

C.108 Bo-Mung: Huber, *Béfeo*, XI, 271 in Jacques p. 245 / Golzio, pp. 73-4 /
 Billard, unpublished notes
 śaka 811 phālguna 7 (*sic*): Sunday 15 February 890.

śakābde (4) śaśirūpamaṅgalayute maitre ca kīṭagrahe

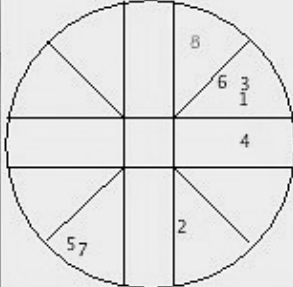
ca kīṭagrahe: adopted by Claude Jacques in 1981, used in Billard's notes of 1982 and
 independently read by Griffiths in 2010: Huber (*Beféo*, 275, n.4 *dhaṭīnagrahe*).

kumbhasthe bhṛguje jhaṣena bhujagair- (5) sauravāre śubhā

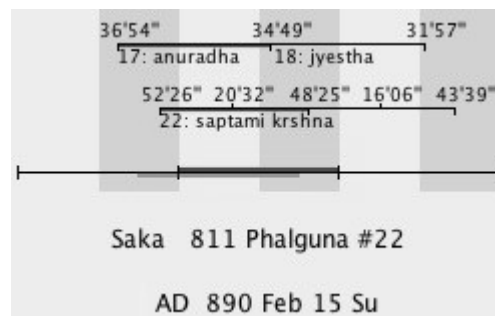
Griffiths: *jhaṣena* Huber: ~ ~ Billard: (*samena?*)

Huber: *bhujagair* - Griffiths: *bhujagaure* Huber: *sauravāre* Golzio: [*ā*]*sauravāre*
 sthāpyā tena kumārikasuragurau nāgendrasaure mahā-
 devī (6) phālgunaṇīlapaṇcadivase golagna ...

In 811, [moon in] *maitra* [= 17: *anurādhā*]; the Scorpio planet in Aquarius
 with Venus; in Pisces, Rahu; on Sunday; ... ;¹ in Virgo, Jupiter; in Leo [*sic*],
 Saturn; on 5 waning [*sic*] phālguna, Taurus lagna.



Sun	(1)	10:25:01
Moon	(2)	7:08:37
Mars	(3)	10:14:57
Mercury	(4)	9:27:44
Jupiter	(5)	5:25:23
Venus	(6)	10:14:07
Saturn	(7)	5:04:20



Huber put *datenagrahe* into his text but concluded by reading, "aussi bien",
dhaṭīnagrahe, this alternative being glossed by "le soleil était dans le Verseau". The
 very different and more convincing reading "*ca kīṭagrahe*" supposes that it is
 intelligible to say the "X-sign planet is in Y-sign". The expression draws upon the

concept of planetary "mansions" (*bhavana*): each *rāṣi* is "owned" by one planet or another as its special preserve, the two assigned to Mars being Aries and Scorpio. An introduction to astrology would be likely to indicate early on what are the 12 signs and what their basic properties (after the manner of saying what it means if "you are a Scorpio"), and in this context it would be relevant to indicate which planet has particular influence over which sign. It is therefore not obtuse or arcane, though not evidenced elsewhere, for Mars to be designated in this manner. It gives a further indication of what the poet could expect his audience to know or what would not properly attract criticism if they did not know.

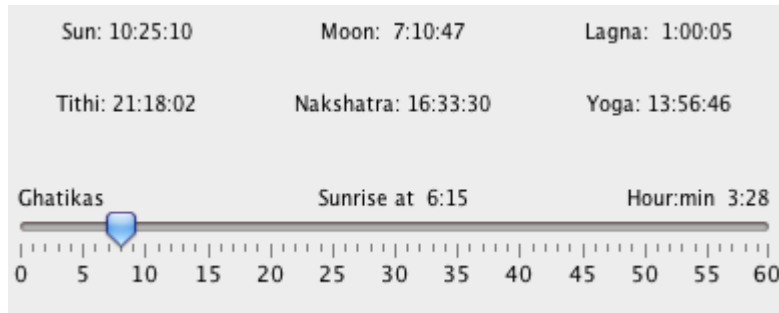
Billard rendered the passage, with his usual amplifications, as "le graha (maître) du Scorpion (i.e. Mars) en Verseau (de même que) Vénus [et le Soleil, Mercure, et] le noeud ascendant de la Lune [en Poissons]".² He further commented "on attendrait Saturne tout à l'entrée de la Vierge, cependant l'inepte *nāgendra* apparaît bien un substitut improvisé, à cause du mètre, de *mṛgendra*, le signe précédant".³

We see that with Mars detailed in the start of the listing the horoscope does not later require "*bhuja*-" as son of earth but *bhujaga*-, Rahu as Snake. Calculation indicates that Rahu was in Pisces, which strongly suggesting that the "(*samena*?)" of Billard's notes in fact represents *jhaṣena*.⁴ The awkwardness in the text is then that it omits reference to the sun which is also in Aquarius; but then it also leaves out reference to Mercury.⁵

Golzio's device (p. 75, n.2) of reading "[ā]*saṇḍavāre*" as Friday does not square with the reference to the moon in 17: *maitra*, which he omits. On Golzio's 5 waning (*nīlapāñca*), if retained unchallenged, the moon would be no more than half-way through nakṣatra 16.⁶

There is considerable awkwardness in Huber's explanatory expansion "Saturne dans le signe *āśleṣā*" for *nāgendrasaure*. "Sign" for nakṣatra is itself inept, and planets are not located in nakṣatras, these being the preserve of the moon. The location of *āśleṣa*, in any case, extends from 106° to 120°, which places it inside Cancer, whereas Saturn is supposedly in Leo and is in fact found to be in Virgo (at 5signs4).

Having the lagna at Taurus incidentally progresses the time to 9:43 a.m.:



The occasion is an image dedication of the wife of Śiva, and his Bull (here appropriately a cow for his consort: *golagna* ?) is distinctly a favoured sign when Śiva is involved. It is not the clock-time that signifies but the sign that the time, be what it will, brings to the horizon.

Looking at the horoscope in total one finds that in addition to its anomalous quantième and its positioning of Saturn there is no reference either to the sun or to Mercury. But though this appears to be a deficiency, it seems not to be mandatory in Champā to include all seven main grahas (see further Graha Omissions).

- 1 The horoscope breaks into two with the insertion of *śubhā sthāpyā tena*. One tends to regard the occasional references to auspiciousness (*śubhā*) as self-fulfilling—how could it be otherwise? But here all the bodies detailed in the first segment are in the *dakṣiṇāyana* part of a diagram (in Scorpio, Aquarius, Pisces, south of the equator), being separated from those detailed as being in the *uttarāyana* part (in Virgo, Leo and Taurus, north of the equator). Furthermore, taking Saturn to be been in Leo as the text maintains, it would then be opposite Mars and Venus (and the sun) in Aquarius, with Jupiter in Virgo opposite Rahu in Pisces—this when by Indian convention Opposition is the strongest aspect (*dr̥ṣṭi*).
- 2 I do not know why Billard thought Mercury was in Pisces rather than in Capricorn, perhaps as far ahead of the sun as my computer return finds it to be in arrears of it.
- 3 The objection here would be that *naga-* would be "mountain lord" as Leo, but the text's *nāga-* would be "snake". Golzio makes Leo (*nāgendra*) "lord of the elephants".
- 4 Rahu's position is found from the *ahargaṇa* (elapsed days) at date divided by its revolution period of 6794.399831 days, the remainder in degrees being subtracted from a base position of 180°. (Subtraction is required because Rahu moves backwards, against the signs.) My own reckoning, using Kaliyuga, locates Rahu at 343° in agreement with Billard.
- 5 So many Champā texts do not list all the *grahas* that one has to suppose that it was not mere negligence that caused the listing to be incomplete. See further "Graha omissions". (which lists the cases of omission in five inscriptions)
- 6 Where one or other of 5 waning and Sunday must in be error it is a question of whether one accepts 5 waning [Friday], or [7] waning Sunday. Since *maitra* is also at odds with 5 waning one accepts the latter.