

C.108 Bo-Mung: Huber, *Béfeo*, XI. 271 in Jacques p. 245 / Golzio, pp. 73-4 /
Billard, unpublished notes
śaka 811 phālguna 5 : Friday 13 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) *dhaṭinagrahe kumbhasthe*

bhṛguje jhaṣena bhujagair- (5) sauravāre śubhā

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

Huber: *bhujagair* - Griffiths: ***bhujagaure*** Huber: *sauravāre* Golzio: *[ā]sauravāre*

sthāpyā tena kumārikāsuragurau nāgendrasaure mahā-
devī (6) phālgunaṇilapañcadivase golagna ...

provisionally:

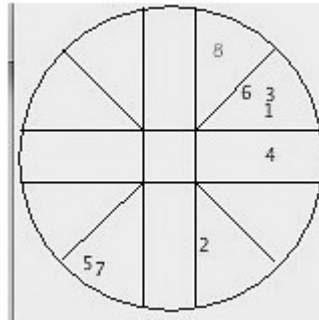
In 811, in *maitra*; the Scorpio planet in Aquarius; Venus []; in Pisces, Rahu; on
[Friday]; *śubhā sthāpyā tena*; in Virgo, Jupiter; in Leo [*sic*], Saturn; on 5 waning
phālguna, Taurus lagna ...

This text is unusually difficult, with no one line of argument providing a unified interpretation.

One common format in Champā is *aja-bhūje* (C.66B), *mithuna-indutanaye* (C.149C), *taula-rāhau* (C.210), each of them in the order sign-planet, with occasionally the format *candre-kanyagate* (C.167), planet-sign plus verb.ⁱ In a sequence that can be read, though with no claim to certainty, as

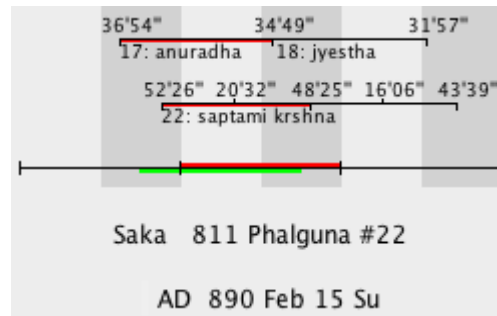
maitre ca kīṭagrahe kumbhasthe bhṛguje jhaṣena bhujagair []sauravāre

there is some merit in giving attention to the **root sense** of the words rather than their inflection. Reference to the horoscope diagram will then give an indication of how these elements would group if the text conformed to the configuration:



This approach suggests that in a clear text presenting no difficulties we would have been able to read: "in *maitra* / Mars stationed in Aquarius / Venus in Aquarius / Rahu in Pisces ...", and this would apply either to Sunday 7 waning if *maitra* was privileged; or to Friday 5 waning if *nīlapañca* was privileged.

One finds that if *maitra* (= 17: *anurādhā*) at the beginning of the horoscope were taken to be correct and read in conjunction with *golagna* at the end, the date would be forced into being 7 waning, since it is not until then that Taurus comes into effect as lagna (at about 9gh00) when the nakṣatra is also number 17 (*maitra* for *anurādhā*).ⁱⁱ The tithi and the civil day are in phase:



As regards the weekday of the text, *sauravāra* was read by Huber and Billard as signifying "dimanche", although *nāgendra-saure* here intends Saturn in Leo and *saura-vāra* equates with Saturday in K.1052 and 598. Golzio's expedient (p. 75), on the other hand, was to read [*ā*]*sauravāre*, rendered as "Friday", with the date 13 February. In his version (which passes over both *maitra* and *bhujagair*, two critical elements bearing on the interpretation) he reads

on Friday (*āsauravāre*), when the sun was in Aquarius [from Huber's note, see further below], Venus (*bhṛguja*) in Aquarius, Jupiter in Virgo (*kumārikā*), Saturn in Leo (*nāgendra*, lord of the elephants).

The reasoning behind the emendation of the weekday name will be that a single long syllable is required after -*air*; that the text's *nīlapañca* requires a Friday, and that Venus is the *guru* of the Asuras.

In the text's order we thus have:

17: *maitra* :

7 waning

Sunday (*sauravāra*)

[Saturday (*sauravāra*) :

6 waning

16: *vaiśākhā*]

5 waning (*nilapañca*) :

15: *svāti*

Friday ([*ā*]*sauravāra*)

The middle option serves little purpose except to offer a challenge to "Sunday", and there is no constraint in the rest of the horoscope to determine between the other alternatives.

Huber read *dhatenagrahe* in his text and modified it in a note (Jacques, p. 249 n.4) by "on pourrait aussi bien lire *dhaṭinagrahe*", which was then rendered (questionably) by "le soleil étant dans le Verseau". This part of the text was later read in Billard's notes and later still by Griffiths as "*ca kītagrahe*". Instead of it being the sun in "*dhata*", it is now Mars as "the Scorpio planet" that is in Aquarius (*kumbhasthe*).

This allusion draws upon the convention that each sign of the zodiac is the special province of a planet, those assigned to Mars being Aries and Scorpio: it calls upon the reader to recognise the convention of planetary mansions (*bhavana*), not evidenced elsewhere in the inscriptions but nonetheless not an arcane element in astrological doctrine.

Huber, as also Golzio, offered no translation of the word read as *bhujagair* followed by a long syllable. Mars as *bhūja-* is not in contention if already represented by *kītagraha*; and the moon as *-gaura* could not be in contention unless *bhuja-* could be forced into being a synonym for Scorpio. Billard's reading of the word as intending Rahu ("le noeud ascendant de la Lune" / Caput draconis) does not comment upon the plural represented in his unresolved "*bhujagair(e?)*", but calculation of Rahu's position does locate it in Pisces at the time.ⁱⁱⁱ If we concede that at least the *bhujag-* part of the word does refer to Rahu, then reference to the horoscope diagram would lead one, as indicated above, to expect that the text grouped Venus with Mars (and the sun) in Aquarius; and if we anticipate for a moment that the lacuna after *bhṛguje* can be filled by *jhaṣena*, in place of Billard's conjecture (*samena?*), then we will have the sequence:

(Mars in Aquarius) *bhṛguje jhaṣena bhujagair* (on []-day).

There is then a choice between interpreting this segment as saying : "Venus in Pisces (planet-sign), Rahu [-]"; or "Venus [-], in Pisces Rahu (sign-planet)". The horoscope clearly favours the latter, and while we cannot assume Campā would be bound to place Venus in the same sign as the *Sūryasiddhānta*, if Rahu is in Pisces and Venus is not, it would be perverse to suppose that Venus was in the wrong sign and Rahu left without one, rather than that Venus is without a sign and Rahu is in the right one.^{iv}

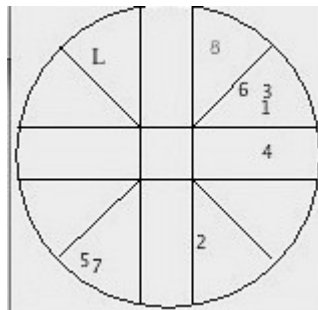
Billard's comment may also be noted here, that later in the horoscope "on attendrait Saturne tout à l'entrée de la Vierge, cependant l'inepte *nāgendra* apparaît bien

un substitut improvisé, à cause du mètre, de *mṛgendra*, le signe précédant".^v Some synonyms, such as *śṛṅga* in C.66B intending Taurus rather than Aries, are ambiguous; but *nāg-* for *mṛg-* while still intending Leo, does look forced given that the overwhelming prevalence in the texts is for Leo as "King of Beasts".

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 5 signs 4).

We are left in a situation where the difficulties in reading the second line of the horoscope cannot be resolved with confidence; and while the horoscope does offer some pointers, there is still the quirkiness of *kītagraha* and *nāgendra*; the tension between *maitra*, *nīlapañca*, and *saṛavāra*; plus the positioning of Saturn in Leo, Rahu as **seemingly more than one Snake**, with neither the sun nor Mercury included. There is no way to combine everything here into a seamless and coherent whole that is grammatically respectable.

Nonetheless, despite these difficulties the configuration does have an interesting feature. It breaks into two with the insertion of *śubhā sthāpyā tena*.



The members of the first section are all in the *dakṣiṇāyana* part of a diagram (in Scorpio, Aquarius, and Pisces; south of the equator), and those in the second section are all in the *uttarāyana* part (in Virgo, Leo in the text, and Taurus; north of the equator). Furthermore, taking Saturn to be in Leo as the text maintains, it will then be opposite Mars and Venus in Aquarius, with Jupiter in Virgo being opposite Rahu in Pisces—this when by Indian convention Opposition is the strongest aspect (*dṛṣṭi*).

- i The similar *ketvarkacandrātmajāḥ chā[ge]* caught Bergaigne's eye in C.38 (*ISCC*, p. 252, n. 7), prompting him to say: "On ne voit pas comment les nominatifs des noms de planètes étaient construits dans la phrase. Ils l'étaient peut-être très librement".
- ii The moon's True motion at the time was 13°/day from a position of 128° at Full. Five more days generate 65 degrees, placing the moon at about 193° on five waning, with *maitra* commencing at 213°. An interval of twenty degrees (a day and a half) is too large to be regarded as a minor discrepancy.
- iii Argument concerning this difficult text rapidly becomes involuted, but it can here be said that the plural Snakes is not precluded by Rahu and Ketu being conventionally opposites as Caput and Cauda Draconis, which would prevent them from ever being in the same sign. In Campā they are not opposites, with Ketu in the 6th house and Ketu in the 3rd in C.73A and with Rahu in Libra and Ketu probably in Pisces in C.210. In the later system based on epoch 638 A.D., where the reckoning of the two nodes is known, the two (with Rahu again in Pisces) were within half a sign of one another.
- iv For an instance of a text leaving a planet without a sign, see C.74B where Jupiter and Venus are left without a *rāṣi*. If, on the other hand, *kitagrahe kumbhasthe bhṛguje* were taken to be both stylistically and grammatically an inept unit, one would call to mind Huber's only comment in general on the author's language, that "les étranges notions qu'il avait de la grammaire sanscrite trahissent son origine indonchinoise".
- v Billard's version, which allows *sauravāra* to be Sunday, thereby also allowing *maitra* to be the nakṣatra, nonetheless allows the quantième as 5 waning to go unchallenged. Yano's *Pancanga*, as may be expected, makes 5 waning a Friday, as does Reinhold's *Calendrica* (as a lunar date in a Vikrama year, but with the required Western equivalent).