



Jahānbānī and who was, subsequently raised by the kindnesses of his Majesty, the King of Kings, to the title of *Şafdar Khān* (rank-breaking chief), having perceived that blackness, in which the white sheen of two worlds was enveloped, reported the matter to his Majesty who said, "Should these horsemen bring tidings of the birth of the "light of the eyes of sovereignty, we will make you ruler over a "thousand."

## VERSE.

Kings of the earth might well give the seven climes as  
a reward for such good news.

On that side too, the swift horsemen gave rein to their horses  
and galloped forward, and the riders<sup>1</sup> of the steeds<sup>2</sup> of auspicious-

made by Humāyūn, in accordance with the number of the elements.) Mehtar Sumbul was perhaps called *Şafdar Khān* because of the destructive effects of his muskets. (See also l. c. 266). He is mentioned by Bāyazīd (I.O.M.S. No. 216, p. 186) as Sumbul Mīr Ḥazār and as *Şafdar Khān* Mehtar Ātish. This was in Humāyūn's reign, which might be taken to indicate, contrary to the text, that he got the title from Humāyūn.

In his first volume, A. F. does not give him the title of *Şafdar Khān* but calls him *Khān* and Mīr Ātish. He was one of those who accompanied Humāyūn to Persia. He is mentioned, as *Şafdar Khān*, in the 3th year of Akbar and as taking part in the siege of Rantanbhūr (*Akbarnāma* II. 330). We are told (l. c. III. 772) of a *Şafdar Khān*'s being promoted to the command of 1,000 in the 45th year. He is also mentioned l. c. 184. Blochmann (532) notices a *Şafdar Khān Khāsa Khail* as entered in the *Ṭabaqāt* list, but as Commander of 2,000. He does not appear in the *Āin* list.

The title *Mehtar* is of common occurrence in Persian histories. In modern Persian, it is used to mean a room, but in India it is the designation of a sweeper. In Meynard's Turkish Dict. it is explained as "Officier remplissant les fonctions de chambellan ou huissier; le Grand Vizier avait dans sa suite quarante *mehtar* faisant fonction de Suisses de son palais." D'Herbélot (s. v. Sanbal) says, "Ce mot est aussi un nom d'homme, et se donne plus ordinairement aux esclaves noirs, par ironie, comme ceux de Jasmin et de Cafur qui signifient le jasmin and le camphre dont la blancheur est parfaite."

1 Gulbadan says, as also does Nizāmud-dīn, that the news was brought by Tardī Beg and that Humāyūn rewarded him by forgiving his past offences. See Jauhar for an account of his overbearing manners. He was afterwards put to death by Bairām Khān.

<sup>2</sup> رخش, *ralchsh*, the famous horse of Rostam.





mess, having come near, uttered with loud voices the glad news to the sovereign of the world and to mortals, and proclaimed that the light of glory had risen from the horizon of hope, that the dawn of morning of desire had appeared in consonance with wishes, and that the cypress<sup>1</sup> of the spring of fortune had raised her head on the stratum of hope. At the same instant his Majesty bowed his head in adoration and rubbed his forehead in the dust.

## VERSE.

The crown of exaltation over the heavens,  
The face of submission on the ground,  
The foot of dominion on the *Divān*,  
The head of praise in prostration.

After due rendering of thanks, he proceeded to the camp and entered the spacious hall<sup>2</sup> of audience. A feast was given to the world and the rites of prosperity were revived. The drums of joy and rejoicing raised a sound like the exultation of Kaiqubād. The pavilion was arranged after the manner of Humāyūn<sup>3</sup>—more delightful than the feast of Gayōmars<sup>4</sup> and the banquet of Farēdūn.<sup>5</sup>

## VERSE.

O eye ! come and behold incomparable glory,  
Observe this banquet-hall from without and within.  
If you would appreciate the splendour of two worlds,  
Look upon the array of Humāyūn's feast.

The old world put on anew the leaves and glory of youth, and rouse up the sad universe, grown forgetful of joy.

## VERSE.

The<sup>6</sup> cupbearers seized the goblet of pure wine,  
They made Elijah athirst for the fiery fount ;—

<sup>1</sup> Horace speaks of the *invisae cupressi*, but they are favourite trees with Orientals.

<sup>2</sup> Perhaps all that is meant is that he entered the camp enclosure.

<sup>3</sup> There is a play on the double meaning of this word which signifies also *august* or *sacred*.

<sup>4</sup> These two and also Kaiqubād were early Persian kings. Gayōmars is supposed to have been the first man who exercised regal powers.

<sup>5</sup> These couplets are Faiẓi's (*Ā'in* I. 239 and Blochmann 555 and 556). *Kẖizr* is the name given by Muhammadans to Elijah or Elias.





What was this wine that the cupbearer poured into the cup?  
That the Messiah and Elijah grew envious and contended  
for it.

Melodious musicians and enchanting vocalists played on divers instruments and produced a variety of notes. Harpers smote<sup>1</sup> the strings of purpose,—lutanists buffeted the world's sorrows,—dulcimer-players bound the chords with the ringlet of success,—strong-breathed flautists drew out harmonious strains,—mandolin<sup>2</sup>-players suspended hearts on the curl of desire,—tambourinists<sup>3</sup> held up the mirror of fortune before their faces,—rare jesters made the tongue eloquent with ingenious conceits,—the jokes of merry buffoons caused the assemblage to break into peals of laughter. World-subduing generals and brigade-adorning captains saluted, with platoons of benedictions,—and crowds of great and small, of sages and servants, paid their respects.<sup>4</sup>

<sup>1</sup> The Elliot MS. 4a. (Bodleian) has: *Gangiyān dast dar sīna-i-maqṣūd dar-xalad*—i.e., harpers smote on the breast of purpose.

<sup>2</sup> *Ghicak*, also called *kamānca*, a little bow, perhaps a guitar. It was evidently a small instrument, for we are told (Blochmann, 71) that the shell of the cocoa-nut was used for making *ghicaks*. Jarrett (III. 255 n. 2) says the *ghicak* is a kind of lute.

<sup>3</sup> *Dā'ira-dastān*. The compound is not in the dictionaries, but apparently it means, tambourine-players. *Cymbal-players* would be the more appropriate, for the metallic cymbal might be compared to a metal mirror. A cymbal, however, is generally termed *sanj*. The Walker MS. (Bodleian) appears to read *dā'ira-sāzān*, which may also mean tambourine-players. The regular word for a tambourine-player appears to be *dā'iracī*.

<sup>4</sup> It is unfortunate that our author did not for once leave grandiloquence and describe to us in simple language, the hardships and privations amid which his hero was born. *Rien n'est beau que le vrai* is a sentence which, as Gibbon says, should be nailed on the desk of every rhetorician. A. F.'s turgid descriptions of the magnificence of the natal celebrations at Amarkōṭ and the camp are as unpoetical as they are false, and the one touch of nature which he gives is the horror of the young mother at the hideous features of the village midwife. A. F.'s acquaintance with the Gospels and his manifest desire to liken Akbar to the Messiah, might have taught him that the solemnity of the birth-hour would have been deepened by surrounding it with images of distress and poverty. Jauhar, the illiterate old body-servant of Humā-yūn, tells us that when the news of





Philosophers worthy of Alexander's approval, and astrolabe-knowing observers who were always seated in the council of mysteries and were confidants of the secrets of the heavens, made the horoscope of the auspicious birth a mirror for their enlightened intellects, and reported that the aspects of the planets and their complete or partial applications<sup>1</sup> prognosticated length of life and the high ascension of the Native on the steps of sovereignty and the degrees of the *khilāfat*, as witness the scheme<sup>2</sup> which has been taken from their tables and exhibited on a page of abridgment.

Likewise his Majesty Jahānbānī Jannat-ashīyānī who held high rank in mathematical sciences and had a heaven-embracing mind, and whose acute intellect was the heart-expanding mirror<sup>3</sup> of Alexander and the world-displaying cup of Jamshīd, made by his own lofty understanding, wondrous deductions and calculations from the indications of the horoscope of the divine masterpiece. He compared them with the results obtained by the other sages from the marks on the plains of the heavens, and the significations of the terrestrial and celestial bodies. He found that they all agreed and corroborated one another.

22 When the sublime festivities were over, he (Humāyūn) named that holy pearl—in accordance with the secret message and divine intimation already described,—by his lofty title and majestic appellation and caused it to be inscribed in the lists of auspiciousness and records of fortune. Thus the interpretation of the veracious vision was fulfilled after an interval of two years<sup>4</sup> and four months !

the birth was brought to the camp, there was no money to give away in presents, and Humāyūn sent for a pod of musk and broke it amongst his followers, saying it was all he had to bestow, and uttering the prayer that the child's renown might one day so fill the world as the perfume of the musk was pervading the tent. This story is worth all A. F.'s fustian.

1 *ittisālāt*, اتصالات. This is a technical word and corresponds apparently to the astrological applica-

tions. (Dic. of T. T. 1508, near foot.) Guido Bonatus has a paragraph entitled *De alitital planatarum*. (Basle 1550, p. 132). He says *alitital sive continuatio*. I omit the *izāfat* after *tafāzil*. The technical words for conjunction are *ijtimā'* and *qirān*.

2 Referring to Maulānā Cānd's horoscope, exhibited below.

3 Blochmann (553n). Alexander's mirror is a fable arising out of the Pharos at Alexandria.

4 From 4th Rabī'u-l-awwal, 947 to 5th Rajab, 949.





God be praised ! Hail ! celestial name and sublime talisman which came down from highest heaven and the realms of light and glory, whose splendour and whose rays have taken possession of the Orient and the Occident.

Among the excellencies of the name—which is full of wonders—there is one which my honoured elder brother, an encyclopaedia of inward and outward perfections, the poet-laureate,<sup>1</sup> Abū-l-faiz Faizī has brought out in various admirable writings, namely, that by the mysterious connections of letters which are lofty vocables<sup>2</sup> and which,—whether separately<sup>3</sup> or in combination,—display their influences, it appears that the indicatory letters (*baiyināt-i-ḥurūf*)<sup>4</sup> of the word *āstāb* (Sun) make the number 223 and thus correspond to the numerical value of the letters of the word *Akbar*.

<sup>1</sup> Faizī, the elder brother of A. F. was *Maliku-ṣḥ-ṣḥ-arā* or Poet Laureate; lit. Prince of Poets. Blochmann 491 and 543, and *Akbarnāma* III. 535.]

<sup>2</sup> *K'limāt-i-āliyyāt*. A cabalistic expression. See Dic. of T. T. 320, 1.8.

<sup>3</sup> *Dar 'ālam-i-tajarrud ū tarakkub*, lit. world of solitude and combination. I think it means separate letters and letters in combination, and not the spiritual and temporal worlds.

<sup>4</sup> *بَيِّنَات حُرُوف*, *baiyināt-i-ḥurūf*, indications or evidences of the letters, A. F. here enters on cabalistic lore. The Dic. of T. T. (Calcutta 1853. 128 *et seq.*) gives twelve *basat* or modes of manipulating letters. (See also *i. c.* 156, 1.3). Faizī's seems to be the second mode, called the *basat-i-talaffuz* and the *basat-i-bāṭinī* and the *basat-i-ḥāhirī* (*i. c.* 128, 1.7). It proceeds by pronouncing the letters and dividing them into *zabar* and *baniyāt*. Thus *āstāb* (the Sun) is composed of

*alif*, *fā*, *tā*, *alif* and *bā*. The first letter of each of these words is called *zabar* and is discarded; thus, (*a*)*l**i**f*, (*f*)*ā*, (*t*)*ā*, (*a*)*l**i**f*, (*b*)*ā*. The remaining letters are the *baiyināt* or *baniyāt* and their value is calculated according to *abjad* as follows:—

$$1 = 30 + f = 80 = 110$$

$$a = 1$$

$$a = 1$$

$$1 = 30 + f = 80 = 110$$

$$a = 1$$

$$\text{Total} \dots 223$$

The Editor of the Luck. *Akbarnāma* says there are nine letters in *āstāb*, i.e., *alif*, *fā*, *tā*, *bā* = 9. He cuts off the *t* as being over 100 in value (its numerical value is 400) and the remaining eight give 223; viz., *alif* = 111; *fā* = 90; *bā* = 10; and *lā* = 12; total 223. Thus he arrives at the same result, by a different road. Blochmann (237, Book II. *Āin* No. 3) gives apparently another illustration of this process.

The word *Jalālāh* is, I think made to yield 66 by cutting off the



VERSE.<sup>1</sup>

That very light which is yielded by the world-adorning Sun,  
Is produced from the brows of the sublime *Shāhanshāh*,  
That Akbar is allied to *Āftāb* (the Sun),  
Is proved by the evidence (*baiyīnāt*) of the names.

Another of the delightful things about this glorious name is that those who are acquainted with the secrets of cabalistic<sup>2</sup> lore and who know the influences and combinations of letters, who are cognisant of the hidden stations of the divine essence<sup>3</sup> and of revelations,<sup>4</sup>

first letter of *Ja* and then counting the others; viz., *a* = 1; *l* = 30; *a* = 1; *l* = 30; and *h* = 5. I do not see how the word *Allāh* could make 66 by *abjad* for a double letter, i.e., one with *tashdūd*, is, according to rule, counted as one only. Perhaps, however, *Allāh* is regarded as containing three *lāms*.

The Lucknow editor says also that the words *āftāb* and *nūl*, i.e., Nawal (Kishor), (his printer and publisher) harmonize if similarly treated; both yielding 612! See his note p. 19 folio ed. and pp. 9 and 10 (preface) ed. 1284 H. (1868 A.D.)

<sup>1</sup> This quatrain occurs on p. 3436 of Faiẓī's *Dīwān* (B.M.M.S. Add., No. 7794) and is preceded by the following note by Faiẓī.

"Among the strange mysteries which have been revealed to me, who have placed on the head of my heart the four-gored cap of four-fold sincerity, there is this that the '*baiyīnāt-i-asmā-i-hurūf*' (evidently 'ary letters) of the sun (*āftāb*) agree 'in number with the numerical value 'of the word Akbar, which is 223.' ....

Probably Faiẓī plays on the double meaning of the word *asmā* which stands both for 'names' and 'attri-

butes.' He has many other quatrains on the same subject.

<sup>2</sup> رُمُوسُ جَفَرٍ وَ تَكْسِيرُ *rumūs-i-jafar ū taksīr*. *Jafar* means cabalistic lore or the art of the mysteries of letters. It is said to take its name from Jafar Sadiq the 6th *Imām*, but no doubt, the art is much older and was in great vogue among the Jews. There is a learned article on the *Kabbala* by Dr. Ginsburg in the Ency. Brittanica. The literal meaning of *taksīr* is breaking in pieces, it coming from the root *kasr*. It is applied to the cabalistic science apparently because that partly consists in breaking up words into their component letters, which again are allocated to the four elements. The word seems to be often used as synonymous with *Jafar*. See Dic. of T. T. 1251, s. v. *taksīr* and Ibn Khaldūn, *Notices et Extraits*, XXI, 189.

<sup>3</sup> هُوِيَّت, *huwīyat*, ipseity. See Whinfield's *Gulshar-i-rāz*, 31 and Dic. of T. T. 1539.

<sup>4</sup> تَنْزِلَات, *tanazzulāt*, lit. alightings or descendings.





and are aware of the illumination<sup>1</sup> and obscuration of alphabetical letters, according as they are with or without diacritical points, have assigned seven out of the twenty-eight letters of *abjad*<sup>2</sup> to each element. Now the equably-proportioned letters of this august name are a collection of the four-fold degrees (*i.e.*, the four elements), and tell of the collection of the four stages of Beauty, Majesty, Bounty and Perfection. Thus *alif* is Fire, *kāf* Water, *bā* Air and *rā* Earth. Whenever a name, by reason of the equality of its composition, is so made up of letters that no element is wanting in it and no element is redundant, that name is perfectly equiposed between its limits. This equipose results in the name-bearer's being possessed of excellent qualities, bodily health, length of life, exaltation of sovereignty and lasting joy.

Another point in this matter becomes conspicuous in the window of intelligence, *viz.*, that although this Greater Fortune (*Sa'd-i-akbar*,—meaning Jupiter, and here taken for Akbar) may have enemies on various sides, yet they will be scattered and annihilated. For in the composition and arrangement of the letters of the name, there are two medial letters—*viz.*, *kāf* and *bā* (*k* and *b*); *kāf* is watery<sup>3</sup>

### عالم نورانیت و ظلمات حروف<sup>1</sup>

*'ālam-i-nūrānīyāt u ḡulmānīyāt-i-ḥurūf* the universe of the lucidity and darkness of letters. These are divisions of letters made by practitioners of the art of *Jafar*. (Dic. of T. T. 320, 1.6.) Apparently the mysterious letters which head most chapters in the Qur'ān are called *nūrānī*, lucid. Here, however, A. F. bases the distinction upon letters being with or without diacritical points. His brother Faizī wrote a commentary on the Qur'ān in which he used undotted letters only. (Gladwin's *Dissertation on Persian Rhetoric*, etc. 19. Blochmann 549 and Dic. of T. T. s. v. *ḥarf*, 312). Composition without diacritical points is called *ta'ḡīl* and the opposite is *manqūṭ*.

I conjecture from the arrangement of the words in the text and from the fact that Faizī called his undotted composition *shu'ā'u-l-ilhām*, rays of inspiration, that the lucid letters are those without diacritical points. Perhaps the name was given to them because they do not require to be lighted up or explained by dots. Dotted letters are styled also *mu'jama* and undotted *muhmala*.

<sup>2</sup> *Abjad*, the employment of the 28 letters of the Arabic alphabet as numerals.

<sup>3</sup> The letters of the alphabet are divided into four classes, corresponding to the four elements and *k* (*kāf*) belongs to the class representing water. See Dic. of T. T. 128. The Lucknow editor points out that *kāf* has also the meaning of *cleaving*.





and carries away the supernal<sup>1</sup> enemies, who are fire, and *bā* which is aerial, scatters the nether enemies, who are earthly. It is right that those who know the subtleties of secrets, should become cognisant of the mysterious *minutiae* of the import of the wondrous Name, and partake of the bounty of its auspiciousness and beneficence.

<sup>1</sup> The "supernal enemies" are apparently, the *jinn*s or demons who, according to Muḥammadan cosmogony, were made out of fire. They are represented by *a* (*alif*) which is a fiery letter. *R* (*ra*) is an earthy letter according to some classifications (Dic. of T. T., watery) and so, represents earthly enemies. In the I.O.M.S. No. 3330, (which is a copy of *Akbarnāma*, Vol. I., given by Colonel Kirkpatrick), the explanation of the numerical value of the letters of *āftāb*, which I have already given,

is stated in a marginal note. The annotator also arranges the 28 letters of the Arabic alphabet in four classes, as follows:—

Fiery:—a, z ( <i>zāl</i> ), <i>sh</i> , <i>t</i> , <i>f</i> , <i>m</i> , <i>h</i> ...	7
Aerial:—b, <i>t</i> , <i>s</i> , <i>z</i> , <i>n</i> , <i>w</i> , <i>y</i> ...	7
Earthy:— <i>h</i> , <i>kh</i> , <i>r</i> , <i>d</i> , 'ain, <i>ghain</i> , <i>l</i> ...	7
Watery:— <i>q</i> , <i>j</i> , <i>z</i> , <i>s</i> , <i>z</i> , <i>q</i> , <i>k</i> ...	7

Total ... 28

The Dic. of T. T. gives a somewhat different classification.







## CHAPTER III.

DESCRIPTION OF THE AUSPICIOUS HOROSCOPE WHICH WAS CAST AT THE 23  
TIME OF THE GLORIOUS BIRTH IN ACCORDANCE WITH THE  
ALTITUDES OF THE GREEK ASTROLABE.

## VERSE.

Approach heaven-weighing observer,  
Regard with understanding the connexion of the spheres,  
Look at the beautiful horoscope of the Lord of conjunction,<sup>1</sup>  
Behold the auspicious charter of two worlds,  
Contemplate this glorious rescript,  
Fortune upon fortune, light upon light.

When the victory-grasping standards were leaving the fort of Amarkōṭ, Maulānā Cānd, the astrologer, who was possessed of great acuteness and thorough dexterity in the science of the astrolabe, in the scrutinizing of astronomical tables, the construction of almanacs, and the interpretations of the stars,—was deputed to be in attendance at the portals of the cupola of chastity (Miryam Makānī, Akbar's mother), in order that he might observe the happy time and ascertain exactly the period of birth. He<sup>2</sup> reported in writing to the exalted camp that, according to altitudes taken by the Greek

<sup>1</sup> *Sāhib-qirān*. This title which properly belongs to Timūr and was afterwards bestowed on Shāh Jahān, seems to be applied here to Akbar because, according to the Indian horoscope (*viz.*, No. 2), Jupiter and Venus were in conjunction at his birth. (See text 28, l. 6.) The title may however, mean only Lord of epochs.

<sup>2</sup> Maulānā Cānd also cast the horoscope of Jahāngir (Salim) in the 14th year of Akbar, 977 = 1570. Text II. 346.) He is mentioned in Jai Singh's preface to the Muḥammad Shāhī Tables, under the name of Mullā Cānd, and as the author of the *Taḥṣīlāt-i-Akbar Shāhī*. (Dr. Hunter, Asiatic Researches, V. 177.)

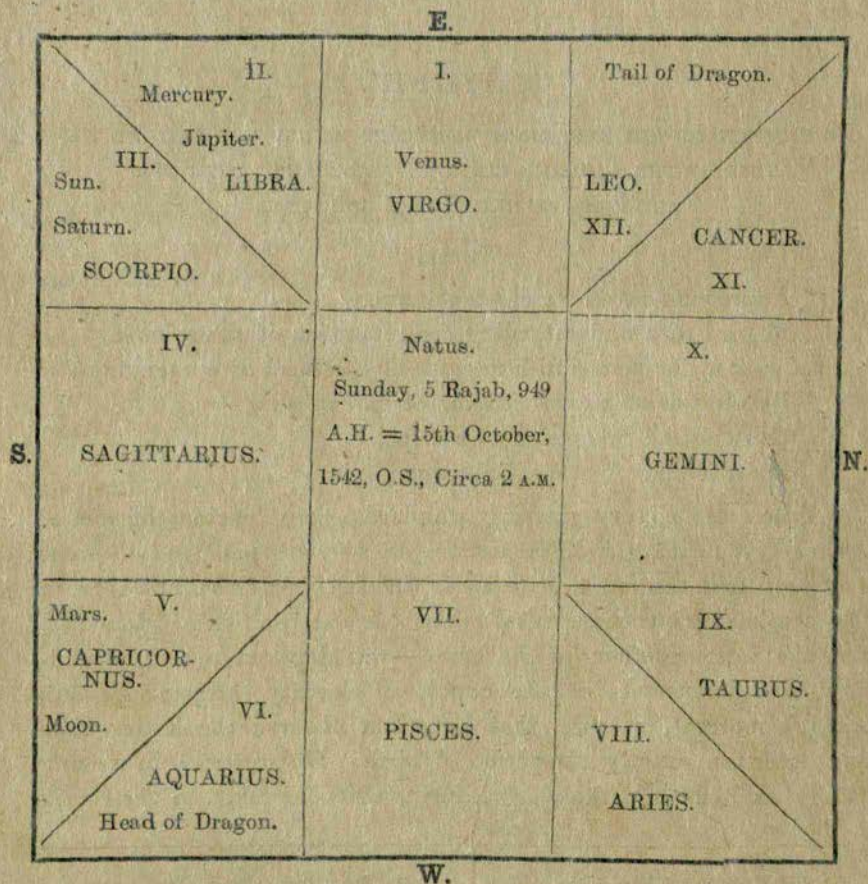




astrolabe, and by calculations based on the *Gurgānī* tables (Canon of Ulugh Beg<sup>1</sup>) the figure of the nativity was as follows :—

FIGURE<sup>2</sup> I.

## AKBAR'S HOROSCOPE.



<sup>1</sup> Ulugh Beg Mirzā was a grandson of Tīmūr and son of Shāhrukh. For information about his Tables see the works of Hyde, Greaves and Sédillot. He was born in 1393 and put to death by his own son in 1449. His Tables were first published in 1437. See Jarrett II. 5n., and an

interesting paragraph and note in Erskine's *Bābar* (51.)

<sup>2</sup> I have added the numbers of the Houses to the diagram, and have inserted the date of birth. It will be seen that there is a difference of form between the horoscope as here given and the more elaborate dia-





Although Virgo is a Bicorporal<sup>1</sup> Sign, partly Fixed and partly Tropical, yet in this frontispiece of felicity, the fixity of the horoscope is, on close observation and careful consideration, indicated by

grams to be found in European books. In the latter, the observer is supposed to be looking south and the First House or Ascendant is on his left hand. In the horoscopes of the text, the observer appears to be looking east, for the First House or Ascendant is in front of him.

Although I have used capital letters for the designation of the Signs, it should be remembered that the Houses are those of the figure and not of the heavens, *i.e.*, they are mundane and not celestial. They do not correspond exactly with the celestial Houses, for the First House, *i.e.*, the Ascendant or horoscope, and which is that of life, begins at 7° of Virgo.

<sup>1</sup> This is the Greek *διωσφωρες*. The signs of the Zodiac were divided into three groups, *viz.*, Tropical, Fixed and Bicorporal. Each group contained four Signs and the list is as follows:—

<i>Tropical.</i>	<i>Fixed.</i>	<i>Bicorporal.</i>
Aries.	Taurus.	Gemini.
Cancer.	Leo.	Virgo.
Libra.	Scorpio.	Sagittarius.
Capricornus.	Aquarius.	Pisces.

Astrologers also divided the Signs into three groups of four each, thus:—

<i>Tropical.</i>	Aries.	Cancer.	Libra.	Capricornus.
<i>Fixed.</i>	Taurus.	Leo.	Scorpio.	Aquarius.
<i>Bicorporal.</i>	Gemini.	Virgo.	Sagittarius.	Pisces.

A. F. seems to say that the term *bicorporal*, like *common*, meant that a Sign possessed the properties of

the Signs on either side of it; *e.g.*, Virgo was bicorporal because between the Fixed Leo and the Tropical Libra.

The Signs were also divided into Tropical, Fixed, Equinoctial and Bicorporal: and into Moveable, Fixed and Common. According to Lilly's "Christian Astrology," the Bicorporal Signs were those represented by two bodies, such as Gemini and Pisces. Sagittarius is bicorporal because a centaur. But Virgo is also bicorporal, as may be seen from the table in Albiruni's *India* (Sachau, II. 218). Apparently this is because the figure was regarded as that of a hermaphrodite. Lilly (86. 2nd. ed. 1659) says "Signs are constituted between moveable and fixed and retain a property or nature partaking both with the preceding and consequential Sign." So also Ptolemy says, "The Bicorporal Signs severally follow the Fixed Signs; and being thus intermediately placed between the Fixed and Tropical Signs, they participate in the constitutional properties of both from their first to their last degree." (*Tetrabiblos*, Ashmand, 35.) This explains A. F.'s description of Virgo, for she is between the Fixed Leo and the Tropical Libra. Lilly (96) describes Virgo as a "barren Sign, but also human," and as "an earthly, cold, melancholy, barren, feminine, nocturnal, southern (northern?) Sign, the house and exaltation of ♀ (Mercury), of the earthly triplicity."



two circumstances. One is that the cusp<sup>1</sup> of the Ascendant is 7°<sup>2</sup> and so belongs to the first third<sup>3</sup> (decanate) of the Sign which, astrologers are agreed, denotes fixity. The other is that Virgo is an earthy<sup>4</sup> Sign, and fixity<sup>5</sup> is the property of the earthy element. These are two proofs of the fixity of the throne of sovereignty and of the stability of the cushion (*masnad*) of the *Khilāfat*. Moreover, Mercury, the Lord of the Ascendant, is in this glorious nativity posited by the Greater Fortune,<sup>6</sup> for Jupiter, *i.e.*, the Greater Fortune, is beside him, and Mercury is a planet who makes good luck, better luck. Venus, the Lesser Fortune, is in Mercury's<sup>7</sup> House (Virgo) and Mercury, in hers, *viz.*, Libra.<sup>8</sup> He signifies wisdom,

<sup>1</sup> جزو طالع, *juzw-i-tālī*, *i.e.*, part or degree of the Ascendant or horoscope. I think it here means cusp, *i.e.*, the place where the House begins. The phrase occurs again in the text, 30. 1.2.

<sup>2</sup> Badāonī (Lowe, 269), mentions that on the festival of the 8th of Virgo, Akbar used to show himself marked on the forehead like a Hindu, and had strings of jewels tied on his wrists by Brahmans. Apparently this was because it was the anniversary of his birth. The 8th degree of Virgo might correspond to 8th Ābān.

<sup>3</sup> Each Sign contains 30° and is divided into three parts of 10° each. It may be noted that 7° 7' Virgo is said to be Mercury's term. A.F. here calls these parts thirds, but they are commonly called decanates or faces.

<sup>4</sup> The Signs are also divided into four groups or triplicities, corresponding to the four elements. Taurus, Virgo and Capricornus constitute the earthy triplicity.

<sup>5</sup> Referring to the Ptolemaic notion of the earth's being fixed and in the centre of the universe.

<sup>6</sup> Jupiter is called *Sa'd-i-Akbar* or the Greater Fortune (*Fortuna Major*) and Venus *Sa'd-i-Asghar* or the Lesser Fortune (*Fortuna Minor*.) Saturn and Mars are called the Infortunates.

<sup>7</sup> Mercury is regarded as a planet of mixed disposition and the character of his influence depends on his associate. Here, because he is near Jupiter, he is benefic. Virgo is his House and place of exaltation. According to the Lucknow editor, his culmination or highest point of exaltation is 7° 4' Virgo, but according to the *Jyōtiṣa-Prakāṣa* it is 15°. Haly in his *De judiciis astrorum* says (16), *Mercurius fortunatus est cum fortunatis, et infortunatus, cum infortunatis*.

<sup>8</sup> Libra is the diurnal House of Venus, while it is the *hubūṭ* or fall of the Sun. Hence the distich in the *Anwār-i-Suhailī* (Cap: IX. Story 3. 417. Hertford ed.) "Libra is the mansion of the star of amusement and joy, but the fall of the king of the planets." (*sc.* the Sun.) There is another astrological allusion in the same story, (416) where it is said that certain sailors made,





knowledge, dexterity and ingenuity, and both by equal distribution of (mundane) Houses and by Sign, he is in the Second House which is connected<sup>2</sup> with the means of livelihood and the support of life. He bestows on the Native<sup>3</sup> amplitude of perfect reason and understanding, so that he adorns the universe with the light of intellect in the affairs of this life and the next, and opens knots, whether spiritual or temporal, with the very finger-tips of his understanding.

like the Moon, their mansion in a watery tower (*burj*). I believe this refers to the fact that the Moon's mansion is Cancer which is a watery Sign, i.e., belongs to the watery triplicity of Cancer, Scorpio and Pisces.

1 *تسوية taswiyat*. In the dictionaries, this word is defined as meaning *making equal or parallel*. Here it refers to the division of the horoscope into twelve parts or Houses. "There are two kinds of Houses in astrology," says Wilson in his Dictionary of Astrology, "mundane and planetary. Mundane Houses are each a twelfth part of a figure (a horoscope) and begin their number at the east angle which is the First House (Ascendant), and proceed according to the order of the Signs. The Second House is the left, under the Earth, and is what they call Succedent, because it succeeds to the angle. The Third is to the left of the Second and is called Cadent, because it falls from the angle of the Fourth. The Fourth is the north angle or *Inum Coeli*."

The full expression appears to be *تسوية البيوت taswiyatu-l-buyūt*—and not merely *taswiyat* as in the text. Chapter XII of Ulugh Beg's *Prologomena* (Part III. Sédillot 141) is

headed *در معرفة تسوية البيوت* and Sédillot translates this (198), "Déterminer la distribution régulière des douze maisons célestes." It appears from Rieu's Catalogue of Arabic MSS. (Suppl. 512a), that there is a chapter in Albīrūnī's *Canon Masudicus* (Fol. 242b), on the *Taswiyatu-l-buyūt*. See also, for the full expression, *Albarnāma* II. 711. 2 and 4 fr. foot. Cf. also *Bādshāhnāma* of 'Abdu-l-ḥamid (99 1.4 fr. foot), where reference is made to the two *ḥisābs* or modes of calculation. But *taswiyat* alone also occurs there. (I. 103, 1.9.) Of course the Houses of a horoscope seldom or never exactly correspond with the Signs, for they are counted from the degree and minute which is ascending at the time of birth. The author means here that Mercury is in the Second House of the figure and also, in the Second Sign counting from Virgo, viz., Libra,—for, as the mundane and celestial do not correspond, Mercury might have been in the Second House of the figure and yet in the Third Sign, counting from the Ascendant.

<sup>2</sup> The Second House is that of fortune, wealth, or property, the First being that of life.

<sup>3</sup> The technical name for the subject of a horoscope.





Venus who is renowned for auspiciousness and prosperity and who signifies joy and pleasure,—is in this horoscope, (i.e., the Ascendant or First House) she keeps ever ready the things of joy and gladness and the materials of magnificence and glory. It is a remarkable circumstance that whilst the lord of the Ascendant (Mercury) is in the House of wealth (the Second), the lord of the House of wealth (Venus)<sup>1</sup> is in the Ascendant (the First or House of Life.) Thus the two together signify personal and circumstantial felicity, and bestow a life of power and pleasure. Jupiter—the Greater Fortune—who signifies justice, integrity, magnanimity, firmness of soul and civilization,<sup>2</sup> is also in the Second House and, as he is in sextile<sup>3</sup> to the Fourth House which is that of finality, he keeps perfection of power and pleasure closely associated with the glorious condition of his Majesty, down to the very end. The double-natured (*dipsychus*) Mercury has acquired extreme auspiciousness, by reason of his vicinity to the Greater Fortune, and has heaped felicity upon felicity. He signifies that the Native will, by greatness of genius and loftiness of development, become the apex of mankind, and he indicates assemblages of the masters of understanding and reason and of the lords of perception and penetration. The philosophers of the age and sages of every sect will attend the wisdom-protecting Court, and ingenious wits of all countries will forsake their native lands, and donning the pilgrim's garb, will circumambulate his sublime threshold. Whatever the ray of illumination shall have darted into his inspired soul, will be consonant with reason and reality. Having opened the gates of justice and equity to all mankind, he will in every action hold fast by the principles of rectitude and protection (*diyānat u šīyānat*). He will apply his genius to founding magnificent buildings such as have rarely been constructed in the times of former princes, and in those choice mansions he will pass his time in varieties of joys and happinesses and in all manner of ease and independence.

Among remarkable<sup>4</sup> circumstances we have this,—that Venus

<sup>1</sup> Though Venus be feminine, she is spoken of as *Ṣāhib*, i.e., lord or master.

\* *Lit.* building up of the world.

<sup>2</sup> Sixty degrees or two Houses, i.e., one-sixth of the heavens, apart.

<sup>4</sup> The author seems to have forgotten that he had already mentioned this circumstance. See *supra*.





is in the House of Mercury and Mercury in the House of Venus. Thus three happy influences are combined;—viz., 1°. the happy influence of Jupiter,—2°. the happy influence of Venus;—3°. the happy influence which Mercury has imbibed from the fortunate twain. This is something very uncommon.

The Great Light (the Sun), the benefactor of the universe and moderator<sup>1</sup> of the affairs of mortals, and the special bestower of glory, power, pomp and prestige is in the Third House and in a Fixed Sign (Scorpio), signifying the grant of dignity, glory, greatness and magnificence. As he has come out of his *fall*<sup>2</sup> and his face is set toward his *exaltation*, he has made the Native's glory increase, day by day, and as he is in aspect<sup>3</sup> to the Ninth House (Taurus) which is that of travel, the standards<sup>4</sup> of victory and conquest will always be upraised on the march,<sup>5</sup> while he himself protects mankind from

<sup>1</sup> Referring to the Sun's control of times, and seasons.

<sup>2</sup> **هبوط** *hubūt*, fall, i.e., the House opposite to, or six Houses apart from, the House of exaltation. Libra is the House of the Sun's fall, as being opposite to the House of exaltation, viz., Aries. The author says that, as the Sun has emerged from Libra and entered Scorpio, he has left his fall and is proceeding towards his exaltation in Aries.

<sup>3</sup> **ناظر** *Nāẓir*. The aspect is one of opposition or 180° which is regarded by astrologers as malefic. I do not therefore see the appropriateness of A.F.'s remark unless indeed, he is using the word *nāẓir* in a non-technical sense and merely as meaning one who beholds or inspects. There is a reference to the aspects in Paradise Lost X. 656.

To the blanc Moon

Her office they prescribed, to the other five

Their planetary motions and aspects

In Sextile, Square, and Trine and Opposite

Of noxious efficacy.

<sup>4</sup> I do not feel sure of the meaning here. It is perhaps, the standards who are represented as illuminating the world,—the allusion being to the royal flag or standard's bearing a picture of the sun. See Blochmann Sayyid Ahmad's Plates, IX. Figure I. The *kaukabah* (fig. 2) has a sphere suspended from it which apparently represents the Sun. See Blochmann's quotation from Terry IX.

<sup>5</sup> **سفر** *safar*. This word, like the German *Reise*, means both travel and war and A.F. probably intended to take advantage of the equivocal. There seems also an antithesis intended between the words *safar* and *kanaf*, **كنف** region or country. The standards of victory are abroad on the march while the Sun (Akbar) remains in the region of light-giving and protecting. The literal translation is "he (i.e., the Sun or Akbar)





the confusions and calamities of the age and is the light-giver of the world.

As the Third House which is that of kindred, is Scorpio, it is significant of Scorpion-kinsmen.<sup>1</sup> (اقارب عقارب *aqārib-i-'aqārib*.) Saturn there sends those alien relatives (distant-near ones) by calamities and disasters, to the nethermost hell of destruction and perdition.

The Fourth angle<sup>2</sup> is Sagittarius and is the House of the final issue of things. Jupiter, its lord, is in sextile to it and is contiguous<sup>3</sup> to the ameliorated Mercury,<sup>4</sup> and in his own term<sup>5</sup> and triplicity.<sup>6</sup> Whatever the Native deigns to undertake, will be accom-

(is in) the region of protecting and guarding and is giving light to the world." There is a similar passage in the *Bādshāhnāma* (102 top line *et seq.*) but there is an interesting difference in the mode of treatment. The Ninth House is also that of religion. A.F. passes over this point but the easter of *Shāh Jahān's* horoscope lays stress on it and infers from the fact of Venus (whom he calls the planet of *Islām*) being in aspect towards the Ninth House that *Shāh Jahān* will be an upholder of religion and a faithful follower of *Muḥammad*. In *Shāh Jahān's* horoscope, the position noticed in *Akbar's* is reversed, the Third House being Taurus, *i.e.*, that of Venus, and the Ninth being Scorpio.

<sup>1</sup> There is a similar play on the two words in *Bādshāhī*. (Lowe 71.) The expression is used there with reference to *Akbar's* maternal uncle, *Khvāja Mu'azzam* who certainly was a scorpion-relative.

<sup>2</sup> There are four angles or cardinal points, *viz.*, the First, Fourth, Seventh and Tenth Houses of a horoscope. The Arabic name is *وَد* *walad* lit. : tent-pole. They are the

most important houses in a figure, the First being the Ascendant, the Fourth its *nadīr*, *i.e.*, the north angle or *hypogeum*; the Seventh, the west or descendant angle, being opposite to the First, and the Tenth being the Mid-heaven. Sagittarius is Jupiter's House and gaudium.

<sup>3</sup> *Muttasil*. This is perhaps a technical term and refers to a planet's *applying* to another planet.

<sup>4</sup> *'Uṭārid-i-mas'ūd*. Mercury is called *mas'ūd*, benefited or auspicious, because he has become benefic by proximity to Jupiter and Venus. See *Albīrūnī* (*Sachau* II. 212.)

<sup>5</sup> *حد* *ḥadd*. The degrees of each sign are divided among the five planets, Saturn, Jupiter, Mars, Venus and Mercury, and those assigned to each are called its *term* (*terminus*). The term is one of a planet's essential dignities and tables of terms, showing the degrees assigned to each planet, are to be found in all astrological books.

<sup>6</sup> This is the fiery triplicity, consisting of Aries, Leo and Sagittarius. Jupiter is lord of this triplicity during the night and so, was its lord at the time of *Akbar's* birth.



plished with the greatest ease, and the terminations of his works will be prosperous.

The Fifth House is that of offspring and is Capricornus, a sign indicative of many<sup>1</sup> children. Mars, the soldier's planet, is there and is a *kadhudā*<sup>2</sup> of the Ascendant which is the centre<sup>3</sup> of the laws of life. It is a glorious thing that this warlike planet is in his House of exaltation, and by face,<sup>4</sup>

<sup>1</sup> According to Haly (p. 2) Capricorn is a sign of few sons. It is Mars' House of exaltation. Haly's words are: *Signa multorum filiorum Pisces, Cancer, Scorpio; paucorum filiorum, Aries, Taurus, Sagittarius, Capricornus et Libra.*

<sup>2</sup> كدخدای *kadhudā-i-fālī*.

The word *kadhudā* perhaps has the sense of the Alcohoden of medieval times. It seems to mean the planet in a horoscope which has most dignity in a hylegiacal place. Alcohoden is sometimes defined as the Arabic word for hyleg. (See note *infra* on hyleg.) According to Vullers' Dictionary, s. v., *kadhudā* means, in astrology, the soul or vital principle in opposition to *kadbānū*, the body. See *Mafātih-i-ʿulūm*, 331. It would seem that *kadhudā* corresponds to the term "lord of the geniture," and means a planet in possession of all its dignities, essential and accidental. Such a planet is said to be *mubtazz* (from *ibtisāz*). Velschius in his *Commentarius in Roznāma Naurus* (1676) identifies *kadhudā* with *hailāj*. The *Burhān-i-qāṭi* states that *hailāj* is equivalent to the Greek *hailāj* (hyleg). *Kadhudā* means *paterfamilias* and *kadbānū*, *materfamilias* and so, Vullers suggests that *hailāj* may be the Greek *ἀλογος*, but I

believe the derivation from *ἰλακός* is correct.

Apparently what is meant here, by the Ascendant's being a centre of the laws of life, is that the Ascendant or First House is the House of Life.

<sup>3</sup> I take this expression to mean merely that the First House is that of life, but there may be an allusion to the Fardars,—the Alfridaria of Cardan, and the true translation may be, "a lord of the geniture who is the centre of the code of life,"—alluding to the fact of Mars' governing the years from 28 to 35.

<sup>4</sup> وجه *wajh*. This is the Greek *πρόσωπον*. It is the third part of a sign (10°) and thus corresponds to the decanate. The word *face* is also commonly used in English books on astrology. Dozy (II. 7852) says, s. v. *wajh*, "Les astrologues partagent chaque signe du zodiaque en trois faces, de dix degrés chacune. Les trente-six faces sont assignées, chacune à une des planètes ou au soleil ou à la lune." Salmon, however, in his *Horae Mathematicae* divides each Sign of the Zodiac into six faces of 5° each. See *Tetrabiblos*, Ashmand 28n. The above is what is meant by the term *face* as applied to a Sign, but the word has another meaning as applied to a planet. Ashmand





triplicity,<sup>1</sup> *darījān*,<sup>2</sup> *ādarjūn*<sup>3</sup> and dodecatemorion<sup>4</sup> has endowed the Native with long life, and has given him the enjoyment of many sons and grandsons. His sons, too, will be fortunate and capable. He will also have world-traversing, victorious soldiers. It is a beautiful coincidence that in the horoscope of the Lord of Conjunction, (Timur) Mars is in the Fifth House, as mentioned in the *Zafarnāma*.<sup>5</sup> Experienced philosophers have laid stress on the

(l. c. 54) says, "Each planet is said to be in its proper face, when the aspect it holds to the Sun or Moon is similar to that which its own House bears to their Houses, for example, Venus is in her proper face when making a sextile aspect to either luminary, provided she be occidental to the Sun, but oriental to the Moon, agreeably to the primary arrangement of her Houses. And it follows that Saturn is in his proper face when he is five Signs, or in quintile, after the Sun or before the Moon; that Jupiter is so in trine; Mars when in quartile; Venus when in sextile; and Mercury when only one Sign (or, in modern phrase, semi-sextile) after the Sun or before the Moon." Similarly Wilson (Dic. of Astr.) says, "a planet is in its *face* when it is at the same distance from the Sun or Moon as its House is from their Houses and in the same succession of Signs." Probably when A. F. speaks of the *vajh* of a planet, he means this kind of face and not the third part of a Sign, which he designates by *darījān* decanate.

<sup>1</sup> The earthly triplicity, consisting of Taurus, Virgo and Capricornus.

<sup>2</sup> On the meaning of this word, see Note 1. at the end of this Chapter, page 82.

<sup>3</sup> On the meaning of this word, see Note II. at the end of this Chapter, page 82.

<sup>4</sup> اثنا عشرية *ashnā'ashharīah*, a twelfth part or two and a half degrees of a Sign; the δωδεκατημόριον of the Greeks. Scaliger refers to it in his notes on Manilius (Leyden ed. 179), and a table of Twelfths is given in Bengali books on astrology. The planet which rules the Sign is lord of the First Twelfth; the rulers of the two following Signs are lords of the second, and third, and so on. Thus Mars is lord of the first dodecatemorion of Aries, he being regent of Aries; Venus lord of the second, as being ruler of Taurus; and Mercury is ruler of the third, as regent of Virgo. The expression *twelfth part* is explained in Dict. of T. Ts. (I. 185). Ashmand (50) says the Twelfth of a Sign is technically called a *place*. The Persians call it دوازده بهره *duwāda bahra*.

<sup>5</sup> Bib. Ind. ed. I.14. The Fifth House is that of children. The Fifth House of Timūr's horoscope was Taurus, and Jupiter was there as well as Mars, while Venus was in the Third House (Pisces.) Timūr, like Augustus was born under Capricorn. His nativity, as cast by Ashmole, will be found in Hyde's *Syntagma* (II. 466) as pointed out by Gibbon.





power of Mars in the horoscopes of princes. The present powerful and holy horoscope excels that of the Lord of Conjunction in that this majestic planet is in his House of exaltation (Capricornus) and has the other dignities mentioned above. This signifies glory and greatness, lofty rank, victory and dominion, and that yet, his glory will be greater and better from his youth upwards. The Moon who is the intermediary<sup>1</sup> between the celestial influences and the terrestrial elements, having come as an increaser<sup>2</sup> of light, points the way to daily increasing dominion.

She is also the hyleg,<sup>3</sup> which is the tabernacle of the soul and

<sup>1</sup> The heaven of the Moon is that nearest the earth, and therefore she is regarded as a link between the heavens and the earth. She is also the distributor of light from the heavenly bodies to the earthy ones. See *Akbarnāma* II. 8, 1.14. Haly calls the Moon, the *Alquazil*, i.e., the Vizier or Prime Minister of the Sun.

<sup>2</sup> زائده النور *zā'idu-n-nūr*. This is an epithet of the Moon. She is also called the swift-goer, *sarī'u-s-saīr*, in opposition, perhaps, to Saturn who is called the slow-goer. (*Akbarnāma* II. 10 1.8.)

Hyleg is a word well-known in European astrology and comes from the Greek ἵλκος. It signifies the foundation or beginning of life and also the duration of life. Sédillot says (*Prolegomena*, Text 149). "Ce mot signifie le lieu de la vie; il est pris dans le sens de durée de la vie." Hyleg is also defined as the Moderator, Significator or Prorogator of life.

Moxon says (*Mathematical Dictionary*). "Hyleg or hylech, an Arabic word signifying the Giver of life; a planet or part of heaven which, in a man's nativity becomes, in an astrological sense, the moderator or signifi-

cator of his life; hence hylegiacal places are such as when a planet happens to be posited therein, he may be said to be hyleg or to have the government of life attributed to him; which places are commonly reckoned five, viz., the Ascendant, the Mid-heaven, the Seventh House, the Ninth and the Eleventh House. Also the Sun, Moon and Part of Fortune.

The question of hylegiacal places is one much discussed in astrological books. In the text the word is perhaps used as an equivalent for *kad-bānū*, the body as opposed to the soul, *kaḥkhudā*. Sachau (*Chronology of Ancient Nations*) has translated it by *materfamilias*. There is a curious note in Schefer's *Chrestomatie Persane* (I. 102) where he says that hyleg is the Arabic form of the Persian *hailāj* which signifies master of the house or head of the family. And he mentions a book by Abu Mashar of Balkh bearing the title *Kutābu-l-Hailāj*. M. Schefer supposes that this book must have treated of domestic economy, but it is almost certain it was an astrological work. Haly says (147) that Ptolemy established five hylegs, viz., the Sun, the Moon, the Ascendant, the Part of





guardian of the body, and is in the Fifth House. As she is separating (*munṣarif*) from Mars and is in trine to Venus, she is a cause of continual health, soundness of constitution and bodily strength.

The Sixth House is Aquarius and signifies armies. Saturn is the dominant and he is in the Third House which is that of allies and helpers. The Dragon's Head (*Rās*<sup>1</sup> or Anabibazon) is there and signifies soldiers of loyal and devoted clans.

The Seventh angle (*i.e.*, the Descendant or west angle) is Pisces at the seventh degree, which is the term<sup>2</sup> of Venus and belongs to her triplicity<sup>3</sup> and *ādarjān*.<sup>4</sup> She gives<sup>5</sup> chaste veiled ones who are constant in pleasing service and respects; and she makes the Native happy and prosperous by their good offices.

The Eighth House is Aries; Mars is its lord and his benefic influences have already been described. He is in trine to the Ascendant and signifies the Divine protection<sup>6</sup> in positions of fear and hidden dangers.

The Ninth House (Taurus) is that of travel. As its regent (Venus) is posited in the Ascendant—Virgo, she holds in readiness, tranquillity and pleasure in distant journeys and makes them a cause of increase of territory.

Fortune and the Place of Conjunction or Opposition of the Sun and Moon prior to the birth. The Moon was probably the hyleg in Akbar's horoscope because his birth took place at night.

The hyleg was also called *aphēta* and was opposed to *anāirēta*, destroyer.

<sup>1</sup> Anabibazon, the *ascending node* of the Greeks and *Rāhu* of the Hindus.

<sup>2</sup> Cardan (*De judiciis geniturarum*. Nuremberg 1547. 79b.) gives the first seven degrees of Pisces as the term of Venus.

<sup>3</sup> Venus is the nocturnal lord of the watery triplicity or *trigon*, *viz.*, Cancer, Scorpio and Pisces, for the last is her House of exaltation.

<sup>4</sup> If *ādarjān* be the same as deca-

nate, I do not see how the seventh degree falls within the *ādarjān* of Venus, for the rule is that the first decanate of a Sign belongs to the lord of that Sign and the lord of Pisces is not Venus but Jupiter. Pisces is, however, the House of Venus' exaltation, and its 27th degree is said to be the *ṭyopa, anj*, of Venus. Perhaps the reference is to this. Possibly A. F. used the word *ādarjān* without understanding it.

<sup>5</sup> The Seventh House is that of marriage.

<sup>6</sup> The Eighth House is one of misfortune and danger. Hence the need for the Divine protection. To be in *trine* is to be 120°, four Houses, apart.





The Part of Fortune (*Pars Fortunæ*<sup>1</sup>) is in the Tenth angle which is that of dominion and prosperity (*iqbāl*). Its lord, the auspicious Mercury, is in trine to it. As the Greater Fortune (Jupiter) is also in trine to it, this signifies majestic sovereignty, perfect reason and justice, and brings the world's treasures into the powerful grasp of the Native.

The Eleventh House (Cancer) is that of Hope. Its lord is the crescent Moon. She is in the Fifth House of the horoscope, and as she is in trine to the Ascendant, she is a cause of safety and of the attainment of desires.

The Twelfth House (Leo) is that of enemies. The Dragon's Tail<sup>2</sup> (Zanab) being posited in it, makes the enemies of eternal fortune downcast and contemptible. It turns every wretch who averts his face from the altar of obedience, topsyturvy into the wilderness of annihilation. Its lord, the Sun, being posited in the Third House, *viz.*, that of allies and helpers, will bring many opponents to repentance and the path of submission and devotion. A wonderful thing in this horoscope is that the Tenth House, that of dominion and sovereignty, is in Gemini of which the lord of the Ascendant, (Mercury) is the regent. It is established that every lord of the Ascendant desires to promote his own signification (*or perhaps*, what is committed to him), but that he may be frustrated by obstacles to his power. Now in this auspicious horoscope, Mercury's House is also that of dominion and sovereignty. Seeing that dominion (*daulat*) is posited in his own (Mercury's) House, why should he (Mercury) hold back from carrying out his own signification (*or*, from what has been committed to him)?

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<sup>1</sup> "An imaginary point in the heavens supposed to contain equal power with the luminaries." (Wilson, 306). In the *Tetrabiblos* (Ashmand) we read that the Part of Fortune is calculated by counting the number

of degrees between the Sun and Moon.

<sup>2</sup> Katabibazon, the *descending node* of the Greeks; Kētu of the Hindus. It is where the Moon crosses the ecliptic on her way south.





## NOTE I. (from page 78.)

دریجان *darījān*. Vullers describes this as an astrological rule according to which a Sign is divided into three parts and a planet assigned to each. The original Persian form is دریگان *darīgān*. It is the *dreshkāna* or *drekkāna* of the Hindus. Albīrūnī (II. 222) says, "Further, there are the triangles, called *drekkāna*. There is no use in enlarging on them, as they are simply identical with the so-called *draijānat* of our system." Unfortunately Albīrūnī did not foresee a time when Arabian and Persian astrology would be forgotten and his *Canon Masudicus* a sealed book. Sachau speaks of it (there are four copies in Europe and one in the Mullā Fīrōz Library at Bombay) as awaiting the combination of two editors a scholar and an astronomer, but probably, a third, an astrologer, would also be required. Colebrooke says (Asiatic Researches IX. 367) that the *dreshkāna* answer to the *decāni* of European astrologers. The *decāni* also correspond to the *wajh* of Arabian astrologers and according to the Lucknow editor of the *Akbarnāma*, are called by Hindus *śūrat*, face. *Decanus*, according to Scaliger's notes on Manilius, (329) comes from the Latin and not from the Greek. The Luck. ed. gives an explanation of the word *darījān* (27) and the corresponding term *drekkāna* is explained in Bengali books on astrology. It seems that every sign is divided into three parts each of  $10^\circ$ , that the planet who presides over the sign, is lord of the first  $10^\circ$ , that the next  $10^\circ$  are ruled by the planet who presides over the Fifth Sign from that under division, and that the third  $10^\circ$  or *drekkāna* is ruled by the planet presiding over the Ninth Sign from that under division.

(With reference to the "triangles" in the above quotation from Sachau, it should be observed that the word in the original is الأثلās *alaṭās*, the plural of *ḡāṭiḡ* and should be translated *thirds* and not *triangles*. The *drekkāna* are not triangles but ten degrees or thirds of a Sign.)

## NOTE II. (from page 78.)

آدرجان *ādarjān*. This word puzzled me for a long time. It is not to be found in the dictionaries except under the form آردگان or آردجان. They however do not explain even this word; saying only that it means "certain figures and mysteries in astrology." (See Vullers 78 and Steingass.) The Lucknow editor (27) says that *ādarjān* is the same as *wabāl*, and he repeats this explanation at page 30. He there says also that *ādarjān*, is a fortitude or dignity superior to that of the *darījān*, but inferior to that of the *wajh* face. It is clear therefore that it cannot bear the same meaning as *wabāl* which is a debility and corresponds to the English *detriment*. Perhaps the editor connected it with *auj*, *apsis* or exaltation. Another explanation was sent me from India, to the effect that when two planets were in the same *muḡallazat*





or triplicity, each was said to be the *ādarjān* or partner of the other. If this were so, the word might be connected with the Arabic *ادراج* or *idraj* or *idrāj*, a fold or folding; but I now believe this explanation is quite incorrect. The fact seems to be that *ādarjān* or *ādarajān* is merely a form of the word *darjān* and is probably nothing but that word with the Arabic article *al* prefixed. The word occurs in the *Mafātīḥu-l-'ulūm* (ed. Vloten, Leyden 1895, 226) under the forms *aldahaj* and *aldaraj* and is there explained as synonymous with *wajh*, *ṣūrat* and *dārjān*. The editor says it is the same as the Greek *dékas*. That this explanation is correct appears from the Latin translation of an early treatise on Astrology by an Eastern writer, commonly known as Alchabitius, but whose real name was 'Abdu-l-'azīz ibn 'Ugmān Alqabīsī and who, according to the *Biographie Universelle* lived in the 10th century. He wrote a *Madkhal* or Introduction to Astrology which was translated into Latin by Joannis Hispalensis and was several times reprinted. Its Arabic title is given in Hājī Khalfā's Lexicon (V. 473) as *Madkhal fī 'ilm-al-nujūm*. In the *Differentia Quarta* (Cap. IV. The pages are not separately numbered, but this chapter is a few pages after dd4.) of this work, there is the following passage:—

*"Modus inveniendi dominum decani."*

*"Et ex hoc adrogen, hoc est ut dividat ascendens in tres partes; et sit omnis divisio 10 graduum; dabisque divisionem primam domino ascendentis; et secundam domino quinti signi ab eo; et tertium domino noni; nam ascendens, 5, et 9 una semper sunt triplicitas. Verbi gratia, ab initio Arietis usque in decimum gradum ejus est dorogen i. (i.e.) decanus est Martis. Et si fuerit ex 10 gradu usque 20 gradum erit ejus dorongen sol, dominus Leonis. Et si fuerit 20 usque in finem ejus erit dorongen Jupiter, dominus Sagittarii."*

The same volume contains a commentary on Alchabitius by John of Saxony and at M.M. 3, we have these words, "*Et ex hoc adoringen. Hic docet invenire decanum.*" This commentary, it seems, was written in 1331, though apparently not printed till 1485.

The book is in the British Museum, and there is another copy of Alchabitius and of John of Saxony's Commentary which was printed at Venice in 1521. In this, too, we have the expression, "*Et ex hoc adrogen*" and "*et ex hoc adoringen.*" This is the passage according to the Venetian editions of 1485 and 1521. In another edition, printed at Bologna in 1473 (B.M. press-mark 8610 d. 10.) we have the form *abdorungen*, but otherwise the wording is the same. It begins, "*Et ex hoc abdorungen*" and lower down has the important expression "*ejus abdorungen, id est, decanus, est Mars.*" The occurrence of the letter *b* certainly seems to favour the supposition that the first syllable is merely the Arabic article, the *b* being a misprint for *l*. As for the expression *et ex hoc*, the explanation is that the *Differentia Quarta* is a glossary of astrological terms and that *et ex hoc* seems a literal rendering of the Arabic *wa-minhu*. The difficulty arising from A.F.'s using the word as if it were of different meaning from *darjān*, his speaking, for instance, both of the *darjān* and *ādarjān* in the same passage.





This is due, I think, to the fact that each House of a horoscope consists of about 30° i.e., of three decanates or *darījāns*. Hence, in mentioning the dignities or properties of a House, instead of saying *darījān* and *darījān* or using the word *wajh* (face) three times over, he varies the expression for the sake of euphony. What the exact etymology of the word *ādarjān* or *darījān* is, I am unable to say. The varieties of spelling lead one to suppose it a foreign word. It is clear from Alchabitius, that *ādarjān* or *ādarajān* is the proper spelling, and that the form *aradjān* of the *Bādshāhnāma* and the Dictionaries is incorrect.

Most probably the word comes from the Greek *τρίγωνον*, a triangle. I do not think it can come from *δέκατος*, for I do not see how the letter *r* came to be inserted. It appears, from Sachau's *Albīrānī*, that the word which in our dictionaries is spelled *darījān* is in Arabic *draijān*. I have suggested above that the first syllable or letter of *ādarjān* is the Arabic article, but there may be another explanation. As Persian does not admit of conjunct consonants at the beginning of words, it is possible that when the word was borrowed from the Arabic or the Greek, the *dr* or the *tr* of the Greek necessitated either a prosthetic or a medial vowel. Thus *trīgonon* or *draijān* became in Persian, either *adrajān* or *darījān*. In a similar manner we have both *Iskandar* and *Sekandar* as transliterations of Alexander and *dirham* for the Greek *drachme*, *Firangi* for Fränk, etc. But if *ādarjān* comes from *trigonon* and not from *decānus*, it must still be acknowledged that it came to have the same meaning as decanate in English or *drekkāna* in Sanscrit, and is stated by Alchabitius to be the equivalent of *decānus*.

If anything were necessary to prove that the word *ādarjān* is identical in meaning with *wajh*, *facies*, I think it is furnished by the fact that Haly, (i.e., Abu-l-ḥasan 'Alī ibn Abī'l-Rajāl al-Shaibānī) in his elaborate work on astrology, says nothing about *darījān* or *ādarjān*, though he has a chapter *De Faciebus* or, (as the Arabic has it) *Fī-l-wujūh*.

Moreover Guido Bonatus has this passage (ed. Basle 1550 825) *De dorungen non dico hic* (the passage occurs in a chapter on the triplicities) *aliquid quoniam videtur spectare ad considerationem facierum, de quibus latius ac sufficienter dictum est superius in Tractatu primo in cap. ad Faciebus*.

Scaliger has yet another spelling of *darījān*; he calls it *dorogen* and says the Arabs apply the term to the *dodecatemoria*. (Notes on Manilius 179 138.) This seems to be a mistake.





## CHAPTER IV.

SCHEME OF THE SKY-ADORNING NATIVITY OF HIS MAJESTY, THE KING OF 27  
KINGS; AND SUMMARY OF THE STELLAR INFLUENCES,<sup>1</sup> ACCORDING TO  
THE METHODS OF THE ASTROLOGERS OF INDIA.<sup>2</sup>

By the calculations of the Indian astrologers, his Majesty's auspicious horoscope falls under Leo which is a Fixed Sign and is significant of perfect supremacy, victory, energy and superiority. The Sun, which takes more note<sup>3</sup> of kings than of all the other objects in the universe, is the dominant, and this is a clear indication that the Native will be victorious and paramount over famous sovereigns and mighty rulers.

The pillars of his sovereignty and government will gain stability and strength, day by day, and the regulations of his exaltation and glory will be carried out firmly and with permanence. The rays<sup>4</sup> of his wrath will<sup>5</sup> consume the fore-arms<sup>6</sup> of stiff-necked, evil-disposed ones, and the beat of his war-drums will turn to water the courage of rank-breaking, tiger-hearted men.

The scheme of the holy nativity is hereby set down in accord-

<sup>1</sup> This appears to be a translation of the Greek ἀποτελέσματα. It may be rendered *judgments*.

<sup>2</sup> Later on, we find the horoscopes of the three princes, Salīm (Jahāngīr), Murād and Dānyāl, cast both according to the Greek and the Indian rules. There is also a horoscope of the Accession.

<sup>3</sup> Akbar said that the Sun specially favoured kings and that this was why they worshipped it,—thereby scandalizing the shallow-minded. (Jarrett III, 388. Blochmann 155. Text 154 l.16.)

<sup>4</sup> پنجه *panja*. There is a play on the double-meaning of this word, *panja* meaning both rays and paws and also footprints, viz., those of Leo. *Punja* also means, in Hindi, a cluster, e.g., of stars.

<sup>5</sup> *Lit.* have consumed, the past tense being used for the future in accordance with the Persian idiom.

<sup>6</sup> Perhaps this is an allusion to the story of Kṛṣṇa's having burnt off 998 of the 1,000 arms of Bāpāsura at the place called Kardaha.



ance with the writing of the foremost of Indian astrologers, the Jotik<sup>1</sup> Rai who was one of the servants of the royal threshold.

FIGURE II.

<p>II. VIRGO.</p> <p>Jupiter. Venus.</p> <p>LIBRA.</p> <p>Sun.</p> <p>Mercury.</p> <p>III. Saturn.</p>	<p>I.</p> <p>LEO.</p>	<p>XII. CANCER.</p> <p>XI. GEMINI.</p>
<p>IV.</p> <p>SCORPIO.</p>		<p>X.</p> <p>TAURUS.</p>
<p>V.</p> <p>SAGITTARIUS.</p> <p>Mars.</p> <p>CAPRICORN.</p> <p>Moon.</p> <p>VI.</p>	<p>VII.</p> <p>AQUARIUS.</p>	<p>IX.</p> <p>ARIES.</p> <p>PISCES.</p> <p>VIII.</p>

28 Notwithstanding<sup>2</sup> the perfect simplicity and unceremoniousness

<sup>1</sup> This seems to be a title and not the name of an individual. See Blochmann 404n. where he compares the title of *Jotik Rai*—Court Astrologer, to Birbal's title of *Kab Rai*—Poet Laureate. The Sanscrit word is *Jyautisika*—one who knows

the *Jyōtiṣa*. The expression *Jyōtish Rai* is used in Jai Singh's preface and is translated *Astronomer Royal* by Dr. Hunter.

<sup>2</sup> Or, alongside of, or, together with.





of his Majesty, the King of Kings, such rays of glory and power<sup>1</sup> stream from the forehead of his might as to indicate that the Indian astrologers are not far from truth when they assert that his noble horoscope belongs to Leo. In their books of stellar influences, it is laid down that the Native of this Ascendant is wealthy, victorious over enemies, forgiving<sup>2</sup> towards offenders, ruling according to just and equal laws, and accomplishing his purposes by force of his own reason and by firmness in his own opinions. He will be fond of travel<sup>3</sup> and will reap benefit from it. And he is lord of excellent and obedient children. The meeting<sup>3</sup> of Jupiter and Venus in the Second House makes the Native a guide in various arts and sciences.

As the Greater Fortune (Jupiter) is in the House of Mercury, he (the Native) will be endowed with beauty of form, proportional admixture of the elements, gravity of speech, social graces, lofty understanding, and sublime apprehension in theology and divine worship, and will be adorned with well-doing, and with ability to accomplish everything in accordance with propriety.

Venus in Virgo, takes charge of the adornment of virtuous veiled ones and provides for the increase of beauty<sup>4</sup> and elegance. As the Sun is in the Third House,<sup>5</sup> he (the Native) will accomplish whatever great undertaking he desires to compass, without reference to any other person. He will be powerful and his brethren will not attain to him. Indeed the star of the brothers' horoscope is occulted.<sup>6</sup> Men will be united and agreed in love of him. As Mercury is in the Third House, he (the Native) will be talented, versed in business, and disliking idleness, a subduer of difficulties, and a slayer of enemies (*mashagqat-kash u dushman-kush*). His acute thoughts will revel in theology and other philosophies and will attain

<sup>1</sup> جبروت *jabrūt*, omnipotence, etc. It is a word used by Sūfis.

<sup>2</sup> سفر *safar*. It is probably intended that this word should have its Sufistic meanings also, viz., self-examination and thinking of the other world.

<sup>3</sup> Farāham āmada. This may mean conjunction or only that both planets are in the same Sign.

<sup>4</sup> There is here a sketch of Akbar's

personal appearance but it is very vague. See later on in Amīr Fathū-l-lāh's horoscope.

<sup>5</sup> Apparently because the Sun is regent of the First House or Ascendant.

<sup>6</sup> The Third House is that of brethren. The meaning is that as the Sun is in the Third House, the star of brethren is occulted or combusted.





the rank of ecstasy. And as (Mercury) is in Libra, he will be famed throughout the world, and his good deeds will be widely known. He will be world-conquering and world-ruling for lengthened periods of time, and excellent contrivances and ingenious plans are indicated. As Saturn is in the Third House, he (the Native) will enjoy repose and much tranquility, and will have attached servants innumerable, but he will act according to his own personal courage and his own ripe reason. As (Saturn) is in Libra, and in exaltation,<sup>1</sup> he (the Native) will be master of the treasures of the world, and as Saturn is under the shade of the venerable, world-warming Sun, his boundless treasures will last for lengthened periods and will remain unaffected by prolonged usage of them.

He will make delightful journeys with success and accomplishment of his objects. And there will not be a greater than he upon earth. Mighty<sup>2</sup> black beasts (elephants) will await at his gate. As he grows in years, his power will increase, and he will, without trouble or pains, acquire great armies and perfect dominion and glory. His power and his felicity will be lasting, for there is no slower<sup>3</sup> planet than Saturn, and among his gifts are extent of fortune, permanence of sovereignty, and length of days. The Sun, Saturn and Mercury are in one Sign. He will, therefore, be friend-cherishing, foe-subduing, well knowing the laws of amity and inimity. Mars being in Sagittarius, mankind will glorify him. For Mars is in the triplicity<sup>4</sup> of the ascendant; and in the house of his friend.<sup>5</sup>

29 This powerful friend is the Greater Fortune and puts away the sorrows and the apprehensions of the nations. And he will be happy and joyful. And by power visible and invisible, essential and accidental, he becomes Great of the Great and King of Kings. The glory of his renown embraces the world and the fame of his majesty

<sup>1</sup> Libra is Saturn's House of exaltation.

<sup>2</sup> The *nigri barri* of Horace. (*Āin* III. 241 and Jarrett III. 395.) Akbar said that when he first came to India he looked upon his liking (*taawajjuh*) for elephants as a prognostic of his universal ascendancy.

<sup>3</sup> Alluding to the extent of his orbit which was then the largest

known. *Ḡani* or *Ḡanaīḡara*, the Sanscrit name for Saturn means the slow (goer).

<sup>4</sup> *I.e.*, apparently the fiery triplicity to which both Leo and Sagittarius belong.

<sup>5</sup> According to Cardan, Jupiter is not friendly to Mars; but according to the *Sijōtisa Prakāṣa*, they are friends.





extends from shore to shore. Many princes and rulers will be subject to him, and, being afraid of him, will be obedient and submissive. And as Mars is in the House of Jupiter and the Sun is in sextile to him, the princes throughout the world will place their heads on the line of his command and make the dust of his threshold the adoration-spot of their obedience. The Moon is in the Sixth House; he may have powerful enemies but they will not reach him, nor be able to withstand the scorching lightning of his wrath and might, and they will always endeavour to gain his friendship so that by borrowing<sup>1</sup> the lights of his alliance, they may be in safety from evil.

As the Moon's detriment<sup>2</sup> is in Capricorn, the weakness of his enemies is signified. And there comes a sweet reasonableness to the Native which enables him to decide disputes according to equity and the real merits of the cases.

And having examined contradictory faiths, and different dispositions, he guides every sect in the way of good works. His desire is that men should leave the hollow of imitative routine, and emerge into the straight highway of inquiry. And as Jupiter is in aspect towards him,<sup>3</sup> the royal power and might will be beyond calculation. He will become possessed of tractable children and, as Venus is in aspect, high-minded chaste ones of excellent actions will serve him for long periods of life and he<sup>4</sup> will have obedient and amiable children.

#### SUNDEY RULES OF INDIAN ASTROLOGY.

There are certain principles, too, to be found in the books of Indian philosophers which prove the grandeur of this holy nativity. If a planet occupy the twelfth (dodecatemoron) of the Moon, the Native will have pleasure throughout a long life, and the dust of sickness will hardly touch the garment-hem of his health and, while in the fullness of his powers, and having become a manifestation

<sup>1</sup> *Iqtibās*. According to Sylvestre de Sacy, it originally meant to borrow fire from another's hearth.

<sup>2</sup> Being the opposite of her mansion which is Cancer.

<sup>3</sup> Apparently referring to the fact that Jupiter and Venus are in the House next to the Ascendant.

<sup>4</sup> Perhaps *شوند*, they will have.





planetary dignities<sup>1</sup> and having attained the acme of felicity, he will obtain a great kingdom, and will have long life and abundant blessings, and will be joyful in sublime stations and lofty palaces. Now, as in this horoscope Mars occupies the dodecatemoron of the Moon, all these things are fully proved and established. He will be lord of victorious armies, and be line-breaking and foe-scattering on the battle-fields, and everyone on whom the glance of his wrath shall fall, will be melted by his terrible majesty. And if an auspicious planet be in the dodecatemoron of the Sun, the honoured Native will be a mild prince, eloquent and wise, firm and fortunate. And in emergencies when the brave in battle and men of men may hesitate, the owner of these happy omens will never swerve, but will keep a steady foot on the skirt of fortitude and great-heartedness, and the trace<sup>2</sup> of doubt and the smallest vestige of change will not reach the court of his circumspection. Now in this holy horoscope, the meeting<sup>3</sup> of the two Fortunes in the dodecatemoron shows abundant auspiciousness. If the Sun be lord of the Ascendant, and be in the Third House, the noble Native will be advanced to lofty sovereignty. Now this glory is visible in the fortunate frontispiece (the diagram of the horoscope). If Jupiter, Mercury and Venus be  
 30 all three in aspect to the Moon, this signifies that the Native will open up countries and will rule over them. Now in this embellished tablet (the diagram) they (the three planets) are kindling the lamp of dominion.

If the cusp of the Ascendant or the Moon be in the *nukbahr*<sup>4</sup> of a

<sup>1</sup> اِبْتِزَازِ *ibtizāz*. A friend suggested to me that this was a mistake for اِبْتِرَازِ *ibtirāz*, superiority, and this view appeared to be confirmed by the fact that *ibtirāz* is the reading of MS. 564. It turns out, however, that *ibtizāz* is correct, it being an astrological term signifying a planet possessed of all its dignities and appearing in the horoscope (or perhaps in the First House). (See Dict. of T. Ts. I. 224 s. v. and the *Mafā-tih-l-ʿulūm* 229). The next clause of the text is also an astrological

term, شَرَف *sharaf*, a planet in exaltation. The whole phrase is *shahādāt-i-ibtizāz u sa'adat-i-sharaf*.

<sup>2</sup> The text has *nā'ica*, horoscope, but the list of *errata* shows that this is a misprint for رَائِحَة *rā'ihat*, lit. odour or smell.

<sup>3</sup> Apparently Jupiter and Venus are meant. They have already been spoken of as meeting in the Second House, *viz.*, Virgo.

<sup>4</sup> *Nukbahr*, nine parts. It means the dividing a Sign into nine parts of 3° 20' each, and assigning a planet





Sign and four planets or more are in aspect to the Moon, the Native

to each part. *Albīrūnī* (Sachau. II. 222) gives a rule for calculating the *nūhbahrāt*.

*Nūhbahr* is the Sanscrit *navāṃśa*. The Lucknow editor gives (27) a table shewing the arrangement of the *nūhbahr*. It seems to have been a refinement of Indian astrologers and is not, I believe, referred to by Ptolemy. Garden in the peroration of his work on Astrological Aphorisms, takes credit to himself for discarding *nūhbahr*, etc. His words are "*Abjecimus partes, facies, novenaria, dodecatemoria, horas planetarias, atque caetera id genus nugamenta.*"

The Indian book to which A.F. refers, appears to be the *Brhat Jātaka* of *Varāha Mihira*. In N. Chidambaram Iyer's translation thereof, I find the following passage. (Madras, 1885, 114.) "The *Lagna* (Ascendant) or the Moon, being in *Vargōttama* position of (sic) all the planets, excepting the Moon, by the several groups of four, five and six planets, aspecting the *Lagna* or the Moon, the number of *Yōga* (s) obtained is 22." See also the *Brhajjātakam* (Rasik Mohan Chatterji's ed. Calcutta, 1300 B.S. 79a.) An explanation is there given of how the number 22 is arrived at and the *plōka* is explained as giving a total of 44 kingdoms or *rājayōgā*(s). There being seven planets,—the Sun is one of them,—and the Moon being excluded, we get the number, 6, mentioned above.

Monier Williams' Sanscrit Dictionary defines *rājayōga* as "a con-

stellation under which princes are born, or a configuration of planets, etc., at the birth of any person, indicating him to be destined to kingship."

The *Vargōttama* above referred to is defined as follows: (Iyer 10). "In the moveable and other Signs, the first, the central and the last" (i.e., the First, Fifth and Ninth) "*navāṃśa* (s) are known as *Vargōttama* positions. Planets in such positions will produce good effects." The chapter in which this passage occurs, is that dealing with *rājayōga* or the birth of kings. *Yōga*, however, also means conjunction.

Blochmann (105) has the following passage:—"At the command of his Majesty, Muhammad Khān of Gujrāt translated into Persian, the *Tājik*, a well-known work on astrology." (The original is at page 116 of the Bib. Ind. ed. and the notes give the various reading *nājak*). Gladwin similarly read *tājik*, but in a copy of his translation in the British Museum, Sir W. Jones has written the marginal emendation *jātak*. Probably this is correct. There is, it is true, a book or a—*Qāstra* on Hindu astrology, called the *Tājik-grantha*, but this was, as its name implies, a translation from the Persian. See Weber's *Indische Studien* II. 247. Dr. Weber is inclined to derive the word from *Tājik*—Arabian—and to suppose that the original language was Arabic, but there seems no reason to go further back than to Persian. *Tājik* is a well-known





will have 22 Kingdoms<sup>1</sup> and many countries will be permanently in his possession. Now, in this horoscope, not only are the cusp of the Ascendant and the Moon in their *nūhbahr*, but five planets are in aspect to the Moon, *viz.*, the Sun, Jupiter, Venus, Saturn and Mercury.

name for a Persian, hence probably the title of the Indian book. It is not likely that any Persian would take the trouble to translate from the Sanskrit a work which was itself a translation from the Persian. I therefore think the proper reading must be *Jātak*. The two words might easily be confounded in writing.

With reference to A. F.'s remark about the five planets being in aspect to the Moon, it may be pointed out that they are not all in one house, so that they all cannot have the same aspect. It will be remembered that the Sun was regarded as a planet by the ancients.

<sup>1</sup> It does not appear that Akbar ever possessed 22 kingdoms. His *śūbahs* (provinces) were originally twelve and became fifteen by the conquest of Berar, Khāndēsh, and Aḥmadnagar. (Jarrett II. 115). However on the same page, A. F. speaks of hoping to add Central Asia and Persia, *etc.*, to the list. It is curious that under *Shāh Jahān*, the provinces numbered 22. (Tieffenthaler Berlin, 1786. I. 66). Bernier's list makes the number 20 only, but he includes Bengal and Orissa as one.

In the *Brhajjātakam* referred to in the previous note, the Sanskrit *glōka* is thus given:—

वर्गोक्तमगते लघ्ये चन्द्रे वा चन्द्रवर्जिते ।

चतुराशयपदैर्दृष्टेरेषा द्वाविंशतिः स्मृताः ॥

This may, apparently, be translated as follows:—"If the Ascendant" (*i.e.*, the horoscope or point on the eastern horizon) "or the Moon be in *Vargōttama*, and four or more planets, exclusive of the Moon, be in aspect thereto, the Native will be king of two-and-twenty kingdoms."

The editor proceeds to explain in Bengali, how this figure is arrived at; *viz.*, by making different combinations of the planets. The figure 44 is reached by counting 22 for the case of the Ascendant's being in *Vargōttama* and being aspected by the planets, and 22 for the similar case of the Moon.

We are told that by some other manipulation of the figures, the number of kingdoms may rise to 528, *i.e.*,  $22 \times 24$ . Apparently A.F. claims more than 22 for Akbar and reaches at the least 44,—for he says that both the Ascendant and the Moon are in *nūhbahr*, though, to be sure, he does not say that both are aspected by five planets. Apparently he shrinks from specifying the number of the kingdoms just as he shrinks from telling us anything about the time of Akbar's death. It is a case of *Imperium sine fine dedi*. Nor does A.F. take notice of the fact that the *glōka* speaks of "*Vargōttama*,"—a word which means chief of a class and is only applied to three out of the nine *navāṃsa* positions.





And in this holy nativity, the lord of the ascendant (the Sun) is in the Third House. If the Native have a brother, the latter will not be long-lived<sup>1</sup> but many devoted friends will gather round him (the Native) and he will be beneficent, bounteous (or forgiving) and powerful and will enjoy sovereignty, free from calamity, and prosperity without end.

The lord of the Second House (Mercury) is in the Third and so, he (the Native) will do great things and will bring wondrous works to pass. He will devise laws of dominion and wisdom and be a terror to the evil-minded, and no alarm on this account will touch the hem of his lofty spirit.

The lord of the Third House is in the Second. The Native will assist the helpless and downcast, and deal benignantly with well-disposed kindred. And all those who walk rightly will experience his bounty and benevolence, and will gather fruits from the gardens of his bounties and liberalities. It is certain that if the lord of the Third House be auspicious, the Native will attain great sovereignty. Now in this holy nativity, the Lesser Fortune<sup>2</sup> (Venus) is lord

<sup>1</sup> See to this effect the Bengali astrological work, *Jyotish Parkāsh*, Part II. 55.

<sup>2</sup> The text has سعد اصغر *sa'd-i-azghar*, i.e., the Lesser Fortune or Venus, but the editors admit that eight out of their nine authorities read *sa'd-i-akbar* (Jupiter.) They have adopted the reading of a single MS. because Venus and not Jupiter is lord of Libra, i.e., the Third House. I think this reason sufficient for the emendation, although A. F.'s language where he speaks of the planet's signifying a "great *Khilāfat* and majestic Government" agrees better with Jupiter and would seem to imply that Jupiter was in his thoughts. However Venus is a much more respectable and important divinity with Orientals than she is

in the West. She is called the planet of Islām (*Bādshāhnāma* 102, 12) and she ruled over Arabia—so the reference to the *Khilāfat* may not be inappropriate. According to the *Dabistān* (III. 107 trans.) Muhammad worshipped Venus and for this reason, fixed Friday for the sacred day, "as he would not reveal the meaning to the common people, he kept it secret." This explanation of the choice of Friday for the sacred day is contrary to that commonly received, which is that Friday was the most excellent of days because the last of Creation and that on which man was made. *Shāh Jahān's* horoscope was under Libra and also *Jahāngīr's*. It is just possible that A. F. may have been thinking of Saturn who is in his exaltation in Libra.





of the Third House. This signifies a great *Khilāfat* and majestic Government.

The lord of the Fourth House is Mars and he is posited in the Fifth. His (Akbar's) venerable sire will help him from his place<sup>1</sup> in heavenly secret aids and his noble children will be long-lived and will be great and famous for dominion and fortune.

The lord of the Fifth House (Sagittarius) is Jupiter and he is in the Second. He (the Native) will have ample treasures and great countries will come under his sway. And as Venus is also in the Second House, he will be acute and discriminating in musical notes,<sup>2</sup> in subtle harmonies and in the secrets of melody.

Saturn,<sup>3</sup> the lord of the Sixth House (Capricornus) is in the Third; so some of his (the Native's) servants will put forth evil thoughts and be trodden under foot by his wrath.

Saturn, the lord of the Seventh (Aquarius), is in the Third House; he (the Native) will perform works of majesty and splendour by his own well-directed exertions. And there rises the longing in his heart, "Oh!<sup>4</sup> that I might have a brother who would rise high in my service!"

Jupiter, the lord of the Eighth (Pisces) is in the Second House. He (the Native) will gather abundance of goods and incalculable

<sup>1</sup> I think *wujūd-i-ashraf-i-ō* must mean Humāyūn's existence in heaven and not Akbar's birth, else why should the aid be secret or mysterious? Guido Bonatus mentions (636) that the second part of the Fourth House is that of the death of ancestors. A. F. alludes to the Fifth House because that is the House of children.

<sup>2</sup> According to A. F. (Blochmann 51) Akbar knew more about music than trained musicians and was an excellent performer, especially on the *naqqārāh*, kettledrum.

<sup>3</sup> Saturn is an infortune. The Third House is that of brethren and

the author infers from Saturn's presence in it that Akbar will be great through his own exertions and that his brethren will not help him. Akbar's half-brother, Muḥammad Ḥakīm (born 961=1553) the ruler of Afghānistān was ungrateful and rebellious and also a drunkard. See Akbar's remarks about him, Jarret III. 383. There was another half-brother, Ṣultān Ibrāhīm who died in infancy. (*Akbarnāma* I. 332.)

<sup>4</sup> I take *nashd* to be *nashd*, the verbal noun signifying information, etc., and also used as a form of adjuration and entreaty. It may, however, be *nashud*, "was not."





treasures by his own exertions. It may also happen that an inheritance<sup>1</sup> will enure to him.

Mars, the lord of the Ninth House (Aries) is in the Fifth, *viz.*, (Sagittarius) the House of Jupiter. This signifies strength of retention. He will have a powerful memory and whatever he transacts 31 with mortals, will be done in a becoming manner. Fitting worship of the Creator is also indicated. And he will excel in good regulations for the prosperity of his subjects and the administration of justice. He will have fortunate and truthful children and they will be respectful and obedient.

Venus the dominant of the Tenth House (Taurus) is in the Second. He (the Native) will be respectful and submissive to his parents and the elders of his family.

Mercury, the dominant of the Eleventh<sup>2</sup> House (Gemini) is in the Third. He (the Native) will love the attendants and servants of the Court and will protect mankind. His enemies will be turned into nothingness without any trouble or exertion on his part.

The Moon, the lord of the Twelfth House (Cancer) is in the Sixth (Capricornus). He (the Native) will have many blasphemers and opponents but they will be dispersed and scattered by the reverberating sound of his war-drums and the tumult of his majestic onset, and will descend with loss and frustration into the abode of annihilation. And if Jupiter or Saturn be in the Second House, the fortunate Native will be a great monarch and will prevail over his enemies. And whenever the Moon is in Capricorn, which is the House of Saturn and is in the *nuhbahr* of Saturn, this is a proof that much of the world will be submissive to the illustrious Native. His territories will be bounded by the ocean<sup>3</sup> and his auspicious reign be long. It is also certain that, if in the nativity, Saturn be in exaltation, the noble Native will attain great empire and have long life. Now all these principles and significations are illustrated in this auspicious horoscope.

<sup>1</sup> The Eighth House is that of inheritance. See *Bādhāhnamā* 34  
1, 8 from foot.

<sup>2</sup> This is the House of friends.

According to astrology, the Moon is lord of the ocean. A statement not without its truth.





## CHAPTER V.

DESCRIPTION OF THE HOROSCOPE OF AUSPICIOUS CHARACTERS WHICH WAS  
CAST BY THE ERUDITE OF THE AGE, 'AẒDU-D-DAULAH<sup>1</sup> AMĪR  
FATHU-L-LĀH OF SHĪRĀZ.

In the year in which the pattern of natural philosophers, sifted flour of erudition-amassing doctors, delicate balance of sciences, key of the locks of opinions, raised to lofty dignities, expounder of material truths, assayer<sup>2</sup> of the jewels of verity, solver of Greek problems, render of the curtain between light and darkness, discernor of the stations and motions of earthly and heavenly bodies, soaring phoenix ('*anqā*), very learned of the Age, 'AẒdu-d-daulah Amīr Fathu-l-lāh of Shīrāz, under the guidance of good fortune, was elevated to the pedestal of the lofty throne and obtained a robe of honour, together with degrees of exaltation and steps of advancement,—the writer of this noble volume one day remarked to him that the horoscopes of the auspicious nativity were discrepant, and expressed the hope that he would examine them according to the true *namūdār*, and weigh them in the trutline of inquiry. The honoured Mīr, having after complete investigation, deduced the horoscope from the Persian rules and the Greek canon, found that the birth was in Leo. As in the opinion of the writer, this is the most reliable horoscope, he gives its figure here, together with some specimens of the prognostications.

<sup>1</sup> *Arm of the State*. From Shīrāz, he went to the Deccan and joined Akbar's Court in 991=1583. We find Akbar consulting him as an astrologer, about the troubles in Gujrāt (*Akbarnāma* III, 431). Perhaps the title 'AẒdu-d-daulah was given to or assumed by Fathu-l-lāh in allusion to the Bayide prince, 'AẒdu-d-daulah

Alp Arslan, who reigned in Khurāsān in the 10th century and was a patron of astronomers. (See Sédillot). There is a *Canon* (Set of Tables) named after him, 'Aẓadī. (See Jarrett II. 8 and Blochmann 33a).

<sup>2</sup> He arranged the coinage in the 29th year, 1585 (Blochmann 33).





<p>II.</p> <p>Jupiter.</p> <p>Venus.</p> <p>Mercury.</p> <p>Sun.</p> <p>Saturn.</p> <p>LIBRA.</p> <p>III.</p>	<p>I.</p> <p>Ascendant.</p> <p>LEO.</p>	<p>XII.</p> <p>Dragon's Tail.</p> <p>CANCER.</p> <p>GEMINI.</p> <p>XI.</p>
<p>SCORPIO.</p> <p>IV.</p>	<p><sup>2</sup>Hyleg; antecedent Conjunction; then Jupiter; then Saturn.</p>	<p>TAURUS.</p> <p>X.</p>
<p>V.</p> <p>Mars.</p> <p>SAGITTARIUS</p> <p>Moon.</p> <p>CAPRICORN.</p> <p>Dragon's Head.</p> <p>VI.</p>	<p>VII.</p> <p>AQUARIUS.</p>	<p>IX.</p> <p>ARIES.</p> <p>PISCES.</p> <p>VIII.</p>

<sup>1</sup> At first sight, it appears as if the entries in this diagram were not correct, for Mercury is set down as being in Virgo, whereas the text (33 1.7.) describes him as in 25° 24' Libra. Similarly the Dragon's Tail (Katabibazon) is in Leo, and not in Cancer; and the Sun (Text 33 1.9. fr. foot) in Scorpio and not in Libra.

But it should be remembered that the Houses or compartments of the figure are mundane Houses (Houses of the horoscope) and so, overlap the Signs. All that is meant by putting the name of a Sign into one of the Compartments is that the cusp or boundary of the House is in that Sign. The First House for example does not begin till nearly the last degree (viz., 26°) of Leo. Apparently the entries in the figure misled Kavi Rāj Shyāmal Dās, for he speaks of some of the horoscopes as marking the Sun in Libra and others in Scorpio. But three out of the four put the Sun in Scorpio and probably the fourth (Jotik Rai's) does so, although details are not given. It is indeed stated in this that the Sun, Saturn and Mercury are all in one Sign, and we are told that the latter two are in Libra but perhaps all that is meant is, that the three are in the same House, viz., the Third.

<sup>2</sup> **اجتماع** *Ḥailāj awwal juzū-i-ijtimāʾ*. Apparently this means that the first hyleg is the degree or place where the conjunction of the Sun and Moon took





The cusp<sup>1</sup> of the glorious Ascendant in this holy horoscope which is a masterpiece of the revolutions of the stars and planets, is 28° 36' Leo. The angles<sup>2</sup> are in Fixed Signs and as the cusp of the fortunate-starred Ascendant is in the Sun's House, no planet is its dominant. It is the term of Mars, and Jupiter is lord of the triplicity,<sup>3</sup> in companionship with the Sun and with Saturn in attendance.

place before the birth. Perhaps hyleg is here to be taken to mean duration of life. The Lucknow ed. and MS. 564 contain more details in this compartment and also in the other squares of the figure.

They write "Hyleg; first, the "degree of anterior conjunction; "then the Part of Fortune; then "the degree of the Ascendant's "*kaṭṭhūdā*; with reference to the "hyleg, Saturn is first, then Jupiter; "and with reference to the Part of "Fortune, Mercury, then Jupiter, "then Saturn: and with reference "to the degree of the Ascendant, "first the Sun, then Mars, then "Saturn." In fact they insert here the words of the beginning of p. 38 of the text. Perhaps A. F. or Faṭḥu-l-lāh was referring to the *namūdār* of Zoroaster. (See *Prolegomena* text 149 and trans. 204). The central entry in the diagram of our text appears inconsistent with the description at page 38 where Saturn is placed before Jupiter as regards the hyleg.

The horoscope diagrams in the Lucknow ed. and in some of the MSS. contain many abbreviations. The Lucknow ed. explains some of them, but the best account of the subject that I have seen is the tract entitled "*Anonymus Persa de Siglis Arabum et Persarum astronomicis*" which was found at Constantinople

by J. Greaves (*Gravius*) the Oxford Professor and published in 1648, at the end of his Persian Grammar. The tract might well be republished for it is rare. Dr. Weber was unable to meet with it.

<sup>1</sup> مرکز *markaz*. This ordinarily means centre. *Marākaz-i-muḥaqqaq*, true centres, is the name given to a method used by Albīrūnī for determining the limits of the twelve Houses. (See Ulugh Beg's *Prolegomena* 142, Sédillot 198.) But here the word means, I think, *cusp*, the boundary of a House. (See Dict. of T.Ts. I. III. 1.4.) *Markaz* is derived, from *rakz* and, according to Lane means "a place where a spear or other thing is stuck in the ground upright." Apparently the word *cusp* which comes from *cuspis*, the point of a spear, is a translation of the Arabic term. There is no Greek astrological term corresponding to it, so far as I know.

<sup>2</sup> *Qā'im-u-l-awṭād ittifāq uftāda*. The meaning is, apparently, that the four angles or cardinal points of the horoscope (*viz.*, the First, Fourth, Seventh and Tenth Houses) are Fixed Signs, *viz.*, Leo, Scorpio, Aquarius and Taurus.

<sup>3</sup> Apparently Jupiter and not the Sun, is lord of the triplicity (it is the fiery one) because the birth took place at night.





There are the face and *darījān*<sup>1</sup> of Mars, the *nuhbahr* of Jupiter, *ādārjān* and *haftbahr*<sup>2</sup> of Mars, twelfth of the Moon and detriment<sup>3</sup> of Saturn. The degree is masculine and lucid, free from misfortune. The Sun is dominant over the Ascendant with intent towards an alliance with Saturn. Venus is in 26° 23' 37" Virgo. Admittedly the Part<sup>4</sup> of children is 24° 23' (Virgo); that of wealth, 25° 7'; that of father's death 24° 23'; that of brethren 8° 47'; and that of the number of brethren 14° 12' Virgo.

33

The cusp of the Second House is 28° 43' Virgo; it is the House and exaltation of Mercury, and term of Saturn. The Moon is master of the triplicity in companionship with Venus and the *doryphory*<sup>5</sup> of Mars. There are the face and *nuhbahr* of Mercury, *darījān* of Venus, *ādārjān* of the Moon, twelfth of the Sun, *haftbahr* and fall of Venus and detriment of Jupiter. The Moon is dominant over the House. The degree is masculine, void of darkness or light, of good or bad fortune. Jupiter is posited in 15° 13' 37" and Mercury in 25° 24' Libra. The Part of hope is 12° 53'; that of victory and conquest is 1° 17' Libra. The place of anterior conjunction is 24° 50' Libra.

The cusp of the Third House is 28° 1' Libra. It is the House of Venus, exaltation of Saturn, term of Mars, and Mercury is lord of the (aerial) triplicity in companionship with Saturn and attended by Jupiter. There are the face of Jupiter, the *darījān*, *nuhbahr*,

<sup>1</sup> This is the third *darījān* or *drek-kāna* (decanate) of Leo. A Table in the Bengali astrological work *Varāha Mihira* (38) gives a list of all the *drek-kāna*.

<sup>2</sup> This is the Sanscrit *saptāṃṣa*. It is described in Bengali books on Astrology and is, apparently, an arrangement of the hours of the week. It is thus a form of the *ahargana*.

<sup>3</sup> *Wabāl*. When a planet is in a Sign opposite to his House, he is said to be in his detriment. Thus Leo is the detriment of Saturn, because it is opposite to (six Houses, 180°, away from) his House, Aquarius. That *wabāl* corresponds to *detriment*

appears, among other things, from the fact that the letter *lām* denotes the *opposite aspect* in astrology. This is because the Arabs use the last letter of a word as its abbreviation instead of its first as with us.

<sup>4</sup> *سهم* *sahm*, pl. *سهم* *sahm*, properly means an arrow, *sc.* a divining-arrow, and hence, a lot or part. European astrologers portion out the Signs of the Zodiac into *Parts*. Haly and Guido Bonatus have much to say about the various *partes* and especially about the *Partes Fortunae*. (See Dict. of T.Ts. 698, s. *v.* *Sahm*.)

<sup>5</sup> I borrow this word from Ashmand. It seems to correspond to *khidmat*.





twelfth and *haftbahr* of Mercury, *ādarjān* and fall of the Sun, and detriment of Mars. Saturn is paramount over this House. The degree is feminine, lucid, and void of good or bad fortune. Saturn is in  $10^{\circ} 40' 33''$  Scorpio. The Part of Fate is  $17^{\circ} 50'$  Scorpio. The Part of good Fortune, according to Ptolemy<sup>1</sup> and Muḥyī'u-d-dīn Maghribī,<sup>2</sup> is  $18^{\circ} 9'$  Scorpio. The Part of true friends and of welfare<sup>3</sup> (?) and that of servants are admittedly  $23^{\circ} 12'$ . The Part of ailments is admittedly  $17^{\circ} 21'$ . The Sun is  $0^{\circ} 45' 57''$  Scorpio.

The cusp of the Fourth House is  $27^{\circ} 21'$  Scorpio. This is a cardinal point (angle) and is the House of Mars, term of Saturn, face, twelfth and detriment of Venus. The Lord of the triplicity is Mars in companionship with Venus and attended by the Moon, and there are the *darījān* of Mercury and the *nūhbahr* and *haftbahr* of Jupiter. Mars is paramount over this House. The degree is masculine, fixed (*qayyima*) and void of good or bad fortune. The Part of land journeys is  $12^{\circ} 28'$  Sagittarius. The Part of law-suits is  $28^{\circ} 32'$  Scorpio.

34 The cusp of the Fifth House is  $27^{\circ} 11'$  Sagittarius. It is the House and *nūhbahr* of Jupiter and the exaltation of the Dragon's Tail (Katabibazon), the term of Mars and face of Saturn; the lord of the triplicity is Jupiter in companionship with the Sun and with Saturn in attendance. There are the Sun's *darījān*, the *ādarjān* of Venus, the twelfth of Mars, the *nūhbahr* of Jupiter and *haftbahr* of Saturn, the fall of the Dragon's Head (Anabibazon) and the detriment of Mercury. Jupiter is paramount over the House with an inclination for the alliance of Saturn. This degree is masculine, fixed and void of good or bad fortune. The Part of sovereignty and territory is  $28^{\circ} 39'$  Sagittarius. Cygnus and Aquila are in  $25^{\circ}$  Capricorn and Mars is in  $10^{\circ} 48' 23''$ . The Moon is in  $19^{\circ} 48' 14'$  Capricorn.

The cusp of the Sixth House is  $26^{\circ} 46'$  Capricorn. It is the House of Saturn, exaltation and term of Mars and face of the Sun. The Moon is master of the triplicity in companionship with Venus

<sup>1</sup> It is stated, later on, that most authorities put it in the 10th House.

<sup>2</sup> (See Jarret III. 20n.) Though originally from the West and hence called *Maghribī*, he eventually set-

tled in Persia and assisted Naṣīru-d-dīn Tūsī. He belongs to the latter half of the 13th century.

<sup>3</sup> The Text is doubtful here.





and attended by Mars. There are the *darījān* and *nubahr* of Mercury, *ādarjān* and twelfth and fall of Jupiter, the *haftbahr* and detriment of the Moon. Mars is paramount over this House in companionship with Saturn and the Moon. The degree is masculine, lucid and unfortunate. The Dragon's Head is  $27^{\circ} 29' 13''$  Aquarius. The Part of war<sup>1</sup> and of captives is  $24^{\circ} 44'$  Capricorn. The Part of the deaths of brethren is  $2^{\circ} 1'$  Aquarius.

The cusp of the Seventh House is  $28^{\circ} 36'$  Aquarius. It is the House and twelfth and term of Saturn. The lord of the triplicity is Mercury in companionship with Saturn and attended by Jupiter. There are the face of the Moon, the *darījān* of Venus, *ādarjān* and *nubahr* of Mercury, *haftbahr* of Jupiter and detriment of the Sun. Saturn is paramount over this House in companionship with Mercury and with inclination to the companionship of Jupiter. The degree is masculine, dark and void of good or bad fortune. The Part of friendship, constancy, firmness and love is  $20^{\circ} 8'$  Pisces.

The cusp of the Eighth House is  $28^{\circ} 43'$  Pisces. It is the House and *nubahr* of Jupiter, exaltation of Venus, term,<sup>2</sup> face, *darījān* and *ādarjān* of Mars who is lord of the triplicity in companionship with Venus and the *doryphory* of the Moon. It is the term, *haftbahr* and twelfth of Saturn and the fall of Mercury. Venus is paramount over this House in companionship with Mars and with inclination to alliance with the Moon. The degree is masculine, fixed, and void of good or evil fortune. The Part of excellence is  $20^{\circ} 8'$  Aries and the Part of valour  $2^{\circ} 53'$  of the same.

<sup>1</sup> *الجيش* *aljaish*. 'The Lucknow ed. reads *حبس* *habs*, 'prison.' So does MS. No. 564, and this is, perhaps, the correct reading, it being coupled with prisoners (*alasārā*). However, prisoners in the sense of captives or prisoners of war, may be meant and the reading in the text be right.

<sup>2</sup> There appears to be a mistake in the text, for this same degree is said to be both the term of Mars and the

term of Saturn. This coincidence is, I believe, impossible. Probably the second statement is wrong for, according to Bengali books on astrology,  $28^{\circ}$  Pisces falls within the term of Mars. The confusion may perhaps be due to A.F.'s use of two classifications of terms. According to the old classification, quoted by Cardan, the last two degrees of Pisces belong to the term of Saturn.



The cusp of the Ninth House is  $28^{\circ} 1'$  Aries. It is the House of Mars, the exaltation<sup>1</sup> of the Sun, the term,<sup>2</sup> fall<sup>3</sup> and *ādarjān* of Saturn, and face and detriment of Venus. The lord of the triplicity is Jupiter, in companionship with the Sun, and the *doryphory* of Saturn. It is the *darījān*, *nukbahr*, twelfth and *hafṭbahr* of Jupiter.

35 Mars is paramount over this House in companionship with Jupiter and with inclination towards alliance with Saturn. The degree is masculine, light and belonging to the deep or pitted<sup>4</sup> degrees. The Part of male children is admittedly  $23^{\circ} 49'$  Taurus. The Part of sea-voyages is  $2^{\circ} 36'$ . The Part of messengers<sup>5</sup> is  $5^{\circ}$  Taurus.

The cusp of the Tenth House is  $27^{\circ} 21'$  Taurus. It is the House and *ādarjān* of Venus, the exaltation of the Moon who is master

<sup>1</sup> Aries is the exaltation of the Sun, but it does not occur in this Ninth House which begins at  $28^{\circ}$  Aries. The Sun's exaltation is  $19^{\circ}$  Aries (according to Bengali books, it is  $10^{\circ}$ ) and his fall is  $19^{\circ}$  Libra.

<sup>2</sup> The last five degrees of Aries are the term of Saturn, according to one classification and according to another, they are the term of Venus.

<sup>3</sup> There is some doubt what planet these designations are to be assigned to, but it is certain that Aries is the fall of Saturn as being opposite to Libra—his House of exaltation—and that, for a similar reason, it is the detriment of Venus, as being opposite to her Mansion, viz., Libra.

<sup>4</sup> The text has *ābār* آبَار. MS. 564 reads *ābār* آبَار and explains it as the plural of *bār* بَار, 'a well.' Either reading is right; Lane (145) gives both forms *ābār* and *ābār* as plural of *bār*. See *Mafātih-u-l-'ulūm*, 227, l. 4, (Cf. the Hebrew *Beersheba*, i.e., the well of the oath.) It is difficult to see the connection of wells with degrees, but Wilson (Astrological

Dict.) says that certain degrees are called deep or pitted because they subject the Native to deep marks of small-pox or scars, or, according to others, cause an impediment in speech, troubles and disputes in which he is sunk as in a deep pit. Lilly (Christian Astrology 116, 2nd. ed. 1659), gives a table of the various degrees, viz., masculine and feminine, light, dark, smoky, void, deep or pitted, lame or deficient and says (118) that deep or pitted degrees "show the man at a stand in the question he asks, not knowing which way to turn himself and that he had need of help to bring him into a better condition for as a man cast in a ditch cannot easily get out without help so no more can this querent in the case he is without assistance." In the *Astronomia* (Guido Bonatus, 59) there is a table of kinds of degrees; pitted degrees are there called *gradus puteales*.

<sup>5</sup> *ulām* أَلَام, 'messengers' and 'messages.' G. Bonatus mentions (646)





of the triplicity in companionship with Venus, and with attendance of Mars, the *darjān* of Saturn, the *nuhbahr* and *haftbahr* of Mercury, the twelfth term and detriment of Mars. Venus is paramount over this House in complete companionship with the Moon and in companionship with Mars. The degree is masculine, lucid and void of good or bad fortune. The Part of good fortune is admitted by all with the exception of Ptolemy and Muḥyī'u-d-dīn Maghribī to be  $9^{\circ} 22'$  Gemini. The Part of reason and of speech is  $9^{\circ} 51'$  Gemini. The Part of disease is  $25^{\circ} 27'$  Gemini. The Part of male offspring is admittedly  $29^{\circ} 40'$  Taurus. The Part of abstinence (temperance) is  $4^{\circ}$  Gemini. The Part of possessions is  $19^{\circ} 36'$ . The Part of enemies is admittedly  $25^{\circ} 27'$  Gemini.

The cusp of the Eleventh House is  $27^{\circ} 11'$  Gemini. It is the House and *nuhbahr* of Mercury and he is lord of the triplicity in companionship with Saturn and with attendance of Jupiter. It is the exaltation of the Dragon's Head (*Anabibazon*) and the term and *darjān* of Saturn, the face of the Sun, *ādarjān* of Jupiter, twelfth and *haftbahr* of Venus. This degree is feminine and fixed, and void of good and evil fortune. The Part of the conclusions of actions and the Part of marriage are  $14^{\circ}$  Cancer. Mercury is paramount over this House in companionship with Saturn.

The cusp of the Twelfth House is  $26^{\circ} 46'$  Cancer. It is the House and face of the Moon and the exaltation,<sup>2</sup> *nuhbahr* and the *darjān* of Jupiter. It is the term and detriment of Saturn. Mars is lord of triplicity in companionship with Venus and with the Moon in attendance. It is the *ādarjān*, *dodecatemorion*, *haftbahr* and fall of Mars. The Moon is paramount over this House with Jupiter, Mars, Venus, and Saturn. The degree is feminine, lucid and void of good or evil fortune. The Dragon's head is in  $27^{\circ} 29' 13''$  Leo. The Part of knowledge and clemency (*al-'ilm wa-l-ḥikmah*) of superiority and victory is  $18^{\circ} 22'$ . The Part of offspring is admittedly  $2^{\circ} 49'$ . The Part of fear and pain is  $22^{\circ} 15'$ . The Part of life is  $2^{\circ} 49'$ . The Part of the father is  $18^{\circ} 22'$  Leo.

that the Seventh Part of the Ninth House is that of *Rumores*.

<sup>1</sup> There is, apparently, some mistake here for just above, in the account of the Ninth House, we are

told that the Part of male children is  $23^{\circ} 49'$  Taurus.

<sup>2</sup> Cancer is Jupiter's House of exaltation.



The hyleg<sup>1</sup> in this horoscope is;—firstly, the point<sup>2</sup> of anterior conjunction; secondly, the Part of Fortune; and thirdly, the Ascendant. As regards the hyleg, the *kadhudā*<sup>3</sup> is Saturn and then Jupi-

<sup>1</sup> Apparently there may be more than one hyleg or prorogator of life in a figure, and the meaning of the text seems to be that the first or chief hyleg is the point of anterior conjunction; that the Part of Fortune is the second hyleg; and that the Ascendant, *lit.*, the degree of the Ascendant, is the third.

The meaning, however, may be that the hyleg is the first or most important thing in the horoscope. This agrees with the remark in the *Tetrabiblos* (Ashmand, 129.) "The inquiry into the duration of life takes precedence of all other questions as to the events subsequent to birth." Obviously until it is known whether the Native will grow up to maturity, it is useless to inquire what his career will be in other respects.

<sup>2</sup> *جزو اجتماع* *juzū-i-ijtimā*, "point of conjunction." See the term explained in Dict. of T. Ts. 187 l.4, where the phrase is written *جزو الاجتماع* and where there is a quotation from Mullā 'Abdu-l-lāh Barjandī's Commentary on the Tables of Ulugh Beg. One of the baylegs in use was the last conjunction of the Sun and Moon (*syzygy*) before the birth, and another was the last antecedent opposition of the Sun and Moon. The full phrase in astrological books, as I find from a MS. in the B.A.S.'s Library called the *Jawāmi' ahkām-n-nujūm* was *جزو اجتماع یا استقبال* *juzū-i-ijtimā' yā istiqbāl* *mugaddam bar wilādat*, 'the point to conjunction for opposition an-

tecedent to the birth.' The point of conjunction was presumably, the hyleg in Akbar's case, because his birth took place on the 4th day of the month and consequently shortly after a conjunction, for the Muḥammadan months are lunar and begin with the new Moon, *i.e.*, conjunction. The phrase *arwal juzū-i-ijtimā* also occurs in the diagram (Figure III.) (36 l.9. fr. foot and 37 l.3.). Sédillot (202) translates the phrase *juzū-i-ijtimā*, (which occurs in Ulugh Beg's *Prolegomena* text 147 l.1.) by *le degré de la conjonction*, and the word *مقدم* *mutaqaddam* for which *mugaddam* is a variant, by *antérieure à la nati-*  
*uité*.

The point of anterior conjunction, we are told, is posited in the Second House of the horoscope, being 24° 50' Libra and, as both Jupiter and Venus are in this House, it is possible that the conjunction referred to is that of Jupiter and Venus, *i.e.*, the two Fortunes, and not the conjunction of the Sun and Moon. According to the second or Indian horoscope, Jupiter and Venus were in conjunction in the Second House. (text 28 l.6.)

<sup>3</sup> The meaning seems to be that as regards the duration of life, Saturn is the *kadhudā* 'lord of geniture,' as he is the planet with the largest orbit and his cycle is that of longevity, being a return to the Golden Age when men lived for centuries; (See Badāonī, Lowe 335.) but that as regards fortune and sovereignty, Jupiter is first; and as regards the Ascendant, the Sun is preëminent.





ter; as regards<sup>1</sup> the Part of Fortune, Jupiter comes first, then Saturn; as regards the Ascendant, the Sun comes first, then Mars.

از ممر<sup>1</sup> *az mamarr*. Mamarr has  
the technical meaning of *transit*,

but apparently not here.



## CHAPTER VI.

### EXPLANATION OF THE JUDGMENTS CONTAINED IN THIS WONDROUS HOROSCOPE WHICH IS A BRACHIAL AMULET OF THE STARS AND HEAVENS, AND THE CROWN-TALISMAN OF GENERATIONS AND CYCLES.

As the foundation of the holy horoscope has been firmly laid, it is indispensable that an explanation of a few out of its many wonderful judgments should be given.

#### JUDGMENTS OF THE FIRST HOUSE (*alḥkām*).

As the cusp of the Ascendant is Leo which is the Sun's House, this signifies lofty genius and excellence, and that the holy frame<sup>1</sup> will be strong and athletic, with a large head, broad forehead, wide chest, strength and length, courage, majesty, gravity, beauty of feature and powerful brain. As most of the degrees of the Ascendant (First House) belong to the Sign of Virgo, which is the House and exaltation of Mercury who is in the House of Venus (Libra) or Second House of the horoscope, and is near<sup>2</sup> Jupiter and in his own term and triplicity, it is fitting that the Native should fall back upon his own exquisite intellect in all affairs of finance and state, and should accomplish his momentous enterprises by his own excellent plans. As the Sun is regent of the noble Ascendant in alliance with Saturn, the Native will have complete sovereignty over all the countries of India and over part of the fourth<sup>3</sup> climate. And as,

<sup>1</sup> See Jahāngīr's *Memoirs*, Price 45. Jahāngīr states that his father was tall, and remarkable for the length of his arms and the breadth of his chest.

<sup>2</sup> *Ḥāl* *muttaṣil*. This word, which occurs again a few lines lower down, appears to have a technical meaning, signifying that the planet is within

the power of the rays of another planet. See Dict. of T.Ts. 1508. *s.v.* *ittiṣāl*.

<sup>3</sup> The Sun is supposed to have special sway over the *fourth climate* to which Kashmīr, Kābul and Badakhghān belong. Saturn rules the first climate and India. India belongs mostly to the second and third cli-





also that the Viziers will manage affairs by the abounding reason of the Native and not by their own plans. On the contrary, their ideas will not endure in the presence of the designs of the Lord of the Age. And as the lord of the Second House (Mercury<sup>1</sup>) is in the Ascendant, he (the Native) will collect countless treasures; and as Jupiter is in this House, he will spend his wealth in ways pleasing to 37 God, and will walk in God's paths and his property will increase daily.

And the fact of Jupiter's being in his own term, is a proof of long life, so that he will have honoured grandchildren and these fortunate ones will grow up under his discipline.

As Saturn is in the Second House and in exaltation, harm will never come to his (the Native's) treasures. The *hyleg* which is the degree of first conjunction (*qu.* conjunction prior to the nativity?) is in this House and is a strong proof of the above statement. The *kadkhudā* (lord of the geniture) which is Saturn and is in exaltation, and his companion Jupiter having come into this House, give to the holy life the influences of two *kadkhudā*(s). Mars is the third (*kadkhudā*) so that the Native will exceed the natural period of life, *viz.*, 120 years.<sup>2</sup> The Moon's being paramount over this House is another corroboration of the well-groundedness of this blessing.

<sup>1</sup> Perhaps Saturn is meant; Libra is his House of exaltation. If so, the word *ālī* must be taken not to mean *ascendant* but the whole of the horoscope. It may also be the Moon, as she is described as being paramount over the Second House.

<sup>2</sup> 120 years was considered by astrologers and doctors the natural period of a man's life. See Ibn Khaldūn's *Prolegomena*, (*Notices et Extraits*.) XIX, 347. "Selon les médecins et les astrologues, la vie naturelle de l'homme est de cent vingt ans, de l'espèce que ceux-ci nomment grandes années humaines." Similarly A. F. says, (Blochmann 121) "The elephant, like man, lives to an age of one hundred and twenty years." A. F. seems actually to have

hoped that Akbar would outlive 120 years and that he himself might have the honour of recording the events of that period. (Jarrett III. 416.) *Kishwar-khudā*, 'world's lord,' (Jarrett II, 258, 13) seems to mean Akbar himself and not his dynasty. *Varāha Mihira* says (*Bṛhat Jātaka* I. ver. 63) that 120 years and 5 days is the maximum of the life of men and elephants. Badāonī tells us (Lowe 335) that the *Jogīs* promised Akbar he would live three or four times as long as ordinary men. No doubt they referred to the three *kadkhudā*(s) spoken of by A. F. (See also Albīrūnī on the length of human life. *Chronicle of Ancient Nations*, 90.) The three *kadkhudā*(s) might give a total of nearly a thousand





## JUDGMENTS OF THE THIRD HOUSE.

As the lord of the Ascendant (the Sun) is in the Third House, this signifies perfect mildness, sedateness, constancy and reverence and the succouring of kinsmen. But this tribe, out of short-sightedness, will not be single-minded. However as that centre (*markaz*) where the lord of the Ascendant (Scorpio) is, is the House of Mars and also his triplicity, term, decanate, *ādarjān* and *darjān*, and as he himself is in the Fifth House which is his House of exaltation<sup>1</sup> and his *gaudium* (*farah*) and is the triplicity and face of Jupiter, and the *ādarjān* of the lord of the Ascendant,—the improper thoughts of this faction will become a cause of increased glory and enhanced dominion to the Native. And as the beginnings of the Third House which have to do with brethren, are a station<sup>2</sup> of the Sun's majesty, this signifies that brethren will be of no account alongside the glory of the holy being (Akbar) and that they will quaff the cup of anguish to the dregs. The middle and last portions of the Third House, which signify allies and helpers<sup>3</sup> are, according to Ptolemy, the Part of Fortune and they are also the face of the Sun and he is co-partner with the *kadkhudā* (Saturn). This signifies that friends and loyalists will be on the carpet of union (lit: *one colour*) and devotion, and be steadfast in respect, and will be advanced by the Native to prosperity and wealth. And as this place of the Third House has connection with Mars who is in his exaltation, and that House is the *gaudium* and House of Saturn who

years, according to Badāonī, one of the periods mentioned by the *Jogīs*, for it appears from the *Libellus Isagogicus* of Alchabitius, that the maximum of Saturn's years, (*Fridaria*) is 465, of Jupiter's 264, and of Mars', the same;  $465+264+264=993$ . 120 was the maximum of the *Fridaria* bestowed by the Sun. As a matter of fact, Akbar did not reach even the Scriptural three-score and ten,—dying on 13th October, 1605, (Elphinstone), in his climacteric (63 years,) just before the anniversary of his birth 15th October, 1542.

<sup>1</sup> Viz., that of Capricornus into

which the Fifth House of the figure extends.

<sup>2</sup> *Maurid-i-saṭwat-i-naiyir-i-a'zam*. The Third House begins at 28° 1' Libra, but the allusion is probably to the Sun's being in the first degree, 0° 45' 57" Scorpio; for the entry of a planet into a new Sign is a time of special power and auspiciousness. See *Akbarnāma* I, 55, 1.2 fr. foot, in the account of Enoch.

<sup>3</sup> The Text and all authorities read اخوان *ikhwān*, 'brothers,' but the editors propose to read *awān*, 'allies or helpers,' and no doubt this is the true reading. See *Akbarnāma*





is a foremost *kadkhudā* and who is also in his exaltation,—friends will always be in honour and glory. And as Saturn who is a *kadkhudā* and is in exaltation, is paramount in the House, this is a convincing proof of these things. And the lord (Mars) of the Third House being in the Fifth, is a proof of the establishment of noble children, and also signifies that there will be travelling and short<sup>1</sup> excursions<sup>2</sup> which will be provocative of joy.

One of the wonderful things is that the part of the other world, according to all, and the Part of Fortune, according to Ptolemy and Muḥyī'u-d-dīn Maghribī, are in one<sup>3</sup> place; to wit, 18° Scorpio in the Third House. This rarely occurs in horoscopes, and forcibly indicates that good fortune upon good fortune will come in succession from the other world, and is also strong evidence for information about hidden matters, so that the enlightened mind of the Native will be a rendezvous of mysteries.

## JUDGMENTS OF THE FOURTH HOUSE.

As Mars is lord of the cusp (*markaz*) of this House, and he is in his exaltation,<sup>4</sup> face, and his own *trigon* (*muṣallaga*) and is dominant

26 11.3 and 17 and 'Abdu-l-ḥamīd's *Bādshāhnāma* 25 and 27.

'Abdu-l-ḥamīd of Lāhor is said to have been a pupil of Abu-l-faḥl (See Rieu's Catalogue I. 260, quoting Ṣāliḥ), and certainly has done his best to imitate A. F.'s turgidities. He himself tells us that he was chosen by Shāh Jahān to be his Court historian on account of his being a proficient in the style of Abu-l-faḥl. It goes without saying that writing under Shāh Jahān, he is a much straiter Musulmān than his master. The lengthy account of Shāh Jahān's horoscope which he gives, was drawn up by Mullā 'Alā'u-l-mulk of Tun in Khurāsān who afterwards got the title of Fāzil Khān. (*Bādshāhnāma* 13). Apparently the conjunction of planets which led to Shāh Jahān's receiving the title of Second Lord of conjunc-

tion (the first being Tīmūr) took place in 991 (1585), nine years before Shāh Jahān's birth. Great importance was attached to Shāh Jahān's having been born in the thousandth year of the Hijra. He was born under Libra the sign under which the Prophet was born.

<sup>1</sup> *Naql* means also 'zest to wine,' etc.

<sup>2</sup> See Shāh Jahān's horoscope for a similar expression. *Bādshāhnāma* 20 1.5.

<sup>3</sup> This does not seem quite accurate. In the previous account of the Houses, we are told that the Part of the other world is 17° 50' Scorpio and that of Fortune, according to Ptolemy and Muḥyī'u-d-dīn is 18° 9' Scorpio.

<sup>4</sup> We are told above that Mars is posited in 10° 48' 23" Capricorn which is his House of exaltation. The Fourth House begins at 27° 21' Scorpio which is Mars' mansion.





over this House and it is the term of Jupiter, what is signified is I that in the beginning of his (the Native's) career territory will come into possession through the exertions of military officers. And as this House is a Fixed Sign, and its lord (Mars) is in exaltation and has a beneficent<sup>1</sup> aspect, territory will continually be coming into the possession of the King's<sup>2</sup> servants and whatever so comes will remain there permanently.

As the 8th and 4th<sup>3</sup> of the degrees which belong to the beginning of Scorpio are Gemini (*Jauzā'*) whose lord (Mercury) is occulted by the Sun's rays, this signifies that when the Native shall arrive at years of discretion, the might of his intellect will become displayed,

<sup>1</sup> Apparently the meaning is that Mars is in the Fifth House, in Capricorn, and so has the beneficent trine aspect to the First House, that is, the House of the Native's life.

<sup>2</sup> *Auliya-i-daulat*. This seems an honorific circumlocution for the king himself, but may mean that Akbar was then a minor, and that conquests were made by his regent, Bairām Khān.

<sup>3</sup> This is a difficult passage, and I am uncertain of the meaning. Perhaps the text is corrupt, but all the MSS. I have examined give the same reading with the apparently unimportant difference that some omit the conjunction *u* between *hash̄tum* and *cah̄arum*. The difficulty lies in understanding how the constellation Gemini comes in here. *Jauzā'* means Orion as well as Gemini, but the latter seems intended here, for A.F. goes on to speak of its lord being occulted by the Sun and this can only refer to Mercury who is the lord of Gemini. It is possible that the meaning is that Gemini is the Eighth and Fourth House from the beginning of Scorpio,

i.e., is Eight Houses apart on one side of the Third House, to which the first degrees of Scorpio belong, and Four Houses apart on the other. It is also possible that A.F. has confounded *Jauzā'*, Orion, with *Jauzā'*, Gemini. But I rather think that by *Jauzā'* may be meant the "lesser Twins," viz., the stars  $\beta$  and  $\delta$  *Scorpionis*. See Sayce's "Higher Criticism and the Monuments," p. 69n. where Professor Hommel is quoted as stating that there are three sets of Twins, viz., Castor and Pollux in Gemini, the lesser Twins in Scorpio and the lesser Twins in Aries. Mercury is in  $25^{\circ} 24'$  Libra of the horoscope, and so is occulted or immersed in the rays of the Sun which is posited in the first degrees of Scorpio. But I do not see why the first degrees of Scorpio are referred to by A.F. in his description of the Fourth House, for that begins near the end of Scorpio. Perhaps *awwal* is a mistake for *ākhir*. The Fourth House is that of the father and so may deal with his death. It is also that of lords and states.





and that his honoured<sup>1</sup> father will at this time, have his face turned towards the hidden and inner world and will depart to the eternal city. As most of this House belongs to Sagittarius and the lord of the term (Jupiter) is in the Second House of the horoscope, the Native will be affectionate and grateful to his father and will receive an appanage<sup>2</sup> from his dominions.

#### JUDGMENTS OF THE FIFTH HOUSE.

As the lord of most of the Third House which is connected with lovers and sincere friends and helpers, to wit, Mars, is in the Fifth and in exaltation, this signifies the glorious condition of the sons of the Native and their sincerity and affection. And as Saturn is paramount over this House, is in exaltation and in his own triplicity and is a *kadkhudā*,—and as Jupiter is in his face and triplicity and is associated with the *kadkhudā* (Saturn) and is lord of the cusp of this House,—this signifies that the sons of the Native will be fortunate and be defenders of the State and that they will not remove the head of respect from the plane of well-pleasing. Aquila, who is of the constitution of Mars, and Jupiter and Cygnus, who is of the constitution of Jupiter and Venus, are in this House and forcibly indicate an abundant catch (*ṣaid*) of pleasure and auspiciousness.

#### JUDGMENTS OF THE SIXTH HOUSE.

As the master (Saturn) of this House (Capricorn) is in his exaltation, and the Dragon's Head is in this House, they signify the lasting sovereignty of the Native and the acquisition of abundant

<sup>1</sup> Humāyūn was killed by an accident when Akbar was little over thirteen. I suppose the meaning is that when Akbar was born his intellect, represented by Mercury, was subject to his father, but that when he came to the age of puberty, it emerged.

<sup>2</sup> This refers to the fact that Jalāl-ābād was assigned by Humāyūn for Akbar's maintenance. See quotation from the *Mirāt Aftābnāma* of Shāh

Nawāz Khān in Kanī Lāl Dās' paper *J. A. S. B.* for 1886, p. 83. See also, what is more to the point, *Akbarnāma* I, 315, where we are told that the servants and properties of his deceased uncle Hindāl, including Ghaznī, &c., were made over to Akbar when he was ten years old. Jalālābād used to be called Jūī Shāhī and was named after Akbar (Jalāl-u-d-din). See *Akbarnāma* I. 200 1.8 from foot.





wealth and property, and permanence of elemental health, and equality of disposition. Should a little sickness affect the hem of his holy constitution, it will speedily terminate in perfect health. And as Mars is paramount over this House, in co-partnership with Saturn, and both are in exaltation, there will be numerous auspicious servants<sup>1</sup> and attendants.

#### JUDGMENTS OF THE SEVENTH HOUSE.

As the lord of the cusp of the Seventh<sup>2</sup> House is Saturn<sup>3</sup> and he is in exaltation, the Native will in his first youth, marry<sup>4</sup> chaste veiled ones from the ruling families of India. And as Saturn is in the Second House,<sup>5</sup> this may indicate that those chaste, curtained and holy ones will belong to his tributary and wealth-increasing princes. And as the Part of friendship and love is this House, this signifies increasing relish of friendship and love, especially as the Part of affection is in Pisces which is the House of Jupiter and the exaltation of Venus.

#### JUDGMENTS OF THE EIGHTH HOUSE.

As the cusp of this House belongs to Pisces and its lord, Jupiter, is in the Second, in his own term and triplicity and the Part<sup>6</sup> of excellence is in this House, and as Venus is paramount over this House in co-partnership with Mars who is in exaltation,—this signifies the absence of fear<sup>7</sup> and danger, and the being rendered safe by the protection and defence of God.

#### JUDGMENTS OF THE NINTH HOUSE.

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As the cusp of this House is in the Sign of Aries and its lord, Mars, is in his exaltation and gaudium (*farah*) and is dominant over

The Sixth House is that of servants.

<sup>2</sup> The Seventh is the House of marriage.

<sup>3</sup> Saturn rules India.

<sup>4</sup> In 969 (1562) *i.e.*, when Akbar was in his twentieth year, he married Bihārī Mal's daughter. We do not hear of any other marriages in early youth with Indian ladies, but Badāoni (Lowe 211) tells us that Akbar said he had on coming of

age, married many wives, both free-born and slaves, and had not restricted himself to the legal number of four.

<sup>5</sup> The Second is the House of wealth.

<sup>6</sup> Perhaps this is the *pars nobilitatis* of Guido Bonatus and which appears to be 19° Aries *i.e.*, the Sun's exaltation.

<sup>7</sup> The Eighth House is a House of misfortunes, death, etc.





this House, the Native will reap benefit from travel,<sup>1</sup> and the journeys which take place, will be accompanied by acquisition of territory.

#### JUDGMENTS OF THE TENTH HOUSE.

As the cusp of this House belongs to Taurus, which is the House of Venus, and she is dominant over it and is in the Ascendant, this signifies perfect felicity and general superiority, which is an expression for a great kingship; also that this sublime dignity will long be in the possession of the Native, especially as this House is the exaltation of the Moon. And the Moon is in an aspect<sup>2</sup> towards this House and towards the Ascendant which is one of entire friendship. And as the Part of Fortune is, by the opinion of the majority, in this House, this signifies perfect fortune and increase of State, and that the Native will spend most of his days in managing and arranging the affairs of Church and State. And as the Part of reason and speech is in this House, it signifies that his reason and speech will be king of reasons and at the head of utterances. Much too of the specialties of Venus, who is lord of pleasure and joy, will be bestowed on him.

#### JUDGMENTS OF THE ELEVENTH HOUSE.

As the cusp of this House belongs to Gemini and its regent (Mercury) is in the Second House, which is that of wealth, this signifies that the hopes which he forms with regard to fortune and territory will be realized to his heart's desire. It also proves that he will have sincere friends and that the masters of wisdom and knowledge will arrive at high rank in his service. And as the Part of the conclusions of actions is in this House, this signifies that his hopes<sup>3</sup> and desires will have a happy termination.

#### JUDGMENT OF THE TWELFTH HOUSE.

As the cusp of this House belongs to Cancer and its lord, the Moon, is in detriment<sup>4</sup> and gaudium (*farah*), this proves that the

<sup>1</sup> The Ninth is a House of travels.

<sup>2</sup> The Moon is in the Fifth House *viz.*, 19° 48' 14" Capricorn and so she is in trine to the First and Tenth Houses.

<sup>3</sup> The Eleventh House is that of hopes.

<sup>4</sup> The Moon is in the Fifth House in 19° 48' 14" Capricorn and so is in detriment as being in the Sign opposite to her Mansion, *viz.*, Cancer. The Twelfth is the House of private enemies and a House of misfortune. Had the Moon been in it, this would





enemies of the State will be constantly in adversity and distress to whatever extent may be agreeable to the Native. And the fact of the Dragon's Tail<sup>1</sup> (*Kataibazon* or *Zanab*) being there in the first degree, is strong evidence of this. And as the Part of knowledge and clemency is in this House, it signifies that the Native will, together with his insight (into character), be clement and forgiving to the short-sighted and cross-grained ones. And patience, breadth of view and general benevolence will be among his necessary attributes.

May Almighty God prolong the life of the Lord of Fortune for generations and cycles, since the attributes of greatness,—which are the root and flower of universal sovereignty and world-adornment, and are a cause of capturing the hearts of friends and foes, and attract souls and knit together the thoughts of high and low,—are revealed in all their perfection and (as it were) on an open highway (Praise be to the gracious God for it) in the aggregation of refined qualities of this Doctor of the High School of Unity; and have made him by his idiosyncrasy and fundamental nature, sole owner of sublime dignity and peculiar grace. And of a certainty, all those admirable qualities and dispositions have, without effort or vaunting, become the blissful possession of this celestial Being, so that from this fountain-head of justice, they are distributed by the garden-channel of the lords<sup>2</sup> of liberality.

*Verse.*

For ever, and so long as there are stars in the firmament,  
For ever, and so long as there are bodies with souls,  
May there be no revolution of the spheres without thy pleasure,  
No movement of the heavenly bodies except according to thy will.

have been a bad omen. I do not understand how the Moon is said to be in *farah*, i.e., joy; but apparently the author draws from this the inference that the enemies will be distressed and the Native will be gladdened. Possibly it refers to the Moon's being in the Fifth House and so in trine to the Ascendant. Perhaps the word is a mistake for *فوق* *fargh*, emptiness or disengagement.

<sup>1</sup> The Dragon's Tail is a cause of misfortune and increases evil influences. Apparently *arwal* 'first,' must be a mistake for *ālahir*, 'last,' for the Dragon's Tail is in the last degree of the Twelfth House viz., 27° 29' 13" Leo. (See *supra*.)

<sup>2</sup> *ارباب* *arbāb*. Blochmann says (563n.) that this word, which is the plural of *rabb*, is used in Persian as a singular to mean a headman or magis-





This is a sketch of the judgments of the auspicious horoscopes ;  
but if the gifts of the stars, the blessings of the aspects, and  
the significations of the Houses, were fully set forth, registers would  
be compiled and books composed.

*Verse.<sup>1</sup>*

His ex<sup>tr</sup>isite exaltations cannot be reckoned up,  
Star-gazing mathematicians can but adumbrate them.

*trate.* Perhaps then the expression  
*arbāb-i-istifā'a* refers to Akbar him-  
self. Otherwise, it refers to his  
ministers.

<sup>1</sup> The couplet is Faizi's and occurs  
with slight variation in the preface  
to his *Līlāvatī*. Calcutta 1828 p. 214.





## CHAPTER VII.

DIAGRAM OF THE HOLY HOROSCOPE, CAST BY MAULĀNĀ ALYĀS OF  
ARDABĪL,<sup>1</sup> IN ACCORDANCE WITH THE ĪLKHĀNĪ TABLES.

At the time of writing these pages which are a record of auspiciousness, a horoscope came under my view which had been drawn by the very erudite Maulānā Alyās of Ardabīl who held high rank among mathematicians and was one of his Majesty Jahānbānī Jannat-āshiyānī's courtiers.

This horoscope also has been copied in sketch<sup>2</sup> but without details of the influences of the Houses and the Judgments. It has been copied partly in consideration of the repute of the drawer,<sup>3</sup> and partly because, unlike the others, it is based on the Īlkhānī Tables.

<sup>1</sup> A town in Persia, west of the Caspian. It was the capital of the province of Āzarbāijān. (See Meynard's *Yāqūt*, Paris, 1861, 21 and Jarrett III, 81). Maulānā Alyās would naturally follow the Īlkhānī Tables, for he belonged to the country

of Tabriz or Marāgha where Naṣīru-d-dīn Ṭūsī had his observatory.

<sup>2</sup> بجنس *bojins* apparently means *in genere* or *in gross*, i.e., without details.

<sup>3</sup> مستخرج *mustakhrij*, lit. 'extractor.'





FIGURE IV.

LIBRA. SCORPIO. Sun Saturn.	Venus. VIRGO.	Dragon's Tail. LEO CANCER.
SAGITTARIUS.		GEMINI.
Mars Moon. CAPRICORN. Dragon's Head. AQUARIUS.	PISCES.	TAURUS. ARIES.





## CHAPTER VIII.

ACCOUNT OF THE DESIGN OF PROVIDENCE (*Hikmat*) IN THE DIFFERENCE 41  
BETWEEN THE GREEK PHILOSOPHERS AND THE INDIAN ASTROLOGERS  
IN THE MATTER OF HIS MAJESTY'S AUSPICIOUS HOROSCOPE.

Some scientific men used to think that the disagreement between the Indian and Greek astronomers,—the former placing the horoscope in Leo and the latter in Virgo, was due to a difference of opinion among philosophers about the movement of the Zodiacal Heaven. A crowd<sup>1</sup> of ancient philosophers, including Aristotle, were agreed that the Eighth<sup>2</sup> Heaven had no motion. The philosopher Hipparchus contended that it did move, but he did not ascertain the rate of progression. Ptolemy said the motion was one degree in a century and that the revolution was completed in 36,000 years. Most philosophers hold that the rate is one degree in seventy years and that the revolution is completed in 25,200 years. Another school say that a degree is traversed in sixty-three<sup>3</sup> years and that the revolution is completed in 22,680 years. The cause of such

<sup>1</sup> This passage is substantially repeated in the *Āīn* (III, 11; Jarrett III, 20.)

<sup>2</sup> This is the Heaven of the Fixed Stars. In the *Āīn* (III, 34; Jarrett III, 38) this is numbered as the Second Heaven,—the Eighth being that of Mercury. Here the author counts them in reverse order, beginning with the lowest, viz., that of the Moon,—and by thus counting upwards, the Heaven of the Fixed Stars becomes the Eighth. It will be remembered that the ancients attributed motion to the Fixed Stars, or at least to the sphere in which they were supposed to be placed. "The Ptolemaic astronomy attri-

butes motion and a regular course to those stars which we now call Fixed but which the Greeks merely called *ἀπλανείς* undeviating." (Ashmand 4n.)

<sup>3</sup> I do not know what school is referred to here. In the *Āīn* (II, 11 l. 7 fr. foot) Ibn A' (A'lam) (cir. 985 A.D.) and Naṣīru-d-dīn Tūsī (cir. 1272 A.D.) are mentioned as holding that the rate is one degree in sixty solar years. Perhaps the sixty-three are lunar but these are equal to more than 60 solar years,—for at the rate of eleven days a year, we get only 660 days or not quite two years.

According to Sédillot (*Notes et Éclaircissements. Prolegomena.* 289)



discrepancies is a difference in the equipment and instruments of the observatories and difference in the profundity and subtlety<sup>1</sup> of the observations.

The fact is, the earliest philosophers did not suspect the motion of the Fixed Stars, on account of its exceeding slowness. For this reason, they did not get sufficient time to observe it.<sup>2</sup>

At the time when the Signs of the Zodiac were determined, the figure Leo which was regarded as a constellation of several fixed stars, was opposite to and in front of a (certain) part of the Heaven of Heavens,<sup>3</sup> and now, owing to the movement of the Zodiacal Heaven,<sup>4</sup> it has moved from that part and is in the station where

Naṣīru-d-dīn as well as Ulugh Beg held seventy years to be the time. But he refers to his *Matériau* (481) as showing that Arzachel knew of a movement as correct as that of our modern Tables. Arago, in his lectures, says that the movement is 50'' 103 a year, and that the revolution is completed in 25,867 years.

In the *Astronomica quaedam ex traditione* Shāh Cholgī published by Greaves (Gravius) about the middle of the 17th century, we are told that according to observations made in the time of the Khalif Al-Māmūn (813-34 A.D.) a degree was passed in 66 years and 8 months. Perhaps these were lunar, and if so, they would correspond nearly to the 63 (solar) mentioned in the Text. Muḥammad Shāh Quljī wrote a commentary on the Tables of Naṣīru-d-dīn Tūsī in 866 (1461). A. F. perhaps copied from him, for the passage in the beginning of the *Āin* (Jarrett 6) about the explanation of the term *zīj*, etc., is very similar to one on Muḥammad Shāh Quljī, as given by Greaves and also it appears, by Sédillot. But Oriental writers copy so much from one another that it is

difficult to know who was the original source. Shāh Quljī also gives seventy years as the rate of precession according to the Marāgha Tables; and says that the annual rate was 51'' 23'''

<sup>1</sup> The text reads *وقت* time, but MS. 564 has *دقت* which I have adopted.

<sup>2</sup> I suppose the meaning is that the motion being less than a minute a year, it could not become perceptible unless after a lifetime of observations or unless the observations were continued for generations.

<sup>3</sup> i.e., the Ninth or Crystalline Heaven.

<sup>4</sup> The Penny Cyclopaedia (Art. Astrology) says: "The astrologers never made any allowance for the precession of the equinoxes. Thus though the constellation Aries is now in Taurus and the influences of its stars ought to have moved with them, we find that the astronomical Aries or first 30° of the ecliptic, is used for the constellation. Under the circumstances, this is of little consequence, but such a practice would be fatal to astronomy."





Libra, then was. Similarly Virgo has moved to the station of Libra, Libra to Scorpio and so on, up to the last Sign. Now the calculation of Indian astrologers<sup>1</sup> is in accord with the observations of the ancient philosophers which were based on the notion that the Fixed Stars did not move. The calculation of the new observations<sup>2</sup> is founded on the movement of the Zodiacal Heaven which has caused the constellation Leo to move to the House

Ashmand (Preface and p. 32) defends astrologers against this charge and says, "We should rather say that the stars have changed places than that the parts of heaven in which they once were situated have done so."

<sup>1</sup> The author does not mean that the Indian astronomers were ignorant of the movement of the stars, i.e., of the precession of the equinoxes. The account in the *Āin* (Jarrett III. 19) shows that they held the movement to be 54' a year. But they thought that the (westward) movement only extended to 27° Aries and that then the stars retrograded to 27° Pisces and afterwards recommenced. In other words they held that the stars librated between 27° Aries and 27° Pisces.

<sup>2</sup> By the "new observations" those of Ulugh Beg are commonly meant, and it must be those which are referred to here, for A. F. is dealing with the horoscope of Maulānā Cānd which, we are told, was founded on the Gurgānī Tables, i.e., those of Ulugh Beg. According to Bābar (Erskine 51) the tables used by the Indian astronomers were those of Vikramāditya and he says that 1584 years had elapsed from the building of Vikramāditya's observatory. Apparently Bābar was writing this in

1527-28, = 1584 Vikramāditya Era (which began B.C. 57.) But his statement in no way coincides with A. F.'s for Ulugh Beg's Tables were drawn up in 1434 and published in 1437 and if we deduct 1190 from 1434, we get 244 A.D. as the date of the Indian Tables.

(Sédillot gives the epoch of Ulugh Beg's Tables as 841 H. = 1437 A.D.)

Nor can we reconcile the statements by supposing that the "new observations" mean those of Naṣīr-d-dīn Tūsī which were made at Marāgha in the latter part of the 13th century. According to the *Āin* (Jarrett 4) Naṣīr-d-dīn's observatory was built 362 years and Ulugh Beg's 156 before A. F. wrote his book. Now the *Āin* was composed in the 40th year of Akbar, i.e., 1596, so that 1234 would be the date of the Marāgha observations and 1434 those of Samarqand (Ulugh Beg's). The date 1234 is, however, certainly wrong, as it is nearly a quarter of a century before the destruction of Baghdād (1258) and we know that it was after this that Hulāgū Khān installed Naṣīr-d-dīn at Marāgha. According to D'Herbelot, Naṣīr-d-dīn was established at Marāgha in 657 (1259) and published his Tables in 668 (1270). Perhaps *ṣaṣṣ* *shasht*, sixty, is a



of Virgo. The difference between the two calculations is  $17^{\circ}$ ,<sup>1</sup> each Sign having moved  $17^{\circ}$  from its place. From this it may be known that 1190 years have elapsed from the observations of the Indian philosophers to the new ones, assuming that a degree is traversed every seventy years, and most philosophers are agreed that we should multiply 17 by 70. On the view of Ptolemy that the movement is one degree a century, the interval between the two sets of observations is 1700 years.

42 Keen-sighted inquirers after truth and subtle perceivers of the secrets of the skies fell into the valley of perturbation on account of these discrepancies. Now that the pattern of the philosophers of the Age, 'Azdu-l-daulah Amīr Faṭḥu-l-lāh of Shīrāz, has shewn by the Greek Canon and the Persian rules that his Majesty's auspicious horoscope is in Leo as has been stated above, it clearly appears that the explanation of the disagreement is not, as was commonly supposed, that the Indian philosophers deny the existence of the spheres, as has been set forth in the Second Volume.<sup>2</sup> Rather it was the Divine wisdom (*hikmat-i-ilāhī*) and the Divine jealousy which demanded that the description of this cavalier<sup>3</sup> of the plain of majesty

copyist's error for *بیست* *bīst*, twenty which would yield the date 1274. A. F., however, with all his industry, is not to be trusted about dates as Silvestre de Sacy has shewn with reference to a statement in the *Āyār-i-Dānīsh* about the poet Rūdāgī. Even if we deduct the 1190 years from 1272, the date of the Marāgha observations, we do not get back to Vikramāditya's era, though we get very near that of Saliyāhana, viz., 78 A.D.

The most probable explanation is that Bābar was mistaken in supposing that the Vikramāditya of the Tables was the Vikramāditya of the Era. The Indian Tables were probably composed in the time of the second Vikramāditya and in that of Varāha Mihira, though this date is

also inconsistent with A. F.'s calculation.

<sup>1</sup> It would seem (Text III. 440 15 fr. foot) that the exact difference was a little more than  $17^{\circ}$ , for we are told that Bānū Ārām, Akbar's daughter, was born under  $19^{\circ}$  Sagittarius or  $1^{\circ} 54'$  according to Hindū calculation.

<sup>2</sup> The Lucknow ed. has "last volume," and this is probably correct, the reference apparently being to the concluding volume of the *Āin*, viz., III. 8. (Jarrett III. 13.)

<sup>3</sup> *فارس* *fāris*. It also means a lion and so there may be an allusion to the constellation Leo. Akbar is called (*Āin* I. 139) *shāhsuvār-i-'arṣa-i-īqbal*, 'the royal rider of the plain of fortune.'





and confident of the sublime cabinet, should remain hidden from the gaze of keen-sighted, penetrating, minute inquirers, as well as from the eyes of the evil-disposed and inwardly blind.

It was from this cause, that his Majesty Jahānbānī Jannat-āshiyānī, who in astrolabic investigations and studies of astronomical Tables and observations, was at the head of the enthroned<sup>1</sup> ones of acute knowledge and was a second Alexander,—in spite of his perfect labours and exertions in the matter of the horoscope of the Lord of the Age, did not attain to the truth (did not reveal the whole truth). And likewise all those others who were versed in the secrets of astrology, remained within the curtain of contradiction and did not arrive at a perfect knowledge of the mystery. And notwithstanding the identity of the canons of calculation and the inquiries of right-thinkers,—for natural philosophers do not materially disagree in these matters,—owing to the jealousy of God, the truth of the holy nativity remained under the veil of concealment and was hidden behind the curtain of contradiction. But on the whole, if each of the horoscopes be looked at with the eye of judgment—and a sketch of each has been given,—it becomes plain that in the matter of power, dignity and sublimity, external and internal, there is nothing equal to them. Though the horoscopes are discrepant, they agree in external and internal splendour and congratulate the Native as supreme over the visible and invisible worlds. And those intimate friends of his Majesty Jahānbānī Jannat-āshiyānī, whose outward and inward beings were clothed with truth and righteousness, have been heard to tell that when his Majesty had the auspicious horoscope shewn to him and had considered it, it happened several times that when in his private chamber and with the doors all closed, he fell a'dancing, and from excess of exultation, revolved with a circular motion. Why indeed should not sitters in the front ranks of the pavilion of true glory, and tasters of the trays of eternal knowledge—who have partaken of the sweets of ecstasy and the knowledge of God, indulge in transports of joy at the sweets of this revelation, and why should they not chaunt strains of rapture? For these perfections are steps or

<sup>1</sup> The author seems to refer to the fact of eminent astrologers, having

been princes, e.g., Alexander, Alphonso of Castile and Ulugh Beg.





degrees of exaltation and are the essence of Divine knowledge. And his Majesty Jahānbānī Jannat-āshiyānī was by the perfection of his personality, enlightened by flashes of forthcoming events and glimpses into the future, and his senses were warmed by the auspicious advent of his Majesty, the King of Kings. And all these lights were seen, before realization in the ranks of actions, in the mirror of the wondrous horoscope. And he many times said to those who were privileged to converse with him, that the horoscope of this Light of Fortune was superior, in several respects and by sundry degrees, to that of his Majesty, the Lord of Conjunction<sup>1</sup> (Timūr) as indeed clearly appears to the scrutinizing students of the prognostications. And when these two auspicious documents are compared, and the gifts of the planets and the blessings of the heavens<sup>2</sup> are weighed in the balance of reflection, it will be seen what are the communications of the horoscope of the Lord of Conjunction, and what are those of the holy horoscope. Praise be to God! notwithstanding the remoteness of the horoscopists in time, place and condition, and the discrepancy of their canons, every one of the glorious schemes agrees—as has been shewn—in this, that the Native will attain lofty, spiritual and temporal rank, and that his holy personality will be a collection of inward and outward excellencies and will be possessed of various perfections and will have sway over the visible and invisible world. He will have various kinds of sovereignties and various degrees of rule, and will attain lofty rank in worship of the Truth and in theology. He will befriend the poor and humble, and will have long life and soundness of body and an equable disposition and will be praised by high and low and thanked by great and small. He will have perfect knowledge of the world, and will rule countries and guard the paths of righteousness,

<sup>1</sup> The horoscope of Timūr is given in the *Zafarnāma* but without much detail. There is also one, as noticed by Gibbon, in Hyde's *Syntagma* (Dissert: II. 466) which was cast by Ashmole.

<sup>2</sup> علویات, *alwīyāt*. Perhaps this word has a technical meaning here,

*viz.*, the superior planets, Mars, Jupiter and Saturn, which were so-called because their orbits were supposed to be higher than that of the Sun. See *Mafāṭih-ul-ʿulūm*, 229, top line. Mercury and Venus and the Moon are called *kawākib-s-sifīya*, inferior planets.





and will perform the duties of government and of the administration of the world.

It is a remarkable circumstance that all those qualities which astrologers have come to know by toil and meditation, are read by simple-minded persons who know nothing of the diagrams of stellar mysteries, by dint of their own insight, on the forehead-page<sup>1</sup> of his Majesty's career, though they have humbly to acknowledge the inability of language to expound them.

*Verse.*

Thy attributes have made tongues incoherent,

Thy glorious personality has changed certainty into conjecture.

#### NOTE ON THE HOROSCOPES OF AKBAR.

Abu-l-faẓl gives four horoscopes. The first and fourth however appear to be substantially the same. Both were made by Muḥammadan servants of Humāyūn,—the first by Maulānā Cānd and the fourth by Maulānā Alyās of Ardabil. Maulānā Cānd's was drawn up according to the "New Tables," i.e., those of Ulugh Beg Mirzā who was Timūr's grandson. These were calculated for 1437. Maulānā Ilyās' horoscope was cast according to the Ilkhānī or Imperial Tables, i.e., those made by Naṣīru-d-dīn Ṭūsī at Marāgha—about 50 miles S. by W. of Tabrīz—in the reign of Hulāgū Khān cir. 1272.

Abu-l-faẓl, writing in the 40th year of Akbar, (1596) says (Jarrett II, 4.) that 362 years had elapsed since Naṣīru-d-dīn built his observatory and 156 since Ulugh Beg built his at Samarqand. This gives a date of 1440 for Ulugh Beg's Tables and of 1234 for Naṣīru-d-dīn's, but the latter is certainly wrong, and probably there is some clerical error in the text. If Hulāgū Khān first established him in Marāgha, it is assuredly wrong, but A. F. evidently thinks he was there earlier. (*Āṣn* II, 11.)

The second horoscope was made by Jotik Rai, Akbar's astrologer. We do not know its exact date but it was, of course, drawn many years after Akbar's birth and after the construction, by Humāyūn's orders, of the first and fourth horoscopes.

The third was made by Faṭḥu-l-lāh of Shīrāz and could not have been drawn earlier than 991 (1583), for this astronomer did not come to Akbar's Court till that year. Indeed A. F. tells us that it was in the first year of Faṭḥu-l-lāh's service that he asked him to compare the horoscopes and reconcile their discrepancies.

<sup>1</sup> The meaning is, that the actual facts of Akbar's life exhibit all those wonderful qualities which astrolo-

gers have found by painful investigation of his horoscope.





Both Maulānā Cānd and Maulānā Alyās put the birth under Virgo and there is no doubt this is correct,—if correctness can be predicated of such matters. The Indian astrologers probably put the birth in Leo because that Sign is the House of the Sun, between whom and Akbar there was supposed to be a mysterious connection. Possibly however, the earlier date of their Tables warranted them in putting the birth under Leo, as A. F. has explained in his chapter on the discrepancies. But granting that this was so, we are not told why their Tables should be preferred to those of Naṣīru-d-dīn and Ulugh Beg. And indeed Abu-l-faẓl does not prefer them. He tells us that Indian Tables agree with the observations of those philosophers who are not aware that there was a movement of the Fixed Stars. In other words, he admits that they are wrong.

If the precession of the equinoxes account for the difference between the Tables, why stop short at the Hindū observations? A. F. calculates that these were made 1190 years before Ulugh Beg's, i.e., about 1336 before Faṭḥu-l-lāh cast Akbar's horoscope. According to Bābar (Erskine 51.) the Hindū Tables were made at Ujjain in the time of Vikramāditya, i.e., cir. 57 B.C. According to Tod, (Rājputānā) Hindū astronomers now follow the Tables of Jai Singh which were made in 1728. (See Dr. Hunter's paper, Asiatic Researches V, 177.) But why did not he or Faṭḥu-l-lāh carry the calculation further back and ascertain the position of the constellations of the Zodiac at the time, say, of the birth of Adam or at least, of Enoch or Idris who, according to Muḥammadans, is the father of astronomy? Some astrologers professed to know the position of the stars at the time of the Creation and held that Adam was born under  $1^{\circ}$  Capricorn (See *infra* for A. F.'s account of Adam). And at all events A. F., who seems to have accepted the chronology according to which Adam was born about 7000 before his own time, could have had no difficulty in calculating the position of the constellations at that period, allowing one degree for every seventy years.

According to A. F. the difference between the Indian astrologers and Maulānā Cānd amounts to  $17^{\circ}$ . But apparently Faṭḥu-l-lāh did not adopt the Indian calculations, which indeed he probably could not read. (He was a Persian and we are told in the *Ā'in* (Blochmann 104) that he superintended the translation of part of Ulugh Beg's Tables, though, if as has been supposed, these were originally written in Persian, one does not see what necessity there was for translating them. There is however a doubt on the point and A. F.'s remark implies that Ulugh Beg's Tables were written in a foreign language, e.g., Arabic or Turkish. According to D'Herbelot, they were first written in Arabic but Sédillot has no doubt that Persian was their original language). Faṭḥu-l-lāh, we are told, based his calculations on the Greek and Persian Tables, not on the Indian, and found the cusp of the Ascendant to be  $28^{\circ} 36'$  Leo.

Leo is the Sign immediately preceding Virgo, and if the difference of the Hindū and Persian calculations be  $17^{\circ}$ , the cusp according to the former, should apparently be  $20^{\circ}$  Leo, for Maulānā Cānd's horoscope brought out





the cusp of the Ascendant as  $7^{\circ}$  Virgo. We are not told what Tables Fathu-l-lāh used and are left in the dark as to his *modus operandi*. The difference between his calculations and those of Maulānā Cānd was apparently, about  $8\frac{1}{2}^{\circ}$  viz., from  $28^{\circ} 36'$  Leo to  $7^{\circ}$  Virgo. If, as A. F. does, we take the rate of precession to be one degree in 70 years, Fathu-l-lāh must have used Tables made about 600 years before Ulugh Beg's. This would give a date of about 830 A.D., which approximates to the Baghdād observations of the Khalīf Māmūn referred to in the *Āin* (Jarrett II. 3.)

If we take the more correct rate of precession, viz., one degree in 72 years, we get a still closer approximation for  $8\frac{1}{2}^{\circ}=612$  years and this, deducted from  $1434=822$  A.D.

I regret that I have not been able to translate the four horoscope chapters in a satisfactory manner. They are difficult, for several words of frequent use in them, are not to be found in our dictionaries, at least not with their astronomical meaning. Dozy's Supplement is of little or no use for astrological terms, and Lane appears to ignore them altogether. Unfortunately with all his amplitude of detail, A. F. fails us at the very pinch of the case. That is, he gives no explanation of Fathu-l-lāh's *modus operandi* and does not tell us how he managed to bring the horoscope into Leo.

It is probable that in places, the text is corrupt.

Books on astrology are very numerous. One of the best of the old treatises is *De Judiciis Astrorum* by 'Alī Abu-l-ḥasan (Albohazan Haly Aben Rajāl). He, it appears, was born in Spain, for he is styled *Ash-Shaibānī* and *Ash-Shabīlī* (Hispaniensis) and his full name is Abu-l-ḥasan 'Alī Ibn Abi-r-rajālū-*ah* shaibānī.

In Hammer-Purgstall's History of Arabian Literature, (6436) he is styled 'Alī Ibn Rajāl and we are told that Europeans called him Aben-Ragel and that he was born at Cordova and lived in the beginning of the 5th century of the Hijra.

His work on astrology, "*Opus magnum de astrologia, octo partibus comprehensum*," was first translated from Arabic into Spanish by order of Alphonso, the king of Castile, and afterwards from Spanish into Latin. He appears also to have been a poet, for a poem of his on astrology is mentioned in Casiri's catalogue of the Escorial Library I, 128 and 344. The best edition of Haly's work appears to be that by Anthony Stupa, Basle, 1551. There is a copy of this in the British Museum and bound up with it, is an elaborate treatise on astrology by Guido Bonatus and also a commentary on the *Tetrabiblos*.

Guido Bonatus, also called Guido Bonatti and Bonati, was a noted astrologer of the 13th century. He was a native of Florence, but is commonly called *Foroliviensis* or *De Foro Jivii*, the modern Forlì, a town on the eastern side of the Appenines and not far from Ravenna. He is said by his astrological skill to have saved Forlì from a siege. Eventually he became a monk and died in 1296.

Lilly quotes Abu-l-ḥasan under the name of Haly and Sir Walter Scott makes Guy Mannering refer both to him and to Guido Bonatus. Delambre