

CUḶA SAKARĀJA AND THE SIXTY CYCLICAL YEAR NAMES

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Those familiar with the chronicles of Northern Thailand will readily recognize the following names of kings responsible for terminations and inaugurations of successive eras since the parinibbāna of the Exalted One: Ajātasattu, Bandhumati, Trīcakkhu and Anuruddha. The first was a historical king and a late disciple of the Buddha, who, together with Mahāthera Kassapa, started the Buddha Sakarāja (BS), according to the Theravāda tradition. No one disputes this and BS begins with the year after the parinibbāna. Of the remaining three kings one is less certain where they came from. Bandhumati is mentioned as a king of Srī Lankā¹, but is not in the list of kings of that country. Trīcakkhu is mentioned as a king of Pagan² but sometimes no country is attached to his name. Anuruddha is also mentioned as a king of Pagan³.

The following changes of eras are mentioned in the Northern Thai chronicles⁴:

1. With the parinibbāna of the Bhagavā, an "old sakarāja" was terminated at 148 by Mahathera Kassapa and King Ajātasattu who then instituted
2. Buddha Sakarāja.
3. When BS had attained the year 621/622 it was abolished by Trīcakkhu who then inaugurated Mahā Sakarāja (MS), better known in India and the West as Saka Era which coincides with the year 78 AD.
4. Anuruddha abolished the MS after it had reached the year 559/560 and inaugurated Cuḷa Sakaraja (CS) in the year 638 AD.

The above four eras seem plain enough and in the main agree with the Burmese changes, but who are Trīcakkhu and Anuruddha? Before attempting to solve the mystery, let me present the reader with traditional Burmese account of how the various eras and CS came about, as described in the Burmese chronicles.

One of the early British administrators of Burma, Sir Arthur Phayre, had a high regard for Burmese chronicles from which he compiled his *History of Burma* (Trubner, London 1883) in the introduction to which he said that Burma had a long and clear history. A Burmese chronicle that must have been brought to attention of Phayre

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1. Phryā Prjākickaracakr (Jaem Bunnag) : *Yonaka Chronicle* (Sobhoṇbibaḍhanākara, Bangkok BS 2478) p. 223.
2. Mani Vallibhotama : *Tamnān Sihanavatikumāra* p. 64 (Commission for the Publication of Historical Documents, Office of the Prime Minister, Bangkok BS 2516)
3. Phryā Prjākickaracakr : op. cit. p. 222.

would be U Kalā's *Mahārājawingyi* (Mahārājavaṃsa or the Great Genealogy of Kings) which was written and submitted to King Tanninganwe (1714–33) at Ava. The writer came of a wealthy father, Devaseṭṭha, and an equally rich mother, Maṇi Ogha, and he himself was a great scholar. U Kalā must have collected all the then available chronicles and read many of the ancient inscriptions which two and a half centuries ago must have been more legible than now, before he wrote his *magnum opus*. The *Mahārājawingyi* formed the backbone of the *Hmannan Mahārājawindawgyi*, better known to Western scholars as the *Glass Palace Chronicle*, compiled under royal order of King Bagyidaw or Sagaing Min (1819–37) grandson and successor of King Bodawpayā (1782–1819) who was the fourth son of Alaungpayā (1752–60), founder of the Konbaung Dynasty.

According to the *Mahārājawinyi* Burma recognizes the following eras:

1. When an ancient era had reached the year 8645 it was terminated by King Añjana, maternal grandfather of the Buddha, and a new era was established by him called, for convenience, Añjana Sakarāja (AS)⁵.
2. Lord Buddha attained parinibbāna when AS reached 148. Mahāthera Kassapa and King Ajātasattu abolished the AS at this point and inaugurated BS with the year BS 1 as the year after the parinibbāna, which is 544 BC by Srī Lankan and Burmese reckoning⁶,
3. When King Sumundarī (73–80 AD) of Tharekhittarā (Śrī Kṣetra or old Prome) died in BS 624, the chronicle states, "the time had come to abolish the sakkarāja (Burmese spelling), the place called Lokanandā of Pagan was then known as Kyauksaga. Here Sakka, in the guise of the brāhman Mahallaka abolished (BS) 622 and inscribed on a rock 'Short Sakkarāja 2'." Thus a new era was born at 78 AD (622–544 = 78). This is the MS of Thailand (and ? Cambodia), or Śaka Era of India set up to commemorate the accession of King Kaniśka of the Kuṣāna Empire⁸.

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4. While at the University of Michigan, Ann Arbor, Michigan, USA, 1974–78, I read several Northern Thai chronicles, including those in the series of *Prajum Tamān Bradhātu*. I remember reading *Prajum Boṅsāvadār Part 61* and trying to decipher or get some sense out of the various eras, and the result was unmitigated headache. I have none of these chronicles with me here in Burma, except the above mentioned (1) and (2).
 5. U Kala : *Mahārājawingyi* p. 28 (Burma Research Society, Ed. Pe Maung Tin, Hanthāvati Press, Rangoon—no date)
 6. Ibid. p. 32
 7. Ibid. pp. 130–1
 8. A.L. Basham : *The Wonder That Was India* p. 61 (Grove Press Inc, New York 1959)

4. When MS reached the year 560 Poppa Sawrahan, king of Pagan (613–40 AD), abolished it and established a new era which is the CS of the present, in use in Burma and Thailand, and it began in the year 638 AD ($78+560 = 638$)⁹.

In the above changes of eras there is a supernatural element in (3). MS was not exactly established by King Sumundarī; it was adopted because Sakka, the king of devas, had ordained it by his inscription on the rock. This points to the possibility of the era having come from India with which Burma had overland connection as early as the 2nd century BC, if not earlier¹⁰. Note also that the adoption was done two years after the Śaka Era had appeared in India. It is more than possible that the brāhman astrologers of the court at Tharekhittarā must have heard of the change in India nearly two years later and invented the Sakka's writing on the rock; in those days it must have taken that long for important news from Northwest India to reach Burma. Those astrologers must doubtless know or hear about the Śaka people of India and, true to the tradition of living by their wits, turned the word "Śaka" into "Sakka" and added the writing on the rock. The very word "Sakarāja" and "Mahā Sakarāja" could have originated at the time as the era was to celebrate the accession of a famous Śakarāja, king of the Śakas. The word Sakarāja itself has been spelled in Burmese and khün as "Sakkarāja" through, according to Professor Luce, mis-spelling in the early inscriptions of Kyaukse,¹¹ a few miles south of Mandalay.

Poppa Sawrahan means Co or Cau (lord) Arahan (here=monk or bhikkhu) of Poppa, the extinct volcano in Central Burma close to and southeast of Pagan. During the reign of his predecessor, King Htunchit, Sawrahan was the saṅgharāja and tutor to the queen who after her husband's death made him king in reverence and gratitude. It is not related if the new king took his pupil to be his queen in order to maintain the purity of the royal line, as was the custom in Burmese history.

The three eras, namely BS, MS and CS are used in the Burmese chronicles for dating important events and reigns of kings and apart from discrepancies due to successive copying there is little confusion. Some Western scholars before the second World War II did not set great store by these datings, especially before the 5th century AD, because they did not believe the chronicles and did not share the Burmese belief in the early culture, tradition and civilisation of Burma. Professor Luce for one was

9. U Kala : op. cit. p. 151

10. G.H. Luce and Pe Maung Tin : "Burma Down to the Fall of Pagan". p. 385 *The Burma Research Society Fiftieth Anniversary Publications No. 2*, Rangoon 1960)

11. G.H. Luce : *Old Burma — Early Pagan* Vol. II p. 330 (J.J. Augustin Publisher, New York 1970)

of the opinion that the CS was “invented” by the Pyu of Tharekhittarā¹², to commemorate the founding of the city, i. e. in 638. But the disbelief of those scholars in the antiquity of Tharekhittarā and Pagan has been upset by the post-World War II discovery by radio carbon testing that Tharekhittarā was already in existence by the 1st century AD¹³. So it is entirely within reason and realms of possibility that the MS was adopted in 78 AD at Tharekhittarā and that the CS was inaugurated in 638 AD at Pagan.

To return to the mysterious Trīcakkhu and Anuruddha. By tradition, King Dwattabaung who ruled Tharekhittarā from BS 101 to 171 (443–373 BC) was reputed to have a divine third eye in the middle of his forehead in the form of a live mole. No change of eras was attributed to this “Trīcakkhu” in the Burmese chronicles, but King Sumundarī during whose reign MS was adopted was also king of Tharekhittarā, a descendant of Dwattabaung.

King Anuruddha or Aniruddha (or Anawrahtā in Burmese) was one of the early historical kings of Pagan; European historians often call him the first historical king of Burma with his capital at Pagan, and he ruled from 1044 to 1077 AD, but no abolition or establishment of any era is connected with his name in Burmese history. There was no other Anuruddha in the chronicles or history of Burma, and the Aniruddha mentioned was one of the best known of Burmese kings.

It is possible that as far as changes of eras are concerned Northern Thai chronicles had their sources from Burma but that in the process the name Trīcakkhu got the better of Sumundarī as Dwattabaung was the best known of Tharekhittarā kings and to Burma's neighbours there was little difference between old Prome (Tharekhittarā) and old Pagan (Arimaddana). In the same way Aniruddha, being the best known of Pagan kings, eclipsed the name of Sawrahan of the same kingdom of Pagan. Is it not possible that Northern Thai chronicles before being committed to writing must have been passed by words of mouth from chroniclers to chroniclers and hence the confusion of names?

Although scholars have not come up with exciting pronouncements the possibility cannot be ruled out that communication existed between Central and Lower Burma on the one hand, and Northern Thailand on the other, even during the early centuries of the Christian era. Within historical times we are told of the cholera

12. Ibid.

13. Aung Thaw : *Later Evidence of Pyu Culture* (in Burmese), a research paper read at the Research Congress of Burma on March 24, 1966.

epidemic in Haripuñjaya which sent the populace fleeing to Thaton and Pegu around the middle of the 11th century¹⁴ when King Aniruddha was already on the throne of Pagan. It was this self-same Aniruddha who spread Pagan influence as far as the Menam Valley of Central Thailand putting an end to the Khmer empire and thereby encouraging the rise of Dai kingdoms and principalities¹⁵. During the prominence of these kingdoms and principalities from the 13th to 15th centuries the land routes between Lower Burma and Thailand were well worn with footprints of monks and men. Then came the Burmese domination over much of Northern Thailand from the middle of the 16th century to the latter part of the 18th century. Even in modern times, right up to the present, overland routes between Burma and Thailand have been well traversed by traders, pilgrims and smugglers. It will thus be seen that contact during historical times between Burma and Northern Thailand has been unbroken. It follows therefore that there must have been a greater exchange of cultures and ideas, particularly the spread of the Sāsana, than apparent in history books. Of the two regions Burma was the senior partner, and Burmese influence on the architectural style and dialect of the Northern Thais can still be seen to-day. It is not surprising that the names of Tricakkhu (Dwattabaung) and Anuruddha found their way however confusedly into Northern Thai chronicles. And there seems to be little doubt that it was the Burmese who introduced both MS and CS into both Northern and Central Thailand.

Burmese people, including many scholars, believe firmly that MS and CS originated as stated in the Burmese chronicles. The beginning of CS, 638 AD, is two hundred and eleven years before the present walls of Pagan (that tourists see) were constructed by King Pinbyā in 849 AD. There were thirteen kings between Poppa Sawrahan (613-40 AD) and Pinbyā each reign averaging only 16.23 years which is not extraordinary. Early Burmese chronicles deal only with Tharekhittarā and Pagan, one after the other, while those of Northern Thailand have several states to contend with, and the dates are bound to overlap or get distorted, while carelessness of scribes in copying cannot be overlooked as a cause for mistakes and distortions.

Having presented my view on how CS originated, I will now deal with the sixty cyclical year names as used in the Shan States of Burma, with special reference to those used in the Khün State of Kengtung (Chientung). The following are the complete sixty names in Khün spelling:

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14. G. Coedes : *The Making of Southeast Asia* p. 113 (trans. by H.M. Wright, University of California Press, Berkeley and Los Angeles 1972)
 15. W.A.R. Wood : *A History of Siam* pp. 50-51 (The Siam Barnakich Press, Bangkok 1933)

KĀPcai	ḌAPpau	RĀYyī	MÜÑhmau	PÜKsī	KADsai	KODsañā	RÖÑmed	TAUсан	KĀrau
KĀPseḍ	ḌAPgai	RĀYcai	MÜÑpau	PÜKyī	KADhmau	KODsī	RÖÑsai	TAUsañā	KĀmed
KĀPsan	ḌAPrau	RĀYseḍ	MÜÑgai	PÜKcai	KADpau	KODyī	RÖÑhmau	TAUsī	KĀsai
KĀPsañā	ḌAPmed	RĀYsan	MÜÑrau	PÜKsed	KADgai	KODcai	RÖÑpau	TAUyī	KĀhmau
KĀPsi	ḌAPsai	RĀYsañā	MÜÑmed	PÜKsan	KADrau	KODseḍ	RÖÑgai	TAUcai	KĀpau
KĀPyī	ḌAPhmau	RĀYsi	MÜÑsai	PÜKsañā	KADmed	KODsan	RÖÑrau	TAUseḍ	KĀgai

The table contains all the sixty cyclical year names of the accompanying chart, and the latter covers 1405 years of CS beginning with CS 1 in year Kadgai and ending with CS 1405 in year Kāgai. There are 23 CSs in the first thirty five, and 24 CSs in the second twenty five, of the year names, as indicated in the "box" under each name. There is a difference of sixty years between one CS and the next in the same box. Each year name has two syllables (Kāpsañā is often read as Kāpsñā); the first syllable, written in capitals for easy identification, is called "mother of the year" (Maepī), and the second syllable is called "child of the year" (Lūkpī). There are ten mothers and twelve children.

The ten mothers are:

1	2	3	4	5	6	7	8	9	10
KĀP	ḌAP	RĀY	MÜÑ	PÜK	KAD	KOD	RÖÑ	TAU	KĀ

The twelve children, together with animals they represent, are

1	2	3	4	5	6	7	8	9	10	11	12
cai	pau	yī	hmau	sī	sai	sañā	med	san	rau	seḍ	gai
rat	ox	tiger	hare	nāga	snake	horse	goat	monkey	cock	dog	pig

The numbering denotes only the sequence of names which must be in this order, and in no other, and *it has nothing to do with the ending numerals of CS*. Note also the odd and even numbers for both mothers and children.

The table shows how mothers and children of the years are combined, and there can be no other combinations, each mother having six children as clearly seen in the table. It will be noticed that mothers under odd numbers have only children under odd numbers, and those of even numbers have children of even numbers. Thus KĀP (odd numbers) yields KĀPcai, KĀPseḍ, KĀPsan, KĀPsañā, KĀPsi, KĀPyī; ḌAP (even number) has ḌAPpau, ḌAPgai, ḌAPrau, ḌAPmed, ḌAPsai, ḌAPhmau, etc. Ten mothers, each with six children, make a total of sixty in the cycle, and there can never be a mother under an odd number with a child under an even number. It will also be seen that each child (representing an animal) appears five times in the cycle with

difference mothers. Thus cai (rat) has KĀPcai, RĀYcai, PÜKcai, KOḌcai, TAUcai; pau (ox) has ḌAPpau, MÜÑpau, KAḌpau, RÖÑpau, KĀpau and so on. Twelve children, each with five combinations, make a total of sixty cyclical names; and the same rule applies about inadmissibility of combining an odd number with an even one.

To the question "What year?", a Westerner's answer is likely to be "1980" or "1342" if he wants to refer to CS. A Khün, however, will answer "Koḍsan", and to him "1342" will be "Sakkarāja" (always understood to be CS) or "Sakkhāḍ" as is often spoken. One day after the full moon of October 24th 1980 will be written as "Year Koḍsan CS 1342, Month Twelve Waning 1st night." (Month Twelve in Kengtung is Month Eleven in Western Shan States and Central Thailand, but Month One in Chiangmai). The day preceding the nightfall in the foregoing statement comes under that night because waxing and waning refer only to moon phases, and the moon can be seen only at night. Thus a person can be born at midday on Month Twelve Waning 1st night. The incongruity in English of the midday on Month Twelve Waning 1st night can be obviated by omitting the word "night", as is usually the practice.

To convert CS into BS, add 1182 to CS and the result will be BS as calculated in Burma and Srī Lankā, whilst that in Thailand is one year less.

To convert CS into Christian era (AD) add 638 to CS. But in working out the detail of the months, it must be remembered that the new AD year which falls on the 1st of January is NOT the beginning of a CS year which starts from the middle of April of each year. For instance, March 31st 1980 was still in CS1341, whereas after April 15th the CS became 1342 and would remain so until about April 15th 1981. AD year always begins three and a half months before CS year.

It is not known when the sixty cyclical year names were introduced to various Dai regions, from Āhom Shan area in the Upper Brahmaputra valley, through the Shan States of Burma and Southwest Yunnan, Northern Thailand and Vietnam. This should be an interesting research subject for diligent scholars. But there seems to be little doubt as to where they came from. It is well known that the Chinese have the sixty-year cyclical system, and it is said that they have been using it since the 27th century BC. The only question is how and when the system came from China to the regions just mentioned from the Upper Brahmaputra river to South China Sea.

The ten "mothers" and twelve "children" of the Khün system are called "stems" and "branches" respectively in Chinese, and they are combined in exactly the same way as in the table above except that the words are Chinese. The ten Chinese stems with their Khün and Shan counterparts below them are:

1	2	3	4	5	6	7	8	9	10
JEA	YII	BIING	DING	WUH	JII	GENG	SHIN	REN	GOEI
KĀP	ḌAP	RĀY	MŪN	PŪK	KAD	KOḌ	RŌN	TAU	KĀ
KĀP	LAP	HĀI	MŪN	PŪK	KAT	KHUT	HON	TAU	KĀ

Similarly the twelve Chinese branches with Khün, Shan and Thai equivalents are :

1	2	3	4	5	6	7	8	9	10	11	12
tzyy	choou	yn	mao	chern	syh	wuu	wey	shen	yeou	shiu	hay
cai	pau	yī	hmau	sī	sai	sañā	meḍ	san	rau	seḍ	gai
caü	pau	yī	mau	sī	saü	sīñā	mot	san	hau	met	kaü
juat	chalū	khāl	thō	marōñ	maseñ	mamia	mamae	vōk	rakā	cō	kun

I hesitate to include Northern Thai equivalents as I am sure of their spelling.

The animals represented by the children or branches are almost the same for all except for the following: the Shans have "buffalo" while the rest have "ox" (choou-Chinese or cai-Khün or chalu-Thai); the Chinese have "dragon", Shans "alligator" instead of "nāga" of Khüns and Thais (chern, sī or marōñ); the Chinese have "sheep" in place of "goat" for the rest (wey, meḍ or mamae).

As stated, the combination of the Chinese stems and branches is done in exactly the same way as that of the Khün as set out in the table on page 6. Some samples are: JEAtzyy (CS 1286, 1924 AD-rat); YIIchoou (CS 1287, 1925 AD-ox); BIINGyn (CS 1288, 1926 AD-tiger) SHINyeou (CS 1343, 1981 AD-cock); RENshiu (CS 1344, 1982 AD-dog); GOEIhay (CS 1345, 1983-pig).

So, barring Central and Lower Burma, Central Thailand and Cambodia, there is a belt of regions that stretch from Eastern Assam right across mainland Southeast Asia which follow the Chinese system of sixty-year cyclical names, and the animal assigned to each of the names is almost identical. Central Thais and Cambodians use the twelve-animal cycle which also coincides with the animals in the sixty-cycle.

Thus far the similarity is uniform throughout. But when it comes to assigning a year name to a particular CS there is a marked difference between the practice in the Shan areas from *west* of the Salween to the Upper Brahmaputra (Āhom Shans) on the one hand, and that in all areas *east* of the Salween up to Vietnam and China on the other. For the latter there is complete agreement that CS 1342 (1980) is in Koḍsan of the monkey (Vōk of Thais and Cambodians), Gengshen of the Chinese, in the sixty-year cycle; but for the former, CS 1342 is in Kāpsīñā of *their* sixty-year cycle.

Now there is a difference of twenty-six years between Kāpsañā and Koḍsan if we count Kāpsañā before Koḍsan; or thirty-four years if Kāpsañā is to come after Koḍsan. If we look at the twelve-year animal cycle, however, the difference is only two or ten years as the case may be. In short, the two regions agree on the animals and name combinations but differ in assigning CS to them.

I have raised this point because in working out the dates in *Āhom-Buranji* (Chronicle of the Āhom Kingdom), *Möngmāu Chronicle*, *Hsenwi State Chronicle*, and *Cātisarañān* (a Shan manual on horoscope), I discovered that the sixty cyclical year names (called laknī) assigned to CS in these books are such that CS 1 started in Kārau; whereas the vast trans-Salween sub-continent, including Mönglaem and Sipsôngbannā, starts CS 1 in Kaḍgai as computed in my chart. I have checked the chart (Khün) with the Chinese and Chiangmai systems and have found the three correspond in every respect except the language. The cis-Salween Shan system is the "odd man out" and one is tempted to discard it out of hand, but I think the difference is worth looking into, even though no one in the Western Shan States of Burma has been able to tell me about this difference from what may be called the majority. Will this affect astrology and horoscopy in the two regions? If the cause of the difference can be found will that solve the discrepancies in the dates of the Shan chronicles when compared with Burmese and other chronicles?

The chart I have compiled will make this article easier to read, and it will be useful for future reference in any case. There is nothing so frustrating as to read an article in the JSS or a chronicle in which the cyclical year names and CSs are discussed or mentioned by scholars, without understanding how a CS fits into what year name. I hope the chart, which covers 1405 CSs, will put an end to this problem.

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Chart showing the Sixty-year Cyclical Names in Khün together with Cuḷa Sakarāja years for each name for 1405 years

KĀPcai	ḌAPpau	RĀYyī	MÜNhmau	PÜKsī	KADsai	KODsanā	RÖNmed	TAUsan	KĀrau
26 686	27 687	28 688	29 689	30 690	31 691	32 692	33 693	34 694	35 695
86 746	87 747	88 748	89 749	90 750	91 751	92 752	93 753	94 754	95 755
146 806	147 807	148 808	149 809	150 810	151 811	152 812	153 813	154 814	155 815
206 866	207 867	208 868	209 869	210 870	211 871	212 872	213 873	214 874	215 875
266 926	267 927	268 928	269 929	270 930	271 931	272 932	273 933	274 934	275 935
326 986	327 987	328 988	329 989	330 990	331 991	332 992	333 993	334 994	335 995
386 1046	387 1047	388 1048	389 1049	390 1050	391 1051	392 1052	393 1053	394 1054	395 1055
446 1106	447 1107	448 1108	449 1109	450 1110	451 1111	452 1112	453 1113	454 1114	455 1115
506 1166	507 1167	508 1168	509 1169	510 1170	511 1171	512 1172	513 1173	514 1174	515 1175
566 1226	567 1227	568 1228	569 1229	570 1230	571 1231	572 1232	573 1233	574 1234	575 1235
626 1286	627 1287	628 1288	629 1289	630 1290	631 1291	632 1292	633 1293	634 1294	635 1295
1346	1347	1348	1349	1350	1351	1352	1353	1354	1355
KĀPseq	ḌAPgai	RĀYcai	MÜNgai	PÜKyī	KADhmau	KODsī	RÖNsai	TAUsanā	KĀmed
36 696	37 697	38 698	39 699	40 700	41 701	42 702	43 703	44 704	45 705
96 756	97 757	98 758	99 759	100 760	101 761	102 762	103 763	104 764	105 765
156 816	157 817	158 818	159 819	160 820	161 821	162 822	163 823	164 824	165 825
216 876	217 877	218 878	219 879	220 880	221 881	222 882	223 883	224 884	225 885
276 936	277 937	278 938	279 939	280 940	281 941	282 942	283 943	284 944	285 945
336 996	337 997	338 998	339 999	340 1000	341 1001	342 1002	343 1003	344 1004	345 1005
396 1056	397 1057	398 1058	399 1059	400 1060	401 1061	402 1062	403 1063	404 1064	405 1065
456 1116	457 1117	458 1118	459 1119	460 1120	461 1121	462 1122	463 1123	464 1124	465 1125
516 1176	517 1177	518 1178	519 1179	520 1180	521 1181	522 1182	523 1183	524 1184	525 1185
576 1236	577 1237	578 1238	579 1239	580 1240	581 1241	582 1242	583 1243	584 1244	585 1245
636 1296	637 1297	638 1298	639 1299	640 1300	641 1301	642 1302	643 1303	644 1304	645 1305
1356	1357	1358	1359	1360	1361	1362	1363	1364	1365
KĀPsan	ḌAPrau	RĀYseq	MÜNgai	PÜKcai	KADpau	KODYī	RÖNhmau	TAUsi	KĀsai
46 706	47 707	48 708	49 709	50 710	51 711	52 712	53 713	54 714	55 715
106 766	107 767	108 768	109 769	110 770	111 771	112 772	113 773	114 774	115 775
166 826	167 827	168 828	169 829	170 830	171 831	172 832	173 833	174 834	175 835
226 886	227 887	228 888	229 889	230 890	231 891	232 892	233 893	234 894	235 895
286 946	287 947	288 948	289 949	290 950	291 951	292 952	293 953	294 954	295 955
346 1006	347 1007	348 1008	349 1009	350 1010	351 1011	352 1012	353 1013	354 1014	355 1015
406 1066	407 1067	408 1068	409 1069	410 1070	411 1071	412 1072	413 1073	414 1074	415 1075
466 1126	467 1127	468 1128	469 1129	470 1130	471 1131	472 1132	473 1133	474 1134	475 1135
526 1186	527 1187	528 1188	529 1189	530 1190	531 1191	532 1192	533 1193	534 1194	535 1195
586 1246	587 1247	588 1248	589 1249	590 1250	591 1251	592 1252	593 1253	594 1254	595 1255
646 1306	647 1307	648 1308	649 1309	650 1310	651 1311	652 1312	653 1313	654 1314	655 1315
1366	1367	1368	1369	1370	1371	1372	1373	1374	1375
KĀPsanā	ḌAPmed	RĀYsan	MÜNhrau	PÜKseq	KADgai	KODcai	RÖNpau	TAUyī	KĀhmau
56 716	57 717	58 718	59 719	60 720	61 721	62 722	63 723	64 724	65 725
116 776	117 777	118 778	119 779	120 780	121 781	122 782	123 783	124 784	125 785
176 836	177 837	178 838	179 839	180 840	181 841	182 842	183 843	184 844	185 845
236 896	237 897	238 898	239 899	240 900	241 901	242 902	243 903	244 904	245 905
296 956	297 957	298 958	299 959	300 960	301 961	302 962	303 963	304 964	305 965
356 1016	357 1017	358 1018	359 1019	360 1020	361 1021	362 1022	363 1023	364 1024	365 1025
416 1076	417 1077	418 1078	419 1079	420 1080	421 1081	422 1082	423 1083	424 1084	425 1085
476 1136	477 1137	478 1138	479 1139	480 1140	481 1141	482 1142	483 1143	484 1144	485 1145
536 1196	537 1197	538 1198	539 1199	540 1200	541 1201	542 1202	543 1203	544 1204	545 1205
596 1256	597 1257	598 1258	599 1259	600 1260	601 1261	602 1262	603 1263	604 1264	605 1265
656 1316	657 1317	658 1318	659 1319	660 1320	661 1321	662 1322	663 1323	664 1324	665 1325
1376	1377	1378	1379	1380	1381	1382	1383	1384	1385
KĀPsi	ḌAPsai	RĀYsanā	MÜNmed	PÜKsan	KADrau	KODsed	RÖNgai	TAUcai	KĀpau
6 726	7 727	8 728	9 729	10 730	11 731	12 732	13 733	14 734	15 735
66 786	67 787	68 788	69 789	70 790	71 791	72 792	73 793	74 794	75 795
126 846	127 847	128 848	129 849	130 850	131 851	132 852	133 853	134 854	135 855
186 906	187 907	188 908	189 909	190 910	191 911	192 912	193 913	194 914	195 915
246 966	247 967	248 968	249 969	250 970	251 971	252 972	253 973	254 974	255 975
306 1026	307 1027	308 1028	309 1029	310 1030	311 1031	312 1032	313 1033	314 1034	315 1035
366 1086	367 1087	368 1088	369 1089	370 1090	371 1091	372 1092	373 1093	374 1094	375 1095
426 1146	427 1147	428 1148	429 1149	430 1150	431 1151	432 1152	433 1153	434 1154	435 1155
486 1206	487 1207	488 1208	489 1209	490 1210	491 1211	492 1212	493 1213	494 1214	495 1215
546 1266	547 1267	548 1268	549 1269	550 1270	551 1271	552 1272	553 1273	554 1274	555 1275
606 1326	607 1327	608 1328	609 1329	610 1330	611 1331	612 1332	613 1333	614 1334	615 1335
666 1386	667 1387	668 1388	669 1389	670 1390	671 1391	672 1392	673 1393	674 1394	675 1395
KĀPyī	ḌAPhmau	RĀYsi	MÜNgai	PÜKsanā	KADmed	KODsan	RÖNrau	TAUsed	KĀgai
16 736	17 737	18 738	19 739	20 740	21 741	22 742	23 743	24 744	25 745
76 796	77 797	78 798	79 799	80 800	81 801	82 802	83 803	84 804	85 805
136 856	137 857	138 858	139 859	140 860	141 861	142 862	143 863	144 864	145 865
196 916	197 917	198 918	199 919	200 920	201 921	202 922	203 923	204 924	205 925
256 976	257 977	258 978	259 979	260 980	261 981	262 982	263 983	264 984	265 985
316 1036	317 1037	318 1038	319 1039	320 1040	321 1041	322 1042	323 1043	324 1044	325 1045
376 1096	377 1097	378 1098	379 1099	380 1100	381 1101	382 1102	383 1103	384 1104	385 1105
436 1156	437 1157	438 1158	439 1159	440 1160	441 1161	442 1162	443 1163	444 1164	445 1165
496 1216	497 1217	498 1218	499 1219	500 1220	501 1221	502 1222	503 1223	504 1224	505 1225
556 1276	557 1277	558 1278	559 1279	560 1280	561 1281	562 1282	563 1283	564 1284	565 1285
616 1336	617 1337	618 1338	619 1339	620 1340	621 1341	622 1342	623 1343	624 1344	625 1345
676 1396	677 1397	678 1398	679 1399	680 1400	681 1401	682 1402	683 1403	684 1404	685 1405