scholars of the History of India.

I am, however, unable to express in words my deep obligations to my friend Mr. G. B. Nare who spared no pains in going through every calculation attempted by me in the preparation of the two tables appended to this paper.

5th December 1931
Gaikawadwada, Poona.

V. S. BENDREY.

CONTENTS

TARĪKH-I-ILAHI*

Introductory:

Both the numismatists and the scholars of the History of India, who had devoted themselves to the period intervening between the accession of Akbar (1556 A. D.) and the death of Shah Jahan (1664 A. D.) had to face not a little less difficult problem involved in the computation of the dates and months of the Ilāhī Era. Many very commendable and laborious attempts were made in the past to find out a proper solution of this knotty problem. But these efforts did not unfortunately meet with the desired success. I hope now to be able to present in the following pages a formula for the calculation of the true solar months and years of the Divine Era, which may solve the problem once for all.

Past Efforts

2. It is not possible, I must admit, in this short paper to examine closely the details of each of the individual efforts or to explain away the causes of failure. But, as each of these efforts has in its own way certainly taken us nearer to the solution, a brief indication of the principles, on which a solution was expected to be reached, might prove interesting. The use of the nomenclature of the months of the Old

* This paper was presented at the First Bombay Historical Congress held in Bombay on 24th-26th December, 1931.

Persian Era for the Ilāhī Era has presumably led Dr. Taylor[1] to adopt for the latter the old Persian method of calculating each month with the uniform duration of thirty days with extra five days to be added at the end of each year as an intercalary period. But apparently it escaped his notice that the Ilāhī months were also made true solar months. Prof. Hodiwala[2] sought his solution in the determination of the periods of the twelve months on the basis of the information available in the various chronicles, coins, etc. of that period. But, although he was successful in distributing substantially accurately 365 days of the year, he was unable to account for the excess of a few hours and minutes which was designed to perfect the Ilāhī year as a true natural solar year. The ultimate result was that, in nine out of sixteen cases, he was confronted with an error of a day or so. Messrs. Apte and Deshpande[3] were cautious enough to recognise the significance of the excess. They tried to distribute it in proportion of the time covered by each transit of the Sun from one sign of the zodiac to another. But in the absence of a definite knowledge of some starting point and of the exact astronomical constant adopted for the

1. Dr. Taylor's article on " Ilahi Synchronisms of Some Hijra New Years' Days" (Numismatic–Supplement XVI–Art. 100).

2. Prof. S. H. Hodiwala's article on " The Ilahi Era ", pp. 11–40, Part II-Historical Studies in Mughal Numismatics.

3. Bharat Itihas Samshodhak Mandal-Quarterly-No. 45, Vol. XII-Pt. I–Ashad, Shaka 1853, Art. 4, pp. 17–29.

true solar year of the Ilāhī Era, it was not possible to adjust the difference of seven to sixty Ghatīs in their calculations. Thus the degree of accuracy was not much improved. The rough formula ordered[4] by Aurangzeb for revenue purposes appears to have been adopted by Dr. Beni Prasad[5], but such rough calculations are not adequate to satisfy the scientific accuracy desired in the present age. The efforts made by others to get to the solution of their difficulties were more of a general nature.

Foundation

3. The actual foundation of the Tārīkh-i-Ilāhī or Ilāhī Era took place in 992 A. H. and an order was issued by Akbar that the New Year, which followed close on the year of his accession, should be made the foundation of the Divine Era. The farmān[6] issued bears no date, but mentions that 1506th year of the Shaka Era and 1641st year of the Era of Vikrama had elapsed and that the then current Ilāhī year which was coming to a close was 29th. This indicates that the farmān must not have been issued before 1585 A. D.. The Vikrama Era was considered to be founded on deception and was ordered to be discontinued, and the New Era to be rigidly followed instead by all the Governors of the Imperial Dominions and other officers of

4. Muntakhab-ul-Lubab, Bibliotheca Indica II-Text, p. 80.
5. History of Jehangir by Dr. Beni Prasad, p. XVIII-2.
6. Akbarnamah-Translation—by H. Beveridge, Vol. II-pp. 19-24.

State and of Finance who in accordance with their degrees and positions were recipients of the Royal favours. The compilers of the almanacs, which were then current in the Islāmic countries, were also requested to enter the New Era as a supplement to the Arabic, Rūmī, Persian and Jalālī eras. Thus, though the Era was actually introduced in 1585 A. D., it was ordered to be calculated from the year which commenced on 11th March 1556, the period between this date and the date of Akbar's accession (14th February 1556) was treated as the decorative border to the days of the New Year.[7]

Object

4. The object of establishing the Era, as the farmān explains, was that the seasons of affairs and events might be known with ease and that no one should have an occasion for alteration. It was also considered to be a glory of great princes and of pillars of wisdom to renew by means of their own exertions the foundation which had been handed down to them, and so to liberate businessmen from the perplexity of difficulties. The writing and speaking of such eras in conversation and in business, as had exceeded thousands and hundreds of years, was very difficult for men of the world and especially so for the commonality who were the centre of business. The use of diverse eras and their

7. Akbarnamah—Translation—Vol. II, pp. 15, 17, 19, 23; and Ain Akbery, Vol. I, by J. Mukhopadhyaya, p. 234.

notorious beginnings were also among the causes for the institution of this New Divine Era.[8]

Author

5. Abul Fazl mentions that the pillar of the founders of this sacred era was Amīr Fath Ullāh Shīrāzī whose title was Azd-ud-daula. He corrected the calendar from the astronomical tables of Ulūgh Beg. But the farmān gives prominence to the "authoritative "books of the current tables of Zīch-i-Īl-Khāni and, "the new Gurgāni tables", which appear to have influenced the working of the Ilāhī Era.[9]

Ilāhī Solar Year :

6. There is a complete agreement in the writings of the contemporary writers and Abul Fazl that the Ilāhī year was a true solar year without any intercalations, but neither of them has mentioned the exact astronomical constant or length of the year adopted in the computation of the New Era, nor has any ever attempted to record the way, how the Naw-roz or the day of the commencement of the new year should be ascertained and fixed, except perhaps Khāfi Khān who is grossly inaccurate in his statement. It is true that Shīrāzī has followed Ulūgh Beg, whose calculations were then esteemed as the best of all; but he seems to have preferred an astronomical constant for a year of 365 days, 5 hours, 45 minutes and 27 seconds or 365 days, 14 Ghatīs, 23 Palās, 7 Vipalās and 30 Pratipalās as

8. Akbarnamah, Translation, Vol. II, pp. 20-22; Ain Akbery, p. 234.
9. Akbarnamah, Vol. II, pp. 17 and 22; Ain Akbery, Vol. I, p. 234.

against that of 365 days, 5 hours, 45 minutes, 27 seconds and 30 thirds by Il-Khān. But the details[10] of the commencement of the first seventeen years recorded by Abul Fazl himself do not at all compare favourably with the astronomical constant of Ulūgh Beg. Of course, Abul Fazl is not accurate in these details, but the majority of the years show that the astronomical constant adopted in the Ilāhī Era must be somewhere near 365 days, 14 Ghatīs and 33 Palās. "The *new* Gurgāni tables devised "for the calculation of an Era, which is apparently "connected with the event such as the appearance "of an established religion" seem to have influenced the founders of the Ilāhī Era. The old Garga Hindu Siddhānta, along with almost all the Styles then in use in Asia and Europe, was no doubt known[11] to these founders, but this Hindu Siddhānta has not apparently been referred to by the word "Gurgān", firstly because it was not a "new" Siddhānta, and secondly because there is nothing to show that it is connected with the establishment of a new religion. On the other hand, the movement of the reformation of the Christian or the so called Julian Calendar was at its height, and the Gregorian method was adopted[12] under the

10. Akbarnamah, Vol. II, pp. 32, 78, 101, 124, 137, 210, 245, 281, 316, 370, 401, 416, 482, 493, 512, 525 and 533.

11. Ain Akbery, Vol. I, pp. 219–234; and Akbar and the Jesuits by C. H. Payne.

12. Encyclopaedia Britanica, 11th Ed., Vol. IV, Calendar, pp. 989–93

Royal patronage in Portugal, Denmark and other countries in Europe some two years before the Ilāhī Era was actually introduced. Portuguese Fathers were, no doubt, in attendance at the Court of Akbar at this time, and it should not surprise us if they were instrumental to convince the founders of the marked accuracy in the New Style of the Christian calendar, which "has appearance as "having a connection with the established religion" of the Great Christ. The astronomical constant of the Christian year, disregarding the adjustments proposed for the intercalary period, works out to be 365 days and 6 hours or 365 days and 15 Ghatīs in accordance with the Old Style, and 365 days, 5 hours, 49 minutes and 12 seconds or 365 days, 14 Ghatīs, 33 Palās according to the New or Gregorian Style. But this latter astronomical constant is considered to be in excess of the real solar year by a few seconds. It is significant to note that there is no evidence to show that Shīrāzī has simply copied the tables of Ulūgh Beg for the Ilāhī Era and that Abul Fazl even has not followed them himself. All what we are informed by Abul Fazl is that "he corrected the calendar from the "astronomical tables of Ulūgh Beg." Fortunately, we have a very good Sanskrit work-"Pārsi-Prakāshah"—written by an astrologer named Vedāngarāya[13] and patronised by Shah Jahan, who,

13. Vedangaraya was a title given by Shah Jahan to one astrologer named Maljit, son of Tiggalbhatta, a resident of Shristhal in Gujarat-Vide.

among many other things, has recorded not only the exact astronomical constant for calculating the the Ilāhī years, but has explained in detail the method of ascertaining the first days of the months, I'ds, etc.. The length of the Ilāhī solar year was, according to Vedāngarāya, 365 days, 14 Ghatīs, 33 Palās, 7 Vipalās and 32 Pratipalās or 365 days, 5 hours, 49 minutes, 15 seconds, 0 thirds and 48 fourths, i. e. 3 seconds and 48 fourths or 7 Vipalās and 32 Pratipalās in excess of the Gregorian Style, or 3 minutes, 48 seconds and 48 fourths or 10 Palās and 2 Pratipalās in excess of the constant adopted by Ulūgh Beg. In view of the fact that all the Indian or Hindu Siddhāntās without exception adopt[14] much higher constants (by about 24 minutes or 1 Ghati) than that given by Vedāngarāya, it is only likely that the founders might have modified

his son Nandikeshwar's account of his father recorded in his book " Ganaka Mandanam "—a small treatise on astronomy. Vedangaraya wrote his Parsi–Prakashah to explain the terms, technical words, etc. which may, in the ordinary life, present a difficulty to an astrologer for want of sufficient knowledge of Persian. The work appears to have been written in 1649 A. D. Copies of this work are available in almost all the Sanskrit Manuscript Libraries. I have, however, used ms. No. 336 and No. 710 preserved in the Bhandarkar Oriental Research Institute, Poona. The former appears to be some 200 years old and the latter 100. The older copy is perhaps a good production and contains Pristhamatra and caligraphy resembling that of the 17th century. The second one is incorrect, but the third, which I obtained from the Anandashram, is a hopeless lot, the scribe not caring for context or to see if the pages of the ms. to be copied are serially arranged before copying. Extracts relating the Ilahi Era are given in Appendix A.

14. Bharateeya–Jyotish by S. B. Dikshit, p. 159.

the mean constant of Ulūgh Beg to bring it to the level of the then recently accepted and reformed constant by a religious personage like Pope Gregory. All these things considered, the remark of Abul Fazl that "the calendar was corrected "from the astronomical tables of Ulūgh Beg" becomes more explicit, and that the fact that the days on the accessions of Akbar and Aurangzeb can be correctly calculated according to the Vedāngarāya system is sufficient to prove the accuracy of this system, as also to prove that the constant of Ulūgh Beg was not accepted without modification[15]. According to Vedāngarāya, the moment of the Sun's entry into Gemini for the month Khwurdād occurs at 25 Ghatīs, 15 Palās, 38 Vipalās and 20 Pratipalās on Wednesday, thus giving Thursday, as it exceeds[16] 15 Ghatīs, for the first day of Khwurdād. But, in accordance with the Ulūgh Beg's constant, it would occur at 7 Ghatīs, 54 Palās, 36 Vipalās and 36 Pratipalās[16] on Wednesday, giving Wednesday

15. Persian Manuscript copies of the Tables of Ulugh Beg – grandson of Timur and son of Shahrukh – and also of the Tables corrected at a later date at Shiraz are available in the Bengal Royal Asiatic Society and also at the Indian Office Library. See Nos. 1485-88 of the Concise Descriptive Catalogue of the Persian Manuscripts in the Bengal Royal Asiatic Society by W. Ivanoh, 1924, pp. 696-7. I could not peruse these copies myself, but, from the description given in the Catalogue, it is clear that the Tables of Ulugh Beg were corrected before they were adopted by Akbar. The original work of Ulugh Beg was named "Zij-i-Jadid-i-Sultan" while the revised version was called "Sharh-i-Zij-Jadid-i-Sultan."

16. See para. 7 infra.

for the first of Khwurdād of 104th year or the year of the second coronation of Aurangzeb. But Wednesday would not yield Sunday for the 25th of Khwurdād or the Day of the second coronation of Aurangzeb, but Saturday, which would be incorrect. It is, therefore, clear that the most trivial difference of about $3\frac{3}{4}$ minutes in a year, which, if accumulated, was likely to cause a day's mistake after a century, is even being corrected by the Vedāngarāya system.[17]

Naw-roz Day

7. The details of the commencement of the Ilāhī years given in the Akbarnāmah confirm Vedāngarāya in his statement that the Ilāhī year begins from the moment of the Sun's entry into the Aries. Khāfi Khān also agrees with him. But, in the determination of the day for the Naw-roz, there appears to be some difference between Vedāngarāya and the common rule of astronomers quoted, perhaps, through some misunderstanding, by Khāfi Khān. He says: "For it is the rule among astronomers that if the "passing of the Sun from one sign to another occurs "a minute before Sunset on any day, that day is "reckoned as the first (of the next or coming "month). But if the transit of the Sun into "another sign occurs a tenth of a tenth of an hour "after Sunset that day is included and reckoned as "the last day of the (current) month."[18] I am

17. Akbarnamah, pp. 15, 17, 22; Ain Akbery, Vol. I, 229, 230, 234.
18. Muntakhab-ul-Lubab, Bibliotheca Indica Text II, p. 80.

unable to trace such a rule except perhaps in the Tamil countries, where alone the formula of observing the Sankrānti days, if they occur before Sunset, is followed. Otherwise, the common rule of the astronomers particularly is to count the day as a Sankrānti day if it occurs within 45 Ghatīs after the Sunrise.[19] It is very difficult to suppose that the formula, which was in existence in the Tamil country, could have influenced the founders of the Era in the upper India. Even now there is no trace of such an influence there. The possible course, it seems, was for the founders to adopt the current formula of ascertaining and fixing Sankranti days, and if this was what was adapted, in accordance with the Muslim calculations of night first and day next, it comes to that, if the Sun's transit takes place before noon, i. e. 45 Ghatīs from the Sunset (Muslims count their day from the time of Sunset), the Naw-roz day should be counted on that Muslim day or it should be counted on the next day. Vedāngarāya has given just the same formula and he appears to be quite correct. Fortunately, we have a specific instance to support this view. The twelfth Divine year, the Akbarnāmāh tells us[20], began after 8 hours and 15 minutes, i. e. 20 Ghatīs and 37½ Palās of Tuesday, and that on 13th Farwardīn there was Monday. If

19. An Indian Ephemeris, Vol. I, Pt. I, by Diwan Bahadur L. D. S Pillai, p. 58.

20. Akbarnamah, Vol. II, pp. 416 and 422.

the Naw-roz of that year was counted on Tuesday, we should have Sunday for the 13th Farwardīn, but the Akbarnāmah tells us that it was not Sunday but Monday. This and other entries in Table II, which have been verified, leave no doubt about the accuracy in Vedāngarāya's manner of fixing Naw-roz and Ghurrah or first days of the Divine months.

The only omission remained to be accounted for is that of a starting point. Unless a definite moment of the Sun's transit for any one year according to the scheme of the New Ilāhī Era is known, any mathematical calculations made, even with the correct constant, are not likely to produce a correct result. But here also Vedāngarāya is not unduly concise. He has not only given the exact moment of the Sun's entry into the Aries for one year, but he has given the moment of the Sun's entry into each of the signs of the zodiac for two years, namely, 79th and 88th Ilāhī years. Now it is only by addition and subtraction that we shall be able to find out the moment of the commencement of any one year we may require.

Cycle

8. It was ordered by Akbar that there should be a duodenary cycle of the years of the New Era, each year being named after a month, e. g. the first year was the year Farwardin Ilāhī, the second, the year Ardībihisht Ilāhī, and so on. Presumably, Akbar

has followed the Turkish method of calculating the year by a cycle of twelve[21].

Table I

9. Table I, attached to this paper, gives the moment of the commencement of each of the first 120 Ilāhī years correct up to Pratipalās and the day of Naw-roz along with the corresponding dates in the Christian (Old Style), Hijrī and Shaka eras. It may be interesting to note that 48 out of 120 entries, which I was able to verify, were found to compare accurately with those given in the various chronicles. Only in three cases they did not tally, but the mistakes made by the chroniclers were clear, as in one case the length of the previous year came to 364 days and in the other two it exceeded 366.

Divine Solar Months

10. Abul Fazl has clearly informed us that the Ilāhī or Divine months were ordered to be true solar without any intercalations. The names of the months were to correspond those of the ancient Persian calendar. The months were to have 29 to 32 days according to the time taken by the Sun to pass through the relative sign of the zodiac. There is no dissentient note against the principles enunciated by Abul Fazl. But no chronicler has ever attempted to give the duration or the astronomical constant of each of the twelve Divine

21. Akbarnamah, Vol. II, p. 17; and Ain Akbery, Vol. I, p. 227.

solar months. A rough formula ordered by Aurangzeb for revenue purposes has been quoted by Khāfi Khān and in Ghiyās-ul-lughāt and is also available in its Sanskrit adaptation.[22] The formula is preserved in the Abjad style as follows: lā (31) lā (31), lab (32), lā (31), lā (31) and lā (31)=first six months: lal (30) (30), kat (29), kat (29) and lal (30) (30)=last six months. But this rough formula calculates one day less in every four years and it should not be surprising, as Khāfi Khān tells[23] us, "if the differences between the solar dates of the "revenue clerks' registers and the calculations "of the astronomers had, by the lapse of time, mounted up from two and three days to nine and ten "days." It is true that with the dates recorded in the chronicles, it may now be possible to reduce this mistake to a day or two. But there is a danger of accepting a wrong date for our basis also; and one or two days' mistake may in some peculiar circumstances baffle a scholar not to a less extent. Happily, we need not henceforth satisfy with the small incorrectness in the calculations as it is possible for us to devise the following table giving the astronomical constant for each month from the details given by Vedāngarāya for the 79th and 88th Ilāhī years:

22. A corrupt copy of the Sanskrit adaptation of this formula was found appended to the manuscript copy of Parsi-Prakasha preserved in the Anandashram. The corrupt form is given in appendix B.

23. Muntakhab-ul-Lubab, p. 80.

No.	Ilāhī Month	Sign of the zodiac	Period between the moment of entry of the Sun in the Aries and the sign of the zodiac.					Period taken by the Sun to pass through the sign of the zodiac.				
			Dys.	Gh.	Ps.	Vs.	Pp.	Dys.	Gh.	Ps.	Vs.	Pp.
1	Farwardīn	Aries	...	...	...	...	...	30	37	42	30	...
2	Ardibihisht	Taurus	30	37	42	30	...	31	6	7	30	...
3	Khwurdād	Gemini	61	43	50	...	...	31	23	30	...	...
4	Tīr	Cancer	93	7	20	...	...	31	25	35	...	...
5	Amardād	Leo	124	32	55	...	...	31	12	18	...	...
6	Shahrīwar	Virgo	155	45	13	...	...	30	46	39	30	...
7	Mihr	Libra	186	31	52	30	...	30	15	17	30	...
8	Ābān	Scorpio	216	47	10	...	...	29	46	28	...	...
9	Āzar	Sagittarius	246	33	38	...	...	29	28	15	30	...
10	Dai	Capricorn	276	1	53	30	...	29	26	1	30	...
11	Bahman	Aquarius	305	27	55	...	...	29	40	7	30	...
12	Isfandārmaz	Pisces	335	8	2	30	...	30	6	30	37	32
	Ilāhī Year		365	14	33	7	32	365	14	33	7	32

The manner in which the first days of the Divine months should be determined is just the same as has been explained in the case of the Naw-roz[24].

Table II :

11. Table II, appended to this paper, is designed to show the Gurrahs or First days of the Divine months along with their corresponding dates in the Christian Era (Old Style) for the first 10 cycles of the Ilāhī years. I could compare more than 300 entries out of 1440 with those given in the various writings on the period with a net result that it confirmed that Vadāngarāya's system of determining the Gurrahs or first days and the constants of the months are correct. To avoid the slightest mistake, the Gurrahs were calculated correct up to Pratipalās for the table.

Dates and Days

12. The Tārīkhs or dates and days, according to the Muslim belief, are counted from the evening. Night first and day next is their order. In the Hijrī Era, days were counted by weeks, but in the Persian and Ilāhī eras there is no place for weeks. Every day of the month has its own particular name and the dates are known by these names, whereas in the Hijrī, the dates are indicated by numbers. The names of the days of the month adopted in the Ilāhī system are :

24. Akbarnamah, Vol. II, p. 15; and Ain Akbery, pp. 235 and 237.

1 Ormuz or Ormuzd
2 Bahman
3 Ardībihisht
4 Shahrīwar
5 Isfandārmaz
6 Khwurdād
7 Amardād
8 Dai-wa-Āzar
9 Āzar
10 Ābān
11 Khwur
12 Māh
13 Tīr
14 Gosh
15 Dai-wa-Mihr
16 Mihr
17 Sarosh
18 Rashn
19 Farwardīn
20 Bahrām
21 Rām.
22 Bād
23 Dai-wa-dīn or Dai
24 Dīn
25 Ārād
26 Āstād
27 Āsmān
28 Ramiyad
29 Mārispand
30 Anirān
31 Roz
32 Shab.[25]

Festivals or I'ds

13. As regards festivals, it was ordered that the I'ds mentioned below should be fully observed in all the cities, towns and villages in His Majesty's dominions. Strict attention was directed to be paid to this and not the slightest neglect was to be tolerated.—

1 The New Year day – Naw-roz.
2 19th of the Farwardīn Divine month.
3 3rd of the Ardībihisht Divine month.
4 6th of the Khwurdād Divine month.
5 13th of the Tīr Divine month.

25. Akbarnamah, Vol. II, p. 16; Ain Akbery, p. 234.

6 7th of the Amardād Divine month.
7 4th of the Shahrīwar Divine month.
8 16th of the Mihr Divine month.
9 10th of the Ābān Divine month.
10 9th of the Āzar Divine month.
11 8th, 15th and 23rd of the Dai Divine month.
12 2nd of the Bahman Divine month.
13 5th of the Isfandārmaz Divine month.

Vedāngarāya, however, gives an easy formula to ascertain the I'ds. The Naw-roz and the day having the same name of the month and the 8th, 15th and 23rd of Dai should be observed as monthly I'ds.[26]

End of the Era

14. The Ilāhī Era was in force till the death of Jehangir. Shah Jahan, however, found the use of the word "Ilāhī" objectionable, and favoured the old Lunar months and the Hijrī era, but allowed the solar months to be supplemented to the date-entries. But Aurangzeb permitted its use only in the revenue registers; and by the abolition of the Naw-roz festival, the Era was, however, finally ceased to be in practice, so much so that even the clerks requiring to calculate the dates for revenue purposes were not able to do so correctly.[27]

26. Akbarnamah, Vol. II, pp. 23-4; and Ain Akbery, p. 190.

27. Chronicles of Shah Jahan and Aurangzeb amply demonstrate this. Prof. Hodiwala in his article on "Julus Years of Shah Jahan" (pp. 199-218, Historical Studies in Mughal Numismatics-II) has well explained how the Ilahi Era was forced to be discontinued in actual practice.

APPENDIX A.

Extracts from the Manuscript Sanskrit Work "Parasi-Prakashah" by Vedangaraya in the Bhandarkar Oriental Research Institute, Poona.

॥ श्रीगणेशाय नमः ॥

(शार्दूलविक्रीडित)

नत्वा श्रीभुवनेश्वरीं हरिहरौ लंबोदरं च द्विजान् ।
श्रीमच्छाहयहांमहेन्द्रपरमप्रीतिप्रसादाप्तये ॥
ब्रूते संस्कृतपारसीकरचनाभेदप्रदं कौतुकं ।
ज्योतिःशास्त्रपदोपयोगिसरलं वेदांगरायः सुधीः ॥ १ ॥

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॥ अथ सौरमासनामानि ॥

(अनुष्टुभ्)

फर्वर्दी चारदीभिस्तः खुरदादस्तीरसंज्ञकः ।
पंचमोऽमर्दादश्च षष्ठश्च सहारवरः ॥ १० ॥
तद्वत् मिहिर आबा आजिरश्च दयस्तथा ।
बहिमन्न इस्फिंदारः सायनार्कात्क्रमादिमे ॥ ११ ॥

व्याख्या । फरवर्दी १ अर्दीभिस्त २ खुरदाद ३ तीर ४ अमर्दाद ५ सहारवर ६ मिहिर ७ आबां ८ आजिर ९ दय १० बहिमन्न ११ इस्फिंदार १२ । इमे सौरमासाः सायनमेषार्कादिज्ञेयाः ॥

॥ अथ नवरोजसरफाप्ताबयोः समयः ॥

सायनाज्यार्कतो ज्ञेयो नवरोजोत्साह इष्टदः
सरफाप्ताबकालः स्यात् मेषार्काच्चायनाद्रुते ॥ १२ ॥

व्याख्या । सायनमेषार्कनिकटसमयान्नवरोजस्य प्रवृत्तिः स्थूला । निरयन मेषार्कात् शरफऽप्ताबप्रवृत्तिः स्थूला ॥

॥ अथ दिनरात्रिन्यूनाधिकमाह ॥

दयतः सर्वदेशेषु दिनवृद्धिर्निशाक्षयः ।
समे द्वे स्फिददारांते खुरदादांते परं दिनं ॥ १३ ॥
तीरतश्च निशावृद्धिः प्रत्यहं तु दिनक्षयः ।
समे सहरेवरप्रांते आजिरांते परा निशा ॥ १४ ॥

सुगमं ॥

॥ अथ द्वौ द्वौ मासौ मासस्समाप्तौ तुल्यावाह ॥

द्वौ द्वौ मासौ समावंते स्फिदारसहरेवरौ ।
फरवर्दीमादार्दौ द्वौ तीरार्दीभिस्तसंज्ञकौ ॥ १५ ॥
बहिमन्मिहिरौ ज्ञेयौ दयाबौ च समानकौ ।
खुरदादांते दिवा तुल्या त्वाजिरांते क्षपा स्मृता ॥ १६ ॥

व्याख्या । खुरदादांते यादृशं दिनं तादृशी आजिरांते रात्रिः स्यात् । द्वौ द्वौ मासौ मासस्समाप्तिदिने समानौ प्रोक्तावित्यर्थः ॥

॥ अथ तहवीलादिसंज्ञाः ॥

मासारंभे च तहूवीलो गुर्रा मासादिमेऽहनि ।
तहवीलश्चेद्दिनार्धात्प्राक् तदा गुर्रा तु तद्दिने ॥ १७ ॥
अन्यथा तु परेण्हिः स्यात्सलखमासांतिमं दिनं ।

सुगमं ॥

॥ अथ प्रत्यब्दं वाराद्यर्कध्रुवः ॥

भूमिरिंद्राः सुरा३ः शैला३ः रंदा३ः प्रत्यब्दकध्रुवः ॥ १८ ॥

॥ अथ सौरतहवीलसमयज्ञानोपायः ॥

शाकस्तर्काक्षपचेंदुहीनो वर्षध्रुवाहतः ।
५५५६ १-१४-३३-७-३२
स्वस्वक्षेपैर्युतस्ते स्युर्मेषाद्वारादयः क्रमात् ॥ १९ ॥
तहवीलसमया ज्ञेयाः स्थूलाश्वार्गलके पुरे ॥ २० ॥

॥ अथ वारादयो द्वादशमेषार्कादिषु क्षेपाः ॥

(शार्दूलविक्रीडित)

वाराद्या अजभे यमा नगगुणाः सप्ताग्नयः खाग्नयः ।
क्षेपाश्चैव वृषे शराः शरभुवः खाक्षीणि शून्यं तथा ॥

युग्मे स्युः शशिनः क्षपापतियमा भान्यभ्ररामाः क्रमात् ।
कर्के वेदमिताश्च वेदकृतका सप्तेषवः खाग्नयः ॥ २१ ॥
सिंहे राज्यधिपो दिशश्च दशनाः शून्याग्नयश्च क्रमात् ।
स्त्रीभे वेदमितास्तथा यमकरा खाक्षाश्च पूर्णाग्नयः ॥
यूकेऽभ्रं नवकास्तथांबरगुणाः शून्यं च वारादयः ।
कौर्प्ये दस्रमिता जिना नगकृताः शून्याग्नयः सर्वदा ॥ २२ ॥
चापे वेदमितास्तथेंदुशशिनौ बाणेंदवो भाग्नयो ।
नक्रे पंच नवाग्नयः शशिगुणाः शून्यं क्रमात् क्षेपकाः ॥
कुंभे भं च शरा रदाः खदहना ज्ञेया अथो मीनभे ।
चंद्रः पंचकृताश्च शून्यनिगमाः शून्यं युताः स्वध्रुवैः ॥ २३ ॥

उदाहरणं । शाके १५६५ तन्मध्ये १५५६ हीने कृते जातं शेषं ९ वर्षध्रुवः सदैव वारादिः १-१४-३३-७-३२ अनेन शेषं गुणितं जातं ९-१२६-२९७-६३-२८८ षष्ट्या च दापितं उपरि सप्तावशेषं जातो वारादिः ४-१०-५८-७-४८ स्पष्टो ध्रुवः । अयं द्वादशधा स्थाप्य कोष्ठस्थैर्द्वादशसंक्रातिक्षेपकैर्युते फरवर्द्यादिद्वादशमासतहवीलकाला भवंत्यर्गलापुरे शाके १५६५ मध्ये स्थूलाः कोष्ठस्थाः ।

मे.	वृ.	मि.	क.	सिं.	क.	तु.	वृ.	ध.	म.	कुं.	मी.
२	५	१	४	१	४	०	२	४	५	०	१
३७	१५	२१	४४	१०	२२	९	२४	११	३९	५	४५
३७	२०	२७	५७	३२	५०	३०	४७	१५	२१	३२	४०
३०	०	३०	३०	३०	३०	०	३०	३०	०	३०	०

फ.	अ.	खु.	ती.	अम.	स.	मि.	आ.	आजि	द.	ब.	इ.
६	२	५	१	५	१	४	६	१	२	४	५
४८	२६	३२	५५	२१	३३	२०	३५	२२	५०	१६	५६
३५	१८	२५	५५	३०	४८	२८	४५	१३	२९	३०	३८
३७	७	३७	३७	३७	३७	७	३७	३७	७	३७	७

॥ अथ सौरमासतेरीखनामानि ॥

(अनुष्टुभ)

अवर्मुजश्च बहिमन्नऽरदीभिस्तसंज्ञकौ ।
सहरेवरेस्फूंदारं खुरदादाऽमरदादकौ ॥ २४ ॥
देवादराजिरौ चाबांखुरौ माहश्च तीरकः ।
गोसस्तु दैवमिहिरौ मिहिरस्तु सरोरसौ ॥ २५ ॥
फरवर्दीबहरामाख्यौ रामबादौ च देवदीन् ।
दीन आराद आस्ताद आस्मानरमिआदकौ ॥ २६ ॥
मारिस्पंदः अनीराश्च रोजश्चैवांतिमः शबः ।

व्याख्या । अवरमुज् १ बहमन २ अर्दीभिस्त ३ सहरेवर ४ इस्फिदार ५ खुरदाद ६ अमर्दाद ७ देवादार ८ आजिर ९ आबां १० खुर ११ माह १२ तीर १३ गोस १४ देवमिहिर १५ मिहिर १६ सरोस १७ रस १८ फरवर्दी १९ बहराम २० राम २१ बाद २२ देवदीन २३ दोन २४ आराद २५ आस्ताद २६ आस्मान २७ रमिआद २८ मारिस्पंद २९ अनीरा ३० रोज ३१ सब ३२ ॥

॥ अथ मासईदतेरीखाः ॥

मासनाम्नी तु या तारीख् तस्यामीदिस्तु मासिका ॥२७॥
नंदेंदेवत्रिषट्कामाः सप्तवेदनृपा दश ।
नवाजिरात् क्रमात् ज्ञेयास्तिथ्यार्धमग्निर्वेनो दये ॥ २८ ॥
द्वितीया बहिमन्नाख्येस्फिदारे चैव पंचमी ।
तेरीखा ईदकार्येषु बुधैः प्रोक्ताश्चतुर्दश ॥२९॥

व्याख्या । फरवर्दी १९ अर्दीभिस्त ३ खुरदाद ६ तीर १३ अमरदाद ७ सहरेवर ४ मिहिर १६ आबां १० आजिर ९ दय ८–१५–२३ बहिमन्न २ इस्फिदार ५ इति मासईदतेरीखाः ।

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उच्चारणाय सम्यक् दत्तोकारः पदस्यांते प्रथमैव पारसीके संस्कृतसंज्ञासु सप्तमी साचः अपिचौ समुच्चारणार्थो सार्थो तु पुनः क्वचिद्भेदे ऐअटाधू कदाचिद्विभक्तिलोपो न लिंग तात्पर्यार्थः क्वापि न संधिर्विहितो रूपविशेष-प्रकाशार्थः ॥

सम्यक् वेदांगरायाख्यो ज्योतिःशास्त्रानुसारिणां ।
पारसीसंस्कृतानां च पादानां भेदमाकरोत् ॥२२९ ॥
॥ इति ज्योतिर्विदुपकारी पारसीप्रकाशसंक्षेपः समाप्तः ॥ श्री ॥
(भट ककानुवेचाण ॥ ॥ पंजारत्नेश्वरस्य)

APPENDIX B

Extracts from the Manuscript Sanskrit Work "Parasi-Prakashah" by Vedangaraya in the Anandashrama Manuscripts Library, Poona.

Supplementary.

अयनांशा यवनमतेन ॥ भूनेत्रवेदोनशकावशेषोदशांशहीनः खरसद्रिवदायना ॥

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लल ३०३० कतो २९ कत २९ शशस हरईकातसह ॥ विक्रमतः ६८४ भाठी रत ३७ म्लेच्छाः पूर्वविक्रमतो ज्ञेयवचा	हिंदूकसूर्य संक्रातेः रौद्रे तु तहवीलकाः । सायनांशमिते मीने फरवर्दीमिष संज्ञिकाः॥ लोचनेंदुशरहीनः शालीवाहन उन्यतः। यवनानाभवेत्सन्नः फसली सद्यवोदितः ॥ ॥ १ ॥ ॥	ला ३१ वला ३१ ल ब ३२ ला ३१ वला ३१ ला ३१ शयमहस वमानंशसंख्यं मीनकन्यायोः ।

*

I.—Table showing the Moment of the Sun's entry of the Ilahi Year and its corresponding dates in

Ilahi Era.			Moment of the Sun's entry into the Aries or of the beginning of the Ilahi Year or the Naw-roz Day.					
No. of year	No. of cycle	Name of the year	No. of Week-Day	Ghatis	Palas	Vipa-las	Prati-palas	Week Day
1	2	3	4	5	6	7	8	9
1	1	Farwardin	3	42	33	42	24	Wed.
2	1	Ardibihisht	4	57	6	49	56	Thurs.
3	1	Khwurdad	6	11	39	57	28	Fri.
4	1	Tir	0	26	13	5	0	Sun.*
5	1	Amardad	1	40	46	12	32	Mon.
6	1	Shahriwar	2	55	19	20	4	Tues.
7	1	Mihr	4	9	52	27	36	Wed.
8	1	Aban	5	24	25	35	8	Fri.*
9	1	Azar	6	38	58	42	40	Sat.
10	1	Dai	0	53	31	50	12	Sun.
11	1	Bahman	2	8	4	57	44	Mon.
12	1	Isfandarmaz	3	22	38	5	16	Wed.*
13	2	Farwardin	4	37	11	12	48	Thurs.
14	2	Ardibihisht	5	51	44	20	20	Fri.
15	2	Khwurdad	0	6	17	27	52	Sat.
16	2	Tir	1	20	50	35	24	Mon.*
17	2	Amardad	2	35	23	42	56	Tues.
18	2	Shahriwar	3	49	56	50	28	Wed.
19	2	Mihr	5	4	29	58	0	Thurs.
20	2	Aban	6	19	3	5	32	Sat.*

*The Sun enters Aries after noon but before sunset on the previous day.

into the sign of Aries or of the commencement the Christian (old style), Hijri and Shaka Eras, &c.

Corresponding dates, etc. on the Naw-roz Day.

Christian Era			Hijri Era			Shaka Era			
Date	Month	Year	Chand	Maha	San	Tithi	Paksha	Mas	Shaka
10	11	12	13	14	15	16	17	18	19
11	March	1556[1]	28	Rab'r.	963	30.52	Bahula	Pha.	1477
11	March	1557	10	Jam'l.	964	11.17	Shukla	Cha.	1479
11	March	1558	21	Jam'l.	965	7.51	Bahula	Pha.	1479
12	March	1559	2	Jam'r.	966	3.30	Shukla	Cha.	1481
11	March	1560[1]	13	Jam'r.	967	14.27	Shukla	Pha.	1481
11	March	1561	23	Jam'r.	968	11.88	Bahula	Pha.	1482
11	March	1562	5	Rajab	969	6.32	Shukla	Cha.	1484
12	March	1563	15	Rajab	970	2.09	Bahula	Pha.	1484
11	March	1564[1]	27	Rajab	971	14.91	Bahula	Pha.	1485
11	March	1565	8	Shaban	972	10.66	Shukla	Cha.	1487
11	March	1566	19	Shaban	973	5.14	Bahula	Pha.	1487
12	March	1567	1	Ramzan	974	2.86	Shukla	Cha.	1489
11	March	1568[1]	12	Ramzan	975	13.66	Shukla	Cha.	1490
11	March	1569	23	Ramzan	976	9.43	Bahula	Pha.	1490
11	March	1570	3	Shaval	977	5.0	Shukla	Cha.	1492
12	March	1571	15	Shaval	978	1.64	Bahula	Pha.	1492
11	March	1572[1]	25	Shaval	979	12.41	Bahula	Pha.	1493
11	March	1573	7	Zi'kd.	980	8.21	Shukla	Cha.	1495
11	March	1574	18	Zi'kd.	981	4.86	Bahula	Pha.	1495
12	March	1575	29	Zi'kd.	982	30.42	Bahula	Pha.	1496

[1] Leap year. Abbre: Pha. = Phalgun: Cha. = Chaitra

Ilahi Era.			Moment of the Sun's entry into the Aries or of the beginning of the Ilahi Year or the Naw-roz Day.					
No. of year	No. of cycle	Name of the year	No. of Week-Day	Ghatis	Palas	Vipa-las	Prati-palas	Week Day
1	2	3	4	5	6	7	8	9
21	2	Azar	0	33	36	13	4	Sun.
22	2	Dai	1	48	9	20	36	Mon.
23	2	Bahman	3	2	42	28	8	Tues.
24	2	Isfandarmaz	4	17	15	35	40	Thurs.*
25	3	Farwardin	5	31	48	43	12	Fri.
26	3	Ardibihisht	6	46	21	50	44	Sat.
27	3	Khwurdad	1	0	54	58	16	Sun.
28	3	Tir	2	15	28	5	48	Tues.*
29	3	Amardad	3	30	1	13	20	Wed.
30	3	Shahriwar	4	44	34	20	52	Thurs.
31	3	Mihr	5	59	7	28	24	Fri.
32	3	Aban	0	13	40	35	56	Sat.
33	3	Azar	1	28	13	43	28	Mon.*
34	3	Dai	2	42	46	51	0	Tues.
35	3	Bahman	3	57	19	58	32	Wed.
36	3	Isfandarmaz	5	11	53	6	4	Thurs.
37	4	Farwardin	6	26	26	13	36	Sat.*
38	4	Ardibihisht	0	40	59	21	8	Sun.
39	4	Khwurdad	1	55	32	28	40	Mon.
40	4	Tir	3	10	5	36	12	Tues.
41	4	Amardad	4	24	38	43	44	Thurs.*
42	4	Shahriwar	5	39	11	51	16	Fri.

* The Sun enters Aries after noon but before sunset on the previous day.

Corresponding dates, etc. on the Naw-roz Day.

Christian Era			Hijri Era			Shaka Era			
Date	Month	Year	Chand	Maha	San	Tithi	Paksha	Mas	Shaka
10	11	12	13	14	15	16	17	18	19
11	March	1576[1]	10	Zi'hj.	983	11.15	Shukla	Cha.	1498
11	March	1577	21	Zi'hj.	984	8.0	Bahula	Pha.	1498
11	March	1578	2	Muh'r.	986	3.68	Shukla	Cha.	1500
12	March	1579	13	Muh'r.	987	14.19	Shukla	Pha.	1500
11	March	1580[1]	24	Muh'r.	988	11.80	Bahula	Pha.	1501
11	March	1581	5	Safar	989	7.79	Shukla	Cha.	1503
11	March	1582	15	Safar	990	2.50	Bahula	Pha.	1503
12	March	1583	27	Safar	991	14.90	Bahula	Pha.	1504
11	March	1584[1]	9	Rab'l.	992	10.55	Shukla	Cha	1506
11	March	1585	19	Rab'l.	993	6.58	Bahula	Pha.	1506
11	March	1586	30	Rab'l.	994	1.31	Shukla	Cha.	1508
11	March	1587	11	Rab'r.	995	12.72	Shukla	Cha.	1509
11	March	1588[1]	22	Rab'r.	996	9.30	Bahula	Pha.	1509
11	March	1589	4	Jam'l.	997	5·38	Shukla	Cha.	1511
11	March	1590	14	Jam'l.	998	15.14	Shukla	Pha.	1511
11	March	1591	25	Jam'l.	999	11.48	Bahula	Pha.	1512
11	March	1592[1]	7	Jam'r.	1000	8.06 } 9.14 }	Shukla	Cha.	1514
11	March	1593	17	Jam'r.	1001	4.19	Bahula	Pha.	1514
11	March	1594	28	Jam'r.	1002	30.0	Bahula	Pha.	1515
11	March	1595	10	Rajab	1003	10.24	Shukla	Cha.	1517
11	March	1596[1]	21	Rajab	1004	8.74	Bahula	Pha.	1517
11	March	1597	2	Shaban	1005	4.0	Shukla	Cha.	1519

[1] Leap year.

Abbre: Pha. = Phalgun: Cha. Chaitra.

Ilahi Era.			Moment of the Sun's entry into the Aries or of the beginning of the Ilahi Year or the Naw-roz Day.					
No. of year	No. of cycle	Name of the year	No. of Week-Day	Ghatis	Palas	Vipa-las	Prati-palas	Week Day
1	2	3	4	5	6	7	8	9
43	4	Mihr	6	53	44	58	48	Sat.
44	4	Aban	1	8	18	6	20	Sun.
45	4	Azar	2	22	51	13	52	Tues.*
46	4	Dai	3	37	24	21	24	Wed.
47	4	Bahman	4	51	57	28	56	Thurs.
48	4	Isfandarmaz	6	6	30	36	28	Fri.
49	5	Farwardin	0	21	3	44	0	Sun *
50	5	Ardibihisht	1	35	36	51	32	Mon.
51	5	Khwurdad	2	50	9	59	4	Tues.
52	5	Tir	4	4	43	6	36	Wed.
53	5	Amardad	5	19	16	14	8	Fri.*
54	5	Shahriwar	6	33	49	21	40	Sat.
55	5	Mihr	0	48	22	29	12	Sun.
56	5	Aban	2	2	55	36	44	Mon.
57	5	Azar	3	17	28	44	16	Wed.*
58	5	Dai	4	32	1	51	48	Thurs.
59	5	Bahman	5	46	34	59	20	Fri.
60	5	Isfandarmaz	0	1	8	6	52	Sat.
61	6	Farwardin	1	15	41	14	24	Mon.*
62	6	Ardibihisht	2	30	14	21	56	Tues.
63	6	Khwurdad	3	44	47	29	28	Wed.
64	6	Tir	4	59	20	37	0	Thurs.

* The Sun enters Aries after noon but before sunset on the previous day.

Corresponding dates, etc. on the Naw-roz Day

Christian Era			Hijri Era			Shaka Era			
Date.	Month	Year	Chand	Maha	San	Tithi	Paksha	Mas	Shaka
10	11	12	13	14	15	16	17	18	19
11	March	1598	13	Shaban	1006	14.81	Shukla	Pha.	1519
11	March	1599	23	Shaban	1007	9.01 10.93	Bahula	Pha.	1520
11	March	1600[1]	6	Ramzan	1008	7.49	Shukla	Cha.	1522
11	March	1601	16	Ramzan	1009	3.86	Bahula	Pha.	1522
11	March	1602	27	Ramzan	1010	13.61	Bahula	Pha	1523
11	March	1603	8	Shaval	1011	9.68	Shukla	Cha.	1525
11	March	1604[1]	19	Shaval	1012	6.27	Bahula	Pha.	1525
11	March	1605	1	Zi'kd.	1013	2.08	Shukla	Cha.	1527
11	March	1606	12	Zi'kd.	1014	12.41	Shukla	A. Ch.	1528
11	March	1607	22	Zi'kd.	1015	8.43	Bahula	Pha.	1528
11	March	1608[1]	4	Zi'hj.	1016	6.99	Shukla	Cha.	1530
11	March	1609	14	Zi'hj.	1017	1.50	Bahula	Pha.	1530
11	March	1610	25	Zi'hj.	1018	11.21	Bahula	Pha.	1531
11	March	1611	6	Muh'r.	1020	7.18	Shukla	Cha.	1533
11	March	1612[1]	18	Muh'r.	1021	5.77	Bahula	Pha.	1533
11	March	1613	29	Muh'r.	1022	30.31	Bahula	Pha,	1534
11	March	1614	9	Safar	1023	11.99	Shukla	Cha.	1536
11	March	1615	20	Safar	1024	7.82	Bahula	Pha.	1536
11	March	1616[1]	3	Rab'l.	1025	4.55	Shukla	Cha.	1538
11	March	1617	13	Rab'l.	1026	14.13	Shukla	Pha.	1538
11	March	1618	24	Rab'l.	1027	10.77	Bahula	Pha.	1539
11	March	1619	4	Rab'r.	1028	6.57	Shukla	Cha.	1541

[1] Leap year.

Abbre: Pha. = Phalgun: Cha. = Chaitra.
A. Ch. = Adhik Chaitra.

Ilahi Era.			Moment of the Sun's entry into the Aries or of the beginning of the Ilahi Year or the Naw-roz Day.					
No. of year	No. of cycle	Name of the year	No. of Week-Day	Ghatis	Palas	Vipa-las	Prati-palas	Week Day
1	2	3	4	5	6	7	8	9
65	6	Amardad	6	13	53	44	32	Fri.
66	6	Shahriwar	0	28	26	52	4	Sun.*
67	6	Mihr	1	42	59	59	36	Mon.
68	6	Aban	2	57	33	7	8	Tues.
69	6	Azar	4	12	6	14	40	Wed.
70	6	Dai	5	26	39	22	12	Fri.*
71	6	Bahman	6	41	12	29	44	Sat.
72	6	Isfandarmaz	0	55	45	37	16	Sun.
73	7	Farwardin	2	10	18	44	48	Mon.
74	7	Ardibihist	3	24	51	52	20	Wed.*
75	7	Khwurdad	4	39	24	59	52	Thurs.
76	7	Tir	5	53	58	7	24	Fri.
77	7	Amardad	0	8	31	14	56	Sat.
78	7	Shahriwar	1	23	4	22	28	Mon.*
79	7	Mihr	2	37	37	30	0	Tues.
80	7	Aban	3	52	10	37	32	Wed.
81	7	Azar	5	6	43	45	4	Thurs.
82	7	Dai	6	21	16	52	36	Sat *
83	7	Bahman	0	35	50	0	8	Sun.
84	7	Isfandamaz	1	50	23	7	40	Mon.
85	8	Farwardin	3	4	56	15	12	Tues.
86	8	Ardibihisht	4	19	29	22	44	Thurs*

* The Sun enters Aries after noon but before sunset on the previous day.

Corresponding dates, etc. on the Naw-roz Day.

Christian Era			Hijri Era			Shaka Era			
Date	Month	Year	Chand	Maha	San	Tithi	Paksha	Mas	Shaka
10	11	12	13	14	15	16	17	18	19
10	March	1620[1]	15	Rab'r.	1029	2.34	Bahula	Pha.	1541
11	March	1621	27	Rab r.	1030	14.4	Bahula	Pha.	1542
11	March	1622	8	Jam'l.	1031	9.55	Shukla	Cha.	1544
11	March	1623	19	Jam'l.	1032	5.32	Bahula	Pha.	1544
10	March	1624[1]	30	Jam'l.	1033	1.12	Shukla	Cha.	1546
11	March	1625	11	Jam'r.	1034	13.85	Shukla	A. Ch.	1547
11	March	1626	22	Jam'r.	1035	8 33	Bahula	Pha.	1547
11	March	1627	4	Rajab	1036	4.06 5.96	Shukla	Cha.	1549
10	March	1628[1]	14	Rajab	1037	2.91	Bahula	Pha.	1549
11	March	1629	26	Rajab	1038	12 70	Bahula	Pha.	1550
11	March	1630	6	Shaban	1039	7.09	Shukla	Cha.	1552
11	March	1631	17	Shaban	1040	4.70	Bahula	Pha.	1552
10	March	1632[1]	28	Shaban	1041	30.71	Bahula	Pha.	1553
11	March	1633	10	Ramzan	1042	11.51	Shukla	Cha.	1555
11	March	1634	21	Ramzan	1043	7.79	Bahula	Pha.	1555
11	March	1635	2	Shaval	1044	3.44	Shukla	Cha.	1557
10	March	1636[1]	12	Shaval	1045	14.51	Bahula	Pha.	1557
11	March	1637	24	Shaval	1046	10.31	Bahula	Pha.	1558
11	March	1638	5	Zi'kd.	1047	6.55	Shukla	Cha.	1560
11	March	1639	16	Zi'kd.	1048	2.19	Bahula	Pha.	1560
10	March	1640[1]	27	Zi'kd.	1049	13.31	Bahula	Pha.	1561
11	March	1641	8	Zi'hj.	1050	9.13	Shukla	Cha.	1563

[1] Leap year. Abbre: Pha. = Phalgun: Cha. = Chaitra: A. Ch. = Adhik Chaitra.

Ilahi Era.			Moment of the Sun's entry into the Aries or of the beginning of the Ilahi Year or the Naw-roz Day.					
No. of year	No. of cycle	No. of the year	No. of Week Day	Ghatis	Palas	Vipa-las	Prati-palas	Week Day
1	2	3	4	5	6	7	8	9
87	8	Khwurdad	5	34	2	30	16	Fri.
88	8	Tir	6	48	35	37	48	Sat.
89	8	Amardad	1	3	8	45	20	Sun.
90	8	Shahriwar	2	17	41	52	52	Tues.*
91	8	Mihr	3	32	15	0	24	Wed.
92	8	Aban	4	46	48	7	56	Thurs.
93	8	Azar	6	1	21	15	28	Fri.
94	8	Dai	0	15	54	23	0	Sun.*
95	8	Bahman	1	30	27	30	32	Mon.
96	8	Isfandarmaz	2	45	0	38	4	Tues.
97	9	Farwardin	3	59	33	45	36	Wed.
98	9	Ardibihisht	5	14	6	53	8	Thurs.
99	9	Khwurdad	6	28	40	0	40	Sat.*
100	9	Tir	0	43	13	8	12	Sun.
101	9	Amardad	1	57	46	15	44	Mon.
102	9	Shahriwar	3	12	19	23	16	Tues.
103	9	Mihr	4	26	52	30	48	Thurs.*
104	9	Aban	5	41	25	38	20	Fri.
105	9	Azar	6	55	58	45	52	Sat.
106	9	Dai	1	10	31	53	24	Sun.
107	9	Bahman	2	25	5	0	56	Tues.*
108	9	Isfandarmaz	3	39	38	8	28	Wed.

*The Sun enters Aries after noon but before sunset on the previous day.

Corresponding dates, etc. on the Naw-roz Day.

Christian Era			Hijri Era			Shaka Era			
Date	Month	Year	Chand	Maha	San	Tithi	Paksha	Mas	Shaka
10	11	12	13	14	15	16	17	18	19
11	March	1642	19	Zi'hj.	1051	5.31	Bahula	Pha.	1563
11	March	1643	30	Zi'hj.	1052	2.87	Shukla	Cha.	1565
10	March	1644[1]	11	Muh'r.	1054	12.12	Shukla	A. Ch.	1566
11	March	1645	23	Muh'r.	1055	9.97	Bahula	Pha.	1566
11	March	1646	3	Safar	1056	4.07 / 5.98	Shukla	Cha.	1568
11	March	1647	14	Safar	1057	1.63	Bahula	Pha.	1568
10	March	1648[1]	24	Safar	1058	12.99	Bahula	Pha.	1569
11	March	1649	7	Rab'l.	1059	8.77	Shukla	Cha.	1571
11	March	1650	18	Rab'l.	1060	4.72	Bahula	Pha.	1571
11	March	1651	28	Rab'l.	1061	30.40	Bahula	Pha.	1572
10	March	1652[1]	9	Rab'r.	1062	11.81	Shukla	Cha.	1574
10	March	1653	20	Rab'r.	1063	6.53	Bahula	Pha.	1574
11	March	1654	2	Jam'l.	1064	3.47	Shukla	Cha.	1576
11	March	1655	13	Jam'l.	1065	14.16	Shukla	Pha.	1576
10	March	1656[1]	24	Jam'l.	1066	10.62	Bahula	Pha.	1577
10	March	1657	4	Jam'r.	1067	5.33	Shukla	Cha.	1579
11	March	1658	16	Jam'r.	1068	2.22	Bahula	Pha.	1579
11	March	1659	26	Jam'r.	1069	14.90	Bahula	Pha.	1580
10	March	1660[1]	8	Rajab	1070	9.45	Shukla	Cha.	1582
10	March	1661	19	Rajab	1071	4.12	Bahula	Pha.	1582
11	March	1662	30	Rajab	1072	2.86	Shukla	Cha.	1584
11	March	1663	11	Shaban	1073	13.68	Shukla	A. Ch.	1585

[1] Leap year.

Abbre: Pha. = Phalgun: Cha. = Chaitra.
A. Ch. = Adhik Chaitra.

Ilahi Era.			Moment of the Sun's entry into the Aries or of the beginning of the Ilahi Year or the Naw-roz Day.					
No. of year	No. of cycle	Name of the year	No. of Week-Day	Ghatis	Palas	Vipa-las	Prati-palas	Week Day
1	2	3	4	5	6	7	8	9
109	10	Farwardin	4	54	11	16	0	Thurs.
110	10	Ardibihisht	6	8	44	23	32	Fri.
111	10	Khwurdad	0	23	17	31	4	Sun.*
112	10	Tir	1	37	50	38	36	Mon.
113	10	Amardad	2	52	23	46	8	Tues.
114	10	Shahriwar	4	6	56	53	40	Wed.
115	10	Mihr	5	21	30	1	12	Fri.*
116	10	Aban	6	36	3	8	44	Sat.
117	10	Azar	0	50	36	16	16	Sun.
118	10	Dai	2	5	9	23	48	Mon.
119	10	Bahman	3	19	42	31	20	Wed.*
120	10	Isfandarmaz	4	34	15	38	52	Thurs.

*The Sun enters Aries after noon but before sunset on the previous day.

N. B.—**Sunday is to be counted as the first day of week, and the Ghatis, Palas, etc. to be calculated from the moment of sunrise.**

Corresponding dates, etc. on the Naw-roz Day.

Christian Era			Hijri Era			Shaka Era			
Date	Month	Year	Chand	Mahâ	San	Tithi	Paksha	Mas	Shaka
10	11	12	13	14	15	16	17	18	19
10	March	1664[1]	22	Shaban	1074	8.25	Bahula	Pha.	1585
10	March	1665	3	Ramzan	1075	4.91	Shukla	Cha.	1587
11	March	1666	15	Ramzan	1076	1.61	Bahula	Pha.	1587
11	March	1667	25	Ramzan	1077	12.46	Bahula	Pha.	1588
10	March	1668[1]	6	Shaval	1078	7.07	Shukla	Cha.	1590
10	March	1669	17	Shaval	1079	3.68	Bahula	Pha.	1590
11	March	1670	28	Shaval	1080	30.36	Bahula	Pha.	1591
11	March	1671	10	Zi'kd.	1081	11.24	Shukla	Cha	1593
10	March	1672[1]	21	Zi'kd.	1082	7.98	Bahula	Pha.	1593
10	March	1673	1	Zi'hj.	1083	2.46	Shukla	Cha.	1595
11	March	1674	13	Zi'hj.	1084	14.10	Shukla	Pha.	1595
11	March	1675	24	Zi'hj.	1085	10.03	Bahula	Pha.	1596

[1] Leap year. Abbre: Pha. = Phalgun: Cha. = Chaitra.

N. B.—The position of each Tithi at the time of sunrise is given in decimal fractions in accordance with the tables given by Rao Bahadur Pillai in his "Indian Ephemeries".

II.—Table showing the day and the correspond-

First day of every month

Ilahi year	A. D.	Far-war-din		Ardi-bi-hisht		Khwu-rdad		Tir		Amar-dad		Shahri-war	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		March		April		May		June		July		Aug.	
1	1556	W.	11	St*	11	T*	12	F.	12	T*	14	F*	14
2	1557	Th.	11	S.	11	W.	12	St.	12	W.	14	St.	14
3	1558	F.	11	M.	11	Th.	12	M*	13	Th.	14	S.	14
4	1559	S*	12	T.	11	F.	12	T.	13	F.	14	M.	14
5	1560	M.	11	Th*	11	S*	12	W.	12	St.	13	W*	14
6	1561	T.	11	F.	11	M.	12	Th.	12	M*	14	Th.	14
7	1562	W.	11	St.	11	T.	12	St*	13	T.	14	F.	14
8	1563	F*	12	S.	11	W.	12	S.	13	W.	14	St.	14
9	1564	St.	11	T*	11	F*	12	M.	12	Th.	13	M*	14
10	1565	S	11	W.	11	St.	12	T.	12	St*	14	T.	14
11	1566	M.	11	Th.	11	S.	12	Th*	13	S.	14	W.	14
12	1567	W*	12	F.	11	M.	12	F*	13	M.	14	Th.	14
13	1568	Th.	11	St.	10	W*	12	St.	12	T.	13	St*	14
14	1569	F.	11	M*	11	Th.	12	S.	12	Th*	14	S.	14
15	1570	St.	11	T.	11	F.	12	M.	12	F.	14	M.	14
16	1571	M*	12	W.	11	St.	12	W*	13	St.	14	T.	14
17	1572	T.	11	Th.	10	M*	12	Th.	12	S.	13	Th*	14
18	1573	W.	11	St*	11	T.	12	F.	12	T*	14	F.	14
19	1574	Th.	11	S.	11	W.	12	St.	12	W.	14	St.	14
20	1575	St*	12	M.	11	Th.	12	M*	13	Th.	14	S.	14

*The Sun enters Aries after noon but before

ing date of the Christian Era (old style) on the of the Ilahi Divine Era.

Mihr		Aban		Azar		Dai		A. D.	Bah-man		Isfan-dar-maz		Julus Year
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sep.		Oct.		Nov.		Dec.			Jany.		Feby.		
S.	13	W*	14	F*	13	St.	12	1557	S.	10	T.	9	1
T*	14	Th.	14	St.	13	S.	12	1558	T*	11	W.	9	2
W.	14	F.	14	S.	13	M.	12	1559	W.	11	F*	10	3
Th.	14	St.	14	M.	13	W*	13	1560[1]	Th.	11	St.	10	4
F.	13	M*	14	T.	12	Th.	12	1561	F.	10	S.	9	5
S*	14	T.	14	Th*	13	F.	12	1562	S*	11	M.	9	6
M.	14	W.	14	F.	13	St.	12	1563	M.	11	W*	10	7
T.	14	Th.	14	St.	13	M*	13	1564[1]	T.	11	Th.	10	8
W.	13	St*	14	S.	12	T.	12	1565	W.	10	F.	9	9
F*	14	S.	14	T*	13	W.	12	1566	F*	11	St.	9	10
St.	14	M.	14	W.	13	Th.	12	1567	St.	11	M*	10	11
S.	14	T.	14	Th.	13	St*	13	1568[1]	S.	11	T.	10	12
M.	13	Th*	14	F.	12	S.	12	1569	M.	10	W.	9	13
W*	14	F.	14	S*	13	M.	12	1570	W*	11	Th.	9	14
Th.	14	St.	14	M.	13	T.	12	1571	Th.	11	F.	9	15
F.	14	S.	14	T.	13	Th*	13	1572[1]	F.	11	S*	10	16
St.	13	T*	14	W.	12	F.	12	1573	St.	10	M.	9	17
M*	14	W.	14	F*	13	St.	12	1574	M*	11	T.	9	18
T.	14	Th.	14	St.	13	S.	12	1575	T.	11	W.	9	19
W.	14	F.	14	S.	13	T*	13	1576[1]	W.	11	F*	10	20

sunset on the previous day. [1] Leap year.

Ilahi year	A. D.	Farwardin		Ardibihisht		Khwurdad		Tir		Amardad		Shahriwar	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		March		April		May		June		July		Aug.	
21	1576	S.	11	T.	10	St*	12	T.	12	F.	13	T*	14
22	1577	M.	11	Th*	11	S.	12	W.	12	S*	14	W.	14
23	1578	T.	11	F.	11	M.	12	Th.	12	M.	14	Th.	14
24	1579	Th*	12	St.	11	T.	12	St*	13	T.	14	F.	14
25	1580	F.	11	S.	10	Th*	12	S.	12	W.	13	S*	14
26	1581	St.	11	T*	11	F.	12	M.	12	F*	14	M.	14
27	1582	S.	11	W.	11	St.	12	T.	12	St.	14	T.	14
28	1583	T*	12	Th.	11	S.	12	Th*	13	S.	14	W.	14
29	1584	W.	11	F.	10	M.	11	F.	12	M.	13	F*	14
30	1585	Th.	11	S*	11	W*	12	St.	12	W*	14	St.*	14
31	1586	F.	11	M.	11	Th.	12	S.	12	Th.	14	S.	14
32	1587	St.	11	T.	11	F.	12	T*	13	F.	14	M.	14
33	1588	M*	11	W.	10	St.	11	W.	12	St.	13	T.	13
34	1589	T.	11	F*	11	M*	12	Th.	12	M*	14	Th*	14
35	1590	W.	11	St.	11	T.	12	F.	12	T.	14	F.	14
36	1591	Th.	11	S.	11	W.	12	S*	13	W.	14	St.	14
37	1592	St*	11	M.	10	Th.	11	M.	12	Th.	13	S.	13
38	1593	S.	11	W*	11	St*	12	T.	12	F.	13	T*	14
39	1594	M.	11	Th.	11	S.	12	W.	12	S*	14	W.	14
40	1595	T.	11	F.	11	M.	12	F*	13	M.	14	Th.	14
41	1596	Th*	11	St.	10	T.	11	St.	12	T.	13	F.	13
42	1597	F.	11	M*	11	Th*	12	S.	12	W.	13	S*	14
43	1598	St.	11	T.	11	F.	12	M.	12	F*	14	M.	14
44	1599	S.	11	W.	11	St.	12	W*	13	St.	14	T.	14
45	1600	T*	11	Th.	10	S.	11	Th.	12	S.	13	W.	13

*The Sun enters Aries after noon but before

Mihr		Aban		Azar		Dai		A. D.	Bah-man		Isfan-dar-maz		Julus Year
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sep.		Oct.		Nov.		Dec.			Jany.		Feby.		
Th.	13	S*	14	M.	12	W.	12	1577	Th.	10	St.	9	21
St*	14	M.	14	W*	13	Th.	12	1578	St*	11	S.	9	22
S.	14	T.	14	Th.	13	F.	12	1579	S.	11	M.	9	23
M.	14	W.	14	F.	13	S*	13	1580[1]	M.	11	W*	10	24
T.	13	F*	14	St.	12	M.	12	1581	T.	10	Th.	9	25
Th*	14	St.	14	M*	13	T.	12	1582	W.	10	F.	9	26
F.	14	S.	14	T.	13	W.	12	1583	F*	11	St.	9	27
St.	14	M.	14	W.	13	F*	13	1584[1]	St.	11	M*	10	28
S.	13	W*	14	Th.	12	St.	12	1585	S.	10	T.	9	29
T*	14	Th.	14	St*	13	S.	12	1586	M.	10	W.	9	30
W.	14	F.	14	S.	13	M.	12	1587	W*	11	Th.	9	31
Th.	14	St.	14	M.	13	W*	13	1588[1]	Th.	11	St*	10	32
F.	13	M*	14	T.	12	Th.	12	1589	F.	10	S.	9	33
St.	13	T*	14	Th*	13	F.	12	1590	St.	10	M.	9	34
M*	14	W.	14	F.	13	St.	12	1591	M*	11	T.	9	35
T.	14	Th.	14	St.	13	S.	12	1592[1]	T.	11	Th*	10	36
W.	13	F.	13	S.	12	T*	12	1593	W.	10	F.	9	37
Th.	13	S*	14	M.	13	W.	12	1594	Th.	10	St.	9	38
St*	14	M.	14	W*	13	Th.	12	1595	St*	11	S.	9	39
S.	14	T.	14	Th.	13	F.	12	1596[1]	S.	11	T*	10	40
M.	13	W.	13	F.	12	S*	12	1597	M.	10	W.	9	41
T.	13	F*	14	St.	12	M.	12	1598	T.	10	Th.	9	42
Th*	14	St.	14	M*	13	T.	12	1599	Th*	11	F.	9	43
F.	14	S.	14	T.	13	W.	12	1600[1]	F.	11	S*	10	44
St.	13	M.	13	W.	12	F*	12	1601	St.	10	M.	9	45

sunset on the previous day. [1] Leap year.

Ilahi year.	A. D.	Farwardin		Ardibihisht		Khwurdad		Tir		Amardad		Shahriwar	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		March		April		May		June		July		Aug.	
46	1601	W.	11	St*	11	T*	12	F.	12	M.	13	F*	14
47	1602	Th.	11	S*	11	W.	12	St.	12	W*	14	St.	14
48	1603	F.	11	M.	11	Th.	12	S.	12	Th.	14	S.	14
49	1604	S*	11	T.	10	F.	11	T*	12	F.	13	M.	13
50	1605	M.	11	W.	10	S*	12	W.	12	St.	13	W*	14
51	1606	T.	11	F*	11	M.	12	Th.	12	M*	14	Th.	14
52	1607	W.	11	St.	11	T.	12	F.	12	T.	14	F.	14
53	1608	F*	11	S.	10	W.	11	S*	12	W.	13	St.	13
54	1609	St.	11	M.	10	F*	12	M.	12	Th.	13	M*	14
55	1610	S.	11	W*	11	St.	12	T.	12	St*	14	T.	14
56	1611	M.	11	Th.	11	S.	12	W.	12	S.	14	W.	14
57	1612	W*	11	F.	10	M.	11	F*	12	M.	13	Th.	13
58	1613	Th.	11	St.	10	W*	12	St.	12	T.	13	St*	14
59	1614	F.	11	M*	11	Th.	12	S.	12	Th*	14	S.	14
60	1615	St.	11	T.	11	F.	12	M.	12	F.	14	M.	14
61	1616	M*	11	W.	10	St.	11	W*	12	St.	13	T.	13
62	1617	T.	11	Th.	10	S.	11	Th.	12	S.	13	Th*	14
63	1618	W.	11	St*	11	T*	12	F.	12	T*	14	F.	14
64	1619	Th.	11	S.	11	W.	12	St.	12	W.	14	St.	14
65	1620	F.	10	M.	10	Th.	11	M*	12	Th.	13	S.	13
66	1621	S*	11	T.	10	F.	11	T.	12	F.	13	M.	13
67	1622	M.	11	Th*	11	S*	12	W.	12	S*	14	W*	14
68	1623	T.	11	F.	11	M.	12	Th.	12	M.	14	Th.	14
69	1624	W.	10	St.	10	T.	11	St*	12	T.	13	F.	13
70	1625	F*	11	S.	10	W.	11	S.	12	W.	13	St.	13

*The Sun enters Aries after noon but before

Mihr		Aban		Azar		Dai		A. D.	Bah-man		Isfan-dar-maz		Julus Year
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sep.		Oct.		Nov.		Dec.			Jany.		Feby.		
S.	13	W*	14	Th.	12	St.	12	1602	S.	10	T.	9	46
T*	14	Th.	14	St*	13	S.	12	1603	T*	11	W.	9	47
W.	14	F.	14	S.	13	M.	12	1604[1]	W.	11	Th.	9	48
Th.	13	St.	13	M.	12	W*	12	1605	Th.	10	St*	9	49
F.	13	M*	14	T.	12	Th.	12	1606	F.	10	S.	9	50
S*	14	T.	14	Th*	13	F.	12	1607	S*	11	M.	9	1
M.	14	W.	14	F.	13	St.	12	1608[1]	M.	11	T.	9	2
T.	13	Th.	13	St.	12	M*	12	1609	T.	10	Th*	9	3
W.	13	St*	14	S.	12	T.	12	1610	W.	10	F.	9	4
F*	14	S,	14	T*	13	W.	12	1611	F*	11	St.	9	5
St.	14	M.	14	W.	13	Th.	12	1612[1]	St.	11	S.	9	6
S.	13	T.	13	Th.	12	St*	12	1613	S.	10	T*	9	7
M.	13	Th*	14	F.	12	S.	12	1614	M.	10	W.	9	8
W*	14	F.	14	S*	13	M.	12	1615	T.	10	Th.	9	9
Th.	14	St.	14	M.	13	T.	12	1616[1]	Th*	11	F.	9	10
F.	13	S.	13	T.	12	Th*	12	1617	F.	10	S*	9	11
St.	13	T*	14	W.	12	F.	12	1618	St.	10	M.	9	12
M*	14	W.	14	F*	13	St.	12	1619	S.	10	T.	9	13
T.	14	Th.	14	St.	13	S.	12	1620[1]	T*	11	W.	9	14
W.	13	F.	13	S.	12	T*	12	1621	W.	10	F*	9	15
Th.	13	S*	14	M.	12	W.	12	1622	Th.	10	St.	9	16
F.	13	M.	14	W*	13	Th.	12	1623	F.	10	S.	9	17
S*	14	T.	14	Th.	13	F.	12	1624[1]	S*	11	M.	9	18
M.	13	W.	13	F,	12	St.	11	1625	M.	10	W*	9	19
T.	13	Th.	13	St.	12	M*	12	1626	T.	10	Th.	9	20

sunset on the previous day.

[1] Leap year.

Ilahi year	A. D.	Far-war-din		Ardi-bi-hisht		Khwu-rdad		Tir		Amar-dad		Shahri-war	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		March		April		May		June		July		Aug.	
71	1626	St.	11	T*	11	F*	12	M.	12	Th.	13	M*	14
72	1627	S.	11	W.	11	St.	12	T.	12	St*	14	T.	14
73	1628	M.	10	Th.	10	S.	11	Th*	12	S.	13	W.	13
74	1629	W*	11	F.	10	M.	11	F.	12	M.	13	Th.	13
75	1630	Th.	11	S*	11	W*	12	St.	12	T.	13	St.*	14
76	1631	F.	11	M.	11	Th.	12	S.	12	Th*	14	S.	14
77	1632	St.	10	T.	10	F.	11	T*	12	F.	13	M.	13
78	1633	M*	11	W.	10	St.	11	W.	12	St.	13	T.	13
79	1634	T.	11	F*	11	M*	12	Th.	12	S.	13	Th*	14
80	1635	W.	11	St*	11	T.	12	F.	12	T*	14	F.	14
81	1636	Th.	10	S.	10	W.	11	St.	11	W.	13	St.	13
82	1637	St*	11	M.	10	Th.	11	M*	12	Th.	13	S.	13
83	1638	S.	11	T.	10	St*	12	T.	12	F.	13	T*	14
84	1639	M.	11	Th*	11	S.	12	W.	12	S*	14	W.	14
85	1640	T.	10	F.	10	M.	11	Th.	11	M.	13	Th.	13
86	1641	Th*	11	St.	10	T.	11	St*	12	T.	13	F.	13
87	1642	F.	11	S.	10	Th*	12	S.	12	W.	13	S*	14
88	1643	St.	11	T*	11	F.	12	M.	12	F*	14	M.	14
89	1644	S.	10	W.	10	St.	11	T.	11	St.	13	T.	13
90	1645	T*	11	Th.	10	S.	11	Th*	12	S.	13	W.	13
91	1646	W.	11	F.	10	T*	12	F.	12	M.	13	F*	14
92	1647	Th.	11	S*	11	W.	12	St.	12	W*	14	St.	14
93	1648	F.	10	M.	10	Th.	11	S.	11	Th.	13	S.	13
94	1649	S*	11	T.	10	F.	11	T*	12	F.	13	M.	13
95	1650	M.	11	W.	10	St.	11	W.	12	St.	13	W*	14

*The Sun enters Aries after noon but before

Mihr		Aban		Azar		Dai		A. D.	Bah-man		Isfan-dar-maz		Julus Year
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sep.		Oct.		Nov.		Dec.			Jany.		Feby.		
W.	13	St*	14	S.	12	T.	12	1627	W.	10	F.	9	21
F*	14	S.	14	T*	13	W.	12	1628[1]	F*	11	St.	9	22
St.	13	M.	13	W.	12	Th.	11	1629	St.	10	M*	9	1
S.	13	T.	13	Th.	12	St*	12	1630	S.	10	T.	9	2
M.	13	Th*	14	F.	12	S.	12	1631	M.	10	W.	9	3
W*	14	F.	14	S*	13	M.	12	1632[1]	W*	11	Th.	9	4
Th.	13	St.	13	M.	12	T.	11	1633	Th.	10	St*	9	5
F.	13	S.	13	T.	12	Th*	12	1634	F.	10	S.	9	6
St.	13	T*	14	W.	12	F.	12	1635	St.	10	M.	9	7
M*	14	W.	14	F*	13	St.	12	1636[1]	M*	11	T.	9	8
T.	13	Th.	13	St.	12	S.	11	1637	T.	10	W.	8	9
W.	13	F.	13	S.	12	T*	12	1638	W.	10	F*	9	10
Th.	13	S*	14	M.	12	W.	12	1639	Th.	10	St.	9	11
St*	14	M.	14	W*	13	Th.	12	1640[1]	St*	11	S.	9	12
S.	13	T.	13	Th.	12	F.	11	1641	S.	10	M.	8	13
M.	13	W.	13	F.	12	S*	12	1642	M.	10	W*	9	14
T.	13	F*	14	St.	12	M.	12	1643	T.	10	Th.	9	15
Th*	14	St.	14	M*	13	T.	12	1644[1]	Th*	11	F.	9	16
F.	13	S.	13	T.	12	W.	11	1645	F.	10	St.	8	17
St.	13	M.	13	W.	12	F*	12	1646	St.	10	M*	9	[illegible]
S.	13	W*	14	Th.	12	St.	12	1647	S.	10	T.	9	[illegible]
T*	14	Th.	14	St.	13	S.	12	1648[1]	M.	10	W.	[illegible]	20
W.	13	F.	13	S.	12	M.	11	1649	W*	10	Th.	[illegible]	21
Th.	13	St.	13	M.	12	W*	12	1650	Th.	10	S.	9	22
F.	13	M*	14	T.	12	Th.	12	1651	F.	10	S.	9	23

sunset on the previous day.

[1] Leap ye[illegible]

Ilahi year	A. D.	Far-war-din		Ardi-bi-hisht		Khwu-rdad		Tir		Amar-dad		Shahri-war	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		March		April		May		June		July		Aug.	
96	1651	T.	11	F*	11	M*	12	Th.	12	M*	14	Th.	14
97	1652	W.	10	St.	10	T.	11	F.	11	T.	13	F.	13
98	1653	Th.	10	S.	10	W.	11	S*	12	W.	13	St.	13
99	1654	St.*	11	M.	10	Th.	11	M.	12	Th.	13	S.	13
100	1655	S.	11	W*	11	St*	12	T.	12	St*	14	T*	14
101	1656	M.	10	Th.	10	S.	11	W.	11	S.	13	W.	13
102	1657	T.	10	F.	10	M.	11	F*	12	M.	13	Th.	13
103	1658	Th*	11	St.	10	T.	11	St.	12	T.	13	F.	13
104	1659	F.	11	M*	11	Th*	12	S.	12	W.	13	S*	14
105	1660	St.	10	T.	10	F.	11	M.	11	F*	13	M.	13
106	1661	S.	10	W.	10	St.	11	W*	12	St.	13	T.	13
107	1662	T*	11	Th.	10	S.	11	Th.	12	S.	13	W.	13
108	1663	W.	11	St*	11	T*	12	F.	12	M.	13	F*	14
109	1664	Th.	10	S.	10	W.	11	St.	11	W*	13	St.	13
110	1665	F.	10	M.	10	Th.	11	M*	12	Th.	13	S.	13
111	1666	S*	11	T.	10	F.	11	T.	12	F.	13	M.	13
112	1667	M.	11	Th*	11	S*	12	W.	12	St.	13	W*	14
113	1668	T.	10	F.	10	M.	11	Th.	11	M*	13	Th.	13
114	1669	W.	10	St.	10	T.	11	F.	11	T.	13	F.	13
115	1670	F*	11	S.	10	W.	11	S*	12	W.	13	St.	13
116	1671	St.	11	M.	10	F*	12	M.	12	Th.	13	M*	14
117	1672	S.	10	W*	10	St.	11	T.	11	St*	13	T.	13
118	1673	M.	10	Th.	10	S.	11	W.	11	S.	13	W.	13
119	1674	W*	11	F.	10	M.	11	F*	12	M.	13	Th.	13
120	1675	Th.	11	St.	10	W*	12	St.	12	T.	13	St*	14

*The Sun enters Aries after noon but before

Mihr		Aban		Azar		Dai		A. D.	Bah-man		Isfan-dar-maz		Julus Year
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sep.		Oct.		Nov.		Dec.			Jany.		Feby.		
S*	14	T.	14	Th*	13	F.	12	1652[1]	St.	10	M.	9	24
M.	13	W.	13	F.	12	St.	11	1653	M*	10	T.	8	25
T.	13	Th.	13	St.	12	M.*	12	1654	T.	10	Th*	9	26
W.	13	F.	13	S.	12	T.	12	1655	W.	10	F.	9	27
F*	14	S*	14	T*	13	W.	12	1656[1]	Th.	10	St.	9	28
St*	13	M.	13	W.	12	Th.	11	1657	St*	10	S.	8	30
S.	13	T.	13	Th.	12	F.	11	1658	S.	10	T*	9	31
M.	13	W.	13	F.	12	S*	12	1659	M.	10	W.	9	32
T.	13	F *	14	S*	13	M.	12	1660[1]	T.	10	Th.	9	1
Th*	13	St.	13	M*	12	T.	11	1661	Th*	10	F.	8	2
F.	13	S.	13	T.	12	W.	11	1662	F.	10	S*	9	3
St.	13	M.	13	W.	12	F*	12	1663	St.	10	M.	9	4
S.	13	W*	14	Th.	12	St.	12	1664[1]	S.	10	T.	9	5
T*	13	Th.	13	St*	12	S.	11	1665	T*	10	W	8	6
W.	13	F.	13	S.	12	M.	11	1666	W.	10	F.*	9	8
Th.	13	St.	13	M.	12	W*	12	1667	Th.	10	St.	9	9
F.	13	M*	14	T.	12	Th.	12	1668[1]	F.	10	S.	9	10
S*	13	T.	13	Th*	12	F.	11	1669	S*	10	M.	8	11
M.	13	W.	13	F.	12	St.	11	1670	M.	10	T.	8	12
T.	13	Th.	13	St.	12	M*	12	1671	T.	10	Th*	9	13
W.	13	St*	14	S.	12	T.	12	1672[1]	W.	10	F.	9	14
F*	13	S.	13	T*	12	W.	11	1673	F*	10	St.	8	15
St.	13	M.	13	W.	12	Th.	11	1674	St.	10	S.	8	16
S.	13	T.	13	Th.	12	St*	12	1675	S.	10	T*	9	17
M.	13	Th*	14	F.	12	S.	12	1676[1]	M.	10	W.	9	18

senset on the previous day.

[1] Leap year.

The moments of the Sun's transits into the several signs of the zodiac in each of the Ilahi years have not been given. But these can be calculated by a simple addition of their respective constants (table on page 15) to the moments of the Sun's entry into the Aries for that year (columns 4 to 8 of table 1 ante).

END