# Weekdays in Indian inscriptions

Version 1.0 | Dataset and published-conversion audit
25 October 2026 (Pacific)

**2,768 dated statements. 2,177 agreements. 591 disagreements.** The corpus contains 2,574 distinct numerical CE dates, spanning 484-1708 CE. It includes 2,767 inscription-based statements and one explicitly labelled literary completion.

The comparison is between a reported historical weekday and the weekday calculated from an adopted published CE equivalent. Delta is historical weekday minus calculated weekday, reduced modulo 7 to the range -3 to +3. All current comparisons use their recorded Julian convention.

| Delta | Statements | Share |
|---|---|---|
| -3 | 71 | 2.6% |
| -2 | 96 | 3.5% |
| -1 | 89 | 3.2% |
| 0 | 2,177 | 78.6% |
| +1 | 194 | 7.0% |
| +2 | 85 | 3.1% |
| +3 | 56 | 2.0% |
| Total | 2,768 | 100.0% |

**78.6% agree; 21.4% differ.** These are descriptive proportions within a selected corpus of published conversions. They are not estimates of how often ancient writers got the weekday wrong.

A mismatch identifies an inconsistency in the comparison chain. It does not determine whether the historical weekday, another native date field, the reading, the CE conversion, or our extraction is responsible. Conversely, an agreement may reflect a CE conversion selected using that same weekday.

Collection is closed for version 1. The final source audit found no new row-value corrections. The two corrections from the preceding pass remain documented. The release preserves conditional proposals, alternatives and source qualifications.

# Scope, sources and method

The observation is a dated statement, not necessarily a separate inscription or event. Multiple clauses on one object may contribute separate statements; a republication of the same clause contributes no new count. One quoted consolidated date for several numbered objects remains one statement, with repetition recorded.

A historical weekday must belong to the native date clause or a human translation/report of it. A weekday appearing solely beside an editorial CE label is insufficient. Machine translations are not used to establish historical weekdays. The corpus does not uniformly adopt the latest critical edition of each object.

| Source-route group | Statements | Agree | Differ | Agree % |
|---|---|---|---|---|
| Annual reports | 341 | 284 | 57 | 83.3 |
| CII and regional editions | 87 | 74 | 13 | 85.1 |
| Epigraphia Indica | 141 | 125 | 16 | 88.7 |
| Northern catalogue | 360 | 343 | 17 | 95.3 |
| Pramana/DHARMA | 10 | 6 | 4 | 60.0 |
| SII | 1,829 | 1,345 | 484 | 73.5 |

Groups are assigned by the adopted source URL: SII, annual reports, the northern catalogue, EI, regional/CII editions, or Pramana/DHARMA. They are processing routes, not disjoint cultural regions or independent publication traditions. Pramana and DHARMA may transmit material also known through older editions.

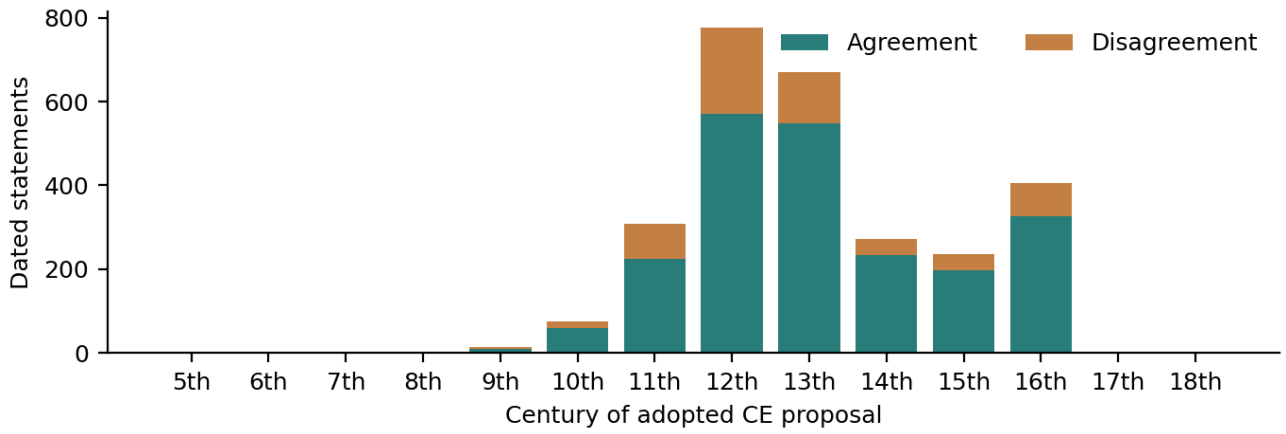
## What was calculated

Published numerical CE equivalents before 1582 were generally read as Julian, with the convention fixed before arithmetic. Earlier admitted later dates retain their earlier convention and qualifications. The later-calendar boundary is a collection rule; it is not an assertion that Indian historical practice changed uniformly in 1582.

The arithmetic was independently checked with Julian Zeller congruence and valid-month/day checks for all 2,768 rows. Era epochs, current versus expired years, regnal attribution, month systems, intercalation, tithi times and astronomical events were not independently reconstructed across the corpus.

# Distribution across adopted CE centuries

Most observations fall in the 11th-16th centuries, especially the 12th and 13th. The chart describes the numerical dates adopted in this dataset; it does not securely date every original engraving or measure the prevalence of weekday use in each period.




| Century CE | Statements | Agree | Differ | Agree % |
|---|---|---|---|---|
| 5th | 1 | 1 | 0 | 100.0 |
| 6th | 0 | 0 | 0 | - |
| 7th | 0 | 0 | 0 | - |
| 8th | 3 | 3 | 0 | 100.0 |
| 9th | 15 | 10 | 5 | 66.7 |
| 10th | 76 | 60 | 16 | 78.9 |
| 11th | 308 | 224 | 84 | 72.7 |
| 12th | 777 | 570 | 207 | 73.4 |
| 13th | 669 | 547 | 122 | 81.8 |
| 14th | 272 | 233 | 39 | 85.7 |
| 15th | 236 | 198 | 38 | 83.9 |
| 16th | 406 | 326 | 80 | 80.3 |
| 17th | 4 | 4 | 0 | 100.0 |
| 18th | 1 | 1 | 0 | 100.0 |

Sparse end periods and absent centuries cannot support claims about continuity or regional practice. The source mix and editorial conversion choices also change across time. A change in aggregate agreement cannot, by itself, establish a historical change in weekday reckoning.

# Why published dates can disagree

### 1. Conflicting native fields

Annual Report 1935-36, Appendix C, B323 reports Thursday and bright tithi 15. The editor gives 29 June 1056/Saturday, then suggests tithi 5 and 20 June/Thursday. This presents competing reconstructions. It does not identify the wrong field on the original object. Both alternatives remain outside the scalar totals. The same table gives competing era/CE proposals for Vaidumba A7. [1]

### 2. Readings and publication history

SII 10 Appendix II explains that discrepancies between readings and annual-report summaries required rechecking impressions. Its correction for No. 367 changes the reported Friday to Saturday. This is evidence of a revised reading/publication, not a changed seven-day cycle. [2]

### 3. Choosing a numerical CE equivalent

The Silahara discussion of a Kapardin record explicitly replaces an earlier 854 CE proposal with 16 September 851; it still notes a conflict with the native era year. A corrected CE equivalent may improve some fields while leaving others unresolved. The most recent collection pass alone retained 37 differing date or weekday proposals for already-counted clauses as variants. [3]

### 4. Time within a day, night and event identity

Tithis can begin or end within a civil day; the SII 10 date tables discuss commencement after sunrise. Such timing needs explicit reconstruction rather than a blanket adjustment. In the Bhinmal discussion sampled as A32, an editor associates a Monday-night expression with the following Tuesday tithi/civil date. That comparison needs its night/day qualification. [4,5]

Grant, ritual, recording and engraving can also be separate events. Historical composition, copying or engraving mistakes are possible, but the present data do not measure their frequency. A cited eclipse constrains chronology only after its identity, type, local visibility and day convention have been verified; no new independent eclipse calculation was performed.

# Closeout source audit

**48 statements were selected before rereading:** four agreements and four disagreements from each of the six source-route groups. Selection used a fixed seed and sorted stratum pools; no unavailable or inconvenient case was replaced. Prior adopted dates, historical weekdays and calculated deltas were absent from the audit views.

| Check | Outcome |
|---|---|
| First source rereading | 47 adopted pairs confirmed |
| Cross-page follow-up | 1 additional pair confirmed |
| Final outcome | 48 pairs supported as published comparisons |
| New row-value corrections | 0 |

The follow-up was A41 / BULK-H051-003. Its sampled page gives a Monday CE proposal under a revised reign assumption, while the preceding page quotes Monday in the native No. 41 clause. Both pages support the pairing; the chronology remains conditional. The follow-up occurred after unblinding and is logged separately. [6]

Eight sampled catalogue statements were visually checked in print. The other forty were reread in digital edition/register text, named human translations or pinned DHARMA XML. This was the same researcher with prior values masked, not an independent observer or a wholly memory-blind assessment. Source CE labels remained visible. The sample deliberately overrepresents mismatches and small source groups; no corpus error-rate estimate is inferred.

## Two earlier corrections retained

| Record | Earlier adopted value | Correct printed value |
|---|---|---|
| Hathundi, BNI621 | 20 August 1289 | 26 August 1289 |
| Devi-ri-kothi, BNI1835 | 16 August 1141 | 16 August 1161 |

The historical weekdays remain Friday and Wednesday, respectively. Both deltas become zero. These are corrections of our numerical readings, established from the printed numerals; the before/after rows and evidence entries are preserved. They were found in the preceding targeted review of nine nonzero I-stage rows, not in the new random sample. [7]

# How to use version 1

## Conclusions the data support

Reported historical weekdays frequently agree with their adopted published Julian CE equivalents in this corpus. The nonzero deltas are heterogeneous: some involve competing calendar fields, some revised readings or numerical proposals, and some time-of-day or event qualifications. The causal shares have not been measured. This is a useful source-indexed audit dataset, not a population estimate of ancient accuracy.

## Limits that remain

Coverage is selected and uneven. Hundreds of records share dates, objects, events or publication traditions. Conditional conversions, restorations, retrospective statements and disputed numerical fields remain qualified rather than silently normalized. Zero delta is not uniformly an independent test because the weekday can be an input to the conversion. The project makes no new reset claim and closes as a descriptive collection.

## Files and reproduction

The JSON dataset contains all rows and their qualifications. The full Markdown appendix provides a readable linked table. The research ZIP includes the SQLite database, source and identity ledgers, variants, explicit corrections, the closeout audit, code and this report. Complete private working caches are omitted; public URLs and hashes identify the sources.

From the unpacked package, run the following with Python 3. The analysis and verification use only the standard library. PDF rebuilding additionally uses ReportLab and Matplotlib. Historical stage builders reproduce their historical checkpoints, so use the release commands for the frozen release.

```
python release_v1/analyze_release.py
python release_v1/verify_release.py
```

The analysis recomputes every Julian weekday and rebuilds the source/century tables. Verification checks the frozen row hash, source-audit lineage, independent arithmetic, evidence/SQLite agreement and release file hashes. The earlier J offline rebuild already reproduced 21 outputs byte for byte and all 17 SQLite tables; it is preserved as the pre-release construction checkpoint.

## Stopping rule

No further collection is included in version 1. Later work should be documented as a correction or a separately numbered release. Independent calendar reconstruction and eclipse verification remain future research, not prerequisites claimed to have been completed here.

# References and traceability

[1] Annual Report on Indian Epigraphy, 1935-36. Appendix C, A7 and B323. Competing era/tithi and numerical CE proposals. Source.

[2] South Indian Inscriptions, volume 10. Appendix II, additions and corrections by N. Lakshminarayan Rao; No. 367 correction and introductory account of impression checks. Source.

[3] Inscriptions of the Silaharas of North Konkan, Kapardin date discussion. Earlier 854 and corrected 851 CE equivalents; native year conflict retained. Source.

[4] South Indian Inscriptions, volume 10. Appendix I, dates 355/356 and tithi commencement after sunrise. Source.

[5] Inscriptions of the Paramaras of Bhinmal, Krishnaraja stone inscription discussion, note 2. Monday night and the Tuesday tithi of 29 May 1061. Source.

[6] F. Kielhorn, Dates of Chola Kings, Epigraphia Indica 7, No. 41 discussion: historical clause on the preceding page; revised reign-based CE proposals on the following page. Source.

[6b] Kielhorn, continued discussion and 1134 CE proposal. Source.

[7] D. R. Bhandarkar, A List of the Inscriptions of Northern India in Brahmi and its Derivative Scripts (1929), catalogue Nos. 621 and 1835. The release correction ledger supplies page URLs, PDF hash and date-line crops. Source.

[8] Pramana epigraphy corpus. Named Rice, Burgess and Horn human translations used in the audit; exact paths, SQL queries and hashes are in the audit source receipts. Source.

[9] DHARMA SII epigraphy repository. SII 8 Nos. 163/165, pinned commit 65fc39d14a35f88771d4dd8d3dbb10269d0a0000, human translation and editorial CE annotation. Source.

## Suggested citation

Indian inscriptions weekday corpus. Version 1.0 (25 October 2026). 2,768 dated statements: a dataset and audit of adopted published Julian CE conversions. Cite individual source editions and row IDs when reusing particular observations.

SII = South Indian Inscriptions; EI = Epigraphia Indica; CII = Corpus Inscriptionum Indicarum. References above support the worked examples. Every comparison row carries its own source URL and available publication identifiers; the full appendices supply the wider bibliography.