

C.74B My-son: Huber, *Béfeo*, XI. 266; in **EEPC** p. 240 / Golzio, p. 26

? śaka **623** vaiśākha 5 waxing: 18 April 701.

10-12: bhukte rāmārthaṣaṭkaiś śakapatisamaye pañcame **mādhavadye**



Huber: *arttha* Griffith conj.: *arddha* Billard: *mā[dhavā]dye* Huber: *mā(gha)*  
Golzio: *mā[ghamāse?]*

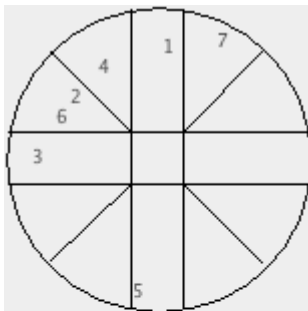
sādityarkṣaprapanne śaśidivasayute aṅgiraśśukralagne

mīnāgārasthasaure jagataravibudhe taulibhaumāsura 🏹

Huber: *vagata* Golzio: 'vagata Eade: 'jagata

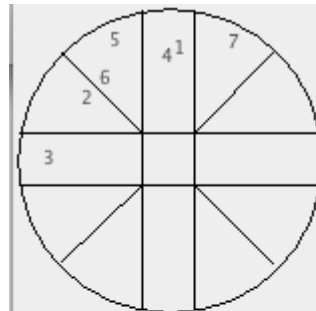
in śaka **653** the 5th of mādhava, with the nakṣatra in *punarvasū*, on Monday; [sc. in Taurus], Jupiter, Venus, and the **lagna**; in Pisces, Saturn; in Aries, the sun and Mercury; in Libra, Mars [*sic*] and Rahu.

The prime but by no means the only difficulty in this text involves its reference to Prakāśadharman-Vikrāntavarman in the line following the horoscope, where the earliest reference to him dates back to 579 in C.96 (B XXVI). It is consequently difficult to date the text of 74B to 653 (*arttha* = 5) ~~rather than to 623 (*arddha* = 2)~~. 🏹



Sun	(1)	0:27:49
Moon	(2)	2:25:10
Mars	(3)	3:27:58
Mercury	(4)	1:05:04
Jupiter	(5)	6:13:44
Venus	(6)	2:13:05
Saturn	(7)	11:22:04


623



Sun	(1)	0:25:09
Moon	(2)	2:19:52
Mars	(3)	3:12:34
Mercury	(4)	0:21:03
Jupiter	(5)	1:01:49
Venus	(6)	1:17:47
Saturn	(7)	11:28:02

653


The situation is not assisted by the facts that on 5 vaiśākha the sun will be in Aries in any year (unless, rarely, an adhika month has pushed it forwards); that by 5 waxing the moon will be in or close to *punarvasū*; and that in an interval of 30 years Saturn will return to Pisces. Mars also so happens to be in Cancer on both occasions and not in Libra as given. This leaves the issue to be decided, if at all, by Mercury, Venus, and Jupiter on the other hand or by one's view of regnal chronology on the other.

The factors that tell in favour of 653 are the grouping of sun and Mercury in Aries and the grouping of Jupiter and Venus together, though without a sign being indicated. But the marginally better fit with 653 is perhaps not sufficient to attest to a reign of not less than 74 years as opposed to the 44 years implied by 623. 

As for the month involved we may assume that the references to *ādi*<sup>i</sup> (as guardian of nakṣatra 7: *punarvasū*) and to the 5th (waxing) are coherent. We can then say that if the month was *māgha*, the nakṣatra 10: *maghā* would be operative at Full Moon and ten days earlier the nakṣatra would be in the region of 1: *aśvinī*. By contrast at the Full Moon of *mādhava* (= vaiśākha) the nakṣatra at Full Moon would be 16: *viśakhā* and ten days earlier would be 6: *ārdhrā* - 7: *punarvasū*.<sup>i</sup> On this basis *mādhava* is clearly the lunar month intended.

In the compound *aṅgiraśśukralagne*, though these planets are not located in a *rāśi* by the text they are found in 653 to be grouped together in Taurus with the lagna. This is an embarrassment for 623 and one not cleared by Golzio with "Jupiter and Venus were auspicious". In this context *lagna* has to mean the ascendant.<sup>ii</sup>

Then *vagataravibudhe* (Golzio: "Sun and Mercury were gone down") makes little if any sense. This is again an embarrassment for 623, when Mercury<sup>yy</sup> is in Taurus but one of the synonyms for Aries<sup>u</sup> where the sun certainly is) is *aja*, which suggests that *vagata* is in error for *jagata*.<sup>u</sup>

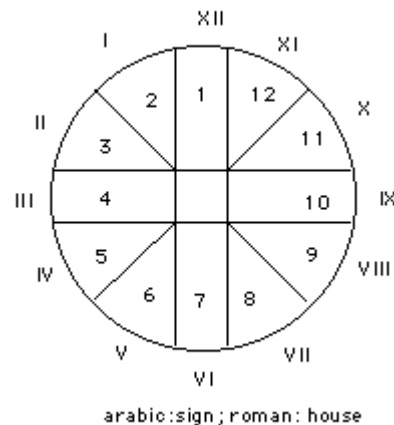
The use of *agāra*, "house", with Saturn in Pisces does not represent Saturn's "mansion" (*bhavana*), since Pisces is owned by Jupiter. The word appears to be used as a filler rather than as a technical term. 

The difficulties of this text are perhaps highlighted by Billard's treatment of it (unpublished note). He developed an explanation for horoscope texts in which *sign* names could be used in lieu of *house* numerals. In a further complication he places Saturn in the same slot as the sun and Mercury,<sup>iii</sup> and his commentary reads in part:

"Jupiter et Vénus en première maison (qui est le Taureau), Saturne, ainsi que le Soleil et Mercure, en maison (XII comme est douzième le signe des) Poissons (i.e.

en Bélier qui se trouve maison XII)" .... Mars n'est pas en Balance, mais en Cancer. Cela ne met pas en cause l'identification de la date.

To understand this acrobatics we may number the signs on their circle in arabic and number the houses, starting from Taurus as lagna, in roman:



With Taurus as 1st house, by rotation Aries maps with the 12th house. Billard's contention is that because Pisces is *sign* 12 the term *mīna* can here be used to designate *house* XII, i.e. to stand in this context for the *sign* Aries. I find this construction over-ingenious, not least because the order of the signs is never represented numerically in Campā or early Cambodia.<sup>iv</sup> Supposing that Mars had indeed been in Libra as house VI (and sign 7), it would by Billard's reckoning be said to be in "Virgo", that being the 6th sign by this count.

Billard was drawn into this interpretation on the very doubtful assumption that "lagna" here this time stands for "*prathama bhava*", but there are no references here to indicate that the text is reckoning by houses rather than, as is usual, by signs.

- i The strict count takes one back to nakṣatra 6, but fluctuation in the moon's speed readily allows nakṣatra 7 as the text requires.
- ii Though having earlier grouped Venus with Jupiter, Golzio nonetheless renders *asura* by Venus ("Venus went to Libra"). With the sun in Capricorn on his date, 7 January 732, Venus ~~would~~ be in an astronomically impossible position. His note (p.28, n.6), however, comments on this awkwardness and he queries his Western date.
- iii The parameters of the "new" *Sūryasiddhānta* locate Saturn at Aries 1 exact, but I find it curious that Billard, an advocate for the parameters of the "old" *Sūryasiddhānta* of epoch 500 A.D. not of the "new" *Sūryasiddhānta* of epoch 900 A.D., placed Saturn in Aries here.
- iv The horoscope of K.260 is to my knowledge unique in positioning the planets by syllable and not, as was the later custom elsewhere in South-East Asia, by weekday numeral.