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*Abū Ma‘šar, The great introduction to astrology, edited by
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ARABIC TEXT AND ENGLISH TRANSLATION

[1] In the name of God, the Merciful, the Compassionate.

[2] Praise be to God who created the heavens and the earth with those wonders which are in them, and made the stars an adornment and illumination, and made them indicators and a guidance by which one is guided¹ and He made the earth a place of repose,² and He apportioned its nourishments to it. There is no God but God alone; He has no sharer. May God bless the Prophet Muḥammad, | His servant and messenger, and his family, and may He give peace in abundance.³ 5

[3] The first treatise of the Book of the Introduction to the Science of the Judgement of the Stars (Astrology).

[4] Ġaʿfar ibn Muḥammad, known as Abū Maʿṣar, the Ḥurasanian from Balḥ, the astrologer, composed this book on the art of the introduction to the science of astrology, and it consists of eight parts. We shall mention the number of chapters in each part.

| [5] Thus, we shall now mention the chapters of the first treatise, which are six. 10

The first chapter: on the starting-point of the book and the seven headings.

The second chapter: on the existence of the science of astrology.

The third chapter: on the modality of the action of the stars in this world.

The fourth chapter: on the forms, 'natures' (elements), composition, and 'natured' (products of elements).⁴

The fifth chapter: on giving arguments⁵ concerning the confirmation of astrology and the refutation of everyone who claims that the stars' movements have no power, and they have no indication for the things coming to be | in this world. 15

The sixth chapter: on the benefit of the science of astrology, and that foreknowledge of things coming to be in this world from the power of the movements of the stars is very beneficial.

[6] The first chapter: on the starting-point of the book and the seven headings.

[7] Ġaʿfar ibn Muḥammad, known as Abū Maʿṣar, the astrologer, says: the reason that prompted me to write the *Book of the Introduction to the Science of Astrology* is that I saw that the sole aim of those who love⁶ the science | was knowledge of the subject matter and an explanation and 20

¹ J adds 'rationalibus' ('for rational beings') ² Qur'ān, 78.6. ³ HJ omit 'May God bless ... in abundance' ⁴ The contrast is between those things effecting natural change, and those things effected in nature, which J at first translates as 'naturalia' and Jrev as 'elementata' ⁵ J gives 'disputatione' ('argument') ⁶ those who love | the editors of J

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description of the items of knowledge. When that is possible for them, then their desire is fulfilled. For the fulfilment of the desire of the wise resides in the fulfilment of the knowledge of what they seek. I found many books written by my predecessors on the art of astrology, but I did not see a book among them in which this art was confirmed with satisfactory arguments, and in which there was any basis, which⁷ the reader needs in this science. I saw some people disputing about the essence of astrology, and some said that the power of the movements of the stars has no effect | in this world at all, while others said that it has an effect on genera, 25 species, and the four elements, but on nothing else. Some said that it has an effect on the changes and alterations of times (seasons) only; others said, while rejecting different opinions,⁸ that it has an effect on everything in this world, this being the opinion of the masters of the art of the stars. I did not see any of these give clear proofs for their statements, <of the kind> that intelligent people can accept. So I thought that I should compose this book on the introduction to the science of astrology | in the way that 30 the wise used to compose their books, <i.e.> by explaining in their books what they needed knowledge of, and by putting first what needed putting first, and putting later what needed putting later. I shall start the book by mentioning the seven headings with which intelligent people started in their books, imitating them, following their path, and aiming for their method.

[8]⁹ The first of the seven headings is the aim of the book; the second, its benefit; the third, the name of the author of the book; the fourth, the name of the book; the fifth, at what point in time it should be read, <i.e.> 35 before which book or | after which book; the sixth, to what part does it belong: the theoretical, or the practical part;¹⁰ the seventh, on the division of the book into parts and chapters.¹¹

[9] Our aim in our book is this: to explain in it the cause¹² of everything which the beginner needs for mastering astrology. We have done this only because we came across many books written on this subject by some of the practitioners of this art, yet we did not find a single book by any one of 40 them in which there was everything that | is needed in this art. Many people think that astrology is a thing that people find merely by conjecture and guesswork,¹³ and that it (astrology) does not have a sound basis on which

⁷J gives 'basis for those things on which' ('initium eorum que') ⁸J separates these people who 'gave different opinions all at once' (i.e. who contradict themselves: 'insimul diversas protulere sententias') from the 'others' whose opinion is given in the next phrase (i.e. the astrologers) ⁹For H's substitution for [8]–[15], see p. 144 below ¹⁰J adds 'sapientie' ('of wisdom') ¹¹H omits sections 1–8, but refers to [8] in his preface (below, p. 144) ¹²J and Arabic MSS BL read علم ('the science/item of knowledge'), perhaps correctly ¹³Cf. J's 'sola arbitrii sui estimatione'

to operate or to use as a standard.¹⁴ <They think> that it has no cause, and there is no proof of it, and no confirmation of <its> bringing evidence. All people belonging to this art follow the Ancients who lived a long time ago, in every matter of this science, and if the opinion of one of the Ancients had not set a precedent for a particular view, then | the wise in this art would 45 not be able to explain the science of this matter. Thus we have composed this book of ours for the establishment of astrology by sufficient arguments and proofs, and we have explained in it the cause of the conditions of the planets and the signs of the zodiac, and their natures and indications, both separately and in composition, in the detailed way that is necessary in this book. If any part of this science is omitted, then its explanation can be <deduced> by the wise from the bases of this science <that we give>.

| [10] The benefit of this book is clear and obvious. For whoever wants 50 to begin to teach astrology, by his reading and understanding of this book he has no need for reading any <other> book on the introduction to the knowledge of astrology, and by his reading of this book alone he will be informed of the things which he is not informed of by reading a book by any previous author, because I have collected in it the principles of this art and I have revealed those of the secrets of this science that were hidden from the majority of the earlier scholars of this | art, and I have disclosed from 55 its esoteric part (the inner meaning) what should not be hidden to anyone of those who read something of the principles of the science of astrology which he needs.

[11] Whose book is it? We have mentioned <this> at the beginning of our book: <i.e.> that it belongs to Ġaʿfar ibn Muḥammad, known as Abū Maʿṣar, the astrologer. The reason why the wise need to know the name of the author of the book is because, when the reader of it knows that the author of the book is knowledgeable in the field <covered by> the book and trustworthy in <his> exposition of it, he accepts his word | and 60 is confident in the correctness of what he reads. Another <reason is> so that ignorant people do not find a book whose author is not known and attribute it to themselves in order to win fame or material gain from it.

[12] The name of this book is 'the Book of the Introduction to the Science of Astrology'. There is need for the name of the book only because often the name of the book indicates its aim.

¹⁴ J: 'experiri' ('to experiment')

[13] At what point of time should it be read, <i.e.> before which book or after which book? It is read before | every book of astrology because it is the introduction to the knowledge of the science of astrology, and there is need of the knowledge of this only because sometimes a person reads one book and does not understand it unless he reads another book before it. 65

[14] To which part does this art belong? It belongs to the part of 'science' (the theoretical part), and of the theoretical part¹⁵ it contains only the matter which the student of the introduction to the science of astrology needs.

| [15] Into how many parts is it divided? It is divided into eight parts. 70

[16] In the first part there are six chapters: on the existence of astrology, its confirmation by the power of the movements of the stars, the quality (modality) of their action in this world, the refutation of the one who speaks of their uselessness by sufficient arguments and proofs, and the benefit of foreknowledge of things from the science of the stars.

[17] In the second part there are nine chapters: on the number of constellations and their names, | and the conditions and individual natures of the signs. 75

[18] In the third part there are nine chapters: on the reason for the astrologers' use of the seven planets rather than anything else for things which are swift in their changes, their indication for the conditions of the four elements, the definition of 'astrology' and 'astrologer', what matter the master of the science of astrology must consider, and the proper indications of the Sun and Moon and the participation of the planets with them, for what | happens in this world. 80

[19] In the fourth part there are nine chapters: on the account of the natures of the planets and the benefics and malefics among them according to how the generality of the Ancients described them, our refutation of their opinions, and our own description of the benefics and malefics of the planets and the difference between their conditions and natures.

[20] In the fifth part there are twenty-two chapters: on the dignities of the planets | in the signs, such as houses, exaltations, terms, and their other dignities. 85

¹⁵ J adds 'sapientie' ('of wisdom')

[21] In the sixth part there are thirty-three chapters: on the conditions of the signs and their proper indications for things.

[22] In the seventh part there are nine chapters: on the conditions of the planets and their proper indications for <things> coming to be.

| [23] In the eighth part there are nine chapters: on the extraction of 90 the lots and their causes.

[24] The book is divided into parts and chapters because, when a book is difficult to understand, then it is divided and partitioned, <and> is closer to the understanding of the reader and easier for him.¹⁶

¹⁶ J gives 'it is found to be easier when put into practice, and is more easily understood by the reader'

[1] The second chapter:¹ on the existence of the science of astrology.

[2]² Concerning the stars and their movements there are two species of the science, which are wonderful to contemplate and great in | significance. 95
The first is called 'the science of the universe',³ and it is the science of the quality and quantity of the higher spheres and the spheres of the planets, each sphere separately, and the distance of each sphere from its neighbour, the inclination of one from another, and their magnitude, and the dimensions of each sphere in itself and its distance from the earth, <showing> that the earth is round, and that the spheres are round and contain it, and the highest sphere revolves by itself and it turns these spheres and the planets that are in them around the earth, in one revolution from east to west in one day and night.

| [3] The Sun rises <at different times> for different people, and at one 100
time for some people it is day, for others night. All the celestial bodies move with two movements. Most of the spheres move with a movement agreeing with the movement of the highest sphere, <i.e.> from east to west.⁴ But the planets move from west to east, in the contrary <direction> to the movement of the highest sphere. The movement of most spheres agrees with the movement of the planets. We have given an account of all this 105
in our Large Astronomical Tables⁵ | in which are described (1) the kinds of movements of the spheres and the planets, each sphere and each planet separately, and what is proper to each one of them and which of them is faster, which slower, and which is higher than its neighbour; (2) the size of the earth, <being> in <its> smallness in respect to the highest sphere like a point in respect to a circle; (3) the knowledge of the planets' occultation of one another and of the eclipse of the two luminaries. The knowledge of this and whatever is needed for it (the knowledge) of this kind of quality and quantity of the spheres and the quantity of the movements of the planets and their conditions | is called 'the science of the universe'. 110
Most of the quality and quantity of what is obvious of the science of the universe is discovered by observation. To what is not found by observation, analogy (rational argument)⁶ <is applied>, which compels <one> to accept it, because the indications and the proofs of it are part of the obvious⁷ and clear matters on which there is agreement, <taken> from the science of arithmetic, geometry, and land measuring, with which no doubt can be mingled, and minds do not refrain from accepting them. Only he who stubbornly resists the truth rejects this science. Ptolemy the Wise⁸ has

¹The first chapter H ²Hermann adds an introductory paragraph: see p. 146 below

³This is astronomy. The second species is described in [4] below ⁴J omits 'The Sun rises ... east to west' ⁵in libro nostro magno quem fecimus de cursu ('in our big book which we wrote about <planetary> movements') J; H omits ⁶'experimentum' J; 'ratio' H ⁷HJ read ٣ (three) ⁸H gives: 'Ptolemy, following a certain Hakim'

3a

3b

3b c

composed a book called the *Book of the Almagest* in which everything
| necessary concerning the science of the conditions of the spheres and 115
planets is treated exhaustively.

[4] The second species is the science of astrology. This is the knowl-
edge of the nature of every planet and every sphere and the property of
their indications, and what arises and happens as a result of the powers of
their different movements, and their natural imprint on this world which
is under the sphere of the Moon, in respect to the difference of times and
the alteration of the 'natures'—i.e. fire, air, water, and earth—and <their
imprint> on the individual animals, plants, | and minerals which arise from 120
these 'natures'. Information on this second species, which is the science of
astrology, is obtained through the first species of the science of the stars,
which is the science of the universe.

[5] Most of the science of astrology is obvious, clear, and in front of
our eyes. The part of it that is not obvious is inferred by means of clear
analogies (rational arguments) from the science of the natures of things
(physics) and from what is obvious from the powers of the movements
of the planets over this world when they are in the culmination of some
localities, and from their distance | and closeness to earth. Only the people 125
who are far from knowledge, discernment, and reflection on the conditions
of the celestial bodies reject this second species of the science of the stars.

[6] There are many extant instances of arguments for the confirmation
of astrology by the stars that we have mentioned, some of which are obvious
to laymen, others not. An instance of something obvious that laymen know
from obvious experience is that they find the seasons, like spring, summer,
autumn, | and winter, come about only by the transfer of the Sun from one 130
quadrant of the sphere to another; and they find that the 'natures' alter and
transfer from one to another, and one of them is strong, another weak, only
because of the seasons and because of their (the seasons') agreement and
difference from them (the 'natures'). | For, when the 'natures' alter because
of the seasons and the seasons alter because of the transfer of the Sun from
one quadrant of the sphere to another, then the shifting of the 'natures',
one into another, occurs only because of the transfer of the Sun from one
quadrant of the sphere to another. We may also find that on every day and
at every moment the Sun has | an effect on the alteration of the natures 135
which is different from its effect at another time. | For, whenever it is east
in respect to <the people of> a certain locality, or rises over them, or sets
from them, their 'natures' and humours change, and there occurs in the air
of that locality some instance of change, coming-to-be and passing-away
of hot, cold, moist, or dry <affecting> its animals, plants, and minerals
at each moment of the day and night, which is different from those that

6a

6b

6c

occur to it at another moment; e.g. what | we see of the beginning of 140
 motion (awakening) of man and the other animals when the Sun reaches
 their orient; and as long as the Sun is rising towards their midheaven their
 movement is increasing and powerful; but when the Sun descends from the
 midheaven, then their movement becomes weak and less until the setting
 of the Sun. When the Sun sets (disappears) from them, it becomes night
 and bodies become quiet; they rest and are weak; and they become relaxed
 for sleep and quietness, and all animals go to their homes and lairs. When
 the Sun rises for them | again on the next day, they return to their first 145
 condition of movement.

6d

[7] The effect of the Sun on plants is also clear, because many of them
 appear, thrive, grow, and increase in these (actions) at the time of the
 rising of the Sun, such as the aromatic plant which is called 'nīlūfar',⁹ the
 marigold,¹⁰ the mallow¹¹ and the leaves of the castor-oil plant, and many
 other kinds of plant which move and grow in accordance with its (the Sun's)
 movement. When the Sun sets, these droop, and are weak, and flaccid. The
 most obvious of | these <arguments> for the effect of the Sun is that seeds 150
 and plants do not grow and develop except in the localities where the Sun
 rises over them or where the strength of its heat strikes them.

[8] As for minerals, precious stones are born in them only according to
 their closeness or distance from the circle of the Sun. For when the Sun
 culminates in a given locality, there is heat there, and when it turns away
 from it, there is coldness there. These and many similar obvious effects
 of the Sun may | be known to laymen. For the Moon too there exists an 155
 obvious effect on many things. For, whenever the Moon changes from one
 condition to another, many changes occur in animals, plants, and minerals,
 in the water of the sea and in the insemination and birthing of animals, the
 onset of birth and pollination. This is according to its waxing and waning
 and all the variety of its conditions.

[9] Many different peoples may also know what occurs on the days of
 the year in respect to heat, | coldness, winds, rain, and the varieties of the 160

⁹The European white water lily. H adds 'which the Arabs call ketel annamla (قتل النملة = killing of the ant), i.e. the killing of bees' ¹⁰See Dietrich, *Dioscurides triumphans*, IV, 117, n. 13. Cf. Steingass, *Persian-English Dictionary*, 'anemone' ¹¹J and Arabic BL read الحيار ('alchiar quod est quoddam genus cucumerorum': 'alchiar which is a kind of cucumber')

alteration of the air, from the arrival of the Moon in each of its 28 mansions. Many of them, when they see each of these mansions in the west in the mornings, say that the air will alter on that day because of winds, cloud, heat, or cold, according to what their experience has forewarned. Moreover, different effects on this world may be found in all the planets, but their effects are more hidden from laymen than the effects of the Sun and the Moon.

| [10] Among the things that laymen infer from the effect of the planets 165
on this world are the conditions of the seasons that they find to differ in respect to quality, increase, or decrease. For their difference in increase and decrease only happens through the sharing of the planets with the Sun and the Moon in their arrival in some of the positions of the sphere. If the planets did not share this with them, one summer would not be hotter than another, and one winter would not be colder than another.

| [11] The people of every race and clime discover and know the alter- 170
ations of the 'natures' and their shifts from one condition to another (which we have mentioned), if they have the least experience, and they are sure, from this obvious viewpoint, that growth and decay only happen according to the alteration of seasons and 'natures', and the alteration of these things only happens because of the Sun and the other planets. The group of people, however, who have accumulated experience over a long period of days and years, learn some of this from their predecessors, but they themselves, when | they draw analogies from these obvious things which they 175
have discovered concerning the effect of the planets on the <change of> seasons and these 'natures', know obscure and subtle matters from them.

[12]¹² The masters of different arts, i.e. the practitioners of the arts of management and sciences, of all peoples, such as the cultivators of crops and plants, the herdsmen of riding-animals, sheep, and other animals, ship-masters, and other professions involving management—every one of these may know from | subtle experience of the courses of the stars which times 180
and occasions are better and which are worse for each thing whose management they want, whether it is for the beginning of sowing and planting or for mating the male animals or for producing the young of other animals.

¹² H introduces this section with: 'Since ingenuity ('ingenium') quickly yields to reason, it seems that the causes of experiences/experiments in the investigation of things should be drawn up'

[13] As for sowers, they know the time at which sowing is best for plants and brings most profit and growth; so they sow at this time. As for planters, they know | the time when the planting of different plants is good, and the 185
time when this is not good, and at what time each species of plant is more clinging (i.e. roots better), finer, better at growing, and stronger. So they plant each species at the time that is good for it.

[14] As for stock-breeders, they know when it is good to mate the male animals with the females to produce young, so they aim to mate them at a good time¹³ so that their pregnancy is completed and | their giving- 190
birth occurs at a time which is good for their <offspring's> growth and upbringing.

[15] Sailors and ship-masters know when the sea is disturbed because of the blowing of winds and the surge of the waves, and when it is calm, and the time of the year at which each wind blows, and they refrain from seafaring when they know that the sea is disturbed by bad winds and waves, and they go to sea at the times of the year when they know | that the wind 195
is with them and not harming them.

[16] All these people predict what is good and bad in this, and they teach this to the one who is not good at this and does not examine it or take an interest in it equal to their own interest in it. They inform <him> that they know this through the length of their observation and experience in the seasons¹⁴ of the year and its conditions, the courses of the Sun and the Moon, and the presence of the Moon in one of its 28 mansions, and the waxing and waning of the Moon, | and the easternness and westernness 200
of the planets at that time. | And many of them infer also hidden things 16b
in what they find at this time, in respect to the blowing of some of the winds, the alteration of the air through an increase of heat, coldness, or its moderateness (balance), to the extent that sometimes the herdsman says, on the day of mating the male animals with the females, that the clarity of the air and the power of the blowing of the north wind—or the blowing of another wind—indicates that the majority of the sheep which become pregnant on that day will give birth to rams or ewes, and that | 205

¹³ J gives: 'at that time' instead of 'to mate them at a good time' ¹⁴ J gives: 'definitions'

such and such a colour will be predominant, according to what they know in advance by experience. Moreover, at the time of their birthing, they can tell whether they will be healthy or not, they will grow quickly or die, and sometimes they say that in this year death occurs to such and such a species of riding animal, sheep, cattle, or the other animals, according to what they have found in their experience of the courses of the Moon and the alteration of the air. Similarly, of ship-masters, those having experience say that the wind that blows before | the Sun sets will change or become 210 calm at sunset.

[17] Likewise planters say, concerning each species of plant which is planted at a certain time, that this tree bears fruit more quickly or more slowly than this, according to what they observe of the property in every one of them, from the length of their experience. Similarly, for the practitioners of all professions there are subtle things in their professions that they know from the length of their experience and they do not make mistakes in them. | They say that the reasons by which they know these 215 things are only due to the length of their experience of the alterations of the air, its diversity, and the mansions of the Sun and the Moon.

[18] People may also notice many things by experience without the indications of the stars; e.g. midwives know from experience whether a woman is pregnant or not, and whether the fetus is male or female, and they know also from the birth of the first-born whether the woman will give birth after this or not, and the number of children she will give birth to. | 220 Their mistakes in the information they give of these things are few because of the length of their experience and because of the amount of what they have heard from their predecessors who had experienced these things over a long period of time. | To know whether a woman is pregnant or not they look at the woman who is thought to be pregnant, and if they see that the tips of her breasts (her areolas) have spread out or changed from the colour they had before, they know that she is pregnant. They also infer pregnancy by looking at the eyes of that woman. If they see that they have become sunken in their sockets | and her eyelids¹⁵ have become slack, and 225 they see her sharp in her gaze, having a clear, full pupil, and the whites of <her> eyes viscous, they know that she is pregnant.

[19] For knowing the gender <of the fetus> they look at the belly of the

¹⁵ J gives 'body' (جسم = MSS BL) for 'eyelids' (جفني ed.)

woman, and if they see it full, round, and rough,¹⁶ and there is solidity in it, and they see she has a clean complexion, they know that the fetus is male. If in the belly of the woman there is elongation, flaccidness, and ugliness, and discoloration and freckles appear in its colour, they know that | the fetus is female. (Then they look, after this, at the tips of her 230 breasts (areolas), and if they have changed to black, they know that the fetus is female; but if they have changed to red, they know that the fetus is male. This indication alone, however, sometimes is false in one woman or another. Also, if some of the milk of the pregnant woman is taken between two fingers and it is observed that there is thickness and excessive viscosity in the milk, they know that the fetus is male. If that milk is fluid, somewhat inclining to thinness, and has no | viscosity, they know that the 235 fetus is female.

[20] Also, some milk of the pregnant woman is dripped onto an iron mirror and placed in the Sun carefully, so that it is not disturbed, and then left for an hour. If it coagulates so that it becomes like a pearl-bead, they know that the fetus is male. If it spreads out, they know that it is female. For knowing what happens after birth, when she gives birth to the child and it falls to the ground, they look at its head, whether the child will be male or female, | and if it has on its head something like a crown of thin 240 hair, they know that the child that the woman will bear next will be male at whatever time she gives birth, whether it be after a year or more. (If it has on its head two crowns, they know that she will later bear two boys in a single womb. And every child—whether boy or girl—that has a crown on its head at the time of her giving birth will be a good omen for her.¹⁷ Another good omen is the fact that the amniotic sac of the baby, when the mother gives birth, is unbroken—for the sac of the child is sometimes broken before it comes | out of the womb of its mother. 245

[21] For knowing the number of children that the woman will bear they look at the young (primiparturient) woman, when she gives birth for the first time. When the child falls to the ground, there are lumps and knots on the length of the umbilical cord attached to the placenta; then they count the number of lumps and knots in it and they say that the woman will bear a child for every lump and knot on the length of that umbilical cord. If they do not see | lumps on it, they say that she will not bear at 250 all after that. If the woman aborts (miscarries) her firstborn and then gives

¹⁶ J reads حسنا ('pulcrum'); H gives 'habilem' ('congenial') ¹⁷ J reads يستدلون ('accipiunt significationes')

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20a

20b

birth after that, sometimes this indication is null and void.¹⁸

[22] Also, for those who have had experience among herdsmen of sheep and <other> kinds of animal there are signs in every species¹⁹ by which they know that this kind is pregnant, whether the offspring will be male or female, and its colours, and they rarely make mistakes in this. This group of people know these things because of the length of their experience in it.

[23] Doctors know what happens to people's bodies in the divisions (seasons) of the year as a result of the dominance of heat, cold, wetness, or dryness. The most intelligent of them predict what kinds of illnesses, fevers, and abscesses will occur in bodies of animate beings in every season, and the different state of every illness and disease in respect to its power or weakness, increase or decrease, and whether it will last a long time or pass away quickly, and be benign or malign, according to the differences they see in the air of the countries and in the age of the animate beings, and the dominance of some 'natures' over bodies. [They say that one can infer these things from the complexion of the year and the difference of the air in its soundness or corruption when the time changes and the 'natures' alter. These things that the doctors infer from the difference of the seasons of the year, the air of the countries, and the alteration of the 'natures', can only come about from the power of the movement of the stars, such as the warming power of the Sun, the moistening power of the Moon, and the obvious effects on every season of the planets when they mix with the Sun and Moon. Doctors are more knowledgeable in illnesses and their causes, and in the knowledge of natures, than stock-breeders, herdsmen, and others; so their profession is closer to the profession of astrology than the professions that we have mentioned before, because the profession of medicine is the knowledge of the 'natures' of the four elements and the bodies of animals, plants, stones, and waters, and their mixtures, and the knowledge of their properties, and what agrees with and differs from this in countries.²⁰

[24] The profession of astrology is the knowledge of what results from the movements of the stars in respect to the difference of the air of countries, the conditions of their people, the alteration of the 'natures', their change from one thing into another, their composition in individual animals, plants, and minerals, and the knowledge of their powers in increasing

¹⁸ J reads تطلب ('be sought') with Arabic MSS CP, instead of يطلب (Arabic MSS OLT)

¹⁹ J reads 'time' ²⁰ J reads الابدان ('bodies') with Arabic MSS BL

23a

23b

23c

24a

and decreasing. So, for the reasons that we have mentioned, the profession of medicine is closer to the profession of astrology, and more noble than the professions that we mentioned before. ¶ The doctors know the 'natures' of things and | the general or proper powers in them from their obvious effects 275 and changes on bodies. Then they relate everything to the 'nature' which they found belonging to it, by analogy with its obvious powers and effect on bodies, and they say 'this is hot', 'this is cold', 'this is moist', 'this is dry', and that the property of each thing is to do such and such. In this way doctors know the 'natures' of drugs and medicines and their properties, and the 'natures' of illnesses and diseases. Then they can tell from this what will happen and occur in each <illness> before the time of its occurrence. | Astrologers, however, know the powers of the stars from their obvious 280 effect on this world, and they say that the Sun is hot because of what they observe of its heating <effect> and the Moon is moist because of what they observe of the power of its effect on the water of the sea and other waters. In the same way they know the powers of the other stars, both wandering and fixed, by analogy with the obvious powers of their movements over this world. In this way they can tell whatever will happen and occur in this world, and they infer this from the powers | of the movements of the stars 285 acting on, and altering, the 'natures'. ¶ As to each one of all the practitioners of the professions that we have mentioned like farmers,²¹ ship-masters, and the various other professions—their profession is partial, because they use <only> one kind <of knowledge> in their profession. But they know most of the items of knowledge of their profession and its practice from their experience of the courses of some of the planets.

¶ [25] The profession of both doctors and astrologers is universal because it is involved in every existing species <of thing>. | These people know 290 in depth the science (theory)²² of their profession from the obvious effect of the planets on the 'natures' and the effect of the natures on individual separate things, and by deduction (analogy) from what they find to the cause²³ that is hidden from them. But the science of the stars is nobler, higher, and more splendid than the science of medicine, because doctors infer health, illnesses, and diseases and their conditions only from the 'natures' and their composition and mixture and from the way the powers that are in animals, trees, and minerals come together. ¶ But the astrologers | 295 infer what happens and occurs in this world from the movements and effect of

²¹ J reads ملاحين ('sailors': 'salinarii') = Arabic MS C ²² J omits 'science' ('theory')

²³ J reads جنس ('genus', 'kind'), which is also in the majority of the Arabic manuscripts

24b

24c

24d

25a

25b

the planets on these 'natures' and their alterations or changes from one condition to another. The planets by their movement are the cause for the alteration of 'natures', and the 'natures' alter by the movements of the planets. The astrologer makes inferences from the planets and the powers of their actions on the 'natures', and the doctor makes inferences from the powers of the 'natures' and their alteration and change from one condition to another. But the alteration and change of the 'natures' only happens through the effect of the planets on them. So the profession of astrology is higher than the profession of medicine and than all other professions. Something else from which one may infer the nobility of the profession of astrology is that it is a lofty profession and its subject is the stars which do not alter and are not subject to coming-to-be and passing-away, for as long as God wills. 300

[26] The profession of medicine, along with other professions, is terrestrial. Its subject²⁴ is bodies and individuals which fade away²⁵ and alter, and which receive increase and decrease, coming-to-be and passing-away. Therefore the profession of astrology is the noblest of all the professions in importance and the most splendid in rank. Since the science of the stars is as we have mentioned, and is obviously the science of the movements of the planets and the knowledge of their powers which are obvious in this world—which we have explained as being inferred by most laymen and practitioners from the limited amount of their experience and knowledge, concerning a lot of things existing in all these professions among what happens in every time and season of the year because of the strength of heat, cold, wetness, or dryness, as a result of the difference of the movements of the planets in their transit, course, and shift from one quadrant of the sphere to another—why should it be denied to one learned²⁶ in the movements and natures of the planets and the natures of time, and of long experience that he has achieved from what wise men in the profession of astrology in times past have experienced, and of what the wise men and philosophers have derived from its wisdom and science and the subtlety of its thoughts, that he should say, when he sees the period is balanced by a good complexion, "This is the period of health and stability for bodies and a balance of their "natures", and the indicator of this is such and such a planet"; and when the period is unbalanced by the predominance over it of one of the 'natures', that he should say "This is the season of illness, change,²⁷ and corruption for bodies and a weakness of their "natures", and the indicator of this is such and such a planet, and that is the planet to which that good or bad thing is related"? This was known to 310

²⁴ J: 'places' ²⁵ J: 'mobilia' ²⁶ Instead of 'why should it be denied (ينكر) to one learned (عالم)' J has 'by that which is repeated (ينكر) over the world (عالم)' ²⁷ heaviness (= ثقل) J

all earlier practitioners of astrology who, through foreknowledge, length of experience, and the obvious and hidden <aspect> of the indication, came to agree that it indicated that thing which they related to that planet—whether it was health or illness, good or | bad. | Then he looks at that planet 320 26d indicating the corruption or soundness of the period, and if it is alone in the indication over an individual animal and (if) its condition is like the condition which indicates the soundness or corruption of the period, if he says that this individual's state will be such and such in respect to its stability or destruction (continuing to live, or dying), soundness or corruption, and he will infer all the good and bad conditions of this individual to the extent that he infers the balanced or unbalanced condition of the period, because | the planets which indicate the whole and its conditions, indicate 325 26e a part of this whole, so, when the planet indicates the period and its conditions and the individuals that are within it and their conditions, then it may indicate a single individual and its conditions also. | Because bodies, souls, natural dispositions, characteristics, and so on, change according to the change of the powers of the movements of the planets in the conditions of the year and in the conditions of the period and in the place, he rises in this world²⁸ up these steps until he describes²⁹ | some difference of powers 330 335 of the movements of the planets in time and place and in the conditions of the year, and the conception and onset of birth of man, his character, offspring (?), place, nourishment, growth, change, strength and weakness, boldness and cowardice, generosity and meanness, and his other conditions. And he knows in a similar way the conditions of the other animals, plants, and minerals. Then he infers from all the movements of the planets, all the conditions of individuals, in duration or destruction (continuation of life, or death), soundness or corruption, | goodness or badness, and so on.

[27] When his prediction is made from the movements and conditions of the planets, he also predicts by inference³⁰ the conditions of individuals, and what he says about them concerning the existence of all their conditions before they come to be at a particular time. So the first people mastered the knowledge of astrology in the way that we have described. If error occurred in it, this is not due to this profession, but only due to the lack of knowledge | of many of the theoreticians in this profession, without 340 comprehensive understanding of its science, and³¹ their weakness in grasping the subtleties of the causes and reasons according to which analogies are made in its entirety,³² and the smallness of their cleverness in putting together the powers of the movements of the planets and their natures in their agreement and difference in this world. | This is because the practi-

²⁸ J has a different reading: 'et consideratur ex hac scientia', possibly reading علم for علام

²⁹ Arabic MSS BL and J read نصفه ('quos descripsimus') ³⁰ J seems to read تقدّم ... الاستدلال ('precedet ... significatio') ³¹ J omits 'and' ³² and reasons ... entirety] quibus eam experiuntur vel qualitatis eius J ('by which they experience it, or of its quality')

27b

tioner of this profession needs to be truly knowledgeable³³ in the courses, movements, and conditions of the planets, and the degrees and minutes of their signs at every time that he needs this,³⁴ and in the knowledge of the 'natures' and active powers³⁵ of the planets over | this world, in the conditions³⁶ of the year, the composition, agreement, and difference of the 'natures', the 'natures', composition, and mixture of things, the modality of growth and generation, the difference of the conditions of animals, plants, and minerals, and what occurs in every one of these at the time of the change of seasons in every clime, and the things which we shall mention in what follows. If one of the practitioners of this profession falls short of the knowledge of the thing we have mentioned, he is imperfect in respect to what he needs in the profession of astrology, and because most of those who use this profession | are not able to comprehend the knowledge of all these things because of their subtlety and profundity and the diversity of their causes and powers, they are not exempt, sometimes, from error and mistakes in some of what they need for speculation in it.

[28] Sometimes, also, some of the experts in this profession were unable at the time of their observation of some things to master the truth and comprehend it so <well> that they could not make mistakes in it, because of their inability³⁷ at that | time of using thought in everything whose knowledge they needed in this very matter.³⁸ Sometimes this mistake was due to the similarity of its indications and the difficulty of discerning one thing from another. This is similar for all the subtle and profound³⁹ sciences. | For sometimes many people are unable to have a comprehensive knowledge of them, and sometimes the experts in it at one time were not free from error and mistakes, especially when it is like the knowledge of this profession we mentioned.⁴⁰ So, when the knowledge of this profession and the other professions which one needs for making | predictions, has the profundity and distance from the senses that we have mentioned, then it is not necessary to nullify what he attains in it because of what he does not attain in it. Nor should the ignorance of the one who is ignorant of it or removes it from its place, be held against the one who knows it and speaks the truth concerning it. Nor should he abandon what he is able to do in it, renouncing it⁴¹ through not being capable of <learning> more of it. His weakness arising from what he does not know of it should not prevent him from using what he does know of it. His fear of making mistakes because of his weakness should not stop him from enjoying what he is able to do in it, | so that work can be complete. A little knowledge can bring much

³³ J adds 'optime' ('superbly') ³⁴ J omits 'that he needs this' ³⁵ 'their powers and action' J ³⁶ 'times' J ³⁷ J: 'the short time of their practice (of the profession)' ³⁸ in ipsa eadem intentione J ³⁹ profunde J ⁴⁰ J omits 'and sometimes the experts ... mentioned' ⁴¹ J omits 'renouncing it'

benefit, especially <in the case of> foreknowledge about what is existing and knowledge of what is coming.

[29] We may see that doctors and other professional people make mistakes in foreknowledge of illnesses and diseases when they give information about what is the situation and prognosis of the patient from the severity or lightness of the disease, how quickly or slowly he will recover, whether he will survive or die, and, in regard to the other symptoms of diseases, | whether one of them occur or recur in the patient. A small number of mistakes does not prevent doctors from having an appetite for their profession, giving a good impression in it and using it. | Nor is rejection by people unbearable for them, and the small number of mistakes that they see in their profession does not prevent those people from seeking benefit by being cured by them and <seeking> solace in their treatment and hurrying to get their confirmation in what they report about the health and sickness in their bodies, because of the benefit and sound judgement those people had experienced before at the hands of the <doctors>—a soundness they had come to know from them | in earlier days through long observation and experience. | Likewise, ship-masters: a sailor does not give up his sailing and people do not give up travel by sea because the sailor makes a small error. Likewise, the other sciences and professions whose practitioners are hardly free from committing mistakes or causing harm, nevertheless they continue practising them and their professions are not made null and void because of that.

[30] The error of each of these that we have mentioned is more harmful than the error of the practitioner of astrology, because, | when the doctor errs in predicting diseases, medicines, and treatments, sometimes his error causes the killing and death of people.⁴² When the sailor makes a mistake, that sometimes causes⁴³ people to be submerged and die. When the herdsmen and stock-breeders make a mistake, that sometimes causes passing-away and death of that kind of animal, and when the agriculturists make a mistake, that sometimes causes the passing-away of seeds and plants. | But when the practitioner of astrology makes a mistake, it happens in the majority of cases only that | the practitioner is ignorant of the foreknowledge of the thing which will happen and come to be, so he gives up warning people in advance of the harms and adversities before they arrive. Sometimes his failure to warn people in advance is the cause of unpleasantness, <but> it is short-lived, sometimes there is⁴⁴ ruin <for him> in it, but at other times none of these things we mentioned occurs, and the mistake does not harm the practitioner.

⁴² perditio animarum J (reading ناس for أنفس) ⁴³ J adds 'shipwreck' ⁴⁴ J omits 'unpleasantness ... short-lived, sometimes there is'

[31] As for all the other professions,⁴⁵ the error of their practitioners
 in most cases <causes> ruin, passing-away, and perdition | without doubt. 390
 This is what we have to say, also, about the excellence of the art of the stars:
 since the knowledge of the art of the stars is the most noble among these
 professions and the path <taken by> its practitioners in making mistakes
 sometimes is not the path <taken by> the practitioners of the other arts,
 their errors are the safest and most free from harm, and their correctness
 is great in benefit, how right it is that people who have discernment and
 knowledge should receive and listen to them and trust in what they say and
 make use of this profession for everything whose operation and foreknowl- 395
 edge they desire, above all other | sciences and secular professions! How
 right it is that the practitioners of this science of the stars should use|what
 they have attained from it and abstain from <using> what is unknown to
 them and give up undertaking what their <level of> understanding cannot
 attain! For a mark of disgrace sticks to the wise men of this profession
 only because of certain ignorant people who seek profit, gain, and increase
 of honour and rank by studying it. They claim some knowledge of the
 profession which they fail to attain and are incapable of grasping, and for
 which they have no talent. For this reason many of the common | crowd 400
 find a way to reject this science, accusing it of falsehood, and disparaging
 its wise men and practitioners. But such an unwelcome occurrence may
 happen in any of the professions.

31a

31b

⁴⁵ J adds 'this is not the case'

[1] The third chapter:¹ on the reason for the modality of the action of the planets on what comes to be and passes away in this world.

[2] Since everyone who writes a book must explain the intention of his book at the beginning of his undertaking, we say that our intention in this book is to give an account of the indications of the planets for the things | 405 that come to be and pass away in this world. Then we shall give an account after this of their natures and their other conditions. The Wise Man has provided for us a definition in respect to the knowledge of things which everyone who wants to know something, should give his attention to. | It <consists of> four points: the first is that he should know concerning the thing which is asked about and sought, 'Does it exist or not?'; the second is 'What is it?'; the third is 'How is it?'; the fourth is 'Why is it?'.² Natural things are perceived only by the sensation of the five senses: sight, smell, hearing, taste, and touch.³ | The stars are perceived to exist by the sense 410 of sight, and nobody of a discerning mind can deny their existence. | As 2c for the question 'What are the stars?', all the ancient philosophers who spoke about celestial things are agreed on the fact that their essence is of a nature different from these four 'natures' which are under the sphere of the Moon, namely fire, air, water, and earth, because, if they had come to be from these four 'natures', what is necessary for these 'natures', — i.e. change from one into another, coming-to-be and passing away, | and 415 increase and decrease— belongs to them. For this reason the wise men said that [the essence of⁴] the sphere and the stars in it are of a fifth nature. As for the question 'How are the stars?', the philosophers have mentioned that they are spherical, luminous bodies, moving with a natural motion. As for the question 'Why do they exist?', from their natural movements over this world natural changes result in these four elements, from one to another, because of the natural connection of these elements with them (the stars).

| [3] For this reason the philosophers said that the terrestrial world is 420 joined to the celestial world and its movements by compulsion,⁵ and for this reason, from the power of the celestial world and the celestial movements, things coming to be and passing away in this terrestrial world result, by the permission of God. For the outermost sphere surrounds this world and moves over this world with the stars that are within it, with an eternal circular motion, so that by its constant moving of the stars and by their (the stars') movement over this world heat results in this terrestrial world | which 425 is connected to them, and it (the earth) becomes hot.⁶ | So, when this world becomes hot, it becomes soft (it is refined) and moves, and there happens, as a result of its movement, change in these bodies from one into another, and

¹The second chapter H ²Cf. Aristotle, *Categories*, 4, 1b25 ³J gives the more expected order of the senses: 'sight, hearing, smell, taste, and touch' ⁴J omits ⁵Cf. Aristotle, *Meteor.*, I 2, 339a20 ⁶H omits the references to heat

coming-to-be and passing-away occur in them, by the permission of God the exalted. In this way the celestial bodies have an effect and governance⁷ over this terrestrial world. Also, another reason is that no movement except circular motion is perfect, because whatever is moving in a circular motion cannot be still, because its movement does not have a beginning or end. Things which move | in a variable and imperfect motion have an end, so 430 when they reach the end of the place to which they move, they are still, and they are separated one from another because of the state of their ending-point. Because their movements have a termination, it is necessary that they have a beginning. | Since the celestial bodies, i.e. the sphere and the stars, are surrounding this world and move over this world with an even, circular, and perfect movement according to a known and discernable rank and order, and these bodies which are below the sphere of the Moon have 435 two movements—one of them straight | and imperfect, in which they seek end-points and a place, and when they reach their end-points they are still, such as the upward motion of fire and air and the downward motion of earth and water; the other a circular motion by which they change and alter one into another⁸—for this reason these celestial bodies surrounding this world, which move in a perfect motion, move these terrestrial bodies which move in a variable motion. | The cause of the motion of these terrestrial bodies is 440 the movement of the celestial bodies, | the power which is joined to these terrestrial bodies is from these celestial bodies, and from the movement of the celestial bodies over the terrestrial bodies the terrestrial bodies come to alter and change one into another, because some of them are potentially in others, and by their change one into another, there occurs coming-to-be and passing-away in this world, God willing.

[4] Analogous to this is what we see of the action of fire. When fire, through its motion and property, effects | wood with burning and change 445 from one thing to another, then smoke results from the moisture that is in the wood because smoke is in the wood potentially, and then, by the motion of the fire in it, it comes out being actual. Similarly, in the four elements, from the movements of the stars, results alteration and change from one thing into another, and coming-to-be and passing-away happen from this, because coming-to-be and passing-away are in the four elements potentially, and then by the movement of the stars over them they emerge into actuality.

⁷vestigium J (= تَبَرُّج), 'trace' ⁸H describes a reciprocal movement: '... circular, which arouses resolutions and changes from some things into others, and again from the latter into the former'

3c

3d

3e

4a

[5] Every terrestrial body acts on something else in one of two ways: 450
 either by direct contact or through a medium. An example of action on
 another by direct contact is fire burning wood by its direct contact with it,
 and snow causing coldness by its direct contact with some bodies receiving
 the coldness. | Action on another through a medium is of three kinds. The
 first of them is what occurs as a result of the voluntary action of a person
 on something by means of a medium between the two, such as his moving
 something | and as a result of his moving it some other thing or many things 455
 move, or like when a person throws something a certain distance away from
 himself, and there results from his movement of the thing thrown a certain
 activity in the thing thrown.⁹ So an action on another thing which is far
 from him has resulted from the man's moving a medium which is between
 him and that other thing. | The second kind is the natural effect of some
 things on others through a proximate medium, like fire's warming water 460
 | through the mediation of the vessels which contain the water, or like
 snow cooling water through the mediation of the vessels which contain the
 water. The third is the natural effect of some things on others by a distant
 medium, like the magnet-stone which naturally moves iron and draws it
 towards itself from a certain distance by the mediation of the air because
 this stone has the nature to move and attract iron, and iron has the nature
 to receive movement from the stone and be drawn towards it because of
 its connection to it by nature. | [This stone may also move iron in the 465
 other ways that I have mentioned above because, when there is a proximate
 medium between them, like copper or brass,¹⁰ it moves and draws the other
 towards it, and when it is also in direct contact with it, it moves it and
 sticks to it. Sometimes the iron which is adjacent to the stone is moved so
 that it goes towards it and moves and attracts with itself whatever of its
 kind happens at that time to be attached to it or close to it, as a result of
 the power of the nature of that stone. Many kinds of gemstones and drugs
 may be found that produce by their nature on something else | movement 470
 and attraction towards them from nearby or from a distance.¹¹

[6] It is in accordance with the third way that the celestial bodies move,
 change, and transfer the terrestrial bodies from one to another. This is be-
 cause of the power in the celestial bodies, which moves, alters, and changes
 the terrestrial bodies, and the receptivity to movement, alteration, and
 change by the celestial bodies which is in the terrestrial bodies, because
 of their natural connection one to the other. Since these terrestrial bodies

⁹ J omits 'in the thing thrown' ¹⁰ JH interpret شَبَه (brass) as شَيْبَه ('the like': cetera similia J; atque id genus H) ¹¹ H adds an example: 'ut colofonium ignis oliten (ed. adds 'ebentorum') oleum novit'

5a

5b

5c

5d

shift one into another by the power | of the movements of the celestial 475
bodies, and coming-to-be and passing-away arise in them, then natural
changes in these four elements and coming-to-be and passing-away may
result from the natural movements over this world and, since coming-to-be
and passing-away in this world result from their movements, they bear the
indication over what comes to be and passes away.

[7] Some people have thought that what is effected by something else and
what results from something else are one and the same, and that movement 480
and change do not result | in something from something else¹² when the
one is separated from the other by a certain distance. But they are wrong,
because the things concerned <act> in three ways: one of them is the
action of the thing, the second is what is effected by that thing, and third
is what results from that thing. The action of the thing is in two ways: one
of them is by volition—like the action a person makes by his volition, in
standing, and sitting. The other is by its nature—like the action of the fire
by its nature burning some bodies that are susceptible to burning. [What is 485
effected by | another is also in two ways: one of them is by volition—such as
'a built wall' or 'a carved door' or 'a written line of script'. These are done
by the movement of a person by his volition. The second is by its nature—
such as 'being burnt by fire'. Being burnt by it is done by its action on it
by its nature. [What results from another thing is different from these first
two activities. It is the movement and change that occur in one thing as
a result of something else when the two things are separated by a certain
distance, such as blushing as a result of shame, pallor | as a result of fear, 490
the result on a man's movement of soul and limbs of the song of a singer
skilled in singing, the movement, tremor, consternation, and perplexity in
the lover when he sees the beloved, the bashfulness in the beloved when
he sees the lover, and the result of movement and attraction in iron as a
result of the magnet-stone. [In every one of these things and many others
like them different movements may result from something else because of
the difference of their causes, while the one is separated from the other by
a certain distance. So, different qualities in individual people result from
these | different movements, which are according to the difference of these 495
movements and the difference of the conditions of the individuals receiving
the movements.¹³

[8] Similarly, when each star moves over this world in a natural move-
ment, natural movements and change<s> in the four elements result from

¹² J omits the whole text from this point to the asterisk (*) in the next section, but Jrev and H have it. Jrev wrongly gives: 'quod factum a seipso et factum ab alio est unum' ('what is effected by itself and what is effected by another is the same'); H correctly translates 'quod ab alio quodque propter aliud fit idem' ¹³ H omits 'In every one ... the movements'

its natural movement, by which they receive qualities and are mixed one with another in a condition which is from this qualification and mixture in | different individuals of the species so that the qualities in each individual 500 of that species are different* from those in another <individual>. So the reason for the difference and qualities of individuals is the movement of the stars and the receptivity of these objects resulting from them.

[9] We shall take an example of this from the Sun. When it is in the first quadrant of the sphere, and it moves in it so that it divides it (the first quadrant),¹⁴ the result from its arrival at this point, its natural movement over us, | and its different movement over us which is found, is that the 505 nature of this time and of the four elements is shaped in a condition in which there are natural things, different in species, such as the trees putting out leaves and growing, the sprouting of grass and crops, and the many kinds of aromatic herbs, fruits, trees, minerals, and animals, and the coming-to-be of one thing and the passing-away of another. | The Sun's arrival in this quadrant and the coming-to-be and passing-away of these things do not arise from its own choice, but rather from its reaching this quadrant by a natural motion. And, as a result of its movement over us, arises | the effect 510 of these natural things, different in species. This is the way in which the effect of things coming-to-be and passing-away in this world occurs as a result of the movements of the stars and their arrival in each part of the sphere, God willing.¹⁵ | To show that the motion of the sphere results from the power of the First Cause, I shall recall the words of the Philosopher¹⁶ where he said: 'Since the sphere is in motion, it is necessary that its motion results from something that is not in motion, because if the mover were in motion, that is necessary to be so to infinity (an infinite regress). The sphere | is everlasting in its motion, so the power of the mover is infinite. 515 Since its power is infinite, it cannot be a body, but must be the mover of bodies, and since its power is infinite, then it does not perish and does not pass away'. So, see how we have perceived the Creator as the mover of things, from visible, known things, perceptible to the senses! He is eternal, powerful, infinite, unmoving, not coming-to-be or passing-away, blessed and exalted highly and greatly.

¹⁴ It is not clear whether an astronomical term is involved here (i.e. 'the Sun divides the sphere into four quadrants'), or whether the meaning is simply 'it traverses it' ¹⁵ H combines the sense of the last two sentences by writing: 'In this way, not from any deliberation on the part of the Sun, but by the function of going and returning through the circle enjoined on it divinely ...' ¹⁶ Cf. Aristotle, *Physics*, VIII, 6.259b32-260a10 and *Metaphysics*, A 7, 1072a20 ff.

| [1] The fourth chapter:¹ on the forms, 'natures' (elements), composition, 520
and 'natured' (products of elements).²

[2] We have mentioned above the modality of the action of the stars on the things that come to be and pass away in this world from the elements. Now we shall mention the forms, the four 'natures' (elements), natural composition, and the 'natured' (products of elements).³

[3] I say that, following the usual convention of the philosophers, we call human forms those by which | each individual person is called a hu- 525
man being; equine <forms>, by which each horse is called <a horse>, and asinine <forms> by which each ass is called <an ass>. Things like this we call 'forms'. We call 'the four natures' fire, air, water, and earth. We call 'a natural composition' the combination of the parts of natural individuals and the composition of each individual as a unit. We call the 'natured' all the individual animals, plants, and minerals that are produced from the four 'natures'. Therefore, in 'natured' things, | i.e. the natural individual 530
things that are seen and sensed, four things are found: the first of them is the existence of the essence of the natured thing; the second, the composition; the third, the four 'natures'; the fourth, the species it belongs to.

[4] Since we have already mentioned the necessary premisses for what follows, we shall mention the words of the Philosopher, where he says: 'In everything that is caused, its cause is prior to it in level; the caused thing leads us to the cause, and we know it through the caused'. The 'natured' leads us to the 'natures', and we know them through the 'natured'. Whenever | anything arises as a result of something <else>, the thing from 535
which it arises is prior to what arises,⁴ such as the bearer and what is borne.⁵ For the bearer is earth, and the borne thing is the animal.⁶ So earth is prior to the animal in level because the animal is borne, and <there was a time when> the earth existed but there was no animal <predicated> to it.

[5] In the same way it is also said that the 'natures' are prior to the 'natured' in level and <there was a time when> there were natures and no natured things,⁷ and the species of animals, plants, and minerals were in the 'natures' potentially when they were not yet 'natured'.⁸ | Natured 540

¹The third chapter H ²The third chapter, on the modality of the sidereal effect H
³form, matter, composition, the composed H ⁴J adds 'per ordinem'. For the Aristotelian context cf. *Metaphysics*, Δ, 10, 1018b8 ff ⁵J gives 'continens' and 'contenta'; H gives 'sustinens' and 'sustentum' ⁶In all cases here J gives 'animalia' ('animals') ⁷In this sentence J switches over from 'natura' and 'naturalia' to 'elementa' and 'elementata'
⁸J omits 'and the species ... "natured"'

things do not subsist except through the balance of the 'natures', and 'natures' do not subsist in the 'natured' things except through the balance of composition, and composition does not occur except through a composer, and the 'natured' thing <does not occur> except through a cause. The composed cannot be the composer of itself; nor can the 'natured' be the cause of the nature of itself. If this is the case, there is no doubt that there is a cause that 'natures' the 'natured'⁹ from the 'natures' and composes the composed and separates the species of animals, plants, and minerals from each other in terms of <their> 'natures' and forms.

| [6] It is clear now that God the Creator,¹⁰ blessed and exalted, gave 545
to the stars natural indications and movements and that it is as a result of the powers of their natural movements in the four elements that the composition of 'natured' things¹¹ takes place, together with the separation of all the species in terms of 'natures' and forms through the divisions that are in species. After this, it is clear in what follows that the result in them (the elements) of the power of the Sun is more able to compose natural individuals and the separation of all the species one from another and the harmony of | the animal soul and body, God willing. 550

[7] 'Natured' things are all the individuals that are 'natured' from these four 'natures', and forms are what direct the 'natures' and shape them into their substantiality, and procure and receive from the 'natures' tools appropriate to them until what is in their 'natures' potentially appears in actuality. This is the action of forms on all animals, plants, and minerals.

| [8] Thus the philosophers adduced the simile that the forms are like 555
craftsmen and the 'natures' like tools, and they said that the forms are skilled craftsmen and the 'natures' are various tools. The craftsmen are various—a ploughman,¹² a blacksmith, a jeweller, and a carpenter—and the tools of each craftsman are different from that of another,¹³ and his work is not good (sound) unless <it is done> with the tool that is fitting to his craft, because the tool which is good for the jeweller is different from the tool that is good for the carpenter. | The crafts are not ascribed to the tools, but are ascribed to the craftsmen, since it | is not because the 560
carpenter is compelled in his craft to saw with a saw and plane with an adze that the craft is ascribed to the saw and the adze, but the craft is only ascribed to the carpenter. In this way the forms are different for man, domestic animals, beasts of prey and birds, and the 'natures' that are good for man are not good for domestic animals, and those that are good for beasts of prey are not good for birds.

⁹elementans elementatum ex elementis J; necesse est habere genitorem omne genitum, omneque compositum compositorem H ¹⁰H adds 'Creator and Father of all' ¹¹J reverts to 'naturalia' ¹²J omits ¹³each craftsman does not feel the need of the tools of other kinds of craftsmen H

8 a

8 b

[9] The forms take from the tools what is fitting for them, because humanity, i.e. the species, accepts from | the hot and wet 'natures' and the rest¹⁴ subtle tools that are good for the reception of the animal and rational soul, and fitting for lying down, standing up, reclining, and the other movements; the species of 'animal-of-preyness' accepts from the hot and dry 'natures' and from the rest, tools good for claws, fangs, roughness, pouncing, and force; the species of 'domestic-animalness' accepts from the thick¹⁵ and dry 'natures' what is good for hooves, cloven hooves, and hocks; and the species of birds accepts from the light and subtle 'natures' what is good for feathers, wings, | and flight.¹⁶ In this way every species uses the 'natures' that are good for it, and this activity is not ascribed to the 'natures', but to the forms, because they are what directs the 'natures' and work with them and accept from them what is fitting for them. Thus they ascribe the activity to the forms and they liken them to craftsmen and make the 'natures' like tools.

[10] We shall now describe the property of the 'natures' and forms, so that what happens in the things produced by them becomes clear to us. | We know that everything in them which is not as a result of their property results in natured things from the power of the movements of the stars, God willing.

[11] The well-known properties of the four 'natures' are three. The first property is that they are contrary to each other; for the heat and dryness in fire are contrary to the cold and wet in water.¹⁷ The second property is that they change into each other; for when earth is rarified, it changes | and becomes water; when water is rarified, it changes and becomes air; when air is rarified, it changes and becomes fire; and when fire becomes thick/dense, it changes and becomes air; when air becomes thick/dense, it changes and becomes water; when water becomes thick/dense, it changes and becomes earth. The third property is that they receive increase and decrease; for <some> air is moister than <other> air; some earth drier than <other> earth; <some> water colder than <other> water; and <some> heat less than <other> heat. All four 'natures' receive increase and decrease.

| [12] Forms have three properties that are different from the properties of the 'natures'. The first property is that they are not contrary to each other; for a man is not 'contrary' to <another man> in his substantiality and rationality. The second property is that they do not change into each other; for a man does not change from humanity into something else.¹⁸ The third is that they do not receive increase and decrease; for one man does not have more or less than another man in life and rationality.

¹⁴ JH: 'because the human form accepts' ¹⁵ cold H ¹⁶ H omits 'and the species of birds ... flight' ¹⁷ H mentions only one pair of qualities: 'heat and cold are opposite'

¹⁸ For a man never becomes an ass H

9a

9b

[13] These properties of the 'natures' and forms are all joined with other things in all the 'natured' things. Everything in individual 'natured' things is because of the natures, and as such it receives increase and decrease, it changes from one thing into another, and one is contrary to another.¹⁹ What is in them because of the forms is not in an individual different from another qua species, and one is not contrary to another, and does not change from one thing to another, and does not receive increase and decrease. What is not due to the form and the 'nature', undoubtedly is | as a result of a cause, and its cause is the celestial power;²⁰ for example, a person who, as a result of the property of the four 'natures', becomes now hot, now cold, now healthy, now sick. Every one of these is contrary to the other. The second case in which some things change into others is that <the man> changes from health into sickness and from sickness into health. The third case in which <something> receives increase and decrease is that a person may become hotter or colder at different times. | These are the contingent events that happen in a 'natured' person because of the 'natures'. As for what is in a person as a result of the property brought about by the form, it does not receive increase and decrease—for he is not more or less than another person in life, rationality, and death—he does not change from humanity into something else, and he is not contrary to anything in his substantiality and rationality. This is what is in a 'natured' person in terms of the properties of the form and the properties of the 'natures'.

[14] What results in him from the powers of the movements of the stars, by the permission of God, and is not due to the 'natures' and forms, is evident: it is their indication for the differentiation of the species and of the individuals resulting from every species and individual, their indication for the composition of each natural individual, the mixing of the form and the 'natures' in 'natured' things, the agreement of the animal and rational soul with the body,²¹ and other things, like the beauty or ugliness of the form,²² height or shortness, masculinity or femininity, colours, movement, courage | or cowardice, good character, fatness or thinness, coarseness or refinement, and everything like this. It has become obvious to us that four things²³ are combined in one individual: that (1) he is an individual of the species to which he belongs, and (2) he is composed of four 'natures'. It

¹⁹ H adds an example: 'e.g., man is now hot, now cold, now passing from hot into cold, now more, now less hot or cold' ²⁰ H expands the logic of this argument: 'Whatever is in it not from matter nor from form, because there is nothing whose legal cause and reason do not precede it, and nothing remains in this lower world which can take the place of a cause, it is necessary that a celestial power achieves this' ²¹ the harmony of the soul and the body H ²² The Arabic can mean specifically 'the face' ²³ three things H

13a

13b

13c

14a

14b

has <also> become clear to us (3) what is in each individual as a result of the property of the 'natures' and the property of the forms, and (4) what is in him which results from the powers of the stars, by the permission of God.²⁴ Each thing is 'natured' as a result of these four 'natures'. The differentiation of all the species and individuals arising from the 'natures' | and the forms, the composition of natural individuals with their various qualities, the agreement of the animal and rational soul in the body, and their other conditions only come about from what is indicated by the power of the movements of the stars, because of the movements the Creator and Artificer endowed them with, from whose powers these things result. 615

[15] All seven planets, by the agreement or disagreement of their conditions, share in the indication for the conditions of every individual in this world, whether small or great, though some of them have a greater indication over some | genera, species, or individuals than others do. For example, the indication of the Sun is for animality²⁵ as a genus which is common to all animals that are breathing, growing, and moving; the indication of Mercury is for the species of men. Each planet has a general indication over something. Then it completes its indication for this thing in certain individuals, <but> after this it shares with the remaining planets in the indication for the completion of the parts of this individual. To take a single person as an example: | the Sun completes its indication for animal in him, through the genus of animality which belongs to him; then Mercury completes its indication for the species in him through the humanity and rationality which belong to him; then both these planets share with the <other> planets in the indication for the completion of his members and his qualities. So the Sun, in the case of the individual man, has a indication on its own for animality in general, which is his genus, and an indication for his brain and heart through its sharing with the <other> planets; Mercury has an indication on its own for humanity which is the species, and an indication for the tongue and the mouth | through its sharing with the <other> planets; Saturn has an indication for the spleen; Jupiter, for the liver; Mars, for the blood; Venus, for the kidneys and the spermatic vessels; and the Moon, for the stomach. Thus the indication of each one of them is for one of the parts of the body, until all the parts are completed. 620 625 630

[16] Sometimes one planet has an indication for a number of parts of the human individual because they all share qualities in the individual in the way that we have described. Every member acquires a position in | the body, a nature, a function, and a condition that is not that of another member. For example, a single citron has a shape, a rind, a fleshy part, 635

²⁴ the properties of the form, the properties of the matter, the effect of the stars H ²⁵ J adds 'vita sensibilis', 'sensitive life', probably reading حسية as جنسية

14c

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15c

16a

heart,²⁶ and seeds, and its seeds have two peels and in the centre of the seed is another seed, and every one of them has a nature and proper act. One of the planets has an indication of 'aromatic plant', which is its genus, and another, an indication for 'citronicity' which is its species. Then, after that, all of them share in the indication of its parts: one of them has the indication for the rind, another, for the fleshy part, until all the indications are completed | with the completion of its parts in their qualities, by the sharing of all the <planets> in it. | Another example is the single sapphire. It has a nature, a size, a shape, a colour, and <a degree of> clarity, its hardness or softness is greater than that of another gemstone of its genus, and it has a proper act. One planet has the indication of the gemstone, which is its genus, another for the species of sapphire, and another for something else, until its parts are completed by the sharing of the planets in them.²⁷

| [17] If all the planets do not share indications in the coming-to-be of a single individual, then its different parts, qualities, and conditions would not come into existence <all at once>, and these parts with their qualities would only come into existence part after part, and their (the planets') sharing in it would only be one time after another. But they all share in the indication of the parts of the single individual, and their qualities and conditions, at one and the same time | For example, every individual animal, plant, or mineral receives the indication of its genus from one of the planets, that of its species from another, | and then these two and all the planets share after that in the indication for the completion of its parts with their qualities. Even if they all share in the indication for the single individual, each one of them has a proper indication for every one of the individuals of the single species which is different from the indication for another individual, and this is because of the difference of their conditions, power, and weakness at every point of time, and the difference of the condition of these elements that receive their powers.

| [18] For this reason we see a certain mixture prevailing over some individuals and we see qualities and properties in every individual which are not in another of the same species. Each natural individual is composed from the four elements in one of two ways: one of them is from the change from matters which are of its genus,²⁸ so that another thing results from it when they change. | For example, the human being resulting from the sperm, the ear of corn from the wheat-seed, the tree from the twig of a tree | of the same species. The second is like the resulting of one animal, plant, or mineral from the four elements, not from something else like it,²⁹

²⁶ J gives 'sourness' ('acritudo') ²⁷ H omits [16] ²⁸ J gives 'from the humours which are of its genus'; H gives 'one taking its origin from a seed of its genus is procreated in its nature' ²⁹ not from its own seed or kind H

16b

16c

17a

17b

18a

18b

for example, grasses and many plants and trees come to be from something other than their genus,³⁰ and mineral substances come to be from different vapours, not from something like themselves. Many land and sea³¹ animals, like flies, bedbugs, frogs, mosquitoes, and worms and many species of fish and water animals and snakes that are found in | the Egyptian willow 665 between the bast and pulp, and some scorpions and insects of the earth and flying animals, may come to be at certain times of the year from the four elements by spontaneous generation. In this second way there is a refutation against he who said that nothing comes to be except from something of its own genus, and an indication that it only comes to be by the power of the Almighty and All-knowing <God> and by His ordering.

18c

³⁰ H adds 'gem-stones' ³¹ H adds 'and air'

[1] The fifth chapter:¹ on giving arguments concerning the confirmation of astrology and the refutation of everyone who claims that | the planets' movement has no power and no indication for the things coming to be in this world. 670

[2] Some people have opposed the science of astrology. They fall under ten categories. The first category say that the planets do not indicate anything that comes to be and passes away in this world that is below the sphere of the Moon. But we say that all scholars agree that, when any substance moves with a natural movement, natural changes in something other than it, but connected to it by nature, result from its natural movement. | So, if natural changes in something other than it, but connected to it by nature, result from its natural movement, then the mover is the cause of those changes and the latter are caused by it (the mover). 675

[3] The analogy of this is the movement that exists in fire: natural changes in things connected to it by nature result from its property and its natural movement—namely, burning. Thus, fire is the cause of the burning of things that are burnt by it, and the things that are burnt are caused by it (the fire). Many things | of this kind exist. Likewise, since the movement of the celestial bodies over this world is natural, change from one element into another among these four elements that are connected to them (the celestial bodies) by nature results from their natural movements, and when one of them changes to another, there occur coming-to-be and passing-away, God willing. | Therefore, change from one of them into another and the coming-to-be and passing-away that results from it (change) are caused by the celestial, moving bodies, and these are the cause of them; and the movement that produces coming-to-be | also produces passing-away, but it is praiseworthy insofar as <it produces> coming-to-be, but blameworthy insofar as <it produces> passing-away.² For example, the wood that is burnt and becomes charcoal: even if it passes away from the woody nature because of the movement of fire in it, by this <same> movement the coming-to-be of charcoal occurs, because the passing-away of one thing is the coming-to-be of another. For this reason most of the ancient philosophers have said that from the perpetual natural movements of the stars results natural coming-to-be, which is perpetual until the time that God wishes. 680 685

¹The fourth chapter H ²H omits references to praise and blame

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[4] The second category. They remark that the planets indicate universal things, like the four elements, fire, air, water, and earth, and the change of one of them into another, and genera and species as a whole.³ For example, they indicate, at the level of genus, life (animality) as a whole (as a general term), which is predicated of each body that has life, or they indicate, at the level of species, man, horse, donkey, and the other species as a whole (as a general term). Thus they claim that they only indicate the four elements, their change from one into another and their alteration from state to state, and the genera and species as a whole, and they do not indicate the single individuals that result from these four elements, like Saʿīd and Ḥālīd,⁴ or a single horse or donkey; nor do they indicate the parts of individuals, like the head, hand, foot, or another member, nor conditions like standing or sitting, being ill or healthy, and the various other conditions, whether universal or particular, that belong to every individual in the world.

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[5] We have two arguments⁵ by which to refute their words. The first is that the principle on which the philosophers are agreed is that every natural individual in this world is composed of the four elements, fire, air, water, and earth, because these elements exist in every individual in this world; and that the Creator made genera and species as the actors on these elements, through the cause of the movements of the planets over them, because each individual which comes to be or passes away in this world, only does so because of the movement of the elements and the alteration of one of them into another; and <only> from the movement of the Sun and the planets over them does this movement—which is alteration and change—result. Therefore, the planets are the cause of the movements of these elements and of the change of one to another. To them belongs the indication for genera and species, as they (the second category of critics) claimed. Therefore, they are the cause of the coming-to-be and passing-away which occur from these elements, God willing. Since genus, species, the four elements, and coming-to-be and passing-away exist in every individual, and since the planets indicate the genera and species, the four

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³H adds 'changes of the seasons, resolutions of the elements' ⁴The usual examples in Arabic philosophical texts are of Zayd and 'Amr ⁵J's 'duobus modis' implies the reading of جِهَتَيْن ('two ways')

elements and the change of one into another and the movements which are the beginning of coming-to-be and passing-away, therefore the planets indicate separate individuals. Since they indicate separate individuals, therefore they indicate the parts and conditions of individuals too.

[6] The second argument is that wholes (universals)⁶ are only so-called 715
in respect to their parts, and parts are only parts in respect to a whole. Thus, a single individual is only one part of the whole species, and a species is only a species because of the separate individuals which are under it. So, if the planets indicate the species, then they also indicate the single individual that belongs to that species, because, when they indicate the species of 'man' as a whole, which is predicated of every individual man, or the species of 'horse', which is predicated of every | single horse, then they also indi- 720
cate the separate individuals which are a single person like Sa'īd and Ḥālīd, and a single horse. Since they indicate separate individuals, they therefore indicate the parts of these individuals (i.e. the head, hand, or foot), their qualities (i.e. white, black, or other qualities), and their conditions (i.e. illness or health, standing or sitting, or other conditions). Therefore the planets have the indication of separate individuals, parts | of individuals, 725
and their qualities and conditions, both universal and particular.

[7] The third category. The people of reflection and disputation⁷ refute the science of astrology, saying that the stars do not indicate a thing which comes to be in this world. They argue this by claiming that the stars do not indicate the possible (contingent). We shall now discuss some arguments of the Ancients who rejected the possible. Then we affirm the possible. Then it will become clear that the stars indicate | the possible. 730

[8] The people who reject the judgement of the stars as the cause of the possible argue by saying that the Philosopher⁸ stated that there are three conditions of things in the world: the necessary, e.g. that fire is hot; the impossible, e.g. that a man flies; and the possible (contingent), e.g. that a man is writing—and that the stars only indicate two of these categories:⁹ the necessary and the impossible, but they do not indicate the possible, so the profession of astrology is futile.

⁶ J reads كليات ('qualitates') for كليات ⁷ Cf. quorundam disputantium J; secta subtilioris opinionis vel argumentorum Saliba, 'Islamic Astronomy in Context', pp. 35–7, interprets this category as the Mutazilites; MS C has أهل الحديث والنظر ⁸ Aristotle, *Peri hermeneias* 9 ⁹ Note that Abū Ma'shar is using 'unṣur' here in the same way as he uses it in the *Great Conjunctions*: i.e. elements in the sense of categories: see ed. Yamamoto and Burnett, I, p. 608

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9a [9] Some astrologers and many ancient philosophists who affirmed 735
 that the stars indicate things coming to be in this world in a steady and
 compulsive way,¹⁰ when they came across this abstruse question and were
 unable to answer it, rejected the possible and said that there were only
 two categories: the necessary and the impossible. For we only know two
 alternatives: 'Yes' or 'No',¹¹ and they mean 'existing' and 'non-existent'
 <respectively>.¹² 'Yes' indicates 'existing'; 'No' indicates | 'non-existent'. 740
 'Existing' is the necessary alternative, and 'non-existent' is the impossible
 one. This is called a 'mutually incompatible matter', because if one side is
 true, the other is false, and it is impossible for both to be true for one thing
 at the same time. It is like two people, one of whom says 'Tomorrow there
 will be rain', the other 'Tomorrow there will not be rain'. Without doubt
 one will be speaking the truth—this is the necessary <statement>—and
 the other lying—this is the impossible <statement>. Similarly, if someone
 were to say today that something will happen tomorrow, | if that thing 745
 were to happen tomorrow, it will have happened because its occurrence is
 necessary.¹³ If someone were to say that it will not happen, if it were not
 to happen, it will not have happened because its occurrence is impossible,
 and since one of the two is speaking the truth, the other is lying. Similarly,
 if someone said 'He will walk', and he walks, then he walks because it is
 necessary that he walks. If he said 'He will not walk', and he does not
 walk, then he does not walk because it is impossible that he walks. They
 said that people are compelled to do¹⁴ the things they do, and when they
 do something, they do it because they are compelled to do | it, and this is 750
 necessary. If they do not do something, then they do not do it because it
 is impossible that they do it. In the case of everything that comes to be,
 its coming-to-be is necessary, and for that which does not come to be, it is
 impossible that it should come to be, and the stars only indicate these two
 <conditions>, and the possible does not exist at all.

10a [10] But the Philosopher has refuted their words and has established
 possibility (contingency) with many arguments. Then he mentioned after-
 wards that possibility leads eventually to necessity or impossibility. The
 first argument for establishing possibility is the following: | he said that 755
 necessity and impossibility are known at <all> three times¹⁵ through the
 necessity or impossibility in their nature. But our¹⁶ actions are different

¹⁰ Perhaps a wordplay is involved here: they both gave a 'necessary proof', i.e. one that is irrefutable, and they used the condition 'necessity' ¹¹ J interprets the Arabic as 'We know things by 'Yes' or 'No' ('scimus res per ita vel non') ¹² J: 'et eorum intentio est inventio et privatio' ¹³ A glossator in one Latin MS adds: 'hec sunt verba Aristotelis in primo peryermenais' (Lemay, VI, p. 429) ¹⁴ J gives 'indicant' (perhaps reading مجبون rather than مجبور) ¹⁵ I.e. past, present, and future ¹⁶ J has 'of them' (eorum)

from this, because they are possible; for example, our knowledge that the Sun was shining in the past, is shining now, and will shine in the future; and our knowledge that fire was hot, is hot now and will be hot. Likewise, if we say that fire, air, water, and earth have been, and will be only as they are now, it may be known that this is true for <all> three times. | This, then, is the category of necessity. An example of the category of impossibility is when we say that a man was flying, a man is flying now, and it is possible that he will fly in the future; and likewise when we say that fire was cold, is cold, and will be cold. For it is known that it is impossible at <all> three times, and this is false. | So, the necessary and the impossible are both known at <all> three times through the necessity or impossibility in their nature. Our actions, on the other hand, are not like this, because if a person says 'I was doing good in | the past and I am doing good now', he is not able to say 'I shall without doubt do good in the future', because he does not know whether he can do that or not. Since a person does not know without doubt what he will wish to do, this <action> is not compulsory, but is possible. Thus, possibility exists.

[11] The second argument is the following: he said that the necessary and the impossible are both within the whole species equally, whereas the possible is not there equally. For example, 'life' exists in each man | equally,¹⁷ and heat is equal in each fire and no part of it accepts more or less. Likewise each impossible thing is equally distant from each member of a species,¹⁸ because it is predicated of all men equally that they do not fly, and that fire is not cold. | But actions are not like this, because, within the species of man, some do good, others evil, and some do more good or evil than others. If all necessity is joined to each member of a species equally, | and all impossibility is distant from each member of the species equally (for these two do not change), yet our actions are not equal within the species but are changing from good to evil and from evil to good at different times, and from a lesser to a greater amount and from a greater to a lesser amount (for they are subject to increase and decrease), they are, then, possible, and the possible exists.

[12] The third argument concerning the existence of the possible is that a person only deliberates on and seeks advice about those things in which there is | possibility. For example, when someone wants to build a building, he deliberates on and seeks advice about the kind of building he wants to build. When his decision to build has been fixed and established, he deliberates on and chooses the day on which to start. When he wants to go on a journey, he seeks advice on whether to travel or not, and whether it would be better to travel by land or by sea. When his decision to travel is fixed, he

¹⁷ all people are equally mortal H ¹⁸ J omits اهل ('member')

deliberates on and seeks advice about the day on which to travel. Then he travels on the day which he wants. When he wants to sow a field, he deliberates on and seeks advice about the sowing he wants to do and on the field that he should sow. | Then he chooses what he wants as a result of what he has deliberated on and been advised to do. When he wants to be a companion with somebody, he deliberates on and seeks advice about which person is best for him; then he chooses whom he wants.¹⁹ 785

13a [13] He does the same in <the case of> particular things; for example, the person who deliberates, asking himself: 'What shall I eat or drink today?' or 'Which clothes shall I wear?' or 'Which chair shall I sit on?'²⁰ If he is healthy in body and mind, he will say: 'Shall I pay attention to him or not?' or 'Shall I speak to him or not?' In these cases and | the like there is the possibility of choice; all these possible things first arise in thought, and finally result in being carried out or abandoned. | But 790
13b necessity and impossibility are produced in things naturally in thought alone, because <only> in thought does a person know that life is necessary for a living being and that he cannot fly. If things were only either necessary or impossible, and if the necessary and the impossible were inevitably <as they are>, then people would neither need to deliberate nor to seek advice. 795
13c | Deliberating and seeking advice in | choosing one thing rather than another would be futile, because nobody can rightly deliberate on or seek advice from someone else as to whether fire will burn or not, since it is inevitable that it burns. No one can rightly deliberate, <asking himself> 'Will a man fly or not?', because it is impossible that he flies.

[14] The fourth argument is that there is a single potential in necessary things: i.e. that they come to be inevitably; or in impossible things there is also a single potential: i.e. that they do not come to be at all. But we may see many things | in which there are two potentials: that the thing comes to be as it is, and that it does not. For example, if a bolt of cloth is left untouched, it remains until it eventually wears out, but if it is cut, it is subject to cutting.²¹ Or if iron, lead, and the like are left, they remain solid, but if they are melted, they are subject to melting, and one of them receives more or less melting than another. Or the air may receive a small or large amount of heat or cold. 800

¹⁹ H summarises this paragraph with a general statement: In those things which someone proposes, first he thinks and seeks advice as to whether he should do it or avoid it, then when, how, where and the like. All things are first written beforehand in the thought or imagination, then at last by the act itself they follow the deliberation of the actor ²⁰ Or 'With whom shall I sit down?' ²¹ This example is in Aristotle, *De interpretatione*, 9, 19a12-15

[15] So it has become clear that the possible exists, and <operates> in 805
 three ways. The first of them is 'natural', and this is easy (likely to happen):
 for example, one hopes for rain when there is a covering of rainy clouds²² in
 winter;²³ there is a greater likelihood that it will rain than that it will not
 rain. The second is 'by desire', which is difficult (not likely to happen): for
 example, some wretched and poverty-stricken people hope to obtain power
 and honour: that they acquire no power is more likely than that they
 do, and if they do acquire power, then it is only because of extraordinary
 circumstances. The third is 'equal possibility', which is what arises in 810
 thought: it is like the hope of a pregnant woman that she will give birth
 to a boy, for her hope for this is not stronger than her fear that she will
 give birth to a girl. Some possibilities are apparent in bodies because they
 receive something and its contrary: e.g. water, which can be cold, then
 heated and receives more or less cold and heat. Other possibilities occur
 in deliberating on and choosing one thing instead of another: e.g. a man,
 when sound in body, is able to | deliberate on whether to stand up or not, 815
 whether to talk or not, and whether to pay attention <to something> or
 not; then he chooses one of these alternatives and does it according to how
 strongly he thinks about it and what he chooses in his soul, and whether
 his body is able to receive the action (of the soul).

[16] When the Philosopher had finished proving possibility, he men-
 tioned that possible leads to necessity or to impossibility. It is like someone
 saying 'I shall walk tomorrow' or 'I shall not walk'. For walking or its oppo-
 site are possible. | But once he walks, then walking has become necessary 820
 for him, because, before he walks, walking is possible for him, but once he
 walks, the possibility is taken from him and he enters the field of necessity.
 If he does not walk tomorrow, he enters the field of the impossible, because
 walking is no longer available for him.²⁴

[17] Since we have explained the conditions of the possible, we shall
 now explain that the stars indicate²⁵ the three categories, i.e. the neces-
 sary, possible, and impossible. We say: every individual in this world, | 825
 whether animal, plant, or mineral, is composed of the four elements, i.e.
 fire, air, water, and earth, because these exist in each individual. Each of

²² The Arabic استواء literally means 'evenness' or 'regularity'; J has 'obductio' which may
 be a translation of استار. The following word, بخيل, can be applied to a cloud not giving
 rain. Its common meaning is 'dubious', 'uncertain', and J translates it as 'apparentes'.
 H omits these phrases ²³ J has 'in celo' ²⁴ For this example see Aristotle, *Metaphysics*
 H, 3, 1047a15-29 and *Nic. Ethics* 3, 1112a18 ff.; cf. H: 'That the Philosopher has
 determined that every contingent thing is followed by the necessary or impossible means
 this: that everything which is the subject of thought and deliberation, such as going or
 not going, before it is done, is contingent, but when it is done, it is now necessary. The
 same can be said about the impossible' ²⁵ J interprets: 'the planets have an indication'
 ('sit planetis significatio')

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17b these elements is subject to increase, decrease, and change from one into the other, because <one> heat may be less than <another> heat, <one> air wetter than <another> air, <one> water colder than <another> water, and <one> earth dryer than another <earth>, and they may change from one to another. If each element on its own has a potential by which it is subject to change, and if individuals are composed of these four elements, then composite individuals have the potential to be subject to increase, decrease, and change from one to another. The movement of the signs of the zodiac and the planets over them (the elements) causes their movement and makes them subject to change and composition. So the signs of the zodiac and the planets indicate the conditions, change, and individual compositions of the four elements, God willing. 830

18a [18] A live person is composed of an animal and rational soul and the four 'natures' (i.e. elements). The Philosopher mentioned that the stars are alive and have rational souls. Because they have a rational soul, are alive,²⁶ and move naturally, they indicate the harmony of the rational and animal soul in the body, God willing, as we have shown above. The rational soul has the power of thinking (faculty of deliberation) and choosing, while the body has the power of being subject to possibilities. If the stars indicate the harmony of the animal and rational soul and the body, they indicate the necessary, the impossible, and the possible, because a live person has life which is necessary for him, and the impossibility of flying, and the possibility that he may receive illness or health, heat or cold, or wetness or dryness.²⁷ In him <is the potential for> deliberating on many things and choosing one of them. The power by which he chooses one thing instead of another by the deliberation in him belongs only to a human being, and not to any other animal. The possibility for receiving something or its opposite belongs only to bodies, and our actions only occur because we first deliberate on the thing we want to do. So if the possibility of doing something or its opposite arises first in the soul, we do one of the two alternatives or seek advice about it. 835 840 845

18c 19a [19] The astrologer only considers things in which there is a potential for the possibility of receiving something or its opposite and their outcome. He does not consider their property. For the astrologer, in practising his profession, does not consider whether fire burns or not, because he knows that it burns; nor does he take into account the indications of the stars <when considering> whether snow is cold or not, because he knows that it is cold. But he does consider whether or not fire will burn tomorrow and 19b

²⁶ J gives 'because of the rational, animal soul that they have because they are animate' ('per animam rationalem et vitalem quod sint animati') ²⁷ H drastically abbreviates lines 841-72 (see p. 146 below)

18b-20c

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object | that can receive burning, whether or not snow will cool tomorrow 850
 an object that can receive cooling, whether or not there will be rain tomorrow,
 and whether or not a person will choose to talk to someone tomorrow,
 or to walk or not to walk tomorrow. The reason why he considers these
 matters is that it is equally possible for them to occur and not to occur.
 | When the stars indicate by their natural movements that something will
 not occur, it is impossible for it to occur, and when they indicate the occur-
 rence of something at the time of the indication | precisely,²⁸ its occurrence 855
 is necessary. If they indicate that it will occur in the future, then their
 indication of that event is only potential until the moment it occurs. | If
 the thing happens from necessity and likewise if no impediment prevents a
 person from speaking, he has speech potentially until the time at which he
 speaks; when he speaks, this speaking is necessary at that time. Also fire,
 even if it is <generally> burning,²⁹ burns potentially before it <actually>
 burns; | when it then burns, its burning is of necessity. 860

[20] So it has become clear to us now that the stars indicate possibility
 and choice, in two respects: first, in composition: an individual³⁰ has the
 possibility to accept or reject things, and to choose, which belongs to his
 soul; secondly, in the things whose coming-to-be at a future time is indi-
 cated by them (the stars), as we have explained. | Just as the stars indicate
 the possibility and choice that belong to a man, | so they indicate that 865
 someone will only choose what the stars indicate, because his decision to
 accept or reject something is brought about by the rational soul whose mix-
 ture with the animal soul in individuals is determined by the indications of
 the stars. | For example, a person has in his body the possibility of moving,
 or leaving off <moving>, and of standing up or not, the choice of doing one
 of these two alternatives being in the power of the soul; when he chooses
 to do one of these two alternatives or not to do it, it comes under the field
 of necessity or impossibility. For the possibilities and choice turn into | one 870
 of these two without doubt. But the person only chooses the necessity or
 impossibility that the stars indicate for him.

[21] To receive possibilities is present only in the four elements below
 the sphere of the Moon and in bodies composed of them; it is not present in
 the stars, because they are simple bodies. Choice, which happens through

²⁸ J gives 'insimul et equaliter' ²⁹ Or: 'if it will burn some time in the future' ³⁰ in
 composition, for example, [an individual] Or: 'insofar as man as an individual is composed
 as someone who ...'

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deliberation on things, is present only in man and not in any other animal, because | man has a rational soul through which he deliberates on <whether 875 to do> a thing or not, and then chooses one of the two alternatives, in order to push away from himself by that choice harms and impediments according to his knowledge. | The actions of the other animals are only by nature, because they do not have a rational soul through which to deliberate. The stars, on the other hand, although they have rational souls, do not need <choice>, because they are far away from harms.

21b

[22] The fourth category. The fourth category of those who reject the indications of the stars are the people | that speculate on the science of the 880 universe—i.e. the science of the spheres and their conditions.³¹ They say that the stars do not indicate things which come to be and occur in this world—whether individual animals, plants, or minerals— but only indicate the change of the seasons. | These people, who speculate on the science of the universe, are not able to deny this power³² which belongs to the power of the action of the stars, because it is perceived and is clear from its effect; to reject this is a patent lie, because no one rejects the science of astrology and establishes that the stars indicate | the change of seasons, unless he 885 has little knowledge of the 'natures' of things and of what is generated from the change of some of them into others. | Because he who knows what we have explained, knows that the 'natures' change and their conditions become different because of the change of seasons, and the seasons only change through the power of the movement of the stars. Therefore, the things in this world come to be only because of the change of 'natures' and the alteration of the seasons from one condition to another. So the stars, insofar as they have the power to move and change the seasons and bring them from one to the next, indicate what | will occur in this world. 890

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[23] All the philosophers have claimed that the stars indicate things coming to be in this world, and they all use this second branch of the science of the stars <taking into account> every aspect of their (the stars') conditions and their movements, in religious and secular matters. For anyone who knows their (the philosophers') school of thought, this is clear from their (the stars') actions, and they act like this because they are the highest and most noble bodies. | There is no doubt | amongst the philosophers that 895 by the power of their movements occur coming-to-be and passing-away in this world, God willing. They say that it is necessary for the person who studies the first branch of the science of the stars to go on to study the second branch, because the two sciences are interconnected. | The second science is the fruit of the first, because when the scholar knows the manner and measurements of the movements of the spheres and the stars, then the

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³¹ *ilmu l-kull* is the term Abū Ma'shar uses for 'astronomy' (see ch. 1 above). Cf. H: 'universalis sapientia' ³² *qadr* also means 'fate'

fruit of this is that he knows what the powers of these movements and conditions indicate for the things coming to be | in this world. When he does not know what the stars indicate by their movements, then there is no fruit for the first branch of the science of the stars. The condition of those people who study the first science and do not know the science which is connected to it, is just like the condition of those who have simple and compound medicines but do not know how to use them, nor for which treatments and prophylactic measures these simple and compound medicines are good.

| [24] Similarly, these people also know the conditions and positions of the planets in the signs of the zodiac, but do not know what each planet in its sign and in its condition indicates. The only excuse they make³³ for their rejection of this second branch of the science of the stars is that they are people who do not practise it themselves, so they reject it because, if they were to accept it, people would blame them for departing from its knowledge, and it would be said that, in the case of the two branches of the science, one connected to the other, they were good at one and bad at the other.

| [25] The fifth category. The fifth category are also people who study the science of the universe (astronomy), yet they consider null and void the science of astrology on the ground of experience. They say that predictions based on the planets are not sound because things are only known by experience, and to know the truth of a thing by experience is that it is found at least twice in the same condition. Yet this is not possible for the planets because, if a planet is in one position in the zodiac sign and the other planets are aspecting it or are in conjunction with it, then they do not return | to the condition of the degrees in which they were <found> except after thousands of years. The lifetime of a single person does not reach this number of years. So how can a person find the planets in the same condition twice, so that he can experience what they indicate from their return to the place <where he first found them>?

[26] We reply that the Ancients deduced the natures of the planets and what they indicate from different things, some particular and obvious, others general. Examples of particular and obvious things are the influences of the Sun | on heating, of the Moon on moistening and putrefying, and of the planets on changing the weather every day and night. Examples of general things are that they indicate through the revolutions of the years of the world and of nativities,³⁴ different conditions in heat and cold, balance and health,³⁵ sickness and death, journeys, and all general and particular

³³ Cf. J: 'Et nichil excusationis est eis'. The Arabic means literally 'nothing comes to them' ³⁴ 'Revolutions of the years of the world' and 'Revolutions of nativities' are two genres of astrology, namely 'general astrology' and 'anniversary horoscopy' ³⁵ 'balance and health' J gives 'and temperament in health'

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conditions.

27a [27] These are obvious things which, if someone is a philosopher, he will notice in a short time, when he compares | planets of a <certain> number of years <of orbit> and of certain conditions with planets of a different <number of> years <and of different> conditions, in fiery, earthy, airy, or watery signs, <asking> in which position in the sign they were, when he already knows the nature and the indications of the sign. This is what the first people who observed the planets did. Not one of them observed the planets for a thousand years, nor <even> for 500 years; for the lifetime of a wise man among them did not reach this <number of> years. But there was a wise man who measured the planets by calculation for a certain period of | his life and knew the positions in which he found them at <particular> times of his <life>, and wrote down their positions in the zodiac and a diary of his measurements. So when many years had passed <in making> these measurements, the people of the time appointed <another> wise man. He measured the planets and took into account <the difference> between their place at the time of his measurement and their place at the time of the measurement of his predecessor, and relied on his measurements in order to get to know the truth.³⁶ 925 930

27b [28] Following a procedure like this Ptolemy the Wise perceived the true positions of the planets, because he looked | into the measurements of the planets which those who had lived a long time before him had made, such as Hipparchus³⁷ and other wise men who were reliable in their measurements, and he got to know them (these measurements). Then he himself measured the positions of the planets in his own time for many years, and he considered the difference between his measurements and the measurements of those predecessors, and he got to know it. He examined this deeply until he got to know their causes, and he had their correct positions because of the earlier measurements made by the Ancients. 935

[29] If Ptolemy and all his predecessors who were interested in the true positions of the planets only | observed³⁸ them when they were in the apex of their epicycles or in <another> particular place, and if then the position of the planet in respect to its epicycle would match that in respect to its eccentric orb, and if then they left them until the planet returned to that position in respect to its epicycle or eccentric orb, and if then they measured it at another time,—<if all this had been done> then the true position of the planet would not have been found at all, and the number 940

³⁶ when, after a number of years had passed, a later age found several different places of the stars, the measurement between both these places and times was made H ³⁷ H mentions only 'Hakim quidam' ³⁸ Lemay VI, p. 433, n. 25, considers that a negative is needed here, although it is lacking in all the Arabic and Latin MSS. For H, see p. 146 below

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of the circles (spheres) of the planets would not have been known, nor would the apex and perigee of each orb, or its other positions <have been known>. But they, by much observation on | many occasions in different 945 years, time after time, got to know the positions of the planets and their motion every year, and their orbits, the number of their circles, the upper and lower limits and other positions of every circle and its (the planet's) positions and conditions.

[30] In this way the wise men found out what had been doubtful to them concerning the natures and indications of the planets. For they looked at their positions and conditions in certain signs at particular times and they found they had indications over particular things, and they got to know these indications and wrote them down, and made their positions and conditions | references from which they could make comparisons. Then 950 some wise men looked for these indications after many years and they considered the positions of the planets in their own time in comparison with what their predecessors had found, and they found that they had indications of things that were similar to the earlier indications. So they made these indications examples and paradigms. Then the philosophers looked at these things which the planets were indicating time after time; so they worked out by analogy from them their indications that were hidden to them, and the indications | of the planets they sought became correct 955 for them.

[31] If they had had to enquire about their indications at the time of their return to their positions after thousands of years, then nothing at all would have been clear to them. Those indications they sought only became clear to them when they got to know, on many different occasions over a period of many years, the positions and indications of the planets, and worked out what was hidden from them by analogy from what they knew, until they knew their (planets') indications over things. In this way 960 the wise men | found out hidden things, because they worked them out by analogy from those things of the <same> genus that were in front of their eyes. For true information concerning anything, on many occasions and at different times, and clear indications for that <thing>, substitute for observation and direct perception.

[32] The sixth category. The sixth category are some arithmeticians who are incapable of investigating how to calculate <the positions> of the fixed stars and how to locate³⁹ the stars from the book on the science | of the 965 universe,⁴⁰ i.e. the book of the *Almagest*. They calculate the positions of the planets by different and partial *zīj*es,⁴¹ and find each planet, when they

³⁹ J translates *taqwīm* as 'equatio' ⁴⁰ I.e. astronomy. J adds 'certissime' ('most reliably'); in which the whole truth of universal wisdom is contained H ⁴¹ I.e. astronomical tables. Abū Ma'shar uses the form *zījā* or *zījāt*

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32b calculate it <s position> by means of one of the *zīġes*, in certain degrees of a certain sign. Then, when they calculate that planet <'s position> by means of another *zīġ*, they find it in another degree of the zodiac. So these people say that astrological predictions are incorrect. They give two arguments for what they say. First, they say that, when a person desires to locate <the position of> the planets by means of one set of *zīġes*, in the calculation | of their mean motions and equations by which he does this <there is> 970 restoration,⁴² such as that of seconds and thirds, and in the passing of time mistakes occur in the position of the degree of the planet. Secondly, they say that astrological predictions are made according to the true degree of the planet, yet none of the planets is in the true degree of its sign, because when one of the planets is found in one of the signs in a certain degree by means of one of the *zīġes*, its position is found to be in a different degree in another *zīġ*, and one does not know which of them is more correct. | Since 975 there is no agreement on the true degree of the sign in which the planet is, then the resulting prediction is not correct. These people are misguided in that they have not come across any correct *zīġes*, hence they imagine that their error is that of the practitioner of the art of astrology.

33a [33] We refute what they say with two arguments. First, we say that, when the astrologer wants to predict something, he bases his enquiry solely on the nature and properties of the planets: which planet is the lord of the sign; | <which planet is> in its exaltation; which planets are the lords 980 of its triplicities,⁴³ what is its place in respect to a cardinal, succedent, or cadent place; when does it arrive in the place indicating wealth, the place indicating brotherhood, or the other places of the sphere; what climes and other general things do the planets indicate. Then he predicts according to these indications. The degree of the planet has a particular indication used by practitioners of astrology only in particular things. So if there is a mistake of <a few> minutes or of a <whole> degree in a position of the planet, this does not harm the astrologer. | The second argument is that, | when the arithmetician gives him the positions of the planets in 985 the zodiac at a certain time using the art of astrology, he (the astrologer) ought to inform <his client> that the positions in which the planets are located indicate such and such <an event>. Only the arithmetician ought to verify the degrees of the planets and what the exact position of them is in respect to their signs. | An analogy to this is <provided by> the doctor: he ought to inform <the patient> about the nature of each medicine: for which thing it is beneficial, and against which diseases it is useful. On the other hand, it is not the task | of the physician, but rather that of 990 the apothecaries to seek drugs in <different> countries, and to grind and

⁴² The word *ġabr* is that used for 'algebra'; cf. J's 'quedam propinquitās parciū', H's 'rectitudo' ⁴³ Here 'triplicities' means the three signs belonging to a single 'triplicity'; J has the singular: 'triplicitas'

sift them. Similarly, only the person who can justify the art of astrology, who can establish it as valid, and who <actually> predicts the things indicated by the stars, ought to explain by arguments that the planets have an effect in this world, and ought to have expert knowledge about their causes, what they indicate as a result of their natures, properties, and culminations over <certain> locations, and of their positions in each sign; but it is arithmeticians who ought to verify their degrees.⁴⁴ If one of them is ignorant of the truth of this (the true position), the fault of this ignorance returns to this arithmetician, because he is ignorant of what he needs | to learn in his art, although those people who limit themselves in the science of the universe (astronomy) to locating <planets> by means of particular *zījes*, limit themselves within the science of the universe to something which is hardly essential. For, when they enquire about the essential parts, they find corruption and disparity there which do not allow them to attain the truth of a matter. If⁴⁵ they located the planets by means of every one of them (the *zījes*), and if they then investigated the positions of the planets in the zodiac and the conjunction<s> of one with another, then they would find that, between the results of their calculations with them (the *zījes*) and what they see with their own eyes or | the results of their measurements with reliable instruments, there is something far from contradiction. In the consternation and perplexity in which they find themselves because of the <alleged> discrepancy <between the different methods of investigation> they busy themselves with blaming the science of astrology.

[34] The only thing that prevents us mentioning the corruption that is in every one of the *zījes* is the preservation of the bounteous goodwill of many of our brothers, some of whom use them and make a profit from them. Those <positions> on which the astrologers and everyone involved in calculating the planets of fast and slow movement need to rely, | are the positions of the planets which are found only by reliable measurements at every time by means of the rings⁴⁶ and instruments described in the book of the *Almagest*,⁴⁷ because by these instruments their positions are found by the naked eye in such a way that there is no doubt about their correctness. It is necessary for the person investigating the science of astrology to make progress from this book, when <learning> everything that he needs concerning the modality of the science of the spheres and the planets and the quantity of their movements and their other conditions.⁴⁸

[35] The seventh category. Those of the seventh category reject this science because, although they study it, | they are unable to attain the level they want. So they begrudge the practitioners of this art their knowledge of

⁴⁴ H here uses the terms 'astrologus' and 'astronomicus' ⁴⁵ J gives 'fortassis' ('perhaps')

⁴⁶ J: 'armille' ⁴⁷ I.e. *Almagest*, V, 1 ⁴⁸ For H, see p. 146 below

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II 1

it, and thus reject the science of the art of judgements, because they envy its practitioners and because they are unable to master it. Such people are not taken in hand by necessary arguments, since their resistance to this art is in the absence of knowledge, and the resister is persuaded only by means of what restrains him and brings him back to the necessary truth.⁴⁹

36a [36] The eighth category. The eighth category consists of [those who lay claim to the science | of medicine because they profit from it—not]⁵⁰ the 1015 skilled doctors who are learned in the art of medicine, who have read the books of the Ancients on the science of medicine and have got to know the principles of their art, the difference of the 'natures' and seasons and their alteration, and the other simple and compound things that are necessary for them in their art. | For these know the excellence of the science of astrology, and they know that the science of the stars is the principle of the science of medicine, and they use the art of astrology together with the art of medicine all the time, in order to know when pains increase and decrease, and when they should be treated. Hence, they exercise their art more correctly | 1020 and the sick are cured by them, and recover in their hands, and people derive much benefit from them. | But there are a number of doctors whose ignorance is great, and their intelligence is too restricted for knowing what they need to. Their sole aim in their profession is 'profit first, knowledge later'.⁵¹ So they reject the art of astrology and say: 'The movement of the planets has no power over this world, but the art of medicine is real and firm'. So they vilify astrology by their assertions, and support the art of medicine.

37a | [37] These are doctors of the following kind: each one of them considers 1025 only a particular science within medicine, such as blackening the eyelids (eye-medicine), setting broken bones (surgery), and superficial⁵² treatments of the sick. <Each> has only acquired a small amount of the science with a superficial knowledge⁵³ and over a short period of time. So he does not know what he should also concentrate on; for he does not get involved in reading the books of the Ancients on the art of medicine and its divisions, and he does not know the natures of things or the natures of the seasons, and their agreement and disagreement, and he does not know the difference between treatments. But perhaps he only reads a little | portion of one 1030 book. | Those who are like these doctors affirm the art of medicine because they profit from it, and they reject the science of astrology because of their

⁴⁹It seems useless and unworthy to reply to empty quibbles H ⁵⁰The bracketted phrase is only in Arabic MS L, and Latin J ⁵¹Perhaps a word-play on the Arabic phrase for 'prognosis': *تقدمة المعرفة*, literally, 'the coming-first of knowledge' (I owe this observation to Peter E. Pormann). H claims to quote Cicero: 'facilius quis medicinam adimat quam astrologiam concedat' ('anyone would more easily destroy medicine than allow astrology'), but this phrase has not been found in Cicero's works ⁵²Arabic MSS BL and J read *سائر* ('the other') ⁵³For 'by a superficial knowledge' J has 'memoriter' ('learnt by heart')

lack of knowledge of it. Moreover, they do not only reject this science, but also every science for the knowledge of which they need the power of thought. If these people read the books of medicine, they would certainly know that the knowledge of astrology is useful for them in their profession, and that they need it.⁵⁴

[38] The wise Hippocrates said in his book of *Airs*,⁵⁵ when he described the difference of airs and 'natures': the matters of the change of the airs that we describe belong to the science of the stars. For the science of the stars is not a small part of the science of medicine.⁵⁶ This wise man said this because doctors only get information for things from the difference of seasons and the change of 'natures', and this difference and change only occur because of the power of the movement of the Sun and the planets, which belong to the science of the stars. | So doctors are, then, compelled to know the science of the stars, in order to know truly through it the bases of their own profession.

[39] Also, the doctor should only treat a patient for whom the astrologer has seen, from the indications of the planets, that his life has not yet reached its end, and that he will benefit from the treatment and recover from his illness. If the astrologer does not see life or recovery from his illness for him, then there is no point in the doctor's treating this patient. | As for the particular days | (the days of crisis) that doctors need for the knowledge of the condition of the patient—his strength or weakness, his rallying or failing—they know these from the course of the Moon and mixing of the planets with it. The wise men Hippocrates and Galen have described these in their books and all <our> predecessors among the experts in medicine have said that the science of the stars is the cause of the science of medicine. | This category of doctors, who do not know that their profession is based only on the science of the art of the stars, finds fault with the art of astrology. | But when they find fault with the art of astrology, they find fault with their own profession, because the art of astrology is the cause of the art of medicine. But this category of doctors is ignorant of this reasoning and they are unable to understand this.

[40] The ninth category. The ninth category is the common crowd. In their rejection of the science of astrology they fall into two categories. The first consists of those who do not know the excellence of the science of astrology, nor the excellence of the other | sciences, nor the excellence of foreknowledge of things. The most excellent of men in their eyes is he

⁵⁴ H adds 'with empty minds, like a beast with its head down in its food, they are the victims of chance' ⁵⁵ In a certain book H ⁵⁶ Hippocrates, *Airs, Waters, Places*, 2 (ed. Gundermann, Bonn, 1911, p. 4): 'One should learn that astronomy turns out not to have the least significant role in respect to the medical science; rather, it has a very important role'

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40b who has the most wealth, and amongst them the gift⁵⁷ of wealth is greater than the gift of knowledge. They say that, if a person is prosperous and wealthy, it is no loss to him if he is ignorant of the science of the stars and of medicine and the other sciences. They make this erroneous deduction because they compare science with wealth. But this comparison is wrong, because one can only compare things which are of the same genus, such as science with science, and wealth with wealth, and one cannot compare something with what is not of its genus. Therefore one cannot compare wealth with science. | Had such <words> not been heard many times from the common crowd—by which <even> the practitioners of the sciences are corrupted—we would not have had to bother ourselves with thinking about their words, unless we found pleasure in rejecting them. | But if we say that wealth and opulence⁵⁸ may come to the ignorant and the intelligent <alike>, and to the strong and weak-bodied person <alike>,⁵⁹ but a person is not praised for the wealth he has, because this does not come to him because of his knowledge or ignorance, strength or weakness, a person is praised only for his discernment and knowledge, because the superiority of man over the other animals resides | in the discernment that is in him through the instrument of the intellect and his knowledge of things that have been and that will be. | So, whenever a person increases knowledge about the things we have discussed, he increases his distance from the beasts in terms of the knowledge in him and his foreknowledge of things to come. And whenever his knowledge decreases, he lessens the distance from the beasts because of the lack of discernment in him. If this excellence of knowledge and discernment did not exist, man would not have superiority over the beasts, because all of them share in eating, drinking, and begetting. For the superiority of man over the other animals is only through <his> intelligence and discernment. | So, whoever is | more abounding in intelligence and greater in knowledge, is more of a human being than others. Thus the gift of intelligence and discernment in human beings is more excellent than the gift of wealth, and what distinguishes the human being most of all is his knowledge of things to come, which is found most especially in the knowledge of the art of astrology. So the gift of the science of the stars and the other sciences in human beings is more excellent than the gift of wealth.⁶⁰

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41a [41] The tenth category. The tenth category is, again, the common crowd. They reject the knowledge of this | art because of the many errors they see <made> by the people professing it. For the common crowd only accepts things according to a superficial discernment. So, when they see

⁵⁷ The literal meaning of *hazz* is 'allotted portion, share, fortune', but it can also mean 'pleasure' ⁵⁸ J omits 'and opulence' ⁵⁹ H summarises this as 'fortune is blind' ⁶⁰ H puts it: 'Much more should that part of wisdom be sought which carries man even above men, and returns him as closely as possible to the higher nature.'

that people professing this art make many mistakes in the predictions of events they are asked about, they accuse the art of being false and reject it. They call its practitioners 'stupid', saying: 'This art is useless. If it were true, why do those professing it make so many mistakes about things they are asked about?' They should not be blamed for rejecting the knowledge of this art, because the majority of those professing it are ignorant | 1080 people. The dregs of the nations attribute knowledge of it (astrology) to themselves, although they are ignorant of it and place themselves outside the knowledge of it inasmuch as they do not master it. Their understanding and discernment are faulty, and they forbear from going frequently to the learned and learning from them. They only read some books, difficult in meaning, which they do not understand, or books of which one cannot be sure of the author.⁶¹ They find a word with two different senses and do not know which of them is more correct. When asked on different occasions to what class this word belongs, | they use for their investigating 1085 this term each time a root which is different from the root <used> before, because they lack knowledge about the natures, conditions, and indications of the planets. Under the name of this art they practise all kinds of pretension and deceit. They deceive women with a weak intellect and people of misfortune, oppressed by the authorities, and those coveting, craving, and expecting <all> kinds of good fortune, such as wealth and power or gaining more of these. And perhaps one of them (the pseudo-astrologers) gets it right for one of his clients because of the correspondence of what he says <with the outcome>, without | knowing the meaning of what they 1090 are saying.⁶² Then they talk about it (their prediction) and boast about it. They have asked to eat with him as a client, and pretend to have forgotten the many errors they made before and their lying in earlier days. These are people whose only aim is profit and gain, not knowledge and wisdom and deep penetration into the knowledge of this art, because whoever wants to study thoroughly the science of astrology must have knowledge of the things which we have mentioned before, so that these things become the cause for the knowledge of this art: namely, the difference in the conditions of the planets, | the knowledge of the natures and their agreement 1095 and difference, the difference and conditions of the climes, the difference of the conditions of animals, plants, and minerals, what happens in <the case of> each one of them when the seasons in the climes change, and the other things which we have mentioned before, and what we shall mention in what follows. The knowledge of these sciences can only be acquired over a long period of time and with hard work. These people are unable to know <even> a part of it.

⁶¹ J gives 'inautenticos' ('inauthentic') ⁶² The subject changes from singular to plural

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[42] They commit errors for two reasons:⁶³ first because they lack knowledge in this art; | secondly, because they desire reward. If someone who has power asked them a question about something, they aim to reply with something that pleases and suits him. So they inform him that the planets indicate this, for they desire to make him happy and they crave his wealth. They appoint for him erroneous times, so the heart of the querent sticks to them. <Through this procedure> they obtain quickly from him that reward and <his> good opinion <about them> and an increase in honour and power. Their dealings with all kinds of people are in the manner that we have described. | So the common crowd blame all the practitioners of this art and speak of them with disgust; they call them liars. Consequently the wise men suffer <as a result of this,> from also being spoken about by the common crowd with disgust because of the ignorant people who profess to know it (astrology), whom we described before. The common crowd should not be blamed for condemning the practitioners of this art, for some of them have <indeed> experienced such things. That person only should be admired who has discernment and knowledge. These conditions of the lying and pretence of some of them are clear for him. | He hears from someone, agrees with what he says, relies on what he is told, | or he considers that there is truth in what is told. It is an obligation for those professing this art to employ themselves in what is necessary for teaching it. Then they rise by their knowledge of these things to this noble, honoured art which brings joy to the soul.

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⁶³ Cf. J: 'They should be blamed in their error in two ways'

[1] The sixth chapter:¹ on the benefit of² the science of astrology, and that foreknowledge of things coming to be in this world from the power of the movements of the stars is very beneficial.

[2] Some people³ have said that, even if the science of the stars is true, as you have maintained, it is a science in which there is no benefit, because what stars indicate are only things which will come to be. This matter is not necessary to man, because, if that thing is good or <a cause of> happiness, he will gain it in its due time and foreknowledge about it is not beneficial to him. If it is <a cause of> distress, then, because of his foreknowledge, he will be worried in advance, and that foreknowledge will be followed by worry because of it, together with fearful thoughts that will last until the time of the event's arrival. The person knowledgeable in | the art of the science of the stars cannot fend off any ills that are about to happen. | These people have made a mistake and departed from the way of discernment and knowledge and they do not know the excellence and benefit of this science. He alone knows the benefit of this science who knows the benefit of predicting things which are to come, but these people who deny benefit to this science, deny this only in name, because they do not recognise it.⁴ For they use the *sense* of the thing, because anyone of the common crowd and anyone with discernment may use foreknowledge of | things which it is possible for them to know and protection from the distress they fear from them. If they do not have power to fend off the event itself, they fend off from themselves, as far as they can, much of the harm and distress which afflicts them from that event.

[3] Some people have foreknowledge of events by experience. For they fend off from themselves the distress which their foreknowledge predicts. These are the common crowd. For some of them foreknowledge | of events is brought about by <their observation of> the changes of seasons and the conditions of the 'natures',⁵ and they take precautions in advance to fend off what is distressful, because of what they have known in advance about it; these are doctors. For others, foreknowledge is brought about by the power of the actions of the planets on this world, and they take precautions in advance to fend off what is distressful, according to what they have known in advance about it; these are the astrologers. | Those whose foreknowledge is by experience are like the common crowd. When they have foreknowledge by experience concerning a hot or cold period that is to come, this also serves to protect and make them take precautions⁶

¹the fifth chapter H ²J omits 'the benefit of' ³J: 'many people' ⁴Cf. H: 'although they do not cease to pay attention ('dare operam') to it (providence), and deny ('dissimulant') the name of the thing, not the thing itself' ⁵elementa seu nature J ⁶precavent etiam ipsi J

3c against them before | their onset. For the heat they prepare refigidants 1135
and cold places, for the cold, warming agents, sheltered places, and hot
things, in order to fend off harms from themselves by what they prepare
for themselves. | They sometimes see in the sky clouds which suggest rain⁷
according to what they have experienced either on journeys, or when stay-
ing in their homes. Before the rain falls, they go to places which shelter
them from the approaching rain, or they prepare themselves in advance
by carrying clothes which protect them from the rain when it has arrived.
When a person knows in advance that his enemy | wants to attack him, he 1140
prepares himself in advance of that time with means by which he can fend
off from himself the harm of that enemy when he actually attacks him.

4a [4] No one of the common crowd gets rid of the event itself and its
occurrence, but when they know by experience over a length of time, or they
know through some (other) reasons, the times of events which harm them,
they take precautions with that through which they might remove their
harms from them, so that their discomfort does not reach them, because
the one who knows that heat or | coldness or rain will occur at such and such 1145
a time, | takes precautions by preparing in advance what might fend off its
discomfort from him before its onset, does not prevent the heat or coldness
from happening, nor the rain from falling, but when he has foreknowledge of
this and its times by experience, he makes efforts to remove the discomfort
of that thing from himself. | This and many cases of this kind are that in
which the common crowd has foreknowledge by experience and prepares
for before its occurrence and onset, and in which the practitioners in all
professions, | such as⁸ agriculturists, herdsmen, and midwives, may use 1150
foreknowledge by experience and take precautions in advance against the
discomfort which they fear before the onset of <the event> against them.

5a [5] The doctors use foreknowledge of things with respect to the differ-
ence of the conditions of time and the change of 'natures' and humours.⁹
They know from this what all the other practitioners we mentioned earlier
do not know, because the doctors have foreknowledge of the benefit of med-
ical treatment at a time | of the change of the seasons from one condition 1155
to another. The common crowd also take precautions in advance to protect
their bodies from illnesses and diseases, because when it is the time of the
spring season, the common crowd take precautions in advance, through
the length of their experience of the change of the complexion of their
bodies with the changing of the seasons, to protect their bodies from dis-
eases and illnesses by therapies. | The doctors take precautions in advance,
through their foreknowledge of the change of bodies with the difference of
the time affecting them in what they face <in the future>,¹⁰ by pouring

⁷ aerem nebulosum preparatum ad pluendum J ⁸ H adds 'the sailor' ⁹ colera J ¹⁰ J
reads يستعملوا ('what they practise')

out medicines, bloodletting, and other | medical treatments, out of fear 1160
 that the summer season will afflict them with its heat, and <he fears> to
 find bad, decayed,¹¹ and acute humours in their bodies <to such a degree>
 that the acuteness of those humours, combined with the heat of the air,
 and hot elements,¹² that are destructive of bodies, will predominate over
 their mixture, so that they become sick. Likewise, they take precautions
 with medical treatments and protection from sicknesses at every season and
 day of the year, taking measures in their own time against what they fear
 at times which will face them when <the seasons> change. | The common
 crowd have sought to guard | their bodies from sicknesses by the medical 1165
 treatment of the doctors, and this belongs¹³ to the knowledge that they
 have in advance through experiencing that many bodies fall ill and become
 sick, when <a certain> season and <certain> 'natures' change for them.
 Also, illness may occur in a person from the corruption of one of humours;
 the illness flares up at a given time of the year or the day. So he takes
 precautions against the illness before it flares up, by using medicines which
 remove the <crises> or decrease¹⁴ them or calm them. He fends from him-
 self the harm of that bad humour either entirely or partially according to
 | what is possible in a case like this.¹⁵ 1170

[6] The doctor may also infer¹⁶ some of the causes through his fore-
 knowledge, when he sees that one of the bad humours has begun to pre-
 dominate over the body of the person, from a similar medical treatment
 that he knows removes¹⁷ it or calms it. Then, he takes precautions in ad-
 vance to protect it from the power of that bad humour or from its increase,
 by medical treatments which calm or weaken its power, so that¹⁸ it does
 not flare up for him (the patient), and | some of the bad humours flare up 1175
 with it, and it is difficult to devise a way of getting rid of them or calming
 them. | If the doctor had not had foreknowledge with the result that, when
 he left the bad humour in its condition, it flared up and created turmoil
 in the person, then he would have caused him pain <because>¹⁹ he had
 not taken precautions in advance to remove or calm the humour by the
 precaution of medical treatment for him. The skilful doctor may calm the
 power of the bad humours by foreknowledge and remove sicknesses, pain,
 and insomnia²⁰ from the person by what he knows in advance in his medical
 treatment of him. He decreases²¹ or removes the bad excesses in the body
 until the person does not | suffer harm from them. | When knowledge of the 1180
 doctor is inferred from some indications, which confirm that this sickness
 will not go away, and that the sick person will not recover, but will die from
 his sickness, he (the doctor) informs the patient that he will die, and the

¹¹ J omits 'decayed' ¹² calores J ¹³ J reads *wa-dālika li-'anna* 'this is because' (probably correctly) ¹⁴ purgant J ¹⁵ J makes both the patient and the illness plural ¹⁶ providet J ¹⁷ conveniat J ('is suitable for') ¹⁸ ne J ¹⁹ J takes *أوجعه* with the protasis: 'and (the bad humour) caused pain, then ...' ²⁰ morbi J ²¹ excutiunt J

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6d patient knows in advance what he needs to do about putting his affairs in order. So the foreknowledge of the doctor in sicknesses and medical treatments is very useful. Our intention in mentioning this foreknowledge in things of the common crowd and the doctors is by way of an analogy²² for the art of the stars, because when the learned astrologer sees in | the fore- 1185 knowledge from the power of the movements of the planets that discomfort reaches someone, he approaches him with an account of this <situation>, because foreknowledge from the art of stars of what discomfort will reach a person in the future, is very useful, in five respects, one of them being general and four particular.²³ 6e | The first is the discomfort which, when a person knows it in advance, sometimes he can remove, but at other times not; this is the general respect. The second is the discomfort which, when a person knows of it in advance, he can | remove from himself completely.²⁴ 1190 The third is the discomfort which, when he knows of it in advance, he can remove some of it from himself by his foreknowledge of it. The fourth is the discomfort which he knows in advance will meet him; then it will leave him after a certain time. The fifth is the discomfort which, when he knows of it in advance, he is not able to remove from himself at all.

7a [7] As for the first, general, one, which is when a person knows it in advance from the science of the stars, sometimes he can | remove it, but 1195 at other times not, he knows this from the revolutions of the world-years. Examples are a general epidemic and plague, earthquakes, wars, killing, fighting, drought, and the destruction of the livestock and the crops that are common²⁵ to the people of a clime or a city. Foreknowledge of this and the like is useful because, when a person has knowledge of this in advance, he can take precautions to protect both himself and others from this, as far as precaution from this and something like this²⁶ before the event is possible for him, by moving and transferring from that place, or <doing> something like this. 7b | Sometimes he can | remove from himself a discomfort 1200 like this by such a device. When he does not have foreknowledge concerning the occurrence of this event, and then it happens,²⁷ his anguish at the time of the arrival of that discomfort is severe, and he cannot devise a means to remove it from him. So, sometimes he suffers a complete collapse because of it. <Another example is> people who know by foreknowledge from the stars that their enemy will attack them. Sometimes they can remove it from them by a strategy, but at other times they cannot. There are other things of this kind.

8a | [8] The second is the discomfort which, when a person knows of it 1205

²² probatio J ²³ modi: universalis ... proprii J; species: publica ... private H ²⁴ totum J ²⁵ Instead of 'and the fruit which is common' J gives 'and the very same time when it arrives'. H's list is: 'public war, general hunger, universal earthquakes, conflagrations, floods, plague affecting the generality of men or beasts' ²⁶ J omits 'from this and something like this' ²⁷ J adds 'suddenly'

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that are

8b in advance, he can remove from himself completely.²⁸ That is known only from the birth of the person or from the revolution of his year (his birthday) or from a question about his condition,²⁹ i.e. disease, the victory of one of his enemies over him, distressful news or other kinds of evil or distress. So foreknowledge about it is very useful, as we mentioned above, because when an astrologer sees by his foreknowledge that a certain illness will flare up in a certain person at | a certain time of the year or of the day, whose 1210 like can be removed by medical treatment, and the astrologer informs him of this, then that person takes that medical treatment and medicines in advance for removing that illness from his body or calming it, so that that illness may not flare up in him at that time. So the astrologer has removed the discomfort of that illness from that person completely by the information he has given him. <Another example is> an enemy whom the person fears. He sees by his foreknowledge from the art of the stars that the enemy wishes to attack him,³⁰ and he takes precautions in advance to protect himself before his attack; then, when he attacks | him, he does 1215 not suffer harm from him and he has completely removed from himself his discomfort.

8c [9] The third is the discomfort which, when he knows of it in advance, he can remove some of it from himself by his foreknowledge of it. This is like the person who fears by his foreknowledge from the stars, that a certain illness will flare up in him at a certain time, and he undergoes medical treatment in advance before that time and removes most of that illness from himself, at the time that it flares up, by taking medical treatment in advance. <Another example is> the person who has known in advance | from the stars that a person is openly hostile to him.³¹ He takes some 1220 precautions against this, and removes from himself by this small cautionary measure some of the harm of his enemy.

[10] The fourth is the discomfort which he knows in advance will occur, but then it will leave him after a certain time.³² This is like the person who knows by his foreknowledge from the stars that he will be sick for a certain number of days, but then he will recover.³³ Or like the enemy that he knows will overcome him³⁴ for a few days, but then he will be free from him. Or like imprisonment | which will befall him for a few days, but then 1225 he will be released.³⁵

11a [11] The fifth is the discomfort which, when he knows of it in advance, he is not able to remove from himself at all. This is like the person who

²⁸ totum J; ex toto H ²⁹ in genezia, annalibus aut questiones H ³⁰ J: 'the enemy wishes to attack him' ³¹ J: 'A person of obvious enmity seeks him' ³² eventus inevitabiles sed transitorii H ³³ J omits 'but then he will recover' ³⁴ apparere J ³⁵ H adds 'This is of great benefit because, when we know the event and its end, we are ready to bear it, and we do not despair about its coming to an end'

116 knows in advance from the stars that he will die at such and such a time. So foreknowledge of it is useful for him, because when his knowledge of it³⁶ precedes, he does in advance what he wants to do in preparing and setting in order his affairs or making good matters³⁷ between him and the people, as is necessary for him | in this matter. | Death comes to him with his full knowledge and when he has prepared for it by setting in order what he wanted of his affairs. But if his foreknowledge about this had not preceded, his death befalls him and he would have been out of sorts in his condition, and in disarray³⁸ in his affair<s>, and the harm of that would return to whichever heirs and members of his family succeeded him, and he and his offspring would remember³⁹ the discomfort for days to come.⁴⁰ 1230

12a [12] These analogies that we have mentioned indicate that foreknowledge of things through | the art of astrology is useful in everything.⁴¹ I say even that foreknowledge of distressing things is very useful, because, when evil comes to a person suddenly, his anguish becomes severe and stuns him and steals his intellect from him, and he cannot devise a way out of it. It may be the case that a second discomfort throws him into turmoil because of the severity of his anguish caused by the arrival of that <first> discomfort. It may be the case that, when he is left unprotected against this discomfort, increase in the discomfort gains hold of him. It may be the case that he dies suddenly because of the severity of the distress. | But when he has foreknowledge of that discomfort before its arrival, when it arrives, | he might <be able to> keep his endurance, by informing himself about it,⁴² knowing its causes, doing in advance what can be done in terms of its management because of it, and undertaking to ward off from himself as much as possible in this case. So that evil becomes more broken down⁴³ and smaller. The skilful astrologer by his foreknowledge of the discomfort, although he cannot remove that discomfort entirely, has devised by his foreknowledge of it ways of removing as much of that discomfort as he can. And just as the stars indicate the distressful things we have mentioned, so they indicate protection⁴⁴ and benefit because of it too and the astrologer, by his foreknowledge | and his advice to a person concerning the occurrence of a discomfort to him, is therefore the cause of his protection against it. 1235 1240 1245

³⁶ J: 'his death' ³⁷ donationes J ³⁸ occupatus J ³⁹ Et ipse nominabitur et eius novissima J ⁴⁰ H summarises this fifth kind as 'they are the last events of things, which are generally unavoidable: such as about a person's death. We leave each person to weigh up the usefulness of knowing this in advance.' ⁴¹ Instead of 'everything' J gives 'in the removal of things' ⁴² J: 'The discomfort itself will come to him and find him now as if prepared and as if now secure about its advent' ⁴³ levius J ('lighter') ⁴⁴ J: 'they indicate how to take precautions against it'

[13] As for the argument which is more understandable to the common crowd, opposing those who said that it was necessary for a person not to study the science of the stars, because sometimes he can see in the indications of the stars that a discomfort will befall him at a certain time, so because of his knowledge of it, he precipitates distress. Thus distress by it (the foreknowledge) and preoccupation with it lingers until the time of its arrival. But (?) I say,⁴⁵ if a person avoids | getting involved in anything which causes grief in anticipation, then he must not travel in search of gain, power, or rulership, because, before he travels,⁴⁶ he will be worried in anticipation about losing money and outlay because of that travel. Then, during the journey itself he will be worried in anticipation about absence from home, fatigue, harm and discomforts, fear for his body, his possessions, and his substance.⁴⁷ Then, sometimes, on the instant that he travels, one of the distressful things we mentioned comes to him before he obtains anything for which he had made the journey. It would be necessary for him not | to take anyone as his companion for seeking good, benefits, and increase of honour and status, because he would be worried in anticipation about how he might gain the friendship⁴⁸ of that person; then he anticipates ignominy and disgrace because of his service to him (the friend), before he makes use of him. It would be necessary for him not to hope for or expect anything, because if he had hoped and expected something, he would be grieving in his thoughts and actions in anticipation until the time ~~th~~e he obtained it. So in each of these things that we have mentioned and others of this kind, people may experience in anticipation | discomfort and grief because of their searching for it, and sometimes someone dies before obtaining something that he seeks. Even if someone was sound in his body⁴⁹ and got what he sought, he may experience in anticipation grief, great hardship, expense, fear for his possessions and body, loss of honour,⁵⁰ disgrace,⁵¹ and many distressful things and <much> harm. But if that <which he sought> eluded him, together with those discomforts that we have mentioned that preceded the event, sorrow, grief, and regret over the money he has spent follow, and it wearies his body, and he has lost some of his honour, and some kinds of distressing things have befallen him; then he has no device | to reimburse the wealth he has spent, or to remove the griefs and discomforts that he had experienced in anticipation, and the sorrow and regret over what had eluded him are not beneficial for him.⁵² But the grief which someone experiences in anticipation through foreknowledge from the indications of the stars about discomforts which he sees will befall him at another time, and

⁴⁵ est ut dicamus J ⁴⁶ J: 'before he acquires this' ⁴⁷ timorem super corpus et esse suum J ⁴⁸ festinat mutationem faciei in petitione societatis J ⁴⁹ liberatus fuerit J
⁵⁰ mutatio faciei J ⁵¹ J adds 'with many expenses' ⁵² J omits 'his body is weary ... for him'

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the grief which follows this because of thinking about them until the time they arrive, are both beneficial to him, because, when he has foreknowledge from the indications of the stars about discomforts which will befall him, he thinks about means of removing it and improving its conditions, as we have mentioned. | So the removal of those discomforts as far as possible follows his foreknowledge of them and his thinking about it.⁵³ 1270

[14] Likewise, if these people had had foreknowledge from the indications of the stars that the things which they sought would not be completed for them and they would not obtain them, they would give up searching for them and being involved and concerned about them. So they would not experience discomfort and grief in anticipation, and their involvement in them, brooding, regret, and sorrow would not follow them. So, the person's knowledge of discomforts that will befall him from what the stars indicate is very beneficial.

15a | [15] I will say something else that is more understandable to the common crowd, in opposition to the people who maintain that it is necessary for a person not to study the science of stars, because he, by getting to know through it the distressful things that he will see coming to him, will suffer grief until the time of their arrival. If a person were to avoid getting involved in anything which will cause him grief, it would be necessary for him not to listen to singing, because when the skilful singer becomes silent, grief will follow for him because the happiness which he felt while | listening to the song is broken off. It would be necessary for him not to have sexual intercourse with graceful and beautiful women, and not to eat the most choice food, nor drink the purest and best drafts, because when he completes his sexual intercourse or breaks off from eating and drinking, grief follows for him because he is unable to prolong the pleasure of sexual intercourse, eating and drinking, so that the enjoyment of the grace and beauty of the slave girl, and the excess of the goodness of the food and drink is commensurate with the excess of his grief at breaking off from this and his inability to do it.⁵⁴ It would be necessary | that he does not acquire much wealth, because grief would follow on from much wealth,⁵⁵ in that he has to keep it secure, and it would impart to him enemies and envious people and fear of them. It would be necessary that he does not rejoice in having much wealth and slave girls when he is older, because at that time he cannot enjoy slave girls nor rejoice in wealth;⁵⁶ so grief follows because 1275

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15c | 1285

⁵³H concludes this argument with the words: 'To avoid <worrying in anticipation>, without any foresight and planning, and without deliberating about anything at all, you would have to expose yourself to fortune, being 'equal' to all events, and thus, with reason made null and void, nothing would be left to man beyond the nature of a beast' ⁵⁴J omits 'of sexual intercourse, eating and drinking ... inability to do it'

⁵⁵Instead of 'grief would follow on from much wealth' J has 'he would grieve and be sad in anticipation' ⁵⁶J omits 'slave girls or rejoice in wealth'

of his incapacity for getting pleasure and joy from it.

[16] If he gives up using the science of stars because he feels uneasy that he sees⁵⁷ discomfort in it, and | his study and knowledge of this <discomfort> causes him grief, then it would be necessary that he does not get involved in any of these happy pursuits, because they will cause grief, sorrow, sadness, and regret because of breaking off from them and his inability to do them. And it is necessary that he himself gets involved in eating the worst foods and drinking the worst drinks, and gives up sexual intercourse.⁵⁸ And if he has sexual intercourse, his sexual intercourse should be with the most ugly and disgusting of women.⁵⁹ When he is older he should be involved in poverty and the lack of all happy pursuits, as we have mentioned before, to the point that grief does not follow on for him because of his inability to indulge in their pleasure and joy. || The foreknowledge of the good and happiness is very beneficial, because sometimes a happy thing comes to a person suddenly and he is stunned and confused, and sometimes he dies instantly from the greatness of the joy, because sometimes a person dies suddenly from excess of happiness or grief.⁶⁰ But if happiness befalls a person and he has known it beforehand, he is not stunned or confused by it, and there is no fear that he will die from the greatness of the joy and he considers beforehand how he wishes to deal with it.⁶¹

| [17] In order to make clear what we have said concerning grief and happiness, by using an analogy which is understandable and natural to all animals, we say that every animal naturally rejoices and worries. When an animal does not rejoice at what its like rejoices, and does not worry about what its like worries about, it is distant from animality and is of the nature of inanimate things, like stones, wood, and the like. Every animal except man only rejoices at joyful things and worries about grievous things in its direct contact. | But foreknowledge of happiness and grief belongs to man alone | among <other> animals. For man needs the foreknowledge of beneficial and harmful things in all situations, because, if that thing is distressful, the foreknowledge of it is better for him than later knowledge, for the reasons we mentioned before. If it is a benefit or happiness, a person is not ignorant of its excellence. | His foreknowledge and anticipation of happiness through being informed of it before its coming-to-be is better than getting to know it later, because each person attempts to be happy in this world, and their aim to be happy falls into one of three dispositions: either | (i) a distressed person attempts to remove that grief from himself and to procure happiness, or (ii) someone lacking in happiness attempts to

⁵⁷ non patitur videre J ⁵⁸ H includes music ⁵⁹ H, more sensibly, has 'when he needs to (have sex, food or drink), he should use the worst kinds of ...' ⁶⁰ J omits 'and he is stunned ... grief' ⁶¹ HJ terminate Part I here; J adds 'si Deus voluerit'

16a

16b

17a

17b

17c

complete that happiness, or (iii) someone who is happy attempts to make his happiness permanent and <make it> grow. An analogy can be taken from the genus of music, i.e. singing.⁶²

18a [18] I say that, belonging to foreknowledge of the joyful information that the art of astrology indicates is a wonderful activity in the soul, because the praiseworthy actions appear just as is shown by listening to the singing and the striking | of strings by a singer skilful in notes and learned in tuning 1315 the strings and using them, because, as the soul is happy and relaxed and rejoices at the strings sounding in harmony when it listens to them, and its nature changes until it increases in courage, generosity and good character, so in foreknowledge from the art of the stars of joyful information which someone can expect, such as sovereignty and victory over enemies, acquisition of wealth, and the birth of a child, there may happen some happiness more frequently than what happens in it from listening to singing and the striking | of strings. 1320 And just as the repetition of the sound (tremolo) of the strings increases the happiness of the person, so the repetition of his hearing joyful information which he expects and his thinking about it increase his happiness. And just as, when someone delights in one song, he is eager to hear it many times, so he wishes to hear joyful information each time. And just as he is eager each time to hear different songs, each one better than the other, so he is eager each time to hear different items of joyful information concerning what is | to come, and his joy in hearing them 1325 is greater than his joy in what he heard before. But the foreknowledge of joyful information of future events from the indication of the stars has an excellence that is not in music, i.e. singing: namely, the sounds of harmonious strings only delight the listener while he listens to them. When the musician, i.e. the singer, stops singing, that happiness ends with his silence and with the cessation of the striking of the strings, but from the delightful information which the astrologer reports from foreknowledge | of 1330 the art of the stars, the client is gladdened from the time he hears it until that happiness arrives. For that reason all people desire foreknowledge of delightful information from the art of the stars.

19a [19] Another benefit to people through the foreknowledge of things from the science of stars is that <if> a querent asks an astrologer skilful in the art about the condition of an absent person or a fugitive, he informs him about his condition and he is pleased with that. Or he asks him if a missing person has been lost for some time, and he asks his family about that, | 1335 but they do not know whether he is alive or dead; then he (the astrologer) informs them about what he sees of his condition, and they know according to that. Or he asks about a traveller or a fugitive, when he does not know

⁶² This gloss is perhaps necessary because Abū Ma'shar at first uses the Greek term, which he feels should be explained by an Arabic term

18a

18b

18c

19a

19b

which direction he took; then he informs them about the direction he took, and they look for him there. Or he asks about a person whether he is friendly or hostile; then he informs him about what he sees and he deals with him according to that. One case of benefit through foreknowledge from the science of the stars is when a person has a child, if he knows that he will not reach adulthood, he does not marry him off when he is young, but if he does not have this knowledge in advance, | sometimes he marries 1340 him off and the child dies before adulthood, and they fall into confusion.

[20] For this and for numerous things of a similar kind, everybody uses his foreknowledge from the indications of the stars. We have mentioned before the benefit to the common crowd through their foreknowledge of things by experience, and the benefit to the wise doctors through foreknowledge of the difference in time, the change of natures, and medical treatments. Likewise, we mentioned the benefit to the wise masters of stars through foreknowledge | of the power of the conditions of the stars in this world 1345 which is evident to them. It has become evident and clear that foreknowledge of things is very beneficial for everybody, but in the science of the stars it is more beneficial, excellent, and noble than in the art of medicine and all the professions. As for its excellence over the other arts, we have made that clear before. As for its excellence over the art of medicine, the reason for that is that doctors only infer things from the nature and change of the season from one condition to another, and from evanescent, changeable, and tangible things. | As for | astrologers, they infer things that come to be 1350 from the celestial bodies and the power of their movements that occur in the seasons and the 'natures'. Also the astrologer infers from what will last for a long time and has lasted since time long past, while the doctor infers what comes to be only in one season of the year or in one hour of the day. He can get to know little about what has existed and has passed.

[21] I say also that the soul is the most excellent thing in a person and it rejoices at the knowledge of things | which will come to be and exist, and 1355 in all the professions there is no knowledge and science of things that are past and coming to be like those in the art of the stars. Therefore the art of the stars is most excellent among all the professions, and foreknowledge of things that come to be from it is the most beneficial.

[22] The first part is completed with the praise and grace of God.

20a

20b

20c

[1] The second part of the book of the introduction to astrology; it has nine chapters.

[2] The first chapter: on the number of the stars of the sphere which have rapid or slow movement, which the Ancients measured, the knowledge of their six¹ magnitudes, how many stars there are of each magnitude, the number of the constellations of the sphere, and the name of each constellation.

The second chapter: in it is mentioned why twelve constellations are considered more suitable for indication than the other | constellations of the sphere. 5

The third chapter: on the reason for the number of the signs and that they are twelve, no less and no more.

The fourth chapter: on the arrangement of the 'natures' of the signs.

The fifth chapter: in it is mentioned why one begins with Aries, not the other signs.

The sixth chapter: on the reason for the tropical, fixed, and bicornporeal signs.

The seventh chapter: on the knowledge of the quadrants of the sphere, the reason for the tropical, fixed, and bicornporeal signs, the reason for the number of the signs, that they are twelve, why one begins with Aries, on the order of their 'natures', | and the knowledge of their triplicities according to what Hermes reports from Agathodaimon.² 10

The eighth chapter: on the knowledge of the masculine and feminine signs.

The ninth chapter: on the diurnal and nocturnal signs.

[3] The first chapter: on the number of the stars of the sphere which have rapid or slow movement, which the Ancients measured, the knowledge of their six magnitudes, how many stars there are in each magnitude, the number of the constellations of the sphere, and the name of each constellation.

| [4] The ancient wise men, Ptolemy, and those after him who were concerned about the modality of the highest sphere, searched it satisfactorily to know its compass and size. They found that it was encompassing the earth on all sides, and they found that the size of the earth in comparison with it was like the size of the point in comparison to the circle.³ Whoever wants to know this, should look in the book of the *Almagest*; for that is explained in it.⁴ This sphere encompasses a number of spheres, in which there are many stars. The stars the wise men measured are 1029, among which seven are | most rapid in movement, i.e. Saturn, Jupiter, Mars, the 20

¹ J omits ² Aidimon J, Abidimon Jrev, Abidemon H ³ Cf. H: 'the orb of the earth ... being so pressed down and so immobile, is as it were the point ('centron') of the celestial circle' ⁴ Ptolemy, *Almagest*, I, c. 6.

Sun, Venus, Mercury, and the Moon.

[5] These seven are different in movement and each of them has a sphere different from the sphere of the other.⁵ 1022 stars are slow in movement and called 'fixed stars'. These 1022 stars that the wise men have measured are in a single sphere and the movement of each of these stars is like the movement of the others; it is approximately one degree in every 100 years.

6a | [6]⁶ They put these stars into six categories. They put the brightest 25 ones in the first category. These are 15 stars. Those which are below them in brightness are in the second category. They are 45 stars. Those which are below those in brightness are in the third category. They are 208 stars. Those which are below those in brightness are in the fourth category. They are 474 stars. Those which are below those in brightness are in the fifth category. They are 217 | stars. Those which are below those in brightness 30 are in the sixth category. They are 49 stars. Five of them are similar to clouds and they are called 'cloudy'. Nine of them are called 'dusky', and one star is called 'a star with a strand of hair'.⁷ They are 1022 stars. Then they put these 1022 stars into 48 constellations and called each of these constellations by a name on which there was agreement among the Ancients.⁸

6b | [7] Among these stars 360 stars are in the 21 constellations inclined to 35 the north from the path of the Sun.⁹ The first of these constellations is the Lesser Bear (Ursa Minor), the second the Greater Bear (Ursa Major),¹⁰ the third the Dragon (Draco), the fourth the Blazing One (Cepheus),¹¹ the fifth the Howler (Bootes),¹² the sixth the Crown (Corona Borealis), the seventh the One Kneeling on his Knee (Hercules),¹³ the eighth the Lyre (Lyra),¹⁴ i.e. the Falling Eagle,¹⁵ the ninth the Hen (Cygnus), the tenth the One Sitting on a Chair (Cassiopeia),¹⁶ the eleventh the One Carrying the Head of the Ġul (Perseus),¹⁷ the twelfth the One Holding the Reins (Auriga), | the thirteenth the Snakecharmer who Seizes the Snake 40

⁵H adds 'therefore they are called "wandering"' ⁶Paragraphs 6–9 draw from the star catalogue (bks 7 and 8) of Ptolemy's *Almagest* or an intermediate work ⁷A dueba J; H: 'oblong as if with a tail' ⁸For 'and called ... Ancients' H substitutes: 'to which Greek and Latin fables have assigned different names. But the Arabs, placing no confidence in fables, and not discussing the reason for the names, but embracing the matter itself, ordered them in this way, allowing the route of the Sun to divide their three terminal points towards each pole' ⁹A literal translation of the Arabic name of the constellation, followed by the modern name in brackets, is given ¹⁰J reverses Ursa Maior and Ursa Minor; Jrev restores the Arabic order ¹¹H adds 'which the Arabs call 'lord of the throne' ('dominus solii'), an error for Cassiopeia ¹²H: 'Casiopea' ¹³H: 'the seventh, Hercules with the pelt of the lion and a club—this figure the Greeks call 'Engonasin', the Arabs 'Elgeti ale rukbatei', i.e. flexing the knee' ¹⁴H: 'the Ledeian swan' ¹⁵H: 'vultur cadens' ¹⁶H: 'the tenth Arctophilax or Bootes which the Arabs call "the shepherd" ('pastor' for α Orph (in Sgr) = ar-rā'ī) ¹⁷H: 'the eleventh Perseus, hamil raz algul, i.e. carrying the head of the Gorgon'

(Ophiuchus),¹⁸ the fourteenth the Snake of the Snakecharmer (Serpens), the fifteenth the Loom¹⁹ (Sagitta), the sixteenth the Eagle (Aquila), i.e. the Flying Eagle, the seventeenth Delphin, the eighteenth the First Horse (Equuleus), the nineteenth the Second Horse (Pegasus), the twentieth the Woman Who does not See a Husband (Andromeda), the twenty-first the Triangle (Triangulum).²⁰ These are called the northern constellations.

[8] 346 stars are in the 12 constellations in the path of the Sun. | The 45
first of these constellations is Aries, the second Taurus, the third Gemini,
the fourth Cancer, the fifth Leo, the sixth Virgo, the seventh Libra, the
eighth Scorpio, the ninth Sagittarius, the tenth Capricorn, the eleventh
Aquarius, the twelfth Pisces. These are called the constellations of the
signs.

[9] 316 stars are in the 15 constellations inclined to the south from the
path of the Sun. The first of them is Qīṭus (Cetus),²¹ the second the Giant
(Orion),²² the third the River (Eridanus),²³ the fourth the Hare (Lepus), | 50
the fifth the Greater Dog (Canis Major), the sixth the Lesser Dog (Canis
Minor), the seventh the Ship (Argo Navis), the eighth the Hero (Hydra),²⁴
the ninth the Vase (Crater),²⁵ the tenth the Crow (Corvus),²⁶ the eleventh
Centaurus,²⁷ the twelfth the Beast of Prey (Lupus),²⁸ the thirteenth the
Censer (Ara),²⁹ the fourteenth the Southern Crown (Corona Australis),
the fifteenth the Southern Fish (Piscis Austrinus). These are called the
southern constellations.

[10]³⁰ These are the 48 constellations, and all these constellations are
formed only in imagination and thought. | We shall report the character- 55
istics of the properties³¹ and conditions of the signs and each part of these
constellations which ascends in their decans when we describe <them>.
As for their indications for things, that is found in another book.

¹⁸ H erroneously gives 'Ophiulcus' as the alternative name for Auriga, and uses the Latin name 'Anguitenens' for this constellation ¹⁹ J reads النول (Algol) with Arabic MS L; H gives 'the lyre of Orpheus'. For the confusion over the name of this constellation see Kunitzsch, *Der Almagest*, pp. 184–5 ²⁰ H: 'the triangle which the Greeks call "Delton"'

²¹ Magnus Cetus H ²² H: 'Orion with a sword strapped to his belt' ²³ H: 'The river Nile or Eridanus whose tail is like the tail of a fish' ²⁴ H: 'the altar' (Ara) ²⁵ H: 'The mixing bowl of Father Liber' (the god of wine) ²⁶ H adds 'of Apollo' ²⁷ H adds 'Chiron' ²⁸ H: 'Hydra' ²⁹ Turribulum H ³⁰ For H's rewriting of this paragraph, see p. 147 below ³¹ J: 'figures' (figure)

[1] The second chapter: in it is mentioned why twelve constellations are considered more suitable for indication than the other constellations of the sphere.

| [2] Since the constellations in the sphere are 48 and twelve of them are on the belt of the sphere of the signs, they made these twelve constellations the ones to be used, and made them the place(s) for everything in the sphere. For they related to them the other 36 constellations and those in the sphere like the stars having swift and slow movement. They thought them to be more suitable for indication than the others.¹ 60

[3] Some people have opposed this.² They said: 'Since the constellations are 48, why did they relate | the other 36 constellations and all the stars which are in the sphere to these twelve, and why did they make these twelve the place for the others and think them to be more suitable for indication than the others?'³ We say to them that they did consider that each of these 48 constellations had an indication for the conditions of the world,⁴ but they thought the universal indication belonged to these twelve while they thought these 36 held a particular indication, and they did this for many reasons. 65

4a | [4] The first of them is that, since the sphere of the signs surrounds this world, <and> it revolves round it once in one day, and the revolution of this sphere is over its middle and this middle revolves round the centre of the world which is the earth, and coming-to-be and passing-away are found in this world as a result of the revolution of this sphere over it, and these twelve constellations <are> in the middle of this sphere, while the other constellations depart from its middle towards the north and the south, therefore, they thought these twelve constellations more suitable than the other 36 constellations for the universal indication for | the coming-to-be and passing-away that are in this world, and they thought the other constellations held a particular indication. The universal indication is that of one sign for many things, different in species, such as man, horses, donkeys, and so on. The particular indication is like the indication of one constellation for man alone, or donkeys alone, or the property of one thing alone.⁵ 70 75

4b

| [5] The second reason is that, since some actions, coming-to-be, and 80

¹ H: 'the twelve which circuit the middle of heaven and earth, having drawn the strengths of the others to themselves, rightly have excelled the others in power' ² J adds 'constitutioni' ('arrangement') ³ J: 'why did they relate indications to these 12 instead of ('pre') the 36 ...'; H: 'what reason endowed 12 of these with power while leaving the others inactive' ⁴ H adds 'no star is without some function in the world' ⁵ H: 'the universal is in the accidents common to genera and species, the singular, in the single properties of individuals'

passing-away⁶ happen to us by the movement of the Sun and its rising and setting, which wise men are not ignorant of, as we have already mentioned,⁷ and it is the planet of most conspicuous action among the stars in this world, and it rotates in these twelve constellations, and these twelve constellations are the place(s) for it, they thought these constellations which are the place(s) of the Sun more suitable for the universal indication than the other constellations in the sphere. They considered them as the place(s) for the others and related | the other constellations and planets to them. 85

[6] The third reason is that, since they found that the Sun passed through these twelve constellations, and by its traversing of these twelve constellations the year was completed with its seasons, which are spring, summer, autumn, and winter, and by its stay in each one of these twelve constellations the beginning, middle and end of each of these four seasons were known, and by its transfer into each | one of them it indicated the 90 coming-to-be of one thing and the passing-away of another, they thought that these twelve constellations held the universal indication for coming-to-be and passing-away in this world, and they thought that the other constellations held a particular indication.

[7] The fourth reason is that, since they found that each of the six stars having swift movement passed through the orbit and path of the Sun, but they had a latitude, and when they had a latitude, | they inclined from the 95 way of the Sun by the amount of its (the zodiac's) latitude, and when each of these six stars having swift movement arrived at one of these twelve constellations, changes, coming-to-be and passing-away⁸ occurred in this world according to what the nature of these constellations and that planet indicated, they thought that these twelve constellations held the universal indication and the other constellations held a particular indication.

[8] The fifth reason is that, since they found that each of these stars having slow movement | which are in one of the 36 constellations manifests itself 100 with the indication of the nature of those constellations that are twelve, more than it manifests itself with the indication of the nature of those constellations that are 36,⁹ they thought that these twelve constellations were the indication for the universal conditions of the world, and they thought that the other 36 constellations held a particular indication, and they considered them according to these twelve in their indication. They related

⁶ J puts 'actions' after 'coming-to-be and passing-away' ⁷ I.e. in the Part I, 4 [8-9]

⁸ J: 'changes, i.e. coming-to-be and passing-away' ⁹ J omits 'appears ... 36'. H gives 'Fifthly, because the influence of none of the other constellations appears unless brought forth by the company of a sign which is in relation to it, to which it is attached in some way'

these 36 constellations and all the stars | with swift and slow movements 105
to these twelve, and they thought that these twelve were the place(s) for
the constellations and stars in the sphere. These twelve constellations are
called signs and the middle of this sphere is called the belt of the sphere of
the signs.¹⁰

[9] This belt is divided into 360 degrees and each sign gets 30 degrees.
They made each degree have 60 minutes, each minute 60 seconds, each
second 60 thirds; likewise | it was divided¹¹ into fourths, fifths, sixths, sev- 110
enths, eighths, ninths, tenths, elevenths, and twelfths, and <the divisions
that> follow that. They divided this belt into 360¹² degrees because this
number has most of the fractions, like a half, third, fourth, fifth, sixth,
seventh, eighth, ninth, and tenth.¹³ It is <also> near to <the number of>
the days of the solar year.

¹⁰H's emphasis is on the equal division of the zodiac into twelve parts called signs, a division not found amongst the other constellations ¹¹J: 'they divided' ¹²H adds the numbers 12, 30 and 60 before 360, all being numbers easily divided into fractions ¹³This is not true, since 360 cannot be divided by seven. H omits 'seventh, eighth, ninth, and tenth'

[1] The third chapter: on the reason for the number of the signs and that they are twelve, no less and no more.

[2] Some of those who disagree with us, have disputed the number of the signs the Ancients mentioned. They said: 'Why did they maintain¹ that the signs were twelve, no less and no more?' We say that Arāṭīs (Aratus)² the wise is the one who explained about these 48 constellations which are in the sphere and about their names. All the ancient wise men³ agreed with his opinion. They agreed with him in this for reasons that he mentioned in one of <his> books,⁴ which are too long to report here. But twelve among them (the constellations) became established in the belt of the sphere of the signs. So for this reason they said that the signs were | twelve. 115 120

[3] As for the philosophical reason for which the Ancients said that the signs were twelve, no less and no more, the things which come to be and pass away in this world exist from the four compound elements,⁵ i.e. fire, earth, air, and water. Each individual is brought into being and passes away from these four elements, and⁶ has three conditions: beginning, middle, and end. These four elements <multiplied> by the number of their | three conditions 125 make twelve. These twelve conditions arise through the indication and number of the signs. For since, by their number, the signs are indicators for the four elements and the number of their three conditions, and the number of these four elements <multiplied> by the number of their three conditions is twelve,⁷ they knew that the signs were twelve.

[4] The signs became the indicators for the four elements and their three conditions, because the signs were | the place<s>⁸ for the planets 130 rather than indicating⁹ change by themselves. They (the signs) indicate change,¹⁰ coming-to-be, and passing-away by the difference of their conditions, like their rising and setting, and by the arrival of one of the planets in them, and by its dominance over them. Likewise, these elements are elements of coming-to-be and passing-away, and¹¹ do not receive change from themselves, but receive change through the difference of the period (season)¹² affecting them, their intermixture one with another, and the dominance of one over the other. For this reason they knew that the signs

¹J: 'Why do you maintain?' ²Arathis i.e. Aristelis J: Arati auctoritas H ³J: 'wise and ancient men' ⁴J: 'in some of his books' (the Arabic could also mean this) ⁵J: 'They found the things ... composed from'; H: 'everything ... is composed from ...' ⁶J omits 'is brought into being and passes away from these four elements and' ⁷J omits 'and the number of these four elements ... is twelve' ⁸JH: 'the places' ⁹J: 'receiving'; H: 'moving' ¹⁰J omits 'change' ¹¹Instead of 'by the difference of their conditions ... passing-away and' (omitted by homoioteleuton ?) J has 'in the elements. The elements' ¹²temporum J

La

were the indicators for the four elements, | and that their number was 135 according to the number of the conditions of the elements: the beginning of the coming-to-be of individuals, their middle, and their end. That is, according to what I shall explain, since the four compound elements, i.e. fire, earth, air, water, and what is produced from their three conditions, i.e. beginning, middle, and end, are twelve, the indicator<s>¹³ of the four elements and what is produced from their three conditions are twelve signs, i.e. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, | Sagittarius, 140 Capricorn, Aquarius, and Pisces. To Aries fell the indication for fire, to Taurus that for earth, to Gemini that for air, to Cancer that for water, until the indication of four signs for the four elements was completed.

5a [5] Then they began the indication a second time and made it like the first: to Leo fell the indication for fire, to Virgo that for earth, to Libra that for air, | and to Scorpio that for water, until the indication of four 145 signs for the four elements was completed again.¹⁴ Then they began a third time and made it like the first:¹⁵ to Sagittarius fell the indication for fire, to Capricorn that for earth, to Aquarius that for air, and to Pisces that for water. Then, the four signs, Aries, Taurus, Gemini, and Cancer, became the indicators for those conditions of the four elements which are the beginning.¹⁶ The four signs, | Leo, Virgo, Libra, and Scorpio, became 150 the indicators for those conditions of the four elements which are the middle. The four signs, Sagittarius, Capricorn, Aquarius, and Pisces, became indicators for those conditions of the four elements¹⁷ which are the end. So three of them became fiery, i.e. Aries, Leo, and Sagittarius, three became earthy, i.e. Taurus, Virgo, and Capricorn, three became airy, i.e. Gemini, Libra, and Aquarius, and three became watery, i.e. Cancer, Scorpio, and Pisces. | The indication, then, of each one of the signs for the things found 155 in this world is according to what I shall explain.¹⁸ To Aries, which is the first of the signs, fell the indication for the condition of heat and dryness that is fiery, natural,¹⁹ and temperate, by which the beginning of movement, and the coming-to-be and growth of animals occur.²⁰ To Leo fell the indication for the condition of²¹ heat and dryness that is fiery,²² harmful, and decreasing in power from moderateness.²³ To Sagittarius fell the indication for the condition of²⁴ heat and dryness that is fiery, destructive, and corrupting | animals and plants. 160

¹³ significantia J (plural) ¹⁴ J omits 'Then they began ... completed again' (by homoioteleuton), but Jrev restores ¹⁵ J adds 'and the second' ¹⁶ J omits 'Then, the four signs ... beginning' ¹⁷ J omits 'which are the middle ... elements' (by homoioteleuton) ¹⁸ J adds 'if God wills' ¹⁹ vegetativo H ²⁰ moderate... occur] apt for life, increase and nourishment of animals and plants H ²¹ J omits 'the condition of' ²² J adds 'i.e.' ²³ Leo presides over the less temperate, and what matures the state of things H ²⁴ J omits 'the condition of'

temperate

[6] The indication befalling Taurus was the condition of²⁵ coldness and dryness that is earthy,²⁶ temperate, and indicating coming-to-be and every stony soil²⁷ in which plants²⁸ are brought into being. The indication befalling Virgo was the condition of coldness and dryness that is earthy, decreasing from moderateness, and <indicating> every briny²⁹ soil which makes some kinds (of plants) grow, but not others.³⁰ To Capricorn fell the indication for the condition of coldness and dryness that is earthy, corrupting, | and <indicating> mud and³¹ every soil which does not make things grow. | To Gemini fell the indication for the condition of heat and wetness that is temperate and indicating coming-to-be and every good and moderate breeze and air³² which make individuals among animals and plants strong. To Libra fell the indication for the condition of heat and wetness that is decreasing from moderateness, and <indicating> every thick, harmful, and mixed air, and winds and vapours that are thick and harmful to animals. To Aquarius fell the indication for the condition of heat and wetness that is corrupting and <indicating> every air | which is corrupting and destroying animals and every vapour, and winds³³ from which passing-away, tremor,³⁴ destruction, and the like result. 165

[7] To Cancer fell the indication for the condition of coldness and wetness that is temperate and indicating coming-to-be, and all fresh water from which nourishment and life of animals and plants are brought into being. To Scorpio fell the indication for the condition of coldness and wetness that is decreasing from moderateness, and <indicating> every water in which there is change, | saltiness and a little change³⁵ of taste, <and> which some animals feed on and enjoy, while others do not. To Pisces fell the indication for the condition of coldness and wetness that is corrupting and destroying animals and plants, and <indicating> all bitter and fetid water which does not provide food or enjoyment. 175

[8] To the first four³⁶ signs fell the indication for the condition of everything moderate in which the beginning of³⁷ coming-to-be occurs. To the second four³⁸ signs fell the indication for the condition of all | mid- 180
dling things, without moderation, receiving some coming-to-be only. To the last four <signs> fell the indication for everything³⁹ corrupting and

²⁵ J omits 'the condition of' ²⁶ J adds 'less' ²⁷ For 'and indicating coming-to-be and every stony soil' J has 'for every soil until (reading حَتَّى for حَتَّى) ²⁸ H adds 'and animals' ²⁹ calidam J (reading سَخِن for سَخِن) ³⁰ H: 'Virgo presides over the useless and insuitable, such as barren fields and the like' ³¹ J omits 'mud and' ³² J: 'scented breeze and temperate air'; odores suaves et confortativi H ³³ J: 'wind' ³⁴ J omits 'tremor'; Jrev adds ³⁵ For 'change ... change' J gives 'corruptio' ³⁶ J omits 'first' and adds 'mobile'; Jrev gives the correct translation ³⁷ J omits 'the beginning of' ³⁸ J omits 'second' and adds 'fixed' (perhaps reading 'tāniya' as 'tābita'). Jrev gives the correct translation ³⁹ J: 'all harmful water'

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destructive. To each one of these twelve fell an indication for the nature and the property of a certain thing different from what belonged to the other (signs).

[9] For this reason every three of them became triplicities⁴⁰ that were friendly and agreeing (with each other). Look how wonderful these 'natures' are in their agreement!⁴¹ For two of them are light and high,⁴² i.e. air and fire—these two are on | two levels: light and lighter than the light; the airy <level> is light and the fiery <level>⁴³ is lighter than the light—two heavy, thick, and low⁴⁴ 'natures', i.e. water and earth: these two are on two levels, i.e. thick and thicker than the thick; the thick one is water and the thicker than the thick is earth. All the thick and low watery ones are facing the earthy ones which are thicker than the thick. All the light and high airy ones are facing the fiery ones which are lighter than the light.⁴⁵ 185

⁴⁰ As in *The Book of Religions and Dynasties* Abū Ma'sār refers to each sign within a triplicity as a 'triplicity'. J translates the word in the singular ⁴¹ J: 'Look at these elements, in how wonderful an order they are created and ordered!' ⁴² J: 'lighter and higher' ⁴³ J: 'air ... fire' ⁴⁴ J: 'lower' ⁴⁵ H omits [9]

| [1] The fourth chapter: on the arrangement of the natures of the signs. 190

[2] Some people among those who studied natural sciences disputed this arrangement. They said: 'Why did they begin the arrangement of the indication for the signs with fire, then earth, then air, then water? For what reason did they not make it fire, then air, then water, then earth, following what is followed in the natural arrangement?' We say that there is among the elements something simple, i.e. heat, coldness, dryness, and wetness, and something compound, | i.e. fire, earth, air, and water. Each of these 195 four elements, although they are compound, is related to the simple element that is most dominant over it.¹ For the heat of fire is most dominant, the dryness of earth is most dominant, the wetness of air is most dominant, and the coldness of water is most dominant. | Each one of these compound 200 elements is related to the simple element which is most dominant over it.² Among these four simple elements there are two active opposites, i.e. heat | and coldness, and two passive opposites, i.e. dryness and wetness. As for 205 the two active ones, by one of them occurs the movement of animals, i.e. heat, by the other, its (their) decay, i.e. coldness. The two passive ones are dryness and wetness. One of the two passive ones, i.e. dryness, accepts more passivity³ than the other. As for wetness, it is less than dryness in the acceptance of passivity.

[3] Since the four simple elements are in this condition, they began with fire for <several> reasons. | The first of them is that, because heat 205 dominates over fire and movement does not occur and animals are not brought into being without innate heat⁴ which is produced in that thing, they considered it to be at the first extremity. They considered water over which the power of coldness is most dominant to be at the last extremity, because since heat is effecting coming-to-be by its innate heat which is produced in animals, coldness, being opposite to heat, effects the passing-away of that coming-to-be.

| [4] The second reason for which they began with heat is that heat is the 210 element⁵ of coming-to-be and coldness is the element⁶ of passing-away. The thing is first brought into being, then it passes away after that. Therefore they began with heat, i.e. the element of coming-to-be, and they put it at the first extremity, and they put coldness, i.e. the element of passing-away, at the last extremity.

¹For these two sentence H substitutes: 'Since the simple elements, heat, coldness, dryness, and wetness, are themselves not bodies, but are the origin of the substantial joining-together of both all bodies and those which are popularly called 'elements': earth, water, air, and fire, although each one of these is put together from many of them, nevertheless single (qualities) are dominant in single (elements) ...' ²J omits 'Each one ... over it' ³efficientia ('activity') J ⁴calor naturalis J; calor H ⁵Note that Abū Ma'shar uses a different word for 'element' here: 'unşur'. John translates this word as 'principium', H as 'elementum' ⁶J omits 'cold is the element'

[5] The third reason is that the conditions to which animals are subject occur between their coming-to-be and | passing-away. So they put the two active elements of coming-to-be and and passing-away, i.e. heat and coldness, at the two extremities, and they put the two elements receptive of passivity, i.e. dryness and wetness, in the middle. 215

[6] The fourth reason is that the occurrence of every coming-to-be and passing-away produced in this world that is under the sphere of the Moon happens through the indications of the celestial bodies. Fire is the highest and most subtle of these four elements, and the nearest to the celestial bodies and to the sphere of the Moon, which indicates our universal conditions. | For these reasons they put fire, over which the power of heat is most dominant, at the first extremity when they arranged the natures of the signs, and they put water, over which the power of coldness is most dominant, at the last extremity. 220

7a [7] Since the two active <elements>, i.e. heat and coldness, were put at the two extremes, the two passive <elements>,⁷ i.e. dryness and wetness, remained in the middle. Since the <element> dominating over earth is dryness and that over air is wetness, earth was put under fire in the arrangement, and air under earth. | They did this for two reasons. The first is because of the generic relation⁸ of the elements to each other, i.e. the dryness of earth is related to the heat of fire and the wetness of air is related to the coldness of water. | The second reason is that, since heat is the stronger of the two active <elements>, and dryness is the stronger of the two passive ones, and <the element> dominating over fire is heat and that over earth is dryness, they began with the stronger of the two active <elements>, i.e. fire; they put it at the first extremity. Then they placed under it the stronger of the two passive ones, i.e. earth, because dryness is below heat in power. As for air, | they put it under earth because dryness is dominant over earth, wetness is dominant over air and wetness is below dryness in power. Air became established under earth⁹ and over water in the arrangement. Air became established over water so that the two active (elements), which are heat and coldness, became established in the two extremities and the two passive (elements), which are dryness and wetness, in the middle. 225 230

[8] For these reasons they began the arrangement of the natures of the signs with fire, then earth, then air, | and then water. They said: 'Aries indicates fire, Taurus earth, Gemini air, and Cancer water,' and likewise for the rest of the signs concerning (their) indication, following this arrangement. 235

below ⁷Here 'passive' = 'acted upon by them' ⁸affinitas J; cognatio H ⁹J omits 'because dryness is under heat ... under earth' (by homoioteleuton)

[1] The fifth chapter: in it is mentioned¹ why they began with Aries, not the other signs.

[2] Some people have said: 'Since the revolution² has no beginning, why did they begin with Aries and make it the first of the signs?'. We say:³ Since the simple elements are four, i.e. heat, coldness, wetness, and dryness, and when | these four simple ones are compounded, some of them indicate coming-to-be, others passing-away, and there is one period of the year in which things are brought into being and occur, and another in which things pass away, they made the starting-point from the sign, when the Sun arrives in which, the nature of that period corresponds to the nature of the compound element indicating the beginning of coming-to-be, growth, youth, and childhood. As for these four simple elements, two of them are active, i.e. heat and coldness, and two are passive, i.e. | dryness and wetness. Each one of the two active ones shows its action⁴ in coming-to-be and passing-away in one of the passive ones. For, when heat acts on wetness, movement,⁵ coming-to-be, growth, and life are brought about from the two, and this corresponds to the nature of air.⁶ Also, when heat acts on dryness, solidity,⁷ quietness and death are brought about from the two, and this corresponds to the nature of fire. Also, when coldness acts on wetness, durability and evenness are brought about from the two, and this corresponds to the nature of water. Also, when coldness | acts on dryness, annihilation and excess in badness are brought about from the two, and this corresponds to the nature of earth. Whichever of these four compound <natures> indicates movement, coming-to-be, growth, and life, it is a compound of heat and wetness.

[3] Then they examined the conditions of the period⁸ and found that, when the Sun has arrived at the first point of Aries, the period changes to moderate heat and wetness, since it (the Sun) is raised over them. Daylight begins to increase | until the Sun has passed through three signs, i.e. Aries, Taurus, and Gemini. When the Sun has arrived at the end of Gemini,⁹ daylight reaches its extreme in increasing, and night reaches its extreme in decreasing. When the Sun has arrived at the first point¹⁰ of Cancer, the period changes to heat and dryness. | Daylight begins to decrease and night begins to increase until the Sun has passed through three signs, i.e. Cancer, Leo, and Virgo. Daylight decreases with the Sun being in Cancer by the same amount as it increases | with the Sun being in Gemini. Daylight

¹J: 'we shall mention' ²J: 'every round thing'; H 'a circle' ³H adds 'first, that it is necessary for there to have been a starting-point for the circle' ⁴J: 'the action of each one ... appears' (a possible interpretation of the Arabic text) ⁵J omits 'movement'; H combines 'movement' with 'life': 'motus vitalis' ⁶J puts heat's action on dryness before that on wetness ⁷ariditas et insensibilitas J; solutio viteque corruptio H ⁸J: 'times' ⁹JH omit 'When the Sun has arrived at the end of Gemini' ¹⁰J: 'minute'

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2b

3a

3b

decreases with the Sun being in Leo by the same amount as it increases with the Sun being in Taurus. Daylight decreases with the Sun being in Virgo by the same amount as it increases with the Sun being in Aries. When the Sun has reached the end of Virgo, heat reaches its extreme, and night and day are equal.

4a [4] When the Sun has reached the first point of Libra, the air changes to coldness and dryness, daylight begins to decrease and night begins to increase, until the Sun has passed through three signs, | i.e. Libra, Scorpio, 265 and Sagittarius. Daylight decreases with the Sun being in Libra by the same amount as it increases with the Sun being in Aries. Daylight decreases with the Sun being in Scorpio by the same amount as it increases with the Sun being in Taurus. Daylight decreases with the Sun being in Sagittarius by the same amount as it increases with the Sun being in Gemini. 4b When the Sun has reached the end of Sagittarius, night reaches its extreme in length and daylight reaches its extreme in shortness. The length of night with the Sun being at the end of Sagittarius is the same amount as the length of daylight | with the Sun being at the end of Gemini, and the shortness of¹¹ 270 daylight with the Sun being at the end of Sagittarius is the same amount as the shortness of night with the Sun being at the end of Gemini.

5a [5] When the Sun has arrived at the first point¹² of Capricorn, the air changes to coldness and wetness, daylight begins to increase and night begins to decrease until the Sun has passed through three signs, i.e. Capricorn, Aquarius, and Pisces. Daylight increases with the Sun being in Capricorn by the same amount as it increases with the Sun being in | Gemini. Day- 275 light increases with the Sun being in Aquarius by the same amount as it increases with the Sun being in Taurus. Daylight increases with the Sun being in Pisces by the same amount as it increases with the Sun being in Aries. 5b When the Sun has reached the end of Pisces, night and daylight are equal and the Sun comes to the position from which it had begun, and it has passed through the belt of the sphere of the signs—which is 360 degrees, which are twelve signs—in 365 and a quarter days less 1/300 | of a 280 day¹³ according to what Ptolemy maintained.¹⁴ This is the length of the solar year and the year is established as twelve months according to the number of the signs. The days of each month become like the number of the days in which the Sun passes through any one of the signs.

[6] They found the conditions of the year to be four. The first of them is hot and wet according to the nature of air. Coming-to-be of things begins

¹¹ J omits 'night with ... amount as the shortness of' (by homoioteleuton) ¹² J: 'minute'

¹³ I.e. 365.2466 days. H: 'less a 340th part of a day' ¹⁴ Ptolemy, *Almagest*, III.1 (Toomer, p. 140)

in it, plants grow, earth brings forth its flowers, and trees put out leaves. It is similar to the nature | of childhood and youth, and is the beginning 285 of coming-to-be. This is what is called spring. The second is hot, dry, burning, and corrupting like the nature of fire.¹⁵ This is what is called summer. The third is cold and dry like the nature of earth. In it pass away all the produce of trees, fruit, and plants. This is what is called autumn. The fourth is cold, wet, and tenacious,¹⁶ like the nature of water. This is what is called winter.

[7] Each one of these four periods has a beginning, middle, and end. The beginning of each time | is the sign, when the Sun arrives at which, 290 the period changes from one nature to another. Its middle is the second sign which follows that sign. Its end is the third sign from it. They made the numbering of the signs start from the beginning of the sign in which, when the Sun arrives at it, occurs the beginning of the hot and wet period, indicating coming-to-be¹⁷ by its nature and composition. The nature of the sign in itself indicates natural heat through which growth and movement of animals begin, according to what we reported concerning | the mixtures 295 of the elements. On the example of the nature of that time of the period, the coming-to-be of things, and growth, and plants begin, and trees put forth their fruit. On the Sun's arrival at the beginning of this sign, daylight begins to increase over night. This is the sign which is called Aries.¹⁸

¹⁵ J adds 'In it all fruits of trees and plants reach maturity'; H: 'less suitable for coming-to-be, inclining the condition to passing-away' ¹⁶ J omits 'tenacious'. H gives: 'the incubating of spring's progeny' ('vernalium partuum fomentum') ¹⁷ J adds 'and passing-away' which Jrev changes to 'and increase' ¹⁸ H concludes by restating what he had said at the beginning of the chapter: 'Therefore it is necessary that the circle has a definite starting-point, that, above all others, being the beginning (*caput*) of the time that puts into motion the elements of coming-to-be'

7a

7b

'caput'

[1] The sixth chapter: on the reason for the tropical, fixed, and bicorporeal signs.

[2] Since the conditions of the year are four, i.e. spring, summer, autumn, and winter, and the Sun passes through three signs in | each of these four 300 periods, and each of these periods has a beginning, middle, and end, and its beginning is at the time when the Sun arrives at¹ the beginning of a certain quadrant of the sphere, then the sign at which the Sun arrives at the beginning of one of the quadrants, and in which the period changes to another nature, is called 'tropical'. The sign which follows it is 'fixed', because, when the Sun has reached it, the nature of that period is fixed. The bicorporeal sign is the one, | when the Sun has reached which, the 305 nature of that period in which it (the sign) is, is mixed with the nature of the period to which it (the Sun) shifts.

[3] For this reason Aries is called tropical, because, when the Sun has reached it, the period changes from winter to the nature of spring. Taurus is called fixed, because, when the Sun has reached it, the nature of the period of spring is fixed. Gemini is called bicorporeal, because, when the Sun has reached it, | the nature of the end of the period of spring is mixed 310 with the nature of the beginning of the period of summer. Cancer is called tropical, because, when the Sun has reached it, the period changes from the nature of spring to that of summer. Leo is called fixed, Virgo bicorporeal, Libra tropical, Scorpio fixed, Sagittarius bicorporeal, Capricorn tropical, Aquarius fixed, and Pisces bicorporeal for the reasons we mentioned.

¹ J: 'shifts to'

[1] The seventh chapter: on the knowledge of the quadrants of the sphere, the reason for the tropical, fixed, and bicorporeal | signs, the reason for the number of the signs, that they are twelve, why one begins with Aries, on the order of their natures, and the knowledge of their triplicities according to what Hermes reports from Ġāṭīdīmūn (Agathodaimon).¹ 315

[2] Hermes, from Ġāṭīdīmūn (Agathodaimon),² said: 'Since we know that the general division is older than the partial one in rank, and that every starting-point is advancing and increasing, and every end-point is retreating³ and decreasing, and we want to know the number of the signs, their conditions, their natures,⁴ and from where they begin, we have to know their quadrants | and their conditions⁵ above all else, in order to know from that the rest of what is necessary for it.⁶ When we examine the conditions of the quadrants of the sphere, we find that there are two equal⁷ ones: when the Sun is at the end of Virgo and the end of Pisces.⁸ When the Sun enters the beginning of Aries, daylight increases over night and the Sun becomes higher,⁹ and when the Sun enters the beginning of Libra, daylight decreases in respect to night, and the Sun becomes lower.¹⁰ We have found that all things—animals, plants, and minerals—advance and increase with the increase of daylight and the elevation | of the Sun. But they decrease and retreat with the decrease of daylight and the lowering of the Sun. We have known that the numbering of the signs begins from Aries, because the increase of daylight which begins with the Sun's arrival at the beginning of Aries, reaches its extreme when the Sun has reached the beginning of Cancer. This is the end of the period of spring and the beginning of summer. The decrease of daylight which begins with the Sun being at the beginning of Libra, reaches its extreme when the Sun is at the beginning of Capricorn. This is the end of the period of autumn and the beginning of winter. | Aries and Cancer are called the possessors of increase and strength, and Libra and Capricorn the possessors of decrease and weakness. 320 325 330

[3] Now it has become clear to us that the sphere has four seasons: spring, summer, autumn, and winter. The period of spring is hot and wet, the period of summer is hot and dry, the period of autumn is cold and dry, and the period of winter is cold and wet. We have found that each of

¹Hermes Aaidimon J, Abaidimon Jrev; Hermes tradit post Abidemon H ²Hermes Aaidimon J, Abaidimon Jrev; H: 'This passage is the opinions of Hermes following Abidemon about the quadrants of the circle, and the shapes, number, beginning, nature and triplicities of the signs. We reproduce here his very words in their integrity' ³in-proficiens J; recedens H ⁴J: 'the conditions of the signs, their natures and number' ⁵J adds 'and natures and where they begin' ⁶H is much simpler: 'the matter demands that first one determines the number of the signs, then one deals with their natures' ⁷JH: 'equinoctial' ⁸JH reverse the two positions ⁹J adds 'in the circle of the signs (zodiac)' ¹⁰J adds 'in the circle of the signs'

2a

2b

2c

3a

3b these quadrants has three syzygies,¹¹ three constellations,¹² each of which is different from the other, and three conditions, dissimilar in difference, | 335
 i.e. change of daylight, change of declination,¹³ and change of period. As for the change of daylight, it is from increase to decrease, or from decrease to increase. The change of declination¹⁴ is from rising to sinking or sinking to rising. The change of period is from beginning to middle or from middle to end. | The constellations, when the Sun comes into which, a change of period [and daylight] from one nature to another occurs, are called 'tropical'. The constellations, when the Sun comes into which, power and firmness of the period are manifested, are called fixed. | The third (kind of) constellation 340
 is called bicorporeal, because when the Sun is in the first half of them, the period is similar to the quadrant that has passed, but when it is in the latter half, the period is similar to the quadrant that is to come.¹⁵
 3c | There¹⁶ the power of the period changes to increase or decrease: increase in Pisces and Gemini, decrease in Virgo and Sagittarius. When we found three syzygies,¹⁷ three constellations, and three conditions, dissimilar in difference, | in each quadrant of the sphere, we made from each of the 345
 quadrants three sections.¹⁸ Then we multiplied the three sections by the four quadrants. The result was twelve <divisions>, each of which was a sign. Thus the number of signs became twelve, four of them tropical, four fixed, and four bicorporeal.

[4] Since we were now certain of the number of the signs, we wanted to know their natures, so we returned to the nature of the quadrants of the sphere, and we found that the period was hot and wet when the Sun was in the first quadrant, hot and dry in the second quadrant, | cold and dry in the 350
 third quadrant, and cold and wet in the fourth quadrant. It became clear to us that the second quadrant, i.e. Cancer, Leo, and Virgo, was the hottest and driest of those quadrants, and the middle of this quadrant, i.e. when the Sun was at 15 degrees of Leo, was strongest in heat and dryness. Since we knew that Leo was the hottest and driest sign, and that Sagittarius and Aries, being with it in the same triplicity, were regarded as agreeing with it (Leo) in heat and dryness, and because nothing was hotter nor drier than | fire, Aries, Leo, and Sagittarius were regarded as fiery. 355

¹¹ I.e. conjunctions of the Sun and Moon, or New Moons. Coniunctiones J; luminum coitus H ¹² imagines J; forme H ¹³ For 'and change of declination' J gives 'and night' which Jrev changes to 'and change of the Sun' ¹⁴ J omits 'of declination', which Jrev replaces by 'of the Sun' ¹⁵ J has 'second' in place of 'that is to come' ¹⁶ J: 'Then' ¹⁷ coniunctiones J; conventus H ¹⁸ modi J

[5] We have established above that the first of the quadrants of the period is hot and wet, and its last is cold and wet. So, since Aries and its triplicities¹⁹ were hot and dry, and it is the first of the triplicities, we knew that the last of the triplicities was cold and wet, i.e. Cancer, Scorpio, and Pisces. Now that we knew the nature of Aries, Cancer, and their triplicities, there remained the triplicities of Taurus and Gemini. We knew that both were not cold and hot, nor | hot and cold, and two successive signs were not of the same nature. Therefore, it did not happen that a hot and moist nature followed Aries, which is hot and dry,²⁰ but, rather, a cold and dry nature followed it, because of the similarity of the period of one of them to <that of> the other.²¹ For the cold and dry period comes after the hot and dry period because of the relationship of dryness to heat. | Taurus and its triplicities²² became cold and dry, and (because) the hot and wet nature²³ remained to complete the division of the four natures, the nature of Gemini and its triplicities became hot and wet. | Now it has become clear to us that Aries and its triplicities are hot, dry, and fiery, Taurus and its triplicities are cold, dry, and earthy, Gemini and its triplicities are hot, wet, and airy, and Cancer and its triplicities are cold, wet, and watery.

[6] Some people among the astrologers have maintained that Aries is hot and wet. They have adduced arguments for this by saying that the last of the triplicities is cold²⁴ and wet according to the nature of the last of the seasons of the year and the nature of the last of the quarters of the day. Likewise, Aries is the first of the signs, so its nature is hot and wet according to the nature of the first | of the seasons of the year and the nature of the first quarter of the day. We reply to their claim with two arguments. The first of them is that we say that if the division of the natures of the signs began from the nature of the first season of the year and the nature of the first quarter of day, what you say would be necessary. But the natures of the first sign and its triplicities begin from the nature of the middle period, belonging to summer, the nature of the middle of the day, which corresponds to the nature of summer, and the nature of the transit of the signs over the midheaven because their transit in that position | is equal for (all) climes. The starting-point was made from day rather than from night, only because daylight indicates coming-to-be and movement.

[7] The second argument is that we say that wetness in the period²⁵ of the first season of the year is more dominant than heat, and that things are related to the nature which is more dominant over them. If the na-

¹⁹ The 'triplicities' are the three signs within one triplicity. J translates the word as a singular. ²⁰ J: 'the nature of Aries ... did not follow a hot and dry nature' (MS L gives the correct reading) ²¹ J: 'of one period to the other' ²² J: 'triplicity' *passim* ²³ J omits 'the hot and wet nature' ²⁴ J: 'hot' ²⁵ J: 'nature'

ture of Aries was related to the nature of that period, it would have been necessary that its nature was related | not to heat but to wetness.²⁶ Now 380 the quadrants of the sphere, the tropical, fixed, and bicorporeal signs, their number, their starting-point, the arrangement of their natures, and their triplicities have become clear to us.

²⁶ H adds 'but since it is otherwise, our words remain unimpugned'

[1] The eighth chapter: on the knowledge of the masculine and feminine signs.

[2] Coming-to-be happens by the coming together¹ of the male and the female,² and the active ~~(force)~~ is hot and male,³ but the female is cold and passive.⁴ Each male comes first in order and position, then the female follows him. Aries, which | has the indication for heat and action, has the nature of masculinity. Taurus, which has the indication for coldness and receiving passivity, has <the nature of> femininity. Then Gemini has <the nature of> masculinity, and Cancer, femininity. Likewise, the rest of the twelve signs are male, then female according to this pattern. Some people have made the division of the masculine and feminine signs different from this: namely, they said: 'The east is hot and heat indicates masculinity, so the sign ascending from the east is hot and male. Since the feminine follows the masculine | in order, the second sign from the ascendant is female, the third sign from it male, and likewise for the other signs'.

[3] We say that the first order is natural and fixed in its indication for masculinity and femininity. This second order is accidental, because it is quickly changing and shifting from one condition to another. The natural order is more correct in indication than the accidental order.⁵ If they both coincide in the indication for masculinity or | femininity, that is more correct. If they differ, the sign indicating natural masculinity and femininity is more appropriate to the indication than the accidental <order>, although the Ancients sometimes had used the accidental order in the indication for masculinity and femininity concerning the properties of the things.⁶

¹ concordia J; coitus H ² H adds 'the power of the signs is the principle and cause of all coming-to-be' ³ J omits 'and the active force is hot and male' ⁴ H talks in terms of the elements: fire and air are active and male, earth and water are passive and female ⁵ H states that this is because the distinction of sexes is not accidental ⁶ J omits 'concerning the properties of things'

[1] The ninth chapter: on the diurnal and nocturnal signs.

[2] Since these twelve signs revolve around us once every day and night,
 | and 'day' is from the rising of the Sun over the horizon to its setting 400
 below the horizon, and 'night' is from its setting below the horizon to its
 rising over the horizon, and the nature of the day is hot while the nature
 of the night is cold, and the night follows the day, they made the first sign,
 being hot, i.e. Aries, diurnal, and Taurus, the cold <sign> which follows
 it, nocturnal, then Gemini diurnal, Cancer nocturnal, and likewise the rest
 of the signs diurnal, then nocturnal.

| [3] Some people among those who do not know natural things and 405
 their arrangement made four of them diurnal, i.e. Aries, Cancer, Leo, and
 Sagittarius, four nocturnal, i.e. Gemini, Libra, Capricorn, and Aquarius,¹
 and four a mixture of diurnal and nocturnal, i.e. Taurus, Virgo, Scorpio,
 and Pisces.² So they assigned Cancer, which is a feminine sign according
 to what we have mentioned about the natural arrangement, to the day,
 and assigned Gemini, Libra, and Aquarius, which are masculine signs in
 the natural arrangement, to the night, and have made | Taurus, Virgo, 410
 Scorpio, and Pisces, which are feminine signs in the natural arrangement,
 a mixture of day and night: for they said that they were diurnal by day
 and nocturnal by night, and they did not adduce arguments for this, but
 only mentioned it in their books in summary.³ This is not in agreement
 with the natural arrangement that the Ancients mentioned for the diurnal
 and nocturnal signs.⁴

[4] The second part is completed.

¹H simply states that the four signs opposite the first four are nocturnal ²This system
 is referred to in Hübner *Die Eigenschaften*, 7.332.II, as being that of Dorotheus, Vettius
 Valens and Rhetorius ³absolute J ⁴H: 'Since they propose this without any argument,
 they do not seem to merit a response'

[1] The third part of the book of the introduction to astrology. It has nine chapters.

[2] The first chapter: on the reason for the astrologers' use of the seven planets in the indication for general things,¹ not the other stars of the sphere, and the action on the conditions of the four elements proper to each of them.

The second chapter: on the definition of 'astrology' and 'astrologer'.

| The third chapter: on the indication proper to the Sun for moderating atmospheric conditions, 'natures',² and compositions, and the sharing of the planets with it. 5

The fourth chapter: on the indication proper to the Moon for the ebb and flow <of the tide>.

The fifth chapter: on the cause of the ebb and flow.

The sixth chapter: on the strength and weakness of the flow, and the abundance and paucity of its water.

The seventh chapter: that the Moon is the cause of the ebb and flow, and the reply to those who refute this.

The eighth chapter: on the difference between the conditions of the seas, and on the kind of seas in which the ebb and flow are obvious, | and those in which they are not obvious, and the action on the seas proper to the Sun. 10

The ninth chapter: on the indication of the Moon for animals, plants, and minerals, according to the increase and decrease of its light.

[3] The first chapter: on the reason for the astrologers' use of the seven planets in the indication for general things, not the other stars of the sphere, and the action on the conditions of the four elements proper to each of them.

| [4]³ Some people have said: 'Why are the seven stars that are swift in movement more suitable for the general indication⁴ than the other stars that are slow in movement?'⁵ For those slow in movement share with those swift in movement in their shifting through the signs, their ascent over us and descent under us, their easternness and westernness,⁶ and many aspects of their conditions and natures, and in the indication for coming-to-be and passing-away'.⁷ 15

[5] We say that all the Ancients have mentioned that everything which happens in this world occurs | through the power of the movements around 20

¹res universales J; communes rerum <ducatus> H ²elementa seu nature J ³J adds 'because' ⁴J: 'the indication for general things' ⁵H adds: 'when it has been demonstrated that from the whole number of the stars twelve signs obtain the general leadership over things rather than all the others' ⁶ortus ... occasus J; orientales ... occidentales H ⁷H summarises the question: 'Why did He make these seven stars dominate in the guidance of things, while the others did nothing at all?'

us of the signs and the stars.⁸ The signs indicate the four elements, as we have mentioned in the second Part.⁹ Therefore, all the stars, both those swift in movement and those slow in movement, by their circular movements around us, indicate what is born and occurs from these four elements.¹⁰ But they found seven of these stars to be swifter in movement and more varying in conditions above us,¹¹ and <they found> the changes in this world resulting from them because of the abundance of the differences of their conditions and the swiftness of their movements, | to be more than 25 those resulting from the other stars slow in movement. | In the light of this these seven stars (planets) came to have the general indication¹² for the variety of the conditions, the causes of change, and the change <itself> that happens in this world. Everything that belongs to them is most swift in movement and change in the signs, and <they are> most various in their conditions and change in themselves, and they <all> have the greatest quantity of indication for things swift in change, coming-to-be, and passing-away. Because the Moon is | the planet that changes and varies most in 30 its conditions, it became the most indicative of the seven planets for the general things swift in movement and change, and for the beginning of actions. As for the fixed stars, they have the indication for every particular thing that is slow in coming-to-be and passing-away.

[6] The second reason is that, while the sphere and the stars in it are always in motion over this world, the fixed stars are in one sphere; the movement of each one of them is like the movement | of the next,¹³ and 35 the distance of each star from the next keeps to the same state; it does not increase the nearness or distance from what it has been and what it will not cease to be. They are slow in movement and differ little in¹⁴ conditions. But these seven planets have many differences in condition and are the swiftest in movement among the stars of the sphere.¹⁵ Each of the planets has a different sphere from the next and a course other than the path of the next and different from its course. | The conditions of each planet are different from those of the next in its body and movement. They are swift in changes | and shifting from one position to another and from one 40 condition to another, like direct movement, station, retrogression, ascent, fall, easternness, and westernness. These seven planets do not cease from movement over this world and difference of conditions. This world does

⁸ H adds 'tamquam efficientem causam' ('as if the efficient cause') ⁹ J omits the section from here until chapter 2, line 69; Jrev adds the missing section ¹⁰ H gives a clearer argument: 'since ... the order of the signs presided over the nature of the elements, it followed that the planets arranged through these signs presided over those things that the elements bring into being' ¹¹ J adds 'than the others' ¹² significationes communes J; generalis rerum ducatus H ¹³ compar suos J ¹⁴ J adds 'their' ¹⁵ J: 'swifter in movement than the stars of the sphere'

not cease from coming-to-be, passing-away, and changes resulting from the movements of the sphere and the stars in it. They knew, through the abundance of movements of these seven¹⁶ stars swift in movement and the variety of their conditions, that they have the general indication¹⁷ for everything | in this world among things swift in changes, coming-to-be, 45 and passing-away, and that the fixed stars slow in movement and small in changes have the indication for particular things, slow in coming-to-be and passing-away.

[7] Because the signs indicate the four elements and the stars are the cause of their change and conversion¹⁸ from one thing to another, as we have mentioned in the first and second Parts of this book of ours, | and 50 these seven among them have the greatest quantity of action and have more changes and conversions than the others, and they are different in essence, nature, and condition, each one of them had a proper action in the change, conversion, coming-to-be, and passing-away in one of the elements, different from that which belonged to the other. The activity of each one of them is greatest in the element which is similar to the nature¹⁹ of that which is related to it. | The change, conversion, and action of the Sun and Mars are greatest in the element of fiery heat and dryness, which are similar to their nature. The change, conversion,²⁰ and action of Mercury | and Saturn are 55 greatest in the element of earthy coldness and dryness, which are similar to their nature. The change, conversion, and action of Venus, the Moon, and the Tail are greatest in watery coldness and wetness, which are similar to their nature. The change, conversion, and action of Jupiter and the Head are greatest in the nature of airy heat and wetness, which are similar to their nature.

[8] The action of the Sun is greatest in the element of fiery heat that indicates coming-to-be. | The action of Mars is greatest in the element of 60 fiery heat that is destructive. As for Mercury, its action is greatest in the element of earthy coldness and dryness that indicates coming-to-be. The action of Saturn is greatest in the element of earthy coldness and dryness that is destructive, and from which nothing grows, or is brought into being. The action of Venus and the Moon is greatest in the watery coldness and wetness that produces animals and plants. The action of the Tail is greatest in the coldnesses that are destructive. The action of Jupiter is greatest in 65 the airy heat and wetness that bring into being | and strengthen animals and plants. The action of the Head is greatest in the airy heat and wetness in which there is some destruction.

¹⁶ J omits 'seven' ¹⁷ significaciones communes J ¹⁸ conversiones J ¹⁹ similatur nature J, connaturalis H ²⁰ resolutio J

[1] The second chapter: on the definition of astrology and the astrologer.¹

[2] We have mentioned above that the power of the movements of the stars has an action² in this world, and we mentioned how to find those actions that occur as a result of the powers of their movements. As for the science of those powers, | it is called astrology. As for the name of the person acquainted with their powers, he is called the astrologer. Let us define each one of these we have <just> mentioned with a true definition, so that its meaning is clear for us. 70

[3] I say that the definition of astrology is 'knowledge of what the power of the movements of the stars at a specific time indicates for that time and for a specified future time'.³ As for the 'knowledge' that we mentioned in the definition, it is like the genus. Everything that follows is like <its> divisions.⁴

| [4] As for what we say in this definition—'what the power of the movements of the stars indicates'—we say that because the power of their movements has an action in this world. Many people have denied that anything can indicate something that is other than that thing.⁵ We reply that there is agreement among the Ancients on the fact that what indicates a thing is not the thing itself; such as what we see in existing things like thunder and lightning, which indicate rain, but are themselves not rain. Smoke may indicate fire, but smoke is not | fire; the built wall may indicate the builder who builds it, but the wall is not the builder.⁶ Many things may indicate a thing while they are not that thing itself, and this is evident among the learned. 75 80

[5] Likewise, the stars may indicate what happens in this world by the power of their movements, but they are not that event that they indicate.⁷ As for what we say in the definition of the 'specific time' and the other <times> that follow it, we mean by it the time at which one infers from the power of the movements of the stars, | what conditions of things they indicate at that time and what they indicate as occurring at a certain future time. That is because the astrologer who is knowledgeable in astrology examines something at a specific time and says that the movement of the stars at this time indicates that the condition of this thing at the exact time of the indication is such and such, and in a year, or at another specified 85

¹ J adds 'and into what kind of thing the astrologer looks' ² operatio J ³ scientia eorum quae significat fortitudo motus planetarum ex tempore noto super tempus illud et super tempus futurum diffinitum J; scientia virium stellaris motus ad tempus diffinitum atque ad consequens illud H ⁴ differentie JH ⁵ aliud quod non esset de eo J ⁶ H omits the example of the built wall ⁷ H: 'In this way the movement of the stars leads to effects in things far distant from them'

time after this, its condition will be such and such. So he has inferred from a specific time | something <occurring> in that time or at some future 90 time.

[6] The astrologer is 'the person who knows the conditions of the stars and their indications, and who informs at a specific time what happens as a result of them at that time and at a specified future time'. As for 'the person who knows', he is like the genus. Everything that follows is like <its> divisions.⁸

[7] Even if the stars indicate everything in this world, we cannot know it | in its entirety, owing to our inability to do this because the indication of 95 the stars for the things in this world follows three forms.⁹ The first of them is the condition in which the indications of the stars are subtle and hidden to the point that we may not comprehend within our knowledge either them¹⁰ or the things—whether species or individuals—that they indicate by those conditions of theirs. The second is that we can deal with¹¹ the conditions of the planets in the indication for something, but we are incapable of knowing the quantity and quality of the indicated things, because of our weakness in this and its difficulty for us. The third is that we know their indications for something and can deal with the quantity | and quality of 100 the indicated things.

[8] As for the first, which is when we are unable to comprehend within our knowledge some of the indications of the stars, and we do not know also the things that they indicate by these conditions, which are the indications of the stars for dividing genera into species, and dividing species into individuals, and the knowledge of each species among the animals which are on the land and in the sea, each species among plants and minerals which are in this world, | and each individual of these species and each 105 grain of sand¹² and pebble in the deserts, or the quantity by which each individual grows and increases every day—all these things have quantities and qualities, and the stars indicate their quantities and qualities, but we do not comprehend within our knowledge either them or the indications the stars have for these things. | Singly existing individuals have aspects of actions and qualities which are evident, but for which we cannot know the indications of the stars, nor | also <can we know> the difference in 110 quality between the two (indicated by the stars). Examples of this are gestures:¹³ being upright or bent, reclining or lying down, standing or sitting, and particular, subtle actions of this kind. Or the difference between two

⁸ For this paragraph H has: 'The astrologer is the man knowing the sidereal potency and the strengths of the stars' ⁹ fit tribus modis J; tribus terminis discriminamus H ¹⁰ J gives 'they cannot be comprehended by science/knowledge' ¹¹ J gives 'what is known of' ¹² J gives 'time' instead of 'grain of sand' ¹³ innuitio vel infestatio J

8c
 9c
 qualities, when the two are of one genus, but are different individuals, and the difference between them is of that quality that is hidden.¹⁴ Examples of this are two individuals that share in white or black, red or blondness,¹⁵ largeness | or smallness of eyes, wideness of mouth, height or shortness, soft- 115
 ness or roughness,¹⁶ sweetness or bitterness,¹⁷ in a good smell or stench,¹⁸ or in one of the qualities which are in the same genus, but are in different individuals. Each one of these qualities is defined in the same way as the next,¹⁹ and the difference between them is found only by subtlety of sense. Although the planets indicate this and the like and the difference between them, | this belongs to the subtlety of their indications, and what we do 120
 not know in its entirety is hidden. But we have no need for this in the art of judgements because the aim of the master of this art in his science is different from this.

[9] As for the second, the indications of the stars for one species, or for the number of people in a city,²⁰ or the number of grains of sand in a specific place, or the measure of water in a single river, or the number of grains of wheat or barley in one of the deserts,²¹ or the area | in length and 125
 width of certain deserts, or of anything that has some quality,²² in respect to these and the like among things that are defined by essence and place, even if we know the way in which the planets indicate their quantities and qualities and we know that their number or measure or area is from their indications, we are unable to count them, measure them, or survey their area because of their difficulty for us. But there is no need for the master of the art of judgements to know this and the like.

| [10] As for the third, which is that one comprehends within knowledge 130
 the indications of the stars for something and the quantity and quality of the thing indicated is known, it is their indications for the knowledge of existing genera and species,²³ and the conditions of the four elements, which are fire, air, water, and earth, and their change, the beginning of the coming-to-be and passing-away of each individual, its conditions and qualities, the like of which it is possible²⁴ to know from the obvious aspect²⁵ of the powers of the movements of the stars. And this is the aim of the master of this art.

¹⁴ fuerit differentia que est inter eos ex eadem qualitate occulta J ¹⁵ For 'red or blondness' J give 'croceus'; H adds 'monkey or eagle face' ¹⁶ For 'roughness' J gives 'certain qualities' ¹⁷ H adds 'of the mind and body' ¹⁸ H: 'bad breath' ¹⁹ J: 'each one of these qualities is defined by its own definition' ²⁰ H gives: 'such as the <difference in> number between peoples of two or more cities, although we know for certain which side is greater from the guidance of the stars' ²¹ J gives 'the number of its mixture or grove in certain country areas ('campestribus')' ²² J gives 'quantity', as might be expected in this context ²³ For 'existing genera and species' H has 'genera and species of human discovery', and adds 'the changes of the seasons of the year' ²⁴ J adds 'for us' ²⁵ exterior J

| [11] In order to summarize my account I say that the stars have conditions, movements, and various powers, and each of these conditions has an indication for something, but some of their indications are obvious,²⁶ <i.e.> for those things whose existence and comprehension are possible, others are subtle and distant, <i.e.>²⁷ for the hidden things we cannot know and from which we cannot get information. The indications of the stars that are subtle and distant <i.e.> for hidden²⁸ things that we cannot know because of their subtlety and hiddenness, we have no need to know in this art. Only the indications of the stars that we can know and find and about which we can give information, as well as about the things indicated by them, are used²⁹ in | this art. An analogy of this is that we know that the change of season from one nature to another occurs because of the circling of the Sun through the quadrants of the sphere, and that the season changes from one condition to another because of its movement in each sign and each degree. The modality of that change in season is obvious,³⁰ and the knowledge of their indications of the change of season we mentioned is known and found.

| [12] As for the indication that we know,³¹ but it is difficult to know what it indicates,³² we know that when the Sun moves in its sign a second, a third or a tenth, or less than that,³³ the air suffers some change. We may know also that, when the highest sphere moves the Sun a fourth or a fifth, or when it makes some ascending or descending movement, some change of the air in heat or coldness occurs, or a condition different from what it was at another time changes that by the difference of its (the Sun's) conditions, | and changes of coming-to-be and passing-away occur in animals, plants, and minerals.

[13] Likewise, in all of them some change occurs from the powers of the movements of the other stars, but we cannot know the quantity or quality of that change and difference. In regard to these things and their like among the indications of the stars and the things indicated, although

²⁶ apparens J; constans H ²⁷ J adds 'significantes' ²⁸ J omits 'hidden' ²⁹ J gives 'we use' ³⁰ patet J; constans H ³¹ J: 'that is not known' ³² J omits this phrase ³³ J gives 'twice, three times or ten times, or less or more'. Jrev and H correctly understand the passage as referring to the smaller divisions of the degree: cf. H: 'how much the affect of the seasons, of the variety of the elements or of animals or plants follows the movement of the Sun—whether its proper movement or that caused by the firmament—through one second, third or tenth ...'

the master of the art of judgements does not know their true quantity and quality, that does not harm him in his art, because the aim of the master of | astrology in his science³⁴ is inference from the powers of the movements 155 of the stars for things existing in this world among genera, the existing species, the conditions of the four elements, the change of one of them into another, the beginning of coming-to-be and passing-away of individuals, and their conditions, the like of which it is possible to know from the obvious <aspects> of the indications of the stars and their existence. This, then, is the aim of the master of this art.

14a [14] We have dealt with³⁵ the definition of astrology and the astrologer, and what | the master of astrology should examine. We shall <now>³⁶ 160 mention the six things that follow this.³⁷ We say that astrology has a starting-point, an origin, a branch,³⁸ a proof,³⁹ a fruit, and a finishing-point.⁴⁰ The starting-point for judgements that are passionately desired is outstanding⁴¹ knowledge of the science of existing things and interest in them. Its origin is the knowledge of the quality and quantity of the movements of celestial bodies. The branch of this knowledge is to judge by them matters existing in this changeable world.⁴² The proof of the judgements is the correctness which comes about by prediction from the 165 conditions of the stars and their action in | the thing about which information is sought, among the things which will happen. | The acquisition of this science only comes about with difficulty and labour,⁴³ and correctness concerning existing things by opinion and estimation⁴⁴ may be available <only> to a special kind of people at certain times. From this point on we have decided to begin⁴⁵ with the knowledge of the conditions of the stars; then we shall subsequently add to it the judgement, in order that one should not think that the judgement of the stars is only guessed at randomly by conjecture and opinion, without knowledge of the positions, conditions, and indications of the stars. The fruit is the correctness,⁴⁶ | 170 benefit, and usefulness because of it for those who are possessors of the knowledge of the excellence of correctness. The benefit through correctness is the completeness.⁴⁷ Everything that does not have completeness is lacking, and things are established⁴⁸ only by completeness.

³⁴J reads عمل ('work') ³⁵J adds 'with the help of God' ³⁶J adds 'now' ³⁷H uses the language of the *accessus ad auctores* in stating that, after dealing with the 'artis materia' and the 'auctoris officium', he will arrange 'huius artificii circumstantie' ³⁸JH: 'branches' ³⁹auctoritas J; argumentum H ⁴⁰perfectio J; finis H ⁴¹J omits 'outstanding' ⁴²J takes 'changeable' with 'matters' ⁴³studium et labor J ⁴⁴arbitrium et ratio J ⁴⁵J adds 'to narrate' ⁴⁶J gives 'the fruit of the correctness is': H gives 'the fruit is the foreknowledge 'providentia' of imminent things, or things to come' ⁴⁷H gives 'the aim is the use of this kind of foreknowledge' ⁴⁸surgunt J (implying form I of *qāma*)

[1] The third chapter: on the indication proper to the Sun for moderating atmospheric conditions, 'natures', and compositions, and the sharing of the planets with it.

[2] Some people among those who oppose us have maintained that moderating, making firm, setting up 'natures', and composing animals, | plants, 175 and minerals are not because of the Sun and the planets, but are 'natured'¹ by themselves without a cause,² while others have said that the cause of composition is not the planets.³

[3] Part of our answer to the person who has maintained that moderating 'natures' and making them firm is not because of the Sun and the planets, but there is a power in <things> themselves that is 'natured' by themselves without a cause, is that composition is only in a compound,⁴ and that it is impossible that the compound⁵ composes itself or that the 'natured'⁶ is the cause | of the 'naturing' itself, because if that were so, every compound⁷ 180 would only compose the likeness of itself and <every> 'natured' thing⁸ would only 'nature' the likeness of itself, and it would be that these elements would not have transformation⁹ from one to another, but would <always> exist in the <same> condition. But we have seen that they are transformed and change, and we find them in the natural things which come to be and pass away. Hence we know that they do not change, nor are transformed, from themselves, but that this results from the action of another thing on them, and for this reason they change and are transformed. Also, if things were brought into being | from themselves without a¹⁰ cause, when a thing 185 exists at one time, it would not change, nor pass away, but would remain in the same condition, because the thing does not cause its own passing away, nor change itself.¹¹ When we find that it is brought into being¹² after it did not exist, and we find that it passes away after coming-to-be, we know that the cause of coming-to-be and passing-away is another thing, different from it. So, it has now become clear that the cause of the coming-to-be of the thing is not the thing itself, and that the thing is not brought into being by itself, but by a nature in it which receives coming-into-being from something other than it.

| [4] Now we say that the Sun in partnership with the planets is the cause 190 of moderating natures and composing individual natural things through the

¹ elementabantur vel efficiebantur J ² H: 'they think that they coalesce by a force proper to their own substance' ³ H: 'Others take the composition of things from external causes, but deny it to the powers of the Sun and the planets.' ⁴ compound = مركَّب; HJ: 'composer' (= مركَّب) ⁵ J: 'composer'; but Jrev has 'compositum' here ⁶ elementator J; elementatum Jrev ⁷ compositor J; compositum Jrev ⁸ This time J has the past participle passive: 'elementatum' ⁹ resolvi H ¹⁰ J: 'another' ¹¹ H's emphasis is on the fact that the thing would exist perpetually: 'numquam inde finitum fore' ¹² J: 'we have found a maker (= مَكُون) for it'

4b natural powers assigned to it by God the Creator,¹³ as I have mentioned. For example, He assigned burning to fire by its nature, so it became the cause of everything burnt by it, while the coldness of water is the cause of everything which is made cold by it, and many things of this kind that are natural in their action. Likewise, He made the diurnal luminary, i.e. the Sun, the cause of light, of daylight, and of all the heat that is in | 195 this world, and the cause¹⁴ of natural compositions; for in the places in which coldness is excessive because of the distance of the Sun from them, or in which heat is excessive because of its nearness to them, no animate beings are composed. | Animate beings are composed only in the places that are neither very distant from its orbit, nor very near to it, namely the place whose distance from the orbit of the Sun in summer¹⁵ —i.e. the beginning of¹⁶ Cancer—is 66 degrees to the north. When you add to it the whole declination, i.e. approximately 24 degrees, | that becomes 90 degrees. 200 Animate beings are not composed in this position, nor do plants grow in it, because of its distance from the orbit of the Sun and the severity of its coldness,¹⁷ because, when it (the Sun) reaches the southern signs, it does not rise for them¹⁸ for six months. Vapours solidify there and do not rise, violent winds¹⁹ blow in that place in winter and summer, and no animate beings or plants are composed there.

5a [5] One gets information on this from the Armenian Sea.²⁰ For its distance to the north of the circle of the beginning | of²¹ Cancer is 21 205 degrees. Violent winds are severe in it, and its darkness is severe to the point that people cannot travel²² there. Although²³ this place is nearer to the orbit of the Sun in summer than the place we mentioned before, travelling to it and coming-to-be in it are impossible because of the severity of the coldness and darkness. How is it possible that animals or plants are composed in the place that is at the furthest distance from the Sun, with the coldness, darkness, and violent winds in it? | One may also get information on what we have said | from those who are in the north in the extremes 210 of Armenia. For they cannot emerge <from their dwellings> because of snow for six months, and that happens when the Sun reaches the southern signs. Many animals among them die in those six²⁴ months and many birds remain in their nests for four months and do not venture out or feed.²⁵ The distance of that place to the north of the equator²⁶ is 45 degrees.²⁷

¹³ Creator omnipotens J; factor omnium Deus H. H adds that the Sun and the planets are 'like efficient causes' ¹⁴ efficiens causa H ¹⁵ J: 'movement of the Sun in summer' (J always gives 'motus' for 'orbit/circle' in this paragraph); H: 'the summer tropic of the Sun' (H omits reference to Cancer) ¹⁶ J omits 'the beginning of' ¹⁷ perpetuo gelu concreta H ¹⁸ Abū Ma'ṣār refers to animate beings at the North Pole ¹⁹ all the forces of the north winds H ²⁰ I.e. the Black Sea ²¹ J omits 'the beginning of' ²² Both J and H refer to sea travel ²³ Si J ²⁴ J omits 'six' ²⁵ nec extenduntur nec victum querunt J; instead of this H has 'for fear of the coldness' ²⁶ J omits 'of the equator' ²⁷ H: 'although the distance of that place from the equator is not much more than 45 degrees'

[6] One gets information also from the Syrian sea.²⁸ In the four months 215
 from the time the Sun reaches the beginning of Scorpio until it reaches the
 beginning of Pisces, people cannot travel there. That is because the Sun
 is far from it and violent wind occurs in it. These positions we mentioned
 are in the northern direction. As for southern places, burnt because of the
 severity of the heat, in the place whose latitude from the equator is 19
 degrees,²⁹ animals and plants are not composed. This is | because of the 220
 severity of the heat of the Sun there; for, from the time the Sun reaches
 the fifth degree of Virgo until it reaches the fifth degree of Pisces, it comes
 near to them and burns everything there.

[7] The two lakes which provide the water of the Nile³⁰ are in this burnt
 country, and in this burnt place that we mentioned³¹ is the Sea of Zang,³²
 which is a sea in which there are no animate beings, because of the severity
 of the heat and density of its water. This is because, when the Sun ascends
 over this sea, | the thinner water³³ is attracted towards it by its heat, and 225
 the water of that sea densifies, becomes salty, and warms up excessively.
 Because of the density and saltiness of the water that heat remains in it all
 night. For this reason the water of this sea is dense and salty, and people
 do not travel there and no animals exist in the whole sea. In that region
 there are many places in which animals are not composed because of the
 severity of the heat there.

[8] So, what we have described has given us the indications we need:³⁴
 that in those places from which the Sun is distant coldness becomes severe,
 | or in those (places) to which it is near heat becomes severe, so that they 230
 have an excess in heat or cold, and animals and plants are not composed
 there, and that the establishment³⁵ of the 'natures' and the 'natured' occurs
 <only> through their (heat and cold's) equality.³⁶ If the Sun were to rise
 to the sphere of the fixed stars,³⁷ 'natures' and the 'natured' would pass
 away; if it were to sink down to the sphere of the Moon, they would (also)
 pass away. That is because by its distance and nearness passing away comes
 to the 'natures' and the 'natured'. For this reason God the Creator³⁸ put
 the Sun in the middle of the seven planets in order that moderation of the
 'natures' and the 'natured' might occur through its natural movement | 235
 over this terrestrial world.³⁹

²⁸ Mare quod dicitur Asemi J; Sirum Mare H. I.e. the Mediterranean ²⁹ H: 'below 19
 degrees' ³⁰ steriles harene inter quas Nilus occultatur ('the sterile sands among which
 the Nile hides') H ³¹ J omits 'burnt place that we mentioned' ³² Mare quod dicitur
 Azingi J; Ethiopicum Mare H ³³ J: 'the parts of that water which are more fine in
 it' ³⁴ J: 'Now then it has become clear' ³⁵ J: 'increase' ³⁶ temperamentum eius ('the
 Sun's temperateness') J ³⁷ aplanes spera H ³⁸ Deus altissimus J; providus auctor H
³⁹ Instead of 'in order that ... terrestrial world' H gives 'as if the fermenter ('fomes') of
 all corporeal life'

9a [9] We may also find that, for all places and countries, their conditions, their people's conditions, and what happens in them are different. This is according to the nearness of the Sun to them or its distance from them. A witness to this is the Turks.⁴⁰ Because of their distance from the orbit of the Sun when it ascends and descends, snow is abundant among them, coldness and moisture predominate over their land, and because of that the bodies of their people will be soft | and fat,⁴¹ their joints will be em- 240
bedded and cannot be seen because of the abundance of their flesh; their faces will be round, their eyes small and long,⁴² their hair lank, and their colour white and red. | Coldness predominates over their natures, and that is because of the coldness of their atmospheric conditions, and because the cold temperament generates much flesh. As for the redness of their colour, coldness gathers heat and brings it out until it can be seen. This is wit-
9b nessed by what is seen⁴³ in people whose bodies have much flesh and their colour is white: when coldness hits them, their faces, | lips, fingers, and 245
feet⁴⁴ turn red because the heat and blood⁴⁵ which is dispersed through-
out them, is concentrated <in particular places> by the coldness.⁴⁶ Among the traits of character of the people of this region are harshness, enmity among relatives,⁴⁷ lack of certainty⁴⁸ and knowledge, and an abundance of forgetfulness.

10a [10] As for <the people of> Sudan and⁴⁹ Ethiopia,⁵⁰ they live in the countries that the signs on the circle between Aries and Cancer face. So, because when the Sun, in its ascent and descent, is in these | signs and is 250
in the middle of the sky, it is in their zeniths, and their atmospheric conditions become hot and burn them, and heat and dryness increase among them, for this reason their colour will be black and their hair curly, their bodies dry and slender, and their natures hot, and likewise those of their riding animals and trees.⁵¹ Among the traits of character of the people of
10b this region are agility and little intelligence.⁵² | As for people who are distant from the circle of the beginning of Cancer to the north, for example, those of Babylonia and the countries in its direction,⁵³ because the Sun is
neither far away from | their zeniths nor very close to them, but its pas- 255
sage over them is moderate, their air is of a good mixture and their place is temperate, without severe heat or severe coldness in it. Their colour, bodies, and natures are moderate, and their intellects and characters are

⁴⁰ Scit(h)e vel Part(h)i H ⁴¹ J omits 'and fat' ⁴² J omits 'and long'; H omits 'their eyes small and long' ⁴³ J: 'we see' ⁴⁴ J: 'fingers and toes' ⁴⁵ J: 'the colour of the blood'; Jrev changes 'color' to 'calor' ('heat') ⁴⁶ H omits 'Coldness predominates ... by the coldness' ⁴⁷ J: 'cutting off of mercy' ⁴⁸ J omits 'of certainty' ⁴⁹ J omits 'Sudan and' ⁵⁰ Ethiopes autem sive Mauri H ⁵¹ H omits 'and likewise those of their riding animals and trees' ⁵² J: 'lack of talent and intelligence'; animo levi, memoria debili H (the last epithet perhaps wrongly given here rather than in the previous paragraph) ⁵³ H gives: 'The Median nations (Medes), being of the fourth and fifth clime, and those contiguous to them on both sides ...'

good: knowledge, intelligence, foreknowledge of things, and good qualities in character are abundant among them. This is the land of the learned and the prophets.⁵⁴

[11] The difference between⁵⁵ each of these places that we have mentioned in regard to bodies, | forms, colour, sciences,⁵⁶ intellects, and characters is distinct and dissimilar because of their different positions in regard to the orbit of the Sun and the different times of the year and the changes they bring about for them. Just as these places we have mentioned differ and each place has a property which is not that of the others, so each city and each place that we did not mention and their inhabitants have a property and nature among the differences in the forms of the people, and of the animals, plants, minerals, | heat, coldness, waters, springs, religions, traditions,⁵⁷ dress, characters, and the other things that are among them, that other cities do not have. | That fact is obvious in places and big cities⁵⁸ to the extent that this difference is found <even> in places near to each other. This is according to the nearness or distance of the Sun from them in its orbit and from the orbit of the fixed stars over their zeniths. But these existing properties that we have mentioned only belong to each city and place in | one respect, and, even if their essential characteristics remain unchanged, we may find that they change every year by increasing and decreasing. We know that this change does not result from the property of the orbit of the Sun, nor from having the fixed stars in the culmination⁵⁹ of those places, but from the conjunction of the Sun in its course with the fixed stars and the planets, and from the mixing of the planets in their shift through the signs with the fixed stars culminating in those places.

| [12] In this way we know that all the stars share with the Sun in the indications for atmospheric conditions, the differentiation of individuals from species, the composition and bringing-into-being of each individual, the natures of the cities, the conditions of their inhabitants, and the things which are in them, but the Sun has the most general indication for atmospheric conditions, the composition of individuals, animal souls,⁶⁰ their mixture with the body, nature,⁶¹ characters, religions, sects,⁶² minerals, plants, and growth, God willing.⁶³ As for the planets, their indications are | most general for the dress of their inhabitants and their other conditions.⁶⁴

[13] Belonging to its (the Sun's)⁶⁵ action on atmospheric conditions is

⁵⁴H omits this sentence ⁵⁵J adds 'the inhabitants of' ⁵⁶J: 'wisdom' ⁵⁷Instead of 'religions, traditions' J gives: 'substance (according to Lemay, VI, p. 466, reading *mulk* instead of *milal*), faith' ⁵⁸provinciae J ⁵⁹directum J ⁶⁰animae vitales J (i.e. the part of the soul that directs the functions of life in a body; but a number of MSS have 'animalia vitalia') ⁶¹creatio J ⁶²substantia J ⁶³J omits 'God willing' ⁶⁴H: 'the planets rather <control> the private characteristics and tenor of single lands' ⁶⁵H states that 'The Sun and the planets share in the tempering of the air'

11a

11b

13a 13a

13b the fact that the air becomes bright because of the Sun and the Moon and becomes dark because of their absence from it. When the Sun is distant from it, it becomes cold; when it comes near to it, it becomes warm. We find the action of the Moon and the⁶⁶ stars in warming the air and making it subtle similar to this. For this reason the wise Hippocrates said in the *Book of the Sevens*⁶⁷ that⁶⁸ the light of the stars breaks down the density of the night. For, the night is | very dense and it is not possible to see 285 through it, but the light of the stars breaks down that density, and it becomes possible to see through it. If that were not the case, each living body would pass away as a result of the severity of the density of the night. As for the day, the Sun by its heat makes the air hot, breaks it down, and softens it. Therefore God the Creator (High and Exalted!),⁶⁹ created the moving and shining stars, so that the air should be broken down by their light, and they should protect it and make it subtle by their movement, in order that it could receive the nature of coming-to-be and passing-away.⁷⁰

| [14] We may find that things come to be and pass away only in one 290 place. That place receives the change of the four elements only because of the change and shift of the season over it; the change and shift of the seasons from one condition to another only occur because of the movement of the Sun through the twelve signs. Therefore, it is necessary that things come to be and pass away because of the course of the Sun through the twelve signs. For, from its course through the signs the difference of seasons results, from the difference of seasons the difference of 'natures' results, and | from the difference of 'natures' coming-to-be and passing-away results, 295 God willing.⁷¹

15a [15] The things from which things come to be and happen in this world are either things which come to be at a specific time of the year, or <things that> occur at all times and days of the year.⁷² Examples of things coming to be and happening at a specific time of the year are that we find in springtime something which does not happen in the other quarters of the year among the conditions⁷³ of the air, the coming-to-be of many animals, trees, and grasses, and the birth of many | domestic animals.⁷⁴ Likewise, 300 we find in summer something which does not happen in the other quarters of the year among heat and change of air and bodies, the ripening of fruits, the coming-to-be of a thing and the passing-away of a thing. Likewise, in

⁶⁶ J adds 'other' ⁶⁷ alaceb J; ebdomadum H, Jrev in margin. The quotation is from Galen's commentary, section 5 (ed. Bergsträsser, p. 10) فلا نور الكواكب يسحق صفاة الليل

⁶⁸ H adds 'the Moon and' ⁶⁹ J omits 'the Creator, Powerful and Great'; Creator Deus H ⁷⁰ H simply states that 'this is the reason why the Sun alone was not sufficient

for all things, but that God had to associate the planets as helpers (*ministre*), sharing the Sun's duty with a secondary power' ⁷¹ J omits 'God willing' ⁷² H: 'some things

annually, others monthly, others daily' ⁷³ J adds 'of the tempering', following Arabic MSS BL ⁷⁴ Instead of 'animals ... animals' J has 'sensible creatures and plants'

autumn and winter we find each quarter has the coming-to-be and passing-away of something which does not happen in the other quarters of the year. Likewise, just as we see fruit,⁷⁵ produce, grasses, and many plants which come to be in spring, pass away in autumn, and <many> which come to be in | summer, pass away in winter. We find each of the four seasons of the year occurs when the Sun is in one of the quadrants of the sphere. So it is patently obvious that those things which come to be and pass away in the quarters of the year are caused by the Sun's being in those quadrants. But, because we find that, when the Sun in each year is in that quadrant, the condition of the air, heat, coldness, plants,⁷⁶ and the other things, are not the same as they were in the years before it, and as | they will be in the years after it, but are different in increase and decrease, we know that this difference is because of the conjunction of the planets with the Sun. If the Sun alone were the reason for the⁷⁷ atmospheric conditions and the seasons, each spring⁷⁸ would be like each other spring and everything would be like everything else: the seasons of each year would be like the seasons of the other years. So the planets share with the Sun in the indication of coming-to-be and passing-away.⁷⁹

| [16] As for the things which occur at all times and days of the year,⁸⁰ they are like the birth and death of people and the action of their conditions, from which they are not free for even one day in the whole year.⁸¹ This coming-to-be and passing-away are by the universal motion, i.e. the motion of the spheres and the stars. Just as the spheres and the stars in them move these terrestrial bodies perpetually, so coming-to-be and passing-away in this world is perpetual until the time God wishes to bring it to an end. He brings it to an end | according to His wish.⁸²

⁷⁵ J omits ⁷⁶ J omits 'plants' ⁷⁷ J adds 'difference of' ⁷⁸ J gives 'season' ⁷⁹ J adds 'nutu Dei' (God willing) ⁸⁰ H: 'daily events' ⁸¹ J adds 'Therefore it is now obvious that' ⁸² J omits 'to bring it ... wish'

[1] The fourth chapter: on the indication proper to the Moon for the ebb and flow <of the tide>.

[2] We have mentioned above some of the indications of the Sun and the stars for the things which happen in this world, and <said> that the composition of <each> one of the 'natures' in this world is only caused by¹ the Sun and the partnership of the planets with it, God willing.²

3a | [3] Now we want to mention the indication proper to the Moon for 325
the ebb and flow <of the tide>, and for other things. Namely, that the
Philosopher said³ that the most general indication of the Sun is for fire and
air, and the most general indication of the Moon is for⁴ water and earth.
The indication of the Sun and the Moon in this world is stronger and more
obvious than that of the other planets, for two reasons. The first of them
is that the Sun is the largest⁵ of the planets in size and is at the middle
distance from us, while the Moon is the nearest planet to us. As for the
other planets,⁶ | even if one of them is large,⁷ it is distant⁸ from us, and 330
even if one of them is near to us, it is of a small⁹ size and the Moon is
nearer to us than it. | The second reason is that the planets are shining
and luminous, but have no rays, and that what appears as a result of
their action in this world occurs through the power of their movements and
brightness.¹⁰ But the two luminaries have rays that are strong in action in
this world, and they affect us by <both> their movements and their rays.
Both of them convey the natures of the planets to this world in the four
elements.¹¹ Hippocrates has maintained in the *Book of | the Sevens*¹² that 335
the Moon is the intermediary between the celestial and terrestrial bodies,
the conveyer <of power> from the higher bodies to the terrestrial ones,
and the modifier of the air. For these two reasons the power of the motion
of the two luminaries became more obvious in this world than that of the
other planets.

[4] We have mentioned the power of the Sun in moderating the air, on
compositions, and everything else. As for the Moon, its strongest indica-
tion is on waters, seas,¹³ lands, and the condition of animals, the change
| of bodies, health, sicknesses, critical days of illnesses, various conditions, 340
reproduction,¹⁴ trees, plants, fruit, aromatic plants, and things we shall
mention <later>. An example of its indication for seas, is that we see the

¹J adds 'the movement of' ²J omits 'God willing' (with Arabic MSS BL) ³H: 'It is established among philosophers' ⁴J omits 'ebb and flow of the tide and for other things ... Moon is for'; Jrev fills the lacuna ⁵J: 'brightest' (= Arabic MSS BL); Jrev corrects ⁶J omits 'in size ... planets'; Jrev fills the lacuna ⁷J: 'larger' ⁸J: 'more distant' ⁹J: 'smaller' ¹⁰H omits 'and brightness' ¹¹H (influenced by al-Kindi's *De radiis*?) states that '(the luminaries) by their movement transmit the collected powers of the higher world to the lower world through their rays' ¹²Liber alaceb J; H does not give a title. The quotation is from Galen's commentary, section 2 (Bergsträsser, p. 30) ان الحكيم وضع القمر وسط الأشياء العلوية والأرضية (30) ¹³J omits 'seas' ¹⁴nascentia J

ebb and flow¹⁵ connected to the Moon, because the Moon is the cause of the ebb and flow that occur in the seas. Some people who have investigated natural things have mentioned that something increases in the seas¹⁶ from the time the Moon separates from the Sun until the halfway point of the month, which is Full Moon,¹⁷ then | it decreases with the decreasing of the Moon from Full Moon until the end of the month, which is the waning moon.¹⁸ In them (the seas) there is something that flows and ebbs¹⁹ every day and night with the Moon's rising, arrival at the midheaven, and disappearing from sight.²⁰ 345

[5] This is found in the Persian sea,²¹ the Indian sea extending to China,²² the sea of China,²³ every island between these places, and the sea which is between Constantinople and Europe²⁴ with its islands.²⁵ As for the times of the ebb and flow every day and night, | when the Moon arrives at a certain horizon of the sea, i.e. an eastern point on the sea, and rises above it (the horizon), it moves the water of the sea by its nature and because of its nearness to us,²⁶ and the water begins advancing and increasing with the Moon, and it does not cease to do this until the Moon arrives at the midheaven of that point. At that time the flow reaches its extreme limit. | When the Moon declines from its (the point's) midheaven, the water ebbs and returns to the sea, and it does not cease returning like this²⁷ until it (the Moon) arrives at its (the point's) western point. At that time the ebb reaches its extreme limit. When the Moon sinks below the western <horizon> of that position, the flow begins there | for the second time, and it does not cease advancing and increasing until the Moon arrives at the cardine of the earth. Then the flow reaches its extreme limit for the second time in that place. Then it begins the ebb and returns for the second time, and the water does not cease to ebb and²⁸ return to the sea until the Moon arrives at the eastern horizon of the place. So the flow returns to what it was like at the beginning. | This happens every day and night, and the measure of the motion of the Moon in both of them (the day and the night) in every point on the sea is two flows and two ebbs, because, when the Moon is in | a certain degree of the sphere on a certain day, and then ascends over a (certain) point on the sea, the flow begins at 350

¹⁵ J adds 'of the water of the sea'; H adds 'of the seas' ¹⁶ J: 'some seas increase' ¹⁷ impletio J ¹⁸ 'New Moon' would be expected. Quod dicitur arabice almuhaq, quod vulgus Latinorum vocat interlunium J; H correctly gives 'conjunction' ('conventus') ¹⁹ J: 'Some of them (the seas) ebb and flow ...' ²⁰ J gives a fuller text: 'at the midheaven, and ebbs with the descent of the Moon from the midheaven, and finishes with its setting' ²¹ Mare Feris/Feriz i.e. Persida J; Persarum Mare H ²² Acin/Achin J; Ethiopia H ²³ H omits 'the sea of China' ²⁴ J transliterates the Arabic: Francia ²⁵ For 'the sea which ... and its islands' H has 'Esperis (Hesperis) Oceani insulis' ²⁶ J omits 'to us' ²⁷ J omits 'and it does not cease returning like this' ²⁸ J omits 'ebb and'

5a

5b

5c

that point on the sea. When that degree comes to the horizon of the point on the day after, the Moon has sunk down from that degree by the amount of its mean motion in a day and night. It rises for them after that degree rises by the amount of its mean motion in that day and night.

| [6] Because the earth is spherical and the sea surrounds it according 365
to its roundness,²⁹ the Moon ascends over every part of it in the length
of a day and a night and in the length of its course during that period.
Therefore, whenever the sphere moves one degree, the position of the Moon
becomes a horizon for one point on the sea, but also the midheaven for
another, the west for <yet> another point, the cardine of the earth for
<yet> another point, and the <degrees> between each of these cardines
according to another condition for some points <on the sea>.³⁰ Then there
occurs at one time in | one point the beginning of the flow, in another point 370
the beginning of the ebb, and in another point another condition of the ebb
and flow.

7a [7] As for the beginning of the flow, its condition is not the same for
all the inhabitants of seas,³¹ shores, islands, and estuaries,³² because the
people who are on the high seas³³ find that, at the time of beginning of the
flow, the water has a movement from the lower part of the sea to its higher
part (surface), and they see that | it has a swelling and that violent winds 375
and waves rise in it. They know from this that this is the beginning of the
flow. When the time of the ebb comes, those winds and waves decrease
and the swelling of the water goes down, and they know that the water
has ebbed. 7b [As for inhabitants of shores, coasts,³⁴ islands, and estuaries or
whoever is near them, they find that among them at the time of the flow
the water has a movement and flowing from its lower to higher part; after
that the water that is on the surfaces and higher part of these places flows,
| and the flowing of water from the sea to them increases, becomes inflated, 380
and raised. It flows over their land,³⁵ and does not cease to do so until it
ebbs.³⁶ At that time the water returns to the sea, withdraws from those
estuaries and islands, and decreases. The frequent coming and going of the
water, flowing, arrival, and departure of the water is only obvious on shores
and estuaries; this is not the case on the high seas.

²⁹ J: 'in a circle'; maris sinuosus orbis circumfusus ambit H ³⁰ J fails to understand this last phrase, omitting most of it ³¹ In J the following words qualify 'the inhabitants

of the seas' ³² pedes maris (feet of the sea) J *passim*; H refers only to 'inhabitants of the coasts' ³³ cor maris J; H substitutes a poetic phrase: 'those who plough the

middle main of the ocean in ships' ('qui medium equoris pelagus ... navigio sulcant')

³⁴ J omits 'coasts' ³⁵ Instead of 'raised. It flows over' J gives 'and is raised over ...'

³⁶ H gives more simply and sensibly: 'Not winds or boiling up of this kind, but only a swelling of the waters and a certain flooding reaches those <who live on shores>'

[8] As for winds which occur in the water and come out from it with the beginning of the flow, | that only occurs in the places in which the beginning 385 of the flow occurs and those near them. On shores, estuaries, and places far from the high seas, whatever blowing of winds occurs there is little,³⁷ and the time at which the beginning of the ebb and flow becomes clear for the inhabitants of shores, coasts,³⁸ and estuaries is not that of the beginning of the ebb and flow that are on the <high> seas, but it differs very much. Consequently many people think, because of the many differences of its beginning in different places they see, | that the Moon is not the cause of 390 the ebb and flow, because the beginning of the strength of the flow on the high seas occurs in each deep and wide place with much dense water, and hardness or many mountains predominate in their <ocean>floor,³⁹ and the position of the Moon is⁴⁰ their horizon and those positions become near to the culmination and the path of the Moon. | When the flow begins in those places at a certain time, it is connected to the other waters of the sea. But the flow does not <immediately> reach the shores and estuaries, | but a 395 period of time passes from the beginning of the flow on the high sea in the places we mentioned, according to the nearness and distance of the shores and estuaries from those places, because the flow becomes obvious in the shores, islands, and⁴¹ estuaries which are near to the places in which the beginning of the strength of the flow is, before it becomes obvious in the places from which they are distant. | When shores and estuaries of the sea, and pools⁴² are distant from the places in which the beginning of the flow occurs, the flow reaches them when it has nearly | ended in the sea, and the 400 same applies to the ebb. So, it is possible that the flow in some islands and shores distant from the places in which the flow begins, occurs at the time of the ebb in the sea, and it is possible that the time of their ebb occurs at the time of the beginning of the flow of the sea. This happens only because of the distance of those places from the places in which the beginning of the strength of⁴³ the ebb and flow arises.

³⁷ Instead of 'whatever . . . little' J has 'winds are not always aroused in them' ³⁸ J omits 'coasts' ³⁹ H makes it clear that it is the floor ('fundus') of the sea that is concerned here ⁴⁰ J adds 'as if ('quasi')' ⁴¹ J omits 'estuaries . . . islands and' ⁴² For 'and pools' J has 'etcetera' ⁴³ J omits 'the strength of'

[1] The fifth chapter: on the cause of the ebb and flow.

| [2] The Ancients gave much attention to the cause of the ebb and flow and had different opinions about it. For the present we shall omit mentioning their differences concerning this, since there is no benefit in doing so. I shall mention <only> the points of agreement in the accounts of the philosophers on the subject. I say that the ebb and flow occur from the combination of three things: the first is the condition of the place of the water, the second is the condition of water, and the third is the Moon's moving of the water. 405

[3] The first is that water should be gathered together in places that are deep, wide, and long, and in which | a certain period of time is <needed> for travel <across them>;¹ in (below) them (the places) there should be mountains in many different spots, hardness and density of parts should predominate in many areas of its floor, in which many winds are gathered, because in hard <ocean> floors with dense parts and in mountainous places more winds gather together than in loose-textured areas.² 410

4a [4] The second is that many waters should be gathered together in places like these, and they should stand there for a long period. | Neither the <individual> wadis and rivers that flow into them, nor what goes out from them can be distinguished,³ because when waters stand for a long time, they become dense, and have tastes that are salty, bitter and so on. Dense vapour⁴ and winds are generated in them because of the saltiness and bitterness of the water and because of the vapour from the <ocean> floors that rises in them.⁵ The vapour increases in that water, and, when the winds gather together and become abundant in that water, then the Moon raises it (water), it moves that water by its nature, its motion, and its ascent from the horizon,⁶ and | all the water moves. It becomes tepid and⁷ hot because of its density and it rarefies and begins to move and advance with the Moon. 415
4b | When the water moves because the Moon moves it, it becomes hot,⁸ and rarefies, it seethes and needs more space than before, and that seething increases through the movement of the water, and the winds that are on the surface of the water of the sea start to move to its 420

¹ H understands this well: 'hardly able to be traversed in a period of time ('vix temporis impendio transfretandus')' ² H: 'by which many waves, sharply bounced off by every light movement, conceive inflated winds' ³ H, sensibly, interprets this as meaning that the influx and efflux of rivers etc. make no perceptible change in the quantity of these waters ⁴ J usually gives 'vapours' in the plural ⁵ Hermann talks in terms of the mixing of the vapours produced by the water and that produced by the earth of the ocean's floor. At this point he adds the third prerequisite—the movement of the Moon—which the Arabic and J fail to signal explicitly ⁶ J omits 'and when the winds ... horizon' ⁷ J omits 'tepid and'. This passage is discussed in Burnett, 'Does the sea breathe?' ⁸ J omits 'becomes hot'

lower parts. That movement is joined to the winds that are on the floor of the sea, and the winds there and in the lowest parts of the water rise in order to escape from some places. The wind rises by its <own> movement and because of the water raising it | upwards. The water seethes, rises, 425 and overflows, and the flow occurs as a result of this. The water does not cease from rising, moving, and seething as the Moon moves it and ascends. The wind also moves the water and raises it, and that wind goes away gradually, and it (the water)⁹ rarefies and seethes for the length of time that the Moon is ascending and going to the midheaven. At that point¹⁰ the flow of the tide reaches its extreme limit. For this reason violent and strong winds occur in the sea at the beginning of the flow. When the Moon sinks from the midheaven, the water returns to | its position by its nature, 430 and the ebb occurs. When the Moon arrives at the cardine of the west, the flow begins to advance until the Moon arrives at the cardine of the earth; then the water ebbs until the Moon arrives at the eastern horizon. When the Moon appears from below the horizon, the flow returns to the state in which it was before.

[5] As for the conditions we mentioned of the floor of the sea and the waters, we described them because the floor of the sea and its waters differ in condition. The places that are not deep, nor hard, and in which there are no | mountains, do not have much vapour and winds; in the places that are 435 deep, wide, and long, and whose waters are dense, salty and bitter, there are abundant vapours and winds. For this reason the beginning of the strength of the flow and the domination of the water starts to happen only from each deep and wide place, on whose floor density of parts or an abundance of mountains predominate. When the strength of the flow begins from places like these, because of the abundance of vapour and winds which are in it, this is joined | to the water of the sea, and the flow occurs in it in its entirety 440 because of the vapour and winds in it that are generated from its saltiness, bitterness, and dryness,¹¹ and because of the nature in the Moon that moves that water in its entirety, and because of what the whole sea gains from the strength of the movement of the waters that are in those places in which the beginning of the strength of the flow occurs. When the floor of the sea has few mountains or is loose-textured,¹² <and> water penetrates through it to other seas and places, or is that water in which the water that flows or | goes out is obvious, or the water is moving, rarified, and mobile 445 like <that of> wadis,¹³ rivers, and springs, there is not an abundant gathering of winds in it, because the wind in¹⁴ the water rarefies and seethes, it goes out part by part gradually with the motion and local movement of the

⁹ J makes the winds the subject ¹⁰ J: 'When the Moon is in the midheaven' ¹¹ J gives 'smell', reading *natn* for *yabs* ¹² *mobilis ac penetrabilis* J ¹³ J omits 'wadis' ¹⁴ J omits 'the wind in' (correctly?)

water. The wind that raises it (the water), divides into parts and is not gathered in that water. When the Moon rises over it and moves it, the ebb and flow do not occur in it, but winds and waves occur in it. For this reason the ebb and flow do not become evident in a large number of seas, nor in any wadis,¹⁵ rivers, | or springs. 450

[6] Also, flowing water is subtle and soft. When the Moon moves it and it becomes tepid, that tepidness does not remain in it because of its softness. When it rarefies, that rarefying increases in it only a little and winds do not occur in it, <except> a very few. As for dense and salty waters, dryness and many winds occur in them because of their saltiness and bitterness. When they move, become tepid and hot, that tepidness remains in them because of their density. | They rarefy and their rarefaction increases in 455 its essence very much, and that is the cause of strength of the flow, as we have mentioned.

[7] As for the cause at the beginning of the flow when the Moon arrives at the west, and its duration until the Moon arrives at the cardine of the earth, that happens for three reasons.¹⁶ The first of them is that the line of the east is parallel¹⁷ to that of the west. Each degree by which the Moon is distant from the east as it rises to the midheaven is parallel | to each 460 degree by which the Moon is distant from the west towards the cardine of the earth. The distance of that degree from the west is like the distance of the degree that is parallel to it from the east. The whole quadrant from the east to the midheaven is parallel and similar to the quadrant that is from the west to the cardine of the earth. Because of the correspondence of the quadrant from the ascendant to the midheaven to the quadrant from the west to the cardine of the earth, it is agreed that the flow and advance of the water that occurs in one of them from the east is | the same as that 465 which occur in the other.

[8] The second reason is that the rising-times of the signs in each country in the midheaven and the cardine of the earth are the same as their rising-times in right ascension. As for the line of the degree of the midheaven, it is parallel to the line of the fourth cardine, and the line of the degree of the ascendant is parallel to the line of the degree of the west. When the sign in the east ascends with some degrees and then reaches the west, at its setting it returns to the condition of | the sign which ascends from the east, 470 because it sets by the same rising-times of the sign that ascends. It does in the west what the sign does that ascends from the east, and it reaches the midheaven and the cardine of the earth with the same rising-times in right ascension. Therefore, when the Moon arrives at the degree of the west, the flow begins as it had begun when it arrived at the degree of the east. The

¹⁵ J omits 'wadis' ¹⁶ causa ... triplex H ¹⁷ equidistans H

flow does not cease for as long as the Moon is departing from the west until it reaches the cardine of the earth, just as it (the flow) had continued when it (the Moon) separated from | the east until it arrived at the midheaven. 475
Then the flow reaches its extreme limit when it reaches the cardine of the earth, just as it had reached its extreme limit when it arrived at the degree of the midheaven, because these two cardines are the two averages in the rising-times in each country.¹⁸

[9] The third reason is that, when the Moon is in the east¹⁹ and west, it is at the same distance from us. When it advances from the east, the flow advances with it. The more the Moon is rising near our midheaven,²⁰ | the 480
more the flow advances, until it reaches the midheaven. Likewise, when it advances towards us from the west, the beginning of the flow also occurs, and it does not cease to do this until it reaches the parallel of the line of the midheaven, i.e. the cardine of the earth. Then the flow reaches its extreme limit. As for the ebb, it occurs in the second and fourth opposite quadrant<s>, because one of them is parallel to the other. When the ebb occurs in one of them, the same occurs in the other quadrant parallel to it.

| [10] Some people have maintained that the ebb and flow may occur in 485
fresh waters like the waters of the city of Basra, the city of China,²¹ and many places among estuaries and islands whose water is fresh and in which the ebb and flow occur. We say that the waters of Basra, China, and the other places whose condition is like that of these two <places> and whose water is fresh, are fresh-water pools of rivers and wadis into which fresh water flows²² from places and regions other than the sea, and these are connected to the water of the salty sea, | so the ebb and flow are found in 490
these waters and fresh waters like them because of their connection to the water of the sea. If these fresh waters were not connected to the water of the sea, the ebb and flow would not be found in them.

[11] The water of the flow is tepid,²³ and the water of the ebb is cold. This is because, at the time of the flow, the water goes out from the depth

¹⁸H summarises this as 'in quoto graduum numero signum quodlibet oritur, in toto oppositum eius occumbere necesse est' ('in whatever number of degrees each sign rises, in such a number of degrees the sign opposite it must set') ¹⁹J omits 'until it arrived at the midheaven ... east' (by homoioteleuton), which Jrev to a certain extent fills ²⁰J: 'The more the Moon is elevated and approaches our midheaven' ²¹Albasrah ... Acin J. Instead of these Oriental places H has 'such as in certain maritime states of Ethiopia, and also of France and Germany'. H seems to interpret the passage as meaning that fresh water is found in certain gulfs of the sea because of the flowing in of fresh water; this of course is subject to the same ebb and flow as the rest of the sea ²²For 'fresh-water pools ... fresh water flows' J has 'receptacula fluminum aquarum dulcium que currunt' ('receptacles of fresh water of rivers which flow') ²³calida J; Jrev (MS S) in margin: 'i.e. tepida'

of the sea and is tepid. Its movement and the Moon's movement of it increase its tepidness. For this reason the water of the flow becomes tepid. The more dominant and abundant the flow is, | the more tepid it is. This 495 is because of the amount of its movement and the degree to which the waters that are in the depth of the sea go out. When that water²⁴ is in places distant from the depth of the sea, like shores, islands, wadis, pools, and marshes,²⁵ it becomes cold and returns to the sea with this coldness. Therefore the water of the ebb becomes cold.

[12] What the Moon effects in the water of the sea by its own nature is the flow. As for the ebb, it is not from action of the Moon,²⁶ but is only the action of the nature of the water. For, when the Moon arrives at a certain | place indicating the flow, the beginning of the flow occurs there, 500 until the Moon arrives at the extreme limit of its indication for the flow in that place, and the flow reaches its extreme limit there. When the strength of the flow reaches its extreme limit, at that time the water returns by its <own> nature to the place from which it had departed, and this is the ebb.

[13] Know that in the natural arrangement, when the Moon is above the earth, the ebb and the flow each occur once, and the period of one of them is equal to that of the other. | When the Moon is under the earth, the 505 ebb and the flow each occur a second time, and the period of one of them is equal to that of the other. But, as for delay<s> of the Moon above and under the earth, they are hardly equal.²⁷ When its delay above the earth is more than that under it, the period of the ebb and flow while the Moon is above the earth is longer than that while it is under it. When the delay of the Moon under the earth is more than that above it, the period of the ebb and flow while the Moon is under the earth is longer than it is while it is above it.

14a | [14] When you want to know the number of hours of the ebb and flow 510 whilst the Moon is above the earth, ascertain the degree with which the Moon rises and the degree with which it sets, and confirm it, because the Moon in rising and setting sometimes precedes, at other times comes after, the degree in which it is by longitude, because of its latitude.²⁸ Ascertain this degree, and count what is between the degree of its rising and that of

²⁴J: 'flow', following Arabic MSS BL ²⁵For 'pools and marshes' J has 'flumina profundissima ac loca planiora' ('most deep rivers and flatter places') ²⁶J omits 'in the water ... Moon' ²⁷J omits 'When the Moon is under the earth ... hardly equal'; Jrev replaces by 'and again when it is under the earth, similarly there will be a flow and ebb, each of them <equal in time to the other>' ²⁸H states merely that it is necessary to know the degrees in which the Moon rises and sets, and its latitude

its setting in degrees of rising-times,²⁹ and keep the result in mind. Then make each 15 degrees of this <amount> an equal hour, and make what does not complete | 15 degrees fractions of an hour. The result is the hours 515 of the natural ebb and flow for the period that the Moon is above the earth. When you want to know the hours of the flow only, or the hours of the ebb only, take half these hours. They are the hours of the natural flow or ebb, whichever you want to know. When the indications³⁰ for the flow are strong, the hours of the flow exceed this half by the degree of strength of the movement of the water. If the indications³¹ for the flow are weak, the hours of the flow decrease | from this half by the degree of weakness of 520 the movement of the water. What remains to complete the <number of> hours kept in mind is the hours of the ebb. When you want to know the quantity of the ebb and flow while the Moon is under the earth, count from the degree with which the Moon sets to the degree with which the Moon rises in degrees of rising-times, and treat the result as you did when the Moon was above the earth.

[15] Know that points on the sea are of different latitudes <in the same way> as countries are of different latitudes. When you want | to know 525 the hours of the ebb and flow at a certain point on the sea, ascertain the latitude³² and rising-times of that point. Then ascertain the rising of the Moon in terms of the rising-times of that point. As for the strength and weakness of the ebb and flow, the abundance and paucity of their water, their increase and decrease, and which of them is longer and³³ more enduring in time, there are many points to know and³⁴ learn about this, which we shall describe <later>, God willing.

²⁹per eius climatis ortum H ³⁰J: 'indicators' ³¹J: 'indicators' ³²J omits 'the latitude' ³³J omits 'longer and' ³⁴J omits 'know and'

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[1] The sixth chapter: on¹ the abundance and paucity of the water of the flow.

2a

[2] We have mentioned above that the flow that occurs when the Moon 530
is above the earth lasts as long as the ebb that follows it, and the flow that
occurs when the Moon is under the earth lasts as long as the ebb that
follows it. But it sometimes happens² that the flow, when the Moon is
above the earth, lasts longer than the ebb that follows it, or the flow, when
the Moon is under the earth, lasts longer than the ebb that follows it. When
the period of the flow increases within the bounds that we have defined, as
a result of | the Moon's arrival at one of the places indicating the flow, the 535
period of the ebb after it decreases by approximately the same amount as
the flow increases.³ When the period of the flow decreases a little, the ebb
after it increases by the same amount, so that the sum of the two periods
is the same as we mentioned. In respect to what we mentioned—that some
lengthening or shortening of the period of the flow or ebb occurs—look, and
when the indicators of an abundance of water in the flow and of its strength
and dominance are many, then the flow continues for approximately an
hour, or a little more or less, until | the Moon leaves the degree of the 540
cardine⁴ defined for the flow. This is because of the strength of the motion
of the water and intensity⁵ of its flowing, not because of the indication of
the Moon. The period of the flow is long for this reason. When indicators
for the flow are weak, the water ebbs by approximately an hour, or a little
more or less, before the Moon arrives at the position defined for the flow.
This is because of the weakness of the motion of the water and the lack of
its flowing, and the period of the flow becomes short for this reason, | not 545
because of the indication of the Moon.

2b

[3] As for the knowledge of the strength or weakness of the flow and
abundance or paucity of its water, one examines it from eight criteria.⁶
The first is the distance of the Moon from the Sun and the increase and
decrease in its light. The second is the addition of the equation of the
Moon to its mean⁷ or its subtraction from it. The third is the position of
the Moon on the circle of its apogee⁸ and its distance from or nearness to
the earth. The fourth is its ascent or descent on the inclined circle⁹ and the
direction | of its latitude. The fifth is the Moon's being in the northern or 550
the southern signs. The sixth is the days that are called by the mariners¹⁰
who are in the west and the inhabitants of Egypt and their neighbours, 'the
days of increase and decrease of water'. These six criteria belong to the

¹J adds 'knowing' ²H brings out the fact that what has been mentioned before is the 'natural force' ('naturalis vis'); now the accidental variations will be discussed ³J omits most of this sentence ⁴J omits 'of the cardine' ⁵J: 'swiftness' ⁶modi J; loca H ⁷equatio ... medius cursus J ⁸circulus eccentricus H ⁹circulus digressionis H ¹⁰H: 'the days which they call "marine"'

indication proper to the Moon.¹¹ The seventh criterion is the knowledge of the strength and weakness of the flow from the length and shortness of the day and night, which belongs to the indication proper to the Sun. The eighth is the knowledge of the winds strengthening the ebb and¹² flow.

| [4] As for the first criterion for ascertaining the abundance or paucity of the water of the flow, it is that you examine the conditions of the Moon. It has four positions in which its conditions and indication for the abundance or paucity of the water differ, these being according to its condition in respect to the Sun. The first of them is the conjunction of the Moon with the Sun. The second is when there are ninety degrees between the Moon and the Sun, and this occurs when the body of the Moon is half lit, and it is increasing in light, i.e. the first quartile. The third is when the Moon is in opposition to the Sun. | The fourth is when there are ninety degrees between the Moon and the Sun, and this is when it remains half lit in its body, and is decreasing, i.e. the second quartile.

[5] When the Moon is in conjunction with the Sun, the water of the flow becomes abundant, strong, and longlasting, and the period of the ebb becomes shorter than it, because, when the Moon conjoins the Sun, its conjunction with it intensifies the power of the Moon, because the Sun also has an effect on the strength of the flow. When they conjoin, the indication of the Moon becomes strong, and | its movement of the water at that time is more than at other times.¹³ Likewise, whenever the Moon conjoins one of the planets indicating strength of flow, that intensifies its strength; the motion of that flow becomes stronger because of the power of the Moon, and the water of the flow increases. But¹⁴ when the Moon conjoins the Sun, it becomes stronger and more apparent in its effect on the flow at that time than it does when a <planet> other than it (the Moon) conjoins it, for the reason we have mentioned.¹⁵

| [6] Because the Sun has an effect on the Moon that is like that of none of the planets, since its (the Moon's) increase and decrease in light and many of its movements are according to its distance from or nearness to it (the Sun), for this reason, whenever it is at a specific distance from the Sun, there occurs at that time in the flow a change in its strength or

¹¹ Instead of 'These six criteria ... Moon' H rightly comments 'This (last) criterion does not belong to the property of the Moon' ¹² J omits 'ebb and' ¹³ Instead of 'at other times' J has 'before its conjunction with the Sun'

¹⁴ J: 'because'; Jrev corrects

¹⁵ H expresses the greater efficacy of the conjunction of the Moon and the Sun in more poetic language: 'The hour at which the Moon, joined to the Sun, lies down under it ('succumbit'), as if conceiving the seeds of things from the fertiliser ('fomes') of things, she immediately demonstrates very clearly the powers that she has conceived in the movement of the element that is subject to her, i.e. the attraction of the sea'

weakness, because, when it is after conjunction and it departs away from it (the Sun), according to its distance the strength of the flow decreases from the amount that it was at the <time of the> conjunction, | and its period decreases, while the ebb increases in length until the Moon arrives at the first quartile of the Sun, i.e. when there are ninety degrees between the Moon and the Sun, and the body of the Moon is half lit. At that time the decrease of the flow reaches its extreme limit as a result of this indication. 575

7a [7] When the Moon has passed the quartile of the Sun, the body of the Moon becomes more than half lit. At that point the flow begins to increase in the abundance of its water, its strength, and the length of its period. While | the light in the body of the Moon is increasing, the flow does not cease to add strength until the Moon arrives at fullness (opposition). At that point the water of the flow is strong, dominant, and abundant,¹⁶ and stays for a long time, and the flow reaches its extreme limit, while the period of the ebb is short. 580 When the Moon has passed opposition to the Sun and decreases in its light, the strength of the flow decreases; it increases the weakness, and the length of its period is short. The water of the flow likewise does not cease to decrease and weaken until the Moon arrives at the second quartile of the Sun, i.e. when there are ninety degrees between it and the Sun | and it is going towards the Sun. At that point the decrease 585 of the flow reaches its extreme limit as a result of this indication, but when the Moon is in this second quartile, the flow is weaker than when it was in the first quartile, because the Moon at this time decreases in its light.

7b [8] When the Moon has passed this position, and approaches the Sun, and the distance between them is less than ninety degrees, the water of the flow increases, and becomes strong and abundant, and it is longlasting. The water of the flow does not cease to increase,¹⁷ be strong, | and abundant 590 as long as the Moon goes towards the Sun, until it conjoins it. At that point the increase of the flow reaches its extreme limit and becomes strong and¹⁸ abundant. Then the decrease of the flow begins a second time, as we mentioned above. Therefore, as we mentioned, the time of conjunction and opposition is that of abundance of water, dominance of the flow, and length of its period, but the flow at opposition is stronger,¹⁹ more abundant in water, and more longlasting than that at conjunction; the extreme limit of the decrease²⁰ of the flow is at | the two quartiles, but at the first quartile 595 the water of the flow is stronger and more longlasting than at the second quartile.

[9] This natural arrangement that we have mentioned as occurring in

¹⁶ Instead of 'strong, dominant, and abundant' J has 'very raised up', reading عالي with Arabic MS P, instead of غالي with Arabic MS C ¹⁷ J omits 'increase' ¹⁸ J adds 'its water will be' ¹⁹ H adds 'as if the Moon is giving birth to its first conceived <children> that have now matured' ²⁰ J omits 'and length of its period ... of the decrease'

one month is similar to what we see occurring of the ebb and flow in one day and night. Two flows and two ebbs are equivalent to the course of the Moon in them (a day and night). In the period of the flow, the motion of the water is increasing | and dominant; in the period of the ebb, the motion of the water is weak and decreasing. Likewise, in one month there are two periods in which the water of the flow becomes dominant, strong, and longlasting—i.e. conjunction and opposition—and two periods in which the water of the flow reaches its extreme limit and becomes weak, decreasing, and shortlasting—i.e. the two quartiles. 600

[10] The second criterion is that one fixes the position of the Moon. If the resulting equation is added to | its mean, the flow in those days will be strong and increasing, and the flow will not cease to increase as long as the equation of the Moon is added to its mean. When the equation of the Moon must be subtracted from its mean, the water of²¹ the flow decreases. When the result of its equation is neither to be added to it (the mean), nor subtracted from it, the water of the flow is neither increasing nor decreasing from the known limit of this indication. If the equation which is added or subtracted²² from the mean of the Moon is small, the increase and decrease of the water of the flow is small. If it is great, | that is great. By the same procedure that we follow from the equation of the Moon, can be known also the increase and decrease of waters and flows in wadis and flowing rivers,²³ because, when the equation of the Moon must be added to its mean, and this occurs on the days of the flowing²⁴ of wadis and²⁵ rivers, they rise on those days. When the equation of the Moon must be subtracted from its mean, their waters decrease. When what results is neither to be added to, nor subtracted from, its mean, the waters of rivers and wadis²⁶ are neither increasing, nor decreasing. 605 610

| [11] The third criterion is the position of the Moon on the orb of its apogee and its distance from or nearness to the earth, i.e. one observes the Moon, and if it has passed the apex of its apogee²⁷ by ninety degrees, until it reaches 270 degrees, then it is descending in the circle of its apogee, and the water of the flow in these days will be strong and dominant. If it is opposite to that,²⁸ the Moon is rising in the circle of its apogee, and the water of the flow will be weak and little from this criterion. 615

²¹ J omits 'the water of'; Jrev corrects ²² J: 'you add or subtract' ²³ H has 'in fresh waters, rivers and springs' ²⁴ J: 'inundation' ²⁵ J omits 'wadis and' ²⁶ J omits 'and wadis' ²⁷ absis circuli sui H ²⁸ J adds 'i.e. if'

[12] The fourth criterion is that one observes the ascent and descent of the Moon on the declined circle and the direction of its latitude, and if the Moon is descending, the water of the flow will be abundant and strong; if it is ascending, the water of the flow will be little and weak. 620

13a [13] The fifth criterion is that one looks at the Moon, and if it is in the northern signs, i.e. from the beginning of Aries to the end of Virgo, the flow in the northern seas will be strong and dominant, | because the Moon is culminating in them. If the Moon is in the southern signs, the flow in the northern seas will be weak, because of the distance of the Moon from their culminations. As for the southern seas, they are opposite to what we have mentioned, because, when the Moon is in the southern signs, i.e. from the beginning of Libra to the end of Pisces, the southern seas will be strong in flow and abundant in water, and when the Moon is in the northern signs, there will be weakness of the flow and paucity of its water in the southern seas.²⁹ 625
 13b [This is a universal criterion,³⁰ i.e. | to observe the Moon. If it culminates in a point on the sea in the north or south,³¹ the flow there will be strong and abundant, especially if the Moon is increasing in its light, has passed the first quartile and is descending. The flow that occurs from when the Moon is on the horizon of a point on the sea, until it reaches the midheaven of that point, is stronger than the flow that occurs when the Moon is between the west and the fourth <place>.³² The Moon's presence in the watery and wet signs, or with the watery planets, or | with³³ planets that are descending, and its application to them, may increase the strength of the flow and the water of the rivers and springs. The conjunction of the Moon with ascending planets and its application to them³⁴ may decrease the water of the flow and the water³⁵ of rivers and springs. 630 635

[14] The sixth criterion is the days that the mariners who are in the western region and the inhabitants of Egypt and its neighbours call 'the days of increase and decrease of water'.³⁶ For they used to examine the days | of the Arabic month,³⁷ i.e. 29 days and parts of a day;³⁸ they divided them into four sections, each of which is approximately 7 and a half days, and they called each of these sections by a name. They called the days from the beginning of the 27th day of one lunar month until 640

²⁹ J has the same syntax for the phrases 'in the southern signs ...' and 'in the northern signs ...'. ³⁰ iudicium J ³¹ J omits 'in the north or south'; Jrev corrects ³² H: 'Among these <indications> it is more <significant> when the Moon, after its first quartile, is adding in number ('computus') and emerging in the lower part of its circle from the horizon of the sea'; J adds 'But also' ³³ J omits 'the watery planets or with' ³⁴ J omits 'and its application to them', may be because J uses the same word—'coniunctio'—for 'conjunction' and 'application' ³⁵ J omits 'and the water' ³⁶ Instead of this sentence H has: 'In the sixth place are the days of the lunations which we have called "marine" ('marini')'. H adds at the end of the paragraph: 'This has been discovered in this way by the Egyptians and Westerners' ³⁷ J adds 'lunar' ³⁸ H: 'almost half <a day>'

3 and a half days had elapsed of the following month, 'days of decrease of water'.³⁹ They called the⁴⁰ days from after 3 and a half days from the beginning of the month until the completion of 11 days of the lunar month, 'days of increase of water'.⁴¹ They called the days from the beginning | 645 of 12 days⁴² until the completion of 18 and a half days, 'days of decrease of water'. They called the days from after 18 and a half days until the completion of 26 days, 'days of increase of water'.

[15] Seafarers among the Egyptians and their neighbours maintained that, on the days that they call 'days of decrease of water', the flow will be weak and little, and the ebb will be stronger, and that on the days they call 'days of increase of water', the water of the flow of⁴³ the sea will be strong and abundant, and that the ebb | will be weaker. We asked several 650 mariners who are in the eastern region and those⁴⁴ knowledgeable in the conditions of the sea about these days, and they maintained that they did not find that the water increased on all these days they call 'days of increase of water', nor did they find that water decreased on all the days they call 'days of decrease of water'. But they mentioned that water may increase a day or two within the days of increase of water, and likewise within the days of decrease of water | it may decrease. 655

[16] What we have found⁴⁵ to occur of increase and decrease of water on these days that the Egyptians mention, is increase of waters⁴⁶ in wadis and⁴⁷ rivers whose waters are from springs. For, at the time of these days they call 'days of increase of water', the water seethes, rises, and increases [in them]⁴⁸ in these places, and on days they call 'days of decrease of water', the water sinks⁴⁹ in springs | and decreases. Some of the mariners who are 660 in the eastern region⁵⁰ maintained that the water of the flow⁵¹ of the sea became weak and little for the ten <days> that elapse from the end of the month and for the ten⁵² <days> that remain in it, and the water of the flow in the remaining ten <days>⁵³ becomes weaker than on the first ten <days>.⁵⁴ This is because of the decrease of the light of the Moon.

[17] The seventh criterion concerns the Sun's proper indication for the abundance or paucity of the water of the flow of the sea and its strength or weakness, due to its support of the Moon, because, even if the Moon

³⁹ dies diminutivi H ⁴⁰ JH add 'seven and half' ⁴¹ dies augmentativi H ⁴² J gives 'from after 11 days' ⁴³ J omits 'the flow of' ⁴⁴ Instead of 'and those' HJ give 'who were' ⁴⁵ H substitutes: 'It is established among the Memphites' ('Constat tamen apud Memfiticos') ⁴⁶ H adds 'also' ⁴⁷ J omits 'wadis and' ⁴⁸ J omits 'in them' ⁴⁹ revertitur J ⁵⁰ H: 'Several mariners' ⁵¹ J omits 'of the flow' ⁵² J: '20'; Jrev corrects ⁵³ in secundis vero decenis J ⁵⁴ H: 'on the first 10 days (of lunation) increase is felt, on the last ten, decrease, on the middle (ten), a state in between'

has the proper indication for the ebb and flow, | its conditions in respect 665
to the six planets, its presence in the wet signs, and its conjunction with
one of the watery planets sometimes strengthens its indication. We have
mentioned this above.

18a [18] Now I say that what is found in the eastern sea and the other
seas in which the ebb and flow are obvious, is that sometimes the daytime
flow is stronger than that of the night, but at other times the nighttime
flow is stronger than that of the day. This occurs | because of the Sun's 670
presence in the northern or southern signs. For, when the Sun is between
the beginning of Aries and the end of Virgo, the day is longer than the
night and the daytime flow is stronger than that of the night. But, when
the Sun is between the beginning of Libra and the end of Pisces, the night
is longer than the day, and the nighttime flow is stronger than that of the
day. When the Sun is in⁵⁵ Sagittarius, the night is longest. | When the Sun
reaches the beginning of Capricorn and the day begins | to lengthen, the 675
water of the daytime flow of the sea begins to become strong, abundant,
and longlasting. It remains such until the Sun reaches the end of Pisces,
which is the time of the spring equinox. When it occurs at this time, the
daytime flow is nearly as strong as that of the night, as a result of this
indication, and the length of their periods is nearly equal. When the Sun
is between the beginning of Aries and the end of Virgo, the daytime flow
is | stronger than that of the night at that time. | The daytime flow from 680
this indication⁵⁶ is strongest when the Sun is at the end of Gemini, and the
day reaches its extreme limit in length. When the Sun reaches the end of
Virgo, which is the time of the autumn equinox, the daytime flow is nearly
as strong as that of the night in abundance of water and length of period.
When the Sun reaches the three southern signs, i.e. from the beginning of
Libra to the end of Sagittarius, the nighttime flow is stronger than | that of 685
the day, and the strongest and most longlasting⁵⁷ that the nighttime flow
can be in this direction is when the Sun is at the end of Sagittarius, where
the night⁵⁸ reaches its extreme limit in length.

18b [19] As for what we have mentioned—that the daytime flow will be
stronger than that of the night when the day is longer than the night, and
the nighttime flow will be stronger than that of the day when the night
is longer than the day—there are two causes for this. The first of them

⁵⁵ J adds 'the end of' ⁵⁶ J omits 'from this indication'; Jrev corrects ⁵⁷ J omits 'and
most longlasting' ⁵⁸ J: 'day'; Jrev corrects

results from the Sun's support of the Moon, being the length of the Sun's stay | above the earth. The second is the length of the Moon's stay above the earth. 690

[20] The first cause, which results from the Sun's support of the Moon, is that when the day is longer than the night, the stay of the Sun above the earth during the day is longer than that under the earth. Because of the length of its stay above the earth during the day, it increases the rarefying of the waters that are on the surface and in the depths of the sea.⁵⁹ When it is the time of the flow and water is rarefied in parts,⁶⁰ it becomes more receptive to the action of the Moon, | and the water of the flow is more abundant and its movement is stronger. For this reason the water of the flow on a long day is stronger⁶¹ and more abundant than that of those nights. As for the flow when the day is longer than the night, when the Moon is between the western cardine and the cardine of the earth, it is weaker than that at that time when the Moon is between the eastern cardine and the midheaven. 695

[21] The second cause, which is the length⁶² of the Moon's stay above the earth, is that, | when the night is longer than the day, and the Moon ascends at night, especially between the beginning of the night and its halfway point, it is in signs of long rising-times, and its stay above the earth is in the eastern quadrant,⁶³ because of this, the motion of the water is prolonged, and, because of the prolongation of its motion, the rarefaction of its parts and its rising from the depths to the surface of the sea becomes abundant. So, the water of the nighttime flow when the night is increasing over the day is stronger and more abundant than that of the day. But when the flow at this time is at night and the Moon is in the third quadrant,⁶⁴ | between the west and the fourth <place>,⁶⁵ the strength of the water of the flow in it is not like the strength of the flow when the Moon in it⁶⁶ is above the earth. | Whenever⁶⁷ the Moon at the time of the flow is in signs of long rising-times, its stay in them will be lengthened, and the water of the flow at that time will be more abundant, dominant, and longlasting. Now, the water of the flow becomes the strongest and most dominant that it can be from these two causes we mentioned when the Sun is in Sagittarius 700 705

⁵⁹ H: 'warming the waters, it summons by the strength of its heat the waves from the deepest abysses' ⁶⁰ J: 'parts of the water are rarefied' ⁶¹ J: 'by day is longer and stronger' ⁶² J omits 'of the length' ⁶³ J: 'sign' ⁶⁴ J adds 'i.e.' ⁶⁵ J: 'fourth cardine' ⁶⁶ J omits 'in it' ⁶⁷ J: 'The more'

and Gemini. But when the Sun is in Gemini, | the water of the daytime 710
flow is more dominant and stronger than that of the night; when the Sun
is in Sagittarius, the water of the nighttime flow is more dominant and
stronger than that of the day. When the Sun is at the beginning of Aries
and the beginning of Libra, the⁶⁸ nighttime and daytime flow<s> are close
in strength.

[22] From this criterion it happens that the condition of the strength,
weakness, and moderateness of the flow in a single year during which the
Sun passes through the twelve signs, is similar to | the condition of the 715
flow⁶⁹ in each month, which we have mentioned, because the strength of
the nighttime⁷⁰ flow when the Sun is in Sagittarius and the Moon is above
the earth is similar to the strength of the flow which occurs at the <time
of the> conjunction of the Sun and the Moon, and the strength of the
daytime flow when the Sun is in Gemini and the Moon is above the earth
is similar to the strength of the flow when the Moon in its fullness is in
opposition⁷¹ to the Sun, and <the strength of> the flow when the Sun is at
the beginning of Aries and the beginning of Libra is similar to the strength
of the flow which is in each month | when the Moon is in the two quartiles 720
of the Sun, i.e. the first and second quartile<s>.

[23] Everything which we have dealt with up to now has been concerned
with the increase or decrease of the water of the flow in different times.
But this increase and decrease are not equal in extent and⁷² quantity, but
differ, because the water of the flow sometimes increases a little on some
days, <or> it increases after or before <that time, or> more or less of it
<increases>, and the same applies to its decreasing. Bear this in mind!

| [24] What we have mentioned are the seven natural and separate in- 725
dications. Each one of them has an indication individually for the abun-
dance, paucity, strength, weakness, and moderateness of the water of the
flow. Get to know this indication!⁷³ When all these witnesses that indicate
the abundance of the water of the flow⁷⁴ at a certain time are in agreement,
the water of the flow will be strong, abundant, dominant, and longlasting.
If some of them agree, then the <effect> will be less than in the first case.
The fewer the witnesses of the indicators⁷⁵ of the flow, the weaker the flow.
If | the indications⁷⁶ for the moderateness of the water of the flow are in 730
agreement at a certain time, the water of the flow will be moderate. The
water of the flow will be moderate also if some of the indicators indicate an
increase of the water of the flow, and others, a decrease. If the witnesses

⁶⁸J adds 'water of' (with Arabic MS P) ⁶⁹J omits 'of the flow' ⁷⁰J: 'daytime';
Jrev corrects ⁷¹J: 'at the time of the fullness, i.e. when the Moon is in opposition'
⁷²J omits 'extent and' ⁷³J has 'indications' (with Arabic MS C) ⁷⁴J adds 'and its
strength and weakness' ⁷⁵J: 'indication' ⁷⁶J gives 'all the witnesses' (Arabic MS P
also has 'witnesses')

to the paucity of the water of the flow are in agreement at a certain time, this indicates the extreme limit of the paucity of the water of the flow and its weakness.⁷⁷

[25] The eighth criterion concerns the strength of the water of the ebb and flow from the accidental indication.⁷⁸ | We have mentioned the seven 735 natural criteria above: six of them are from the indication proper to the Moon, the seventh from the Sun's strengthening of it (the Moon). Now we shall mention the indication that occurs because of the strengthening of the ebb and flow and the abundance or paucity of their water from winds occurring in the air.

[26] Know that the sea has two winds. One of them is the wind proper to it, which is inside the water⁷⁹ and strengthens its flow. We have mentioned this wind when we mentioned the cause of⁸⁰ the ebb and flow.⁸¹ The second | is the wind which is in the air. It is the common wind⁸² which 740 people of the sea and the land⁸³ in all places share. It blows from various directions, like east, west, north, south, and between these positions we have mentioned. Get to know these winds and the directions from which they blow. Get to know the wind that blows from the direction from which [the direction of]⁸⁴ the course of the flow arises, and the wind that blows from the direction from which [the direction of]⁸⁵ the course of the ebb arises.⁸⁶

| [27] Know that the Moon's rising and the motion of its sphere⁸⁷ is 745 from east to west, and that the course of the water of the flow is in the direction of the motion of the Moon's sphere, and that the ebb is in the direction of its course⁸⁸ from west to east. The winds⁸⁹ that blow from the direction from which the Moon rises strengthen the course of the water of the flow, and the winds⁹⁰ that blow from the direction in which the Moon sets strengthen the course of the water of the ebb.⁹¹ We have mentioned above that, | when the Moon is in the upper half of its sphere,⁹² the period 750 of the ebb is like that of the flow, and likewise, when the Moon is in the lower half of its sphere, the period of the one is like that of the other;⁹³ this belongs to the natural indication of the Moon. But sometimes accidental events happen to them both: the Moon is in the upper half of its sphere⁹⁴

⁷⁷ J adds 'if God wills' ⁷⁸ J gives 'indications' with Arabic MS P ⁷⁹ J: 'in the heart of the sea' ⁸⁰ J omits 'the cause of' ⁸¹ Chapter 4 [8] above ⁸² For 'wind which is ... wind' J has 'the universal one' ⁸³ J: 'shore' ⁸⁴ J omits 'the direction of' ⁸⁵ J omits 'the direction of' ⁸⁶ For H, see p. 147 below ⁸⁷ J: 'the motion of the sphere that moves it' ⁸⁸ J omits 'of its course' ⁸⁹ J has the singular, with Arabic MS P ⁹⁰ J has the singular ⁹¹ H adds 'And in the same way each of <the winds> among the southern and northern ones, blowing from their respective directions, oppose their contraries' ⁹² J: 'half of its upper sphere' ⁹³ J omits 'and likewise ... other' ⁹⁴ J: 'half of its upper sphere'

or in the lower half of its sphere,⁹⁵ yet the period of one of them is longer or shorter than that of the other.

| [28] What happens to the flow in regard to the length of its period is based on two criteria.⁹⁶ The first criterion, because of which the period of the flow is long, is that the indicators for the abundance of the water of the flow and its strength are many, and the motion of the water of the flow, the strength of its flowing, its dominance, and its violence continue until the natural time that the Moon indicates has passed; because of this the period of the flow will be long. We have mentioned these indicators above. The second criterion is that, at the time of the flow, strong, violent, winds occur, strengthening the course of the water of the flow. | Because of this too the period of the flow will be long. When these two indications are in agreement, they make excessive⁹⁷ the length of the period of the flow. 755 760

[29]⁹⁸ As for shortness of the period of the flow, it is based on two criteria. The first of them is that the indicators of the strength of the water of the flow are few, so the water of the flow will be little in motion and weak in flowing. Because of the weakness of its motion the extreme limit of the flow is at the beginning of the natural indication indicating the extreme limit of the flow or before it by some period of time. The second criterion is that violent winds oppose the course of the water of the flow and push it back, so⁹⁹ the period of the flow decreases | from the natural indication. When the two indications are in agreement, they are excessive in¹⁰⁰ the shortness of period of the flow. 765

[30] As for the ebb, the length of its period is from two criteria. The first of them is that the period of the flow that is before it is short, so it increases the length of time of the ebb to nearly the same extent as it fell short of the natural period of the flow.¹ Because of this the period of the ebb becomes long. The second criterion is that, at the time of the ebb, violent winds blow in the direction of the course of the ebb. For this strengthens its flowing, and the period of the ebb becomes long.² When | the two indications are in agreement, they are excessive³ in the length 770

⁹⁵ J: 'half of its lower sphere' ⁹⁶ modi J; genera H ⁹⁷ erit superfluitas J ⁹⁸ H summarises [29]–[30] with the sentence 'By these eight criteria every increase and decrease of the flows and ebbs is differentiated' ⁹⁹ ac sic J ¹⁰⁰ est superfluitas J ¹ J: 'ebb'
² J omits 'The second criterion ... long' ³ erit prolixitas J

of period of the ebb. As for shortness of period of the ebb, that is from two criteria. The first of them is that the period of the flow preceding is long, so the period of the ebb falls short of its natural quantity. The second criterion is that in the period of the ebb violent winds oppose its course and the period of the ebb becomes short.⁴

[31] These are the eight criteria concerning the length and shortness of the period of the ebb and flow. This is the general judgement,⁵ | namely, 775
that I say that the flow is the starting-point and it is what the Moon effects by its nature. The ebb comes after the flow, and it is the returning of the water to the sea by its nature. When the period of the flow is long, the period of the ebb that follows it will be short. When the period of the flow is short, the period of the ebb that follows it will be long. Of winds whose blowing corresponds to the course of the ebb and flow, to whichever the wind corresponds, that wind increases its strength and the length of its period; winds that oppose the course, weaken whichever of the two it is <that they oppose>.

| [32] Know that when the water of the flow reaches one of the pools,⁶ 780
islands, or estuaries, sometimes at the time of⁷ the ebb all the water of the flow returns to the sea, at other times <only> some of it returns; sometimes at the time of the ebb, more <water> returns to the sea than the water of the flow which had come out from the sea, because when the flow reached one of the pools⁸ or estuaries, and the water of the sea was not detained in the places at which it had arrived, the water of the flow returns as it is⁹
to the sea. If some of it is detained in one | of these places, <only> some 785
water of the flow returns to the sea. When the waters of various wadis and¹⁰ rivers without seawater flow into these pools¹¹ or estuaries at which the water of flow of the sea arrives, the ebb draws back with it some of these waters that flow into those places. So, the water of the ebb at this time is more abundant, strong, and dominant¹² than that of the flow.¹³

⁴ J: 'will be great' ⁵ iudicium J; sententia H ⁶ J omits 'pools'; Jrev adds 'syrtes'

⁷ Instead of 'at the time of' J has 'after' ⁸ J: 'islands'; syrtes vel insule Jrev ⁹ J adds 'i.e. in its entirety' ¹⁰ J omits 'wadis and' ¹¹ J: 'islands'; syrtes Jrev ¹² J omits 'and dominant' ¹³ H: 'There happens, in addition, some inequality as a result sometimes of the suitability of the shores. For when the flow floods into the extreme limits of the shores, if by chance it flows into caves in the rocks, or chasms or sumps, necessarily less returns, because some of it has been left behind. Also if the flow strives against rivers which are flowing into the sea, the consequence is that the ebb will prevail because of the waters that it retains'

[1] The seventh chapter: that the Moon is the cause of the ebb and flow <of the tide>, and the reply to those who oppose this.¹

| [2] Some people have denied that the Moon and² its rising, invisibility,³ 790
and arrival at the positions we mentioned, is the cause of the ebb and flow.
They said that seething belongs to the nature of the sea in its essence, and
that when the sea seethes, the flow occurs, and when it does not seethe, the
ebb occurs; it makes no difference whether the Moon is rising or invisible,
and the Moon is not the cause of them both. They also said that, if the
Moon were the cause of the ebb and flow, it would be necessary that wadis,⁴
rivers, and springs would flow and ebb.

3a | [3] We object to the one who has maintained this on four grounds. The 795
first of them is that we say: If the ebb and flow only occurred through the
nature and seething of the sea, the water of the flow⁵ would always be in
the same specific condition: it would not increase, or decrease, and would
not become stronger and more dominant⁶ at one time than at another, and
the times of their beginning and end would not differ, because the action
of natural things does not vary and change from the condition that they
have. But we see a completely opposite situation to this, because sometimes
3b we see the water of the flow to be stronger | and more dominant⁷ at one 800
time than at another, sometimes we see it to be weaker. The difference of
the conditions of the flow occurs only according to the difference of⁸ the
conditions of the Moon, as we have described. We may also see that the
flow begins at the beginning of the day at one time, and at an hour elapsing
during the day at another time. Therefore, the conditions of the beginning
and end of the ebb and flow differ according to the difference of the rising
and invisibility of the Moon and its other conditions. So, we know that the
Moon is the cause of the ebb and flow, as well as of all the conditions of
the two.

| [4] The second argument is that the things that seethe because of their 805
own essence, need more room than what they stay where they are. If the
water of the sea seethes because of its own essence, not because of the
Moon, and,⁹ when it seethes, needs more room than what it has where it
is, how then is it possible for that water to return to the sea at the time
of the ebb? For there is no room for it there. The alternative is that this
seething that happens¹⁰ to the sea does not happen. The return of water
to it is with the rising, sinking, and invisibility of the Moon, | and that is 810
not in the nature of the motion of the water. Since this is the case, the
Moon must be the cause of the ebb and flow.

¹ J: 'who think otherwise' ² J: 'through' ³ J: 'setting' (*passim*) ⁴ J omits 'wadis'

⁵ J: 'of the sea' ⁶ J omits 'and more dominant' ⁷ J omits 'and more dominant' ⁸ J
omits 'the difference of' ⁹ J omits 'and' ¹⁰ J omits 'how then ... happens'

[5] The third argument is that we say that, if¹¹ the nature of water is to go down to the depths of the sea, yet we see it moving upwards at the time of the flow because it rises from the depths of the sea to its surface, then it reaches the shore, then one part of it pushes another with strong propulsion, until it rises, and moving upwards is not in the nature of water, then,¹² when we see it moving upwards, while that motion is not from its nature, we know that it has | a mover, and that mover is the cause of its motion. If the Moon is not the cause of that motion, without doubt it should have another cause, other than the Moon. But that is not what is found. Therefore, the motion of the water of the flow has no cause other than the Moon, as we have mentioned above, with sufficient argument<s>. 815

[6] The fourth argument concerns the reply to those who maintained that, if the Moon were the cause of the ebb and flow, it would be necessary that wadis,¹³ rivers, and springs would ebb and flow. We say that the property | which is in the part¹⁴ is not found in the whole. Wadis, rivers, and springs, are like the part, while the seas are like the whole. So, some property is found in wadis, rivers, and springs—which are like the part—that is not found in seas—which are like whole—, because the waters of the seas are stationary,¹⁵ thick, and salty, whereas the waters of wadis, rivers, and springs are mobile,¹⁶ flowing, thin, and fresh. Just as the property of wadis and rivers¹⁷ is different from that of seas, so the condition of one of them is different from that of the other. We have already mentioned | above the reason why the ebb and flow are not in flowing waters like wadis, rivers, and springs.¹⁸ 820 825

¹¹ J omits 'if' ¹² J: 'and' ¹³ J omits 'wadis' (*passim*) ¹⁴ J: 'in the ebb', following Arabic MSS BLO; cf. Arabic MS P: 'in the ebb and flow' ¹⁵ J omits 'stationary'; confluence ('flowing together') H ¹⁶ diffuse H ¹⁷ J adds 'and springs' ¹⁸ J omits 'wadis, rivers, and springs'

[1] The eighth chapter: on the difference between the conditions of the seas, and on the kind of seas¹ in which the ebb and flow are obvious, and those in which they are not obvious, and the action on the seas proper to the Sun.

[2] We have already described the ebb and flow and their conditions. We shall now describe the seas in a complete way, following the description given | by the natural scientists.² They said that the Moon has different effects on all the seas, and that is obvious on some, but not on others, because of the difference of their conditions and the conditions³ of their waters. As for the seas, they are of three sorts.⁴ The first of them is that in which the ebb or flow do not occur. The second is that in which the ebb and flow are not obvious. The third is that in which the ebb and flow occur.⁵ 830

3a [3] The seas in which the ebb and flow do not occur are⁶ of three sorts. As for | the first sort, they are waters which⁷ do not stand still for a long period, and their water does not become dense or salty. Winds do not thicken in it, because the water sometimes arrives at a particular place for a particular reason: for example, it becomes a lake,⁸ in which the water decreases in summer and increases in winter; or increase will be evident in it because water of rivers and springs flows into it, and decrease, because of what flows out of it. No ebb and flow occur in this water and waters like this, because winds do not gather together or thicken from those movements that result from | the increase and decrease of the water. | The second sort 840 are the seas that are very far from the orbit of the Moon and its culmination over them.⁹ No ebb and flow occur in them. The third sort are the waters whose floor is predominantly loose-textured, because when their¹⁰ floor is loose-textured, water penetrates through it to other seas,¹¹ and the winds that are on their floor gradually seethe¹² and become lax, so no ebb and flow occur in them, but winds will be dominant over them. | The most 845 common occurrences of this are in estuaries¹³ and islands.

4a [4] As for the seas in which the ebb and flow are not¹⁴ obvious, they are of three sorts. The first sort is the sea to one of whose shore<s> the Moon

¹ J omits 'and on the kind of seas' ² philosophi JH ³ J omits 'the conditions' ⁴ genera J; habitus triformis H ⁵ J: 'are obvious' (with Arabic MS P). H's three categories are: those seas in which ebb and flow do not occur, those in which they occur but are not obvious; those in which they occur and are obvious ⁶ J adds 'similarly' ⁷ H adds 'are not the result of the primeval flowing-together' ('non primevo confluxu') ⁸ H: 'for example, a lake and marshes' ⁹ eius mucematah, i.e. que non sunt in directo eius sed prolongantur ab eo J. H omits 'its culmination over them' ¹⁰ J omits with Arabic MS P ¹¹ H: '... waters whose floor is soft and labile; since it yields to the currents of the water, there is nothing that forces them to be thrust back into the flow' ¹² J omits 'that are on their floor gradually seethe' ¹³ H: 'promontories' ¹⁴ J omits 'not'

is parallel,¹⁵ but to the other it is not parallel, because of the distance of the interval between the two shores, and (because) the other¹⁶ shore, to which the Moon is not¹⁷ parallel, lies next to the places on the earth that are uninhabited, so the ebb and flow are not found in them.¹⁸ | An example 850 of this is the Ocean [of the sea].¹⁹ The ebb and flow are not obvious in it because of its vastness and the distance of one of the two shores from the orbit of the Moon, from the inhabited world, and the sight²⁰ of people. For, people find ebb and flow²¹ in the sea whose shore borders inhabited land. When its two shores do not border the inhabited world, they do not find them in it. | The second sort is the water whose two shores are known, and extend to the inhabited world, and the Moon²² is parallel to it or nearly so, but it has no estuaries nor islands | into which the water can spread. 855 When the Moon arrives at the two quadrants indicating flow and moves its water, and it moves and seethes, the ebb and flow of that water does not become obvious, but there are violent waves and winds in it. This occurs in lakes, islands, and estuaries separated from sea.²³ The third sort are the waters of which some flow out into others. When it is the time of the flow and²⁴ the surface water seethes,²⁵ it flows downwards, and its increase is not obvious.²⁶

| [5] As for the seas in which the ebb and flow occur and are found, they 860 are seas²⁷ that are near being parallel to the Moon,²⁸ they can be travelled across in a period of time, their two shores border inhabited land, they have estuaries and islands into which the water can spread at the time of the flow,²⁹ and hardness and many mountains predominate on their floor. So, when it is the time of the flow and³⁰ their water seethes, overflows, spreads out over their shore<s>, and reaches their estuaries and islands, they flow and ebb. For example, the seas of Persia, | India and China, and the sea 865 between Constantinople and Europe,³¹ and the other seas whose property is like this, ebb and flow.

[6] Through these factors occurs the difference of the conditions of the seas in the ebb and flow, according to the statements of the Ancients³² among those who investigated the natural sciences. So, it has now become

¹⁵ in directo J ('in the zenith') ¹⁶ J omits 'other' ¹⁷ J omits with Arabic MS P ¹⁸ H, sensibly, interprets this as 'they are so far from human habitation that, although ebb and flow occur, there is no one to observe those movements' ¹⁹ Ὠκεανός. Auchianos J. H omits the phrase ²⁰ J: 'presence' ²¹ J omits 'and flow' ²² J omits 'the Moon' ²³ H: 'seas ... whose shores are inhabited, but are so high and unaccommodating ('infesta'), and lacking completely in flat land, that, although they (the ebb and flood) move in the same way, they have nowhere to flow out' ²⁴ J omits 'and' with Arabic MS P ²⁵ J adds 'and' with Arabic MS P ²⁶ H: 'at the time of the flow the waters that flow in meet those into which they flow' ²⁷ H adds 'of the primeval flowing-together' ²⁸ prope rectitudinem Lune J; H: 'close to the lunar circle' ²⁹ Instead of 'their two shores border ... flow' H gives 'their shores are flat and habitable' ³⁰ J omits 'and' ³¹ Affrica J; H gives 'Fretum Indicum, Persicum, Sciticum, Gallicum' ³² J: 'wise men'

clear to us what kind of water does not ebb or flow, and in what kind the ebb and flow are not obvious. It has become clear to us that the sea does not seethe as a result of its own essence and that | the Moon is the cause of that seething, and the mover of the water of the sea by its nature. 870

7a [7] We have already mentioned many times that the movement of terrestrial bodies only occurs through the movement of the celestial bodies over them.³³ The proof of this will become clear to us from many natural existing things that move³⁴ other bodies by their nature although they are very far from them, and not touching. For example, we see the magnet-stone moving the iron and drawing it to itself by its nature, and we see white naphtha³⁵ drawing | fire to itself from a great distance, and the oil³⁶ 875 stone that oil is drawn to, and the vinegar stone that vinegar is drawn to.³⁷ We see these bodies that we have mentioned effecting by their nature attraction and motion upwards and downwards, and to the right and to the left, on other bodies over a great³⁸ distance. It is the same for the Moon: it is in its nature to move the salty water of the sea, although it is distant from it,³⁹ and it belongs to the nature of that water to receive motion from the Moon—more than what fresh waters receive—and then to move⁴⁰ upwards at the time of the flow from | the depths of the sea to its 880 surface.

[8] It is also sometimes found that the Sun has various actions on the generality of conditions of all⁴¹ seas, in the severity, abundance, and agitation of their waves, at a certain time⁴² of the year, and in their smoothness and quietness at another time, according to the nearness of its orbit to them or its farness from them.

9a [9] Several mariners who are expert in their (the seas') conditions, have mentioned points concerning the difference of conditions of the seas of Persia | and India; these we shall discuss. As for the seas of Persia and India, 885 they are in their totality both one sea, because one of them is connected to the other, but they are opposite in their conditions. For, the waves of the Sea of Persia are abundant, severe, and hard to sail on when the Sea of India has a smooth surface, is easy to sail on, and has few waves. But the Sea of Persia is mild, has few waves and is easy to sail on when the Sea of

³³ J omits 'It has become clear to us that the sea ... over them' ³⁴ existing things that move] J: 'things that are found to move ...' ³⁵ annafth album J; Jrev (MS S) adds in margin: 'i.e. petroleum album' ³⁶ J omits 'oil' ³⁷ J swaps the oil and vinegar stones, and in each case has the stone attracting the liquid. H omits all these examples, merely stating that 'It has been demonstrated that the movements of the lower world follow the preceding goings and returns of the heavenly bodies which are dragging them by certain hidden ('archana') bonds of nature, as has been made obvious above by examples among terrestrial bodies'. J adds 'For just as' ³⁸ J: 'greatest' ³⁹ super quendam longitudinem a se J ⁴⁰ J: 'then it moves' ⁴¹ J omits 'all' ⁴² J: 'certain times' (an equally possible interpretation of the Arabic)

India is turbulent, tosses its waters around,⁴³ whisks up its waves, is dark, and difficult to sail on. Just when the Sea of Persia begins to be difficult, | 890
the Sun enters⁴⁴ Virgo and approaches the autumn equinox, and its waves do not stop multiplying, its waters tossing, and its surface being difficult, every day until the Sun reaches Pisces. Its surface is the most difficult, and its waves are the most abundant and severe that they can be, at the end of the autumn period, when the Sun is in Sagittarius. When the spring⁴⁵ equinox approaches, the waves begin to diminish, the surface to be smooth, and sailing to be easy, until the Sun returns to Virgo, and its surface is the smoothest | and easiest for sailing that it can be, at the end of spring, i.e. 895
when the Sun is in Gemini.

[10] The Sea of India is completely⁴⁶ opposite to this. For, when the Sun is in Pisces and is approaching the spring equinox, it begins to darken, thicken its water, and multiply its waves so that people cannot sail on it because of its darkness and difficulty, and it does not cease to be like this until the autumn equinox approaches. It is the darkest and its surface is the most difficult it can be, when the Sun is in Gemini. When the Sun is | in Virgo, its darkness becomes little, its waves decrease, its surface is 900
smooth, and it is easy to sail on, until the Sun reaches Pisces. The surface is the smoothest it can be, when the Sun is in Sagittarius. However, the Sea of Persia is sometimes sailed on⁴⁷ at every time of the year, whereas people cannot sail on the Sea of India when it is agitated, because of its darkness and the difficulty of sailing <on it>.

[11] Because of their different conditions and <their> two agitations—one of which occurs at a different time from that of the other— | they 905
are named after the nature of the season in which they are agitated. As for the Sea of Persia, it is named after the nature of black bile, because its agitation begins at the beginning of the autumn period, it becomes difficult and its strength⁴⁸ intensifies at the end of this period, and it continues in this condition until the end of the winter period. The Sea of India is named after the nature of yellow bile, because its agitation begins at the beginning of the spring season, its strength intensifies at the end of this period, and it continues in this condition until the end of the summer period.⁴⁹

| [12]⁵⁰ Expert mariners have defined each one of these two seas by a 910
border known amongst them. They have said that the beginning of the border of the Sea of Persia in the east is from the 'one-eyed' mouth of the

⁴³ J omits 'tosses its waters around' ⁴⁴ J adds 'the sign of' ⁴⁵ J: 'autumn' ⁴⁶ J omits 'completely' ⁴⁷ J: 'can be sailed on' ⁴⁸ J: 'the strength of its agitation' ⁴⁹ Line 886–909 are repeated in Ibn Rustah, *Kitāb al-a'lāq an-naḥīya* (see A. Miquel, *La géographie humaine*, III, pp. 255–6) ⁵⁰ Sections [12] and [13] are reproduced *verbatim* in al-Bakrī's *Kitāb al-Masālik wa-l-Mamālik*, pp. 298–9. Differences are noted in the footnotes below

Tigris,⁵¹ and ends at a peninsula called Tīz of Makrān,⁵² and from here, the beginning of the border of as-Sind⁵³ is reckoned. Its border on the western side is from the 'one-eyed' mouth of the Tigris until it ends at the sea of Aden.⁵⁴ On the east of the Sea of Persia, there are the lands of Fārs, Makrān and Kirmān, on its west the lands of the Arabs, | i.e. Bahrayn,⁵⁵ 915 Oman, Masqat,⁵⁶ and Socotra, until one reaches the lowland of Aden, i.e. the end of the Arabian peninsula.⁵⁷ There is the place which is called 'the cuirassiers' (?).⁵⁸ This is the route by sea which one takes to <reach> the sea of Jidda,⁵⁹ Syria,⁶⁰ Egypt, and Byzantium,⁶¹ and the <places> that follow the shore of the Arabs⁶² on the Sea of Persia, in which pearls and good funguses (?)⁶³ are found.

13a [13] As for the Sea of India, <the beginning of> its border on the eastern side is the island of Tīz of Makrān⁶⁴ and its end is the land | of China. 920 Its border on the western side starts from the lowland of Aden⁶⁵ and ends at the land of Zang.⁶⁶ The cities on the east of the Sea of India include the lands of India, Qamār, Zang, and Zānağ,⁶⁷ and the many different peoples of India. All of them experience rain in summer, except in the highest places of their lands which are distant from⁶⁸ the sea, like the lands of Taft (Tibet),⁶⁹ Kabul,⁷⁰ and other cities, and places on steppes and in deserts, and uninhabited desolate places described by width and length. These do not⁷¹ experience rain in summer but experience snow in | winter because 925 of the coldness of their air. | As for the west of the Sea of India, when sailors cross the lowland of Aden, the first land they encounter is a peninsula called the land of the Berbers,⁷² which is inhabited and in it is a race of Zang⁷³ connected to the land of the Sudan,⁷⁴ and in that western⁷⁵ region the countries of Zānağ and Zang⁷⁶ are found. All those we mentioned and

⁵¹ Fuhat degelat alaaaura J (*passim*) ⁵² J, reading ٲز as ٲن (with Arabic MSS BL), gives: 'an island that is said to be between Macren and Carmen'. H defines the eastern border as between the islands of 'Crises' and 'Argires' ('Gold' and 'Silver') ⁵³ J: 'the sea of India', following Arabic MS BL; H omits 'whence the beginning of the border of as-Sind.' ⁵⁴ J 'under Eden' (*passim*) ⁵⁵ Duo Maria, sicut enim vocantur J ⁵⁶ J: 'Mekka' ⁵⁷ H mentions only 'Sabeian and Arabic lands' ⁵⁸ brachium J; portus Adwara H; Lemay, 'Fautes et contresens', p. 118, identifies this with the Bab-el-Mandeb (entrance to the Red Sea) ⁵⁹ J: 'the sea of its boundary' (reading ٲد for ٲد); H omits ⁶⁰ Assem J; Syria H ⁶¹ Romani J; H omits ⁶² sāṭi' al-furāt (the shore of the Euphrates), al-Bakrī ⁶³ J omits 'funguses'; al-Bakrī gives quṭr/quṭrī ('aloes wood') ⁶⁴ que est inter (= bayna) Carmen J ⁶⁵ Mare Eden J ⁶⁶ Regio Azinge J ⁶⁷ Regiones Indie et Chimer et Azinge J. H describes the Sea of India as 'beginning from the most remote borders of Nubia, thence flowing round the island of Tamprobane, and in this way washing the various lands of India and Ethiopia until it reaches the eastern shores of the Sea of Persia'. Zang and Zānağ are adjacent places in the Far East on the rectangular world map in *The Book of Curiosities* (p. 426) where Zānağ is interpreted as a mistake for Zābağ (cf. J's Azebe), which may be Java ⁶⁸ Instead of 'are distant from' J gives 'are to the west of' ⁶⁹ Tubat J ⁷⁰ Chebil J ⁷¹ J omits 'not' ⁷² Barbala J, Berberā in modern Somalia ⁷³ J: 'of Ethiopians from Azinge' ⁷⁴ Alceuden, i.e. nigrorum J ⁷⁵ 'Arab', al-Bakrī ⁷⁶ Azinge et Azebe J

the others⁷⁷ among those <men> who are in that western region are on islands, and no one of those <people> reaches land and knows that it is joined to lands (continents). These people have not defined⁷⁸ the northern | and southern borders of these two seas for us, nor <described> the peoples who live in these two regions. 930

[14] Whoever wishes <to reach> China passes through the east of the Sea of India and wanders over it until he reaches China. Whoever wishes <to reach> Zang̃ makes for⁷⁹ the west of it (the Sea of India), until he reaches the place in Zang̃ that he wants. Whoever wishes <to reach> Zānağ̃⁸⁰ inclines to its east, until he reaches Kalah,⁸¹ then he crosses over to the land of Zānağ̃.⁸² They start out on⁸³ this route because, when they pass through the land of Zang̃, they wish <to reach> | the land of Zānağ̃,⁸⁴ 935 and they arrive at <a region of> darkness, where they experience only six hours of daylight every day. For this reason they make for the eastern region of the Sea of India until Kalah,⁸⁵ then they arrive at the western region of this sea until they reach the land of Zānağ̃.⁸⁶

[15] This is the sum of the condition<s> of these two seas that the expert mariners related to us. Every sea has a different condition from every other one at every time of the year, according to its clime, | latitude, 940 and distance from the orbit of the Sun at that time. However, we do not intend to mention here all the conditions of all the seas. Our sole purpose in mentioning the different condition<s> of these two seas is to show that, just as the Sun has a proper action on the Sea of Persia that is different from its proper action on the Sea of India, so it has some proper action on every sea at every time of the year that it does not have on every other sea.

⁷⁷ J omits 'and the others' ⁷⁸ J: 'We find these peoples in' ⁷⁹ vadit J ⁸⁰ Regiones Azebe J ⁸¹ totum J (= 𐤆); Jrev (MS S) adds in margin: i.e. Culi' ⁸² J: 'to the western region of Azebe' ⁸³ J: 'They take' ⁸⁴ Azebe J ⁸⁵ totum J ⁸⁶ ad Zebe J; H omits [14]

| [1] The ninth chapter: on the indication of the Moon for animals, plants, 945
and minerals according to the increase and decrease of its light.

2a [2] We have already mentioned above the indication proper to the Moon
for the ebb and flow, and all their conditions, and that the Moon is the cause
of the seething of the water of the sea. But it is not only this salty seawater
that rises and sinks with the rising and sinking of the Moon, and increases
and decreases with the increase | and decrease of its light; many species 950
of the other genera <also> do so.¹ For, we sometimes find in the case of
many things that, while the Moon is increasing in its light and it is in the
culmination² of a certain place, there is a great growth in them, and while
the Moon is decreasing in its light or the Moon falls from their zenith,³
2b there is only a little increase of growth.⁴ | This is found in many species
of animals, trees, grasses, and minerals. For, at the time of the increase
of the light⁵ of the Moon, the bodies of animals become stronger, and
heat, | wetness, coming-to-be, and growth are more dominant over them; 955
but after fullness (opposition), their bodies become weaker and coldness
becomes more dominant over them. The mixtures (humours) in the body
of man, like blood, phlegm, and the rest, while the Moon is increasing in
its light, come to the surface of their bodies and veins, and the surface of
the body increases in humidity, moisture, and fine appearance. But when
the light of the Moon decreases, these mixtures (humours) go deep inside
the body and the veins, and the surface of the body increases in dryness.⁶

| [3] This is evident for those learned in medicine. As for patients, many 960
of their conditions are known from the increase and decrease of the light of
the Moon, because the bodies of those who become sick at the beginning of
the month are stronger in repelling illnesses and diseases, while the bodies
of those who become sick at the end of the month are weaker in the face
of illnesses. Because of the difference in the conditions of the bodies at the
time of the increase and decrease of the light of the Moon, illnesses also
differ. As for conditions of the patients day | by day, they are known from 965
the daily motion of the Moon and from its arrival at right and left sextile,
quartile, and opposition to its place.⁷ The days on which the Moon is in
these positions are called 'the known (critical) days'.⁸ From the condition
of the Moon on these days the condition of the patient is known.⁹

¹H: 'Not only in the movements of the elements, but also in the daily run (*usus*) of things the ministration of the lunar power is frequent' ²mucemata ... in directo eorum J ³cent capitum J ⁴J adds 'in them' ⁵J omits 'of the light' ⁶H: 'The veins of the human body are found to be fuller on this side (when the Moon waxes), more flacid on that side (when the Moon wanes)' ⁷Presumably the place where it is found when the illness begins or is diagnosed. Cf. H: 'The daily trine, tetragonal (most MSS add 'sextile') and opposite aspects of the Moon and its return to the first place completely measure the daily sufferings of patients' ⁸H: 'these days are separated out from others by a definite ('certo'; read 'cretico'?) name' ⁹J omits 'The days on which ... known'

[4] As for mariners and those who want to know the weather signs,¹⁰ they observe the conjunction and the Full Moon and make it like the basis <for their calculation>. Then they observe¹¹ the arrival of the Moon from that time | to these days and the known positions we named. They know 970 from them the condition of winds, clouds, rain,¹² heat, and coldness. As for the hair of animals, while the Moon is increasing in light, it grows fast, thickens, and becomes abundant. When the Moon decreases, its growing becomes slow, and it does not become abundant or thick.¹³

[5] The Moon has an action on a living person too, because when a person sits or sleeps for a long time under the Moon at night, listlessness and lassitude arise in his body, and head-colds and headaches afflict him. | Moreover, when the meat of animals is exposed to it¹⁴ at night, its smell 975 and taste change. As for animal products that are cold, wet, and white, like milk, brain, eggwhite,¹⁵ and other cold and wet things, the Moon has obvious effects on them. For, the milk in the udders of animals increases and becomes abundant from the beginning of the month to its middle, <i.e.> as long as the Moon is increasing in its light. When the light of the Moon is decreasing, their abundance decreases and does not increase.

| [6] Likewise, the brains in the heads of animals increase and are formed 980 at the beginning of the month more than at the end of the month. Likewise, the white of eggs that coagulate in the bellies of birds at the time of the increase of the light of the Moon is richer in whiteness and more abundant than that which is produced in its belly¹⁶ at the end of the month.

[7] As for day and night, when the Moon is above the earth in the eastern quadrant or | in the azimuth of a certain place, it makes the milk 985 of the udders of their sheep abundant and increases both it and the brains of their animals. If eggs are produced in the bellies of birds at that time, their whiteness will be richer than that of eggs produced in their bellies at another time of the day and night. When the Moon disappears and is concealed from them, there is a decrease of everything that we have mentioned. If a person investigates this, he will find what we mentioned evident.

¹⁰nubilum J ¹¹J omits 'the conjunction ... they observe' ¹²J gives 'rain and dew' (following Arabic MS B) ¹³H omits the reference to animal hair ¹⁴H: 'to the light of the Moon' ¹⁵Instead of 'eggwhite' H has 'marrow' ¹⁶J omits 'which is produced in its belly'; H: 'the albumen of an egg conceived and laid in the first half of a lunation is more abundant'

8a

[8] The fish in the seas, swamps,¹⁷ and flowing waters may be found 990
 when, from the beginning of the month to the Full Moon, they come out
 from their lairs¹⁸ and from the depths of swamps¹⁹ and seas, and it²⁰
 increases their fatness and size. When it is from after the Full Moon until
 conjunction, they enter their lairs,²¹ and the depths of the seas and waters,
 and they do not become fat. As for day and night, while the Moon is
 approaching the midheaven from the east, they can be seen coming out from
 their lairs, and it²² increases their fatness. When the Moon disappears,²³
 they hide in their lairs, | and it does not increase their bodies²⁴ and they 995
 become fat only a little. | Likewise, insects come out of their lairs more in
 the first first half of the month than in its second half. All things that sting
 or bite become stronger in their acts of biting and stinging,²⁵ and more
 searching and desirous for victims, and their poison is stronger, in the first
 half of the month than in the second half. Beasts of prey, too,²⁶ search for
 prey more in the first half of the month | than in the second half.²⁷ | As for 1000
 trees and seedlings,²⁸ if they are planted when the Moon is increasing in its
 light or approaching the midheaven, they will take root, will develop and
 grow,²⁹ and bear fruit, and they will accelerate their sprouting, growth,
 and pollination.³⁰ But if the Moon is decreasing in its light or leaving³¹
 the midheaven, the sprouting is not fast, and they are slow in pollination,
 and perhaps they will wither. Moreover, many of the plants that are worn
 (used for clothes), like flax, sometimes decay; for it (the Moon) burns and
 cuts it,³² when it is exposed to the Moon³³ at night.

8b

8c

9a

[9] The indication proper to the Moon for fruit, aromatic plants, 1005
 seeds,³⁴ legumes, and grasses:³⁵ while the Moon is increasing in its light,
 until it becomes full, their growth and increase are more than their growth
 and increase in the second half of the month. This is evident to farm-
 ers and agriculturists,³⁶ not <only> to all the scholars and the learned³⁷
 among them, but to the generality of them. They find this in the species
 of fruit and legumes like peaches, melons, apricots, | cucumbers, water- 1010
 melons, pumpkins, [and the species of legumes and fruit],³⁸ and they also
 experience with their senses the obvious indications: from the beginning
 of the month to its middle; more grows, increases, and is formed³⁹ than

¹⁷ pelagi J ¹⁸ receptacula J; spelunce H ¹⁹ gurgites J ²⁰ J: 'they' ²¹ H: 'they remain in their lairs' ²² J: 'they' ²³ J adds 'from midheaven' ²⁴ J: 'their bodies do not increase' ²⁵ J omits 'stinging' ²⁶ J adds 'are stronger and' ²⁷ H: 'Similarly insects and snakes, wild beasts and hawks are sharper and more fervent in their hunting in the first half of a lunation' ²⁸ For 'trees and seedlings' H has 'grafts' (*insitiones*) ²⁹ J: 'germinate' ³⁰ J: 'being born, germinating and bearing fruit' ³¹ J: 'remote from' ³² H: 'The Moon dries out and burns many plants, like flax' ³³ J gives 'when the Moon is visible', with Arabic MS P ³⁴ J: 'cereals' ³⁵ J: 'grapes' (reading اعناب) ³⁶ J: 'farmers, sowing and planters' ³⁷ J omits 'and the learned' ³⁸ For 'peaches ... fruit' J has 'pescharii (persica Jrev) et botefles et prune et cucumeres (cucumeres) pepones et cucurbitas Jrev) et cetera species olerum' ³⁹ J omits 'and is formed'

what increases and grows from the time of the decrease <of the light> of the Moon⁴⁰ until the end of the month. At the time of the day and night that the Moon rises and is in their culminations, more grows and increases than what grows and increases at the other times of the day and night. As for minerals,⁴¹ from the beginning of the month to Full Moon they are formed, and increase the essence of their substances (gem-stones) and their glow, clarity,⁴² and purity,⁴³ | more than they are formed and increase from <the time of> the decrease of <the light of> the Moon to conjunction. Its action is <even> more frequent and evident in soft substances. This is evident and known to miners. 1015

[10] The Moon has many properties in changing the bodies of animals, plants, and minerals, which are found by whoever searches for them. We do not mention them because we do not aim to describe every property that the Moon has in things in this book of ours. In this place we only aim to mention⁴⁴ that the Moon has | a property in changing things that no other planets have. 1020

[11] The third Part of the book of the introduction is completed.

⁴⁰ J omits 'increases and grows ... Moon' ⁴¹ Almaadin ... i.e. loca in quibus efficiuntur metalla J; Jrev adds 'and gems' ⁴² J omits 'clarity' ⁴³ H merely says they are 'worth more' ('digniora') ⁴⁴ J omits 'we do not aim ... mention'

[1] The fourth part of the book of the introduction to astrology.¹ It has nine chapters.

[2] The first chapter: on the natures of the seven planets, swift in motion, according to Ptolemy's account.

The second chapter: on the natures of the planets and the benefics and malefics among them, according to the account of most of the astrologers.²

The third chapter: on our refutation of those who claimed that the natures | of the planets, and the benefics and malefics among them,³ are 5 known only from their colours.

The fourth chapter: on our establishment of⁴ finding the benefics and malefics according to the method of⁵ the philosophers.

The fifth chapter: on knowing which⁶ planet is benefic and which is malefic.

The sixth chapter: on the difference of the conditions of the benefics and malefics, and the change of one of them to the nature of another.

The seventh chapter: on the natures of the planets, their change from one nature to another, and the strength or weakness of their nature which is inherent in them.⁷

The eighth chapter: on the masculinity and femininity of the planets.

| The ninth chapter: on the diurnal and nocturnal planets. 10

[3] The first chapter: on the natures of the seven planets, swift in motion, according to Ptolemy's account.

[4] There were a number of Greek kings⁸ immediately after the Two-Horned, Alexander, son of Philip, each of whom was called Ptolemy, namely ten, nine men and⁹ a woman.¹⁰ | They lived in¹¹ Egypt and their rule 15 lasted 275 years.¹² The majority of them were sages, and one of them was Ptolemy the Wise,¹³ who composed the book of the *Almagest*¹⁴ on the causes¹⁵ of the motion of the sphere and all the planets within it. Another of them composed a book on astrology¹⁶ and attributed it to Ptolemy, the author of the book of the *Almagest*. It is sometimes said that the one who wrote the book of astrology also wrote the book of the *Almagest*.¹⁷ | The 4a 4b

¹ J omits 'of the introduction to astrology' ² generality of astrologers] certain astrologers of the people (plebeius) H ³ their good and bad fortune H ⁴ HJ omit 'our establishment of' ⁵ J omits 'the method of' ⁶ what kind of ('qualis') J passim; Jrev substitutes 'quis' ⁷ nature which is inherent in them] natures in certain times J (= Arabic MS P); their effect on the movements of time H ⁸ a number of rich men (kings Jrev) of the Greeks were wise (wise = Arabic MSS BL) J ⁹ J omits 'nine men and' ¹⁰ I.e. Ptolemy I-IX and Cleopatra. H mentions only ten kings, and no woman ¹¹ They were descending into J ¹² The Ptolemies ruled from 305 to 30 B.C. ¹³ J omits 'the wise'; H substitutes 'from Philadelphia' (probably a misreading of Arabic فلاديا, which in turn is a misreading of 'Claudius', but which does not appear in Arabic in this context) ¹⁴ H adds 'in the Greek ('ionica') language' ¹⁵ cause J ¹⁶ I.e. *Tetrabiblos* ¹⁷ H gives: 'Several people attribute the treatise on astrology in four parts to the same man, but others attribute it to one of the other <Ptolemies>'

correct answer cannot be distinguished from the incorrect one, but the one who was the author of the book | on astrology mentioned the natures of the planets and their causes in his book.¹⁸ He began by saying that the Sun warms and dries gradually and slowly. In this it is more distinct and evident in action than the other planets because of its size and because, whenever it rises over our zenith, we increase in heat.¹⁹ He maintained that the nature of the Moon is humidity because of its sphere's nearness to the earth and its receiving the vapours which rise²⁰ from it. He maintained that the nature of Saturn is coldness and dryness because of its sphere's distance from the heat of the Sun and its distance from the humidity | of the vapour of²¹ the earth. He maintained that the nature of Mars is heat and dryness because of its colour's similarity to fire and its nearness to the Sun. | Because it (the Sun) is below it (Mars), its heat rises up to it and warms it. He maintained that Jupiter is temperate in mixture because its sphere is between the spheres of Saturn and Mars, and that for this reason its nature becomes temperate heat and wetness. He maintained that the nature of Venus is temperate heat and wetness. As for its heat, it is because of the nearness of its sphere²² to the Sun. As for its wetness, it is because of | what happens to it from the wet vapour which surrounds²³ the earth. He maintained that the nature of Mercury is sometimes dryness and sometimes wetness. As for its dryness, it is because of its nearness to the Sun and that it does not separate from it very far. As for its wetness, it is because of its sphere's nearness to the sphere of the Moon.²⁴ This is what Ptolemy maintained on the natures of the planets and his arguments for this.

[5] Now we shall mention what is blameworthy in what he said.²⁵ As for what he claimed concerning the Sun and its heating | things gradually and slowly, that is found from its action.²⁶ As for his statement that the nature of the Moon is wetness because of its sphere's nearness to the earth and its receiving the vapours which rise from it, this is disproved by the wise, because the distance between the surface of the earth and the nearest position of the Moon is 128,094 miles approximately, taking a mile as 3,000 cubits. This is evident in the book in which is mentioned distances of the celestial bodies | from each other.²⁷ | The highest altitude of the vapours

¹⁸ *Tetrabiblos*, I, 4. H interprets: 'It is not our intention to decide which opinion is true, except <to say> that, when he discusses the natures of the planets in that book, he has dealt with the causes of things in a less accurate way' ¹⁹ H adds 'and when it recedes it leaves coldness' ²⁰ J adds 'to it' ²¹ J omits 'of the vapour of' ²² J omits 'of its sphere' ²³ which surrounds] from J ²⁴ H gives 'Mercury is now dry, now wet, as it now ascends to the Sun, now inclines to the Moon's sphere' ²⁵ H puts this in a more poetic form: 'certain people who have investigated this nature of things more deeply are not able to pass by a statement which is so unexpected of such a great a man without wonder' ²⁶ H omits 'As for what ... action' ²⁷ H has: 'it is clear from the books of the intervals of the heavenly bodies ...'

from the surface of the earth in the atmosphere is 16 stades,²⁸ according to what the Philosopher maintained, and the stade²⁹ is 400 cubits, i.e. two miles plus a tenth and a thirtieth.³⁰ Since the highest altitude of the vapours in the air which rise from the earth is two miles plus a tenth and a thirtieth³¹ and the nearest distance of the Moon from the surface of the earth³² is 128,094 | miles approximately, from where³³ does the vapour of 45 the earth reach the Moon so that it changes its nature? Also, if the Moon receives the vapours, then the vapours change its nature; if the vapours change its nature, the transformation,³⁴ change, and corruption that belong to terrestrial substances which receive vapours, belong to it. The vapours, then, do not reach the Moon, and it does not receive anything from them.³⁵

[6] As for Mars, he mentions that its nature is hot, dry, and burning because its colour is similar to that | of fire, and because the heat of the 50 Sun affects it because it is above the Sun. He made the nature of the Sun like that of fire because it moves upwards and it heats everything near it by its nature or its heat affects it as fire does. This is a false statement for those who have examined the natural sciences, because they maintain that the heat which we find from the Sun results from its motion above us. The Sun's action on the sphere and on the planets is not like the action of fire on these things that exist <around us>. | Neither it (the Sun) nor any 55 of the planets | are related to heat, coldness, wetness, and dryness in their own nature, because they are not composed of any of these <elements>.³⁶ Also, they do not receive one of them, because no body receives any of these natures (elements)³⁷ except one that is composed of them. All the planets are different from this, because they are simple substances. The planets, then, do not receive anything from these four elements, and this 60 is not in their nature. If the planets were to receive | heat from the Sun and they became hot like the substances that we see around us, they would change their colours towards burning or they would burn up after many days and years.³⁸

[7] In mentioning Venus he maintained that it is temperate in mixture, and that its nature is heat and wetness. As for heat, he mentioned that

²⁸ asthari J (cf. Arabic MSS CL: قطاري); stadia JrevH ²⁹ asthari J ³⁰ two miles and a stade H, correctly; the Arabic MSS of Abū Ma'sar and J are wrong (perhaps the original gave 'two miles plus a tenth minus a thirtieth'), cf. al-Kindī, 'On the Reason why the Higher Atmosphere is Cold ...', 26 (citing Ptolemy), Adamson and Pormann, *The Philosophical Works of al-Kindī*, p. 216 ³¹ J omits 'Since ... thirtieth' ³² J adds 'as we have said' ³³ J adds 'or how (quomodo)' ³⁴ J omits ³⁵ H omits 'The vapours ... from them' ³⁶ J adds 'elements' ³⁷ elementa J ³⁸ To bring out the sense of the last sentence H once again waxes lyrical: 'Why would Mars not turn black because of the continuous effect of heat, or Saturn not turn pale because of irremediable cold, or this one (Mars) not at some time burn up with the ceaseless flame, or that one (Saturn) not perish because of the perpetual cold—things which we see result naturally in substances that are capable of receiving such forces?'

76 it is³⁹ because of its (Venus') nearness to the Sun; as for wetness, because of the moist vapour rising from the earth which hits it. As for what he maintained about moist vapour | rising from the earth which affects it, we 65 know that the sphere of Venus is above that of the Moon and we have explained⁴⁰ that the vapour which rises from the earth⁴¹ does not reach the sphere of the Moon. From where⁴² does it reach the sphere of Venus? As for his statement that a little heat from the Sun affects it, and its nature is hot because of its nearness to the Sun, if the nature of the Sun is like that of fire, it warms everything which comes near it; if Mars becomes hot and dry because of its nearness to the Sun, it is necessary that the heat | 70 and dryness of the nature of the Sun has a greater effect on the nature of Venus, and that it is not wet in its nature at all, because the Sun has dried up its wetness because of its nearness to it.

[8] Then, in mentioning Saturn he maintained that it is cold and dry, and he maintained that its coldness is because of its distance from the heat of⁴³ the Sun and its dryness is because of its distance from the wetness of the vapour of the earth. In what precedes we have disproved the argument that the Sun has an effect on the bodies of the planets from heating, and that, when the planet is far from | the Sun, it becomes cold in its essence; 75 when it (the planet) comes near it (the Sun), it becomes hot in its essence, and⁴⁴ that the vapour of the earth affects the planets so that they become moist because of its nearness to them, or they become dry because of its distance from them. The coldness of Saturn, therefore, is not because of its distance from the Sun and its dryness is not because of its distance from the vapour of the earth.

[9] In mentioning Jupiter, he maintained that it is temperate in mixture because its sphere is between cold Saturn and hot Mars, and that both cooperate and are mixed into its nature; so it becomes temperate. So he made the nature of Jupiter disposed | to heat and coldness. In what 80 precedes we have disproved that Mars is hot in its essence or⁴⁵ Saturn is cold in its essence, and that any planet can receive one of these four natures. Jupiter, therefore, does not receive the nature of warmth and coldness, and none of these is in its essence—nothing hot, cold, wet, and dry like the heat, coldness, moisture, and dryness found around us.⁴⁶

[10] As for Mercury, he mentioned that it is sometimes dry and sometimes wet. Its dryness is because of its nearness to | the Sun, its wetness 85 is because of its sphere's nearness to the sphere of the Moon, and because the vapour of the earth affects it and moistens it. As for what he mentioned of its dryness because of its sphere's nearness to the Sun, if this

³⁹ J omits 'he mentioned that it is' ⁴⁰ J omits 'which affects it ... explained' ⁴¹ J omits 'which rises from the earth' ⁴² J adds 'or how' ⁴³ J omits 'the heat of' ⁴⁴ or J ⁴⁵ and J ⁴⁶ them J

were so, it would be necessary that Venus were drier than Mercury because its sphere is nearer to the Sun than that of Mercury. We have disproved several times that the Sun warms or dries the bodies of the planets. As for his statement that its wetness is because of its sphere's nearness to the⁴⁷ Moon, and that, because the vapour of the earth affects it (the Moon), it (the vapour) moistens it (Mercury), | we have already disproved that the 90 planets moisten each other, and that the vapour which rises from the earth reaches the sphere of the Moon. So how is it possible that it reaches the sphere of Mercury and moistens it?⁴⁸

⁴⁷ J adds 'sphere of the' ⁴⁸ H concludes this chapter with the words: 'The celestial bodies, not being composed of these elements, but from a certain other essence, provide the leadership ('ducatus') for what happens to these (lower things) by their simple form, their simple efficacy, and their natural movement'

[1] The second chapter: on the natures of the planets, and the benefics, malefics and mixed¹ among them, according to the account of most of the astrologers.

[2] Since we want to mention the natures of the planets and the benefics, malefics and mixed² among them, according to | the account of most of the astrologers, we begin by mentioning in summary³ the four elements and composite mixtures,⁴ and their natures and property.⁵ We do this because they have maintained that they know the benefics, malefics and mixed among the planets when they compare⁶ their natures with the natures of the four elements and composite mixtures.⁷ As for what they mention of the natures of the four elements and composite mixtures, they have spoken correctly⁸ about them. As for their analogy to them (the planets), it is a false analogy, because they have made a mistake in their analogy and they have strayed away from the path | of correctness.⁹

[3] What they began with was saying that the ancient scholars agree that existent things below the sphere of the Moon consist of the four elements,¹⁰ the composite mixtures, and individual substances that are produced from them. As for the four elements, they are fire, air, water, and earth; the composite mixtures are yellow bile, blood, phlegm, and black bile.

4a [4] The generality of the Ancients agreed that the four elements have a nature and property, but they have¹¹ no colours or tastes,¹² and that everything which is produced from them has colours and tastes. For they maintained that fire has no colour in reality—what we see as its colour is according to the body that receives the action of fire—and that its property is heat and its action is burning. Air is a body that has no colour, but it is receptive to colours; its property is wetness and its action¹³ is bringing things forth and causing them to grow. 4b || Water has no colour in reality and what is seen as¹⁴ its colour is according to the thing in which water is, and its property is coldness and its action is nourishing things. Earth has no colour in reality, but what is seen¹⁵ as its colour is according to the vapours that are in it and the way they change it, and its property is dryness and its action is to preserve things. 4c | As for tastes,¹⁶ fire and air have no taste. Earth and water are different in taste because every place on earth has a

¹H omits 'and mixed' ²H omits 'and mixed' ³narratio absoluta J; 'a certain less subtle argument using the language of the common crowd' H ⁴J is more explicit: 'the humours that are composed from them' ⁵properties J ⁶probarent J ⁷colera J ⁸J omits 'of the natures ... correctly' ⁹J introduces a Christian tone: 'They have been seduced in their proof, and have strayed from the path of truth' ¹⁰'of the four elements' J ¹¹J omits 'a nature ... have' ¹²J adds 'properly' ¹³J omits 'its action' ¹⁴J omits 'what is seen as' ¹⁵we see J ¹⁶J omits 'As for tastes'

taste | different from that of another place; this is because of the difference 115
of the vapours which are in them. As for water, its taste is found according
to the nature¹⁷ of the place in which the water is, because, if that place is
good, the taste of the water which is in it is sweet; if that place is salty,
the taste of that water¹⁸ is salty. These four elements, therefore, have no
colour or taste in reality; they have only a nature and a property, according
to what we mentioned previously.

| [5] Some of the Ancients agreed with them on what they said about the 120
natures of these elements and their property, but disagreed with them on
the colours and tastes. They¹⁹ maintained that some of these elements have
a colour and a taste, but one of them has a colour and no taste, and one
of them has neither colour nor taste, but is receptive to colours and tastes.
The two elements which have colours and tastes are water and earth. The
colour of water is white and its taste is sweetness; the colour of earth is dust
colour and paleness,²⁰ and its taste is bitterness.²¹ Some said that | the 125
taste of earth is sweetness; their argument for this was that the earth makes
things grow, and that if its taste is bitterness, how does it make anything
grow? This is their argument. | What has colour and no taste is fire; its
colour is red. Their argument for this is from the fire which is drawn out
from striking²² two substances together or from lightning. They said that
even if the colour of that fire which we see in the atmosphere differs from
the true definition of redness which fire has, by a slight increase or decrease,
according to the body in which | the colour of fire is seen, redness is nearest 130
to it among colours. What has neither taste nor colour, but is receptive to
colours and tastes, is air, because it receives contrasts in colours like white,
black, and what is between them. By its (air's) being the medium between
a thing which has taste and the gustatory sense organ is known.

[6] We leave off giving information about these²³ elements and their 135
conditions because we do not seek to examine them here, | nor shall we
mention it in the future,²⁴ if there is no need for us to mention it.²⁵

[7] As for the four composite mixtures, they are yellow bile, blood,
phlegm, and black bile. And all the Ancients agreed that each one of these
four mixtures has a nature, property, colour, and taste. Their colours
are grasped by sight; their tastes are grasped by the gustatory sense.²⁶
As for their 'natures', which are heat, coldness, wetness, and dryness, they

¹⁷ taste J ¹⁸ J adds 'which is in it' ¹⁹ For some J ²⁰ J omits 'and paleness' ²¹ Jrev
adds a passage attributed to Apollo (Apollonius); see p. 143 below ²² et frutectorum
J (perhaps from ²³ J adds 'four' ²⁴ in precedentibus (in what has preceded) J
²⁵ H omits [6] ²⁶ J omits 'their tastes ... gustatory sense'

maintained that they are²⁷ grasped by colour, | taste, or touch.²⁸ As for 140
the property²⁹ of things, it is grasped by its actions, which appear at the
time at which one thing becomes near to another, or one of them touches
another.

[8] As for yellow bile, its colour is that of fire, its taste is bitter, its
nature is heat and dryness, its property is heat,³⁰ and its action is burning.
This corresponds to the nature and property of fire. As for blood, its
colour is red, its taste is sweet, its nature is heat and wetness, its property
is wetness, and its action³¹ is | to bring forth and make things grow. This 145
corresponds to the 'nature' and property of air. As for phlegm, its colour is
white, its taste is saltiness, its nature is coldness and wetness, its property
is coldness, and its action is nourishing things. This corresponds to the
nature and property of water.³² As for black bile, its colour is dust colour
and paleness,³³ its taste is sourness, its nature is coldness and dryness, its
property is dryness, and its action is constricting things.³⁴ This corresponds
to the nature and property of earth. These are the natures | of the elements 150
and mixtures they mentioned.

[9] Then they compared these things by a wrong analogy, in which
they were mistaken, because they said that all the planets are receptive to
colours. Thus, when we want to know their natures, we would know this
from their colours only, because they are simple substances without tastes,
since tastes belong only to every substance composed of these elements.
Since one does not need the gustatory sense to know their natures, they
being distant from us, and | it is impossible for us to deduce their natures by 155
touching, their hot, cold, wet, or dry³⁵ natures are grasped only according
to their receptivity to colours, on the basis of their preceding statement
that the natures of things are grasped by colour.

[10] They said that certain things are understood from other things,
and we deduce what is hidden from us and distant from what we see be-
fore our eyes and what is near us. These mixtures and elements are near
us, but the planets are distant from us. We deduce | the nature of the³⁶ 160
planets from the nature of the elements and mixtures, and their colours,
because these mixtures and the other individual things which are produced
from the³⁷ elements, with their colours and the rest of their qualities, come
to be from the powers of the planets according to *their* natures and colours.

²⁷ can be J ²⁸ H omits 'or touch' ²⁹ J gives plurals ³⁰ J omits 'and dryness, its
property is heat' ³¹ the property of its action J ³² J omits 'This corresponds ...
water' ³³ fuscus et quasi niger J; fuscus H ³⁴ H combines property and action into
'virtus', and attributes three of the medical *virtutes* of the vegetative soul to the humours:
'generativa, nutritiva' and 'retentiva' (the fourth *virtus*, 'expulsiva', is not included) ³⁵ J
gives nouns: heat, coldness, moisture and dryness ³⁶ these J ³⁷ J adds 'four'

One can only make deductions as to their natures³⁸ by their colour's correspondence to the colour of these mixtures and elements.³⁹ When we see the colour of a certain planet correspond to the colour of one of the four⁴⁰ mixtures, we know that the nature of that planet corresponds to the nature of that mixture and to the nature | of the element corresponding to it 165 (the mixture)⁴¹ in nature and property. When the colour of the planet is different from that of the four mixtures, we mix its colour⁴² and make its nature correspond to what its colour resembles at the time of its mixture.

[11] They said that, since the colour of black bile is dust colour and paleness and its nature is that of earth and cold and dry, and the colour of Saturn is dust colour and paleness, we know that it (Saturn) corresponds to both⁴³ in the nature of coldness and dryness and in their property and action. They say that, since we see the colour of yellow bile is similar to | 170 redness and⁴⁴ fire and the nature of both is hot and dry, and the colour of Mars is similar to its colour, we know that it corresponds to both⁴⁵ in the nature of heat and dryness and their property and action.⁴⁶

[12] As for the Sun, they said that its nature is heat and dryness. This is for two reasons: the first is that its colour⁴⁷ is similar to that of coals that burn strongly; we judge its nature as heat and dryness, as we judged⁴⁸ Mars. The second is that heat is apparent from its action because it heats substances | and dries up the moisture that is in them. 175

[13] As for Venus, they said that, since we see its colour is between white and yellow, and this colour is different from the colours of these composite natures, we mix its colour and relate its nature to what is similar to its mixed colour. Because of the yellow in it and the resemblance of its colour to that of yellow bile, we relate it to heat, and because of the white in it and the resemblance of its colour to that of phlegm, we relate it to wetness. Since | white and yellow are balanced in it, we relate its nature to temperate 180 heat and wetness. This corresponds to the nature of blood and air and to their property and action.

[14] As for Jupiter, they said that, since we see its colour is similar to white and slightly changing to yellow,⁴⁹ we mix <it> as we mixed the nature of Venus. We say that the nature of Jupiter is moderate wetness and heat. This corresponds to the nature of blood and air and to their property and action.⁵⁰

³⁸ J adds 'and colours' ³⁹ J omits 'and elements' ⁴⁰ J omits 'one of the four' ⁴¹ the element to which the mixture corresponds J ⁴² J glosses: 'i.e. we will seek a mixture for it' ⁴³ it J ⁴⁴ J omits 'redness and' ⁴⁵ it J ⁴⁶ in the nature ... action] by nature in heat and dryness J ⁴⁷ its colour] it J ⁴⁸ J adds 'the nature of' ⁴⁹ quasi commixtum pallore modico J ⁵⁰ J omits 'and action'

[15] As for the Moon, they said that, since we see its colour is similar 185
to white and we see a little paleness in it, we relate its nature to wetness be-
cause of the white in it, and to coldness because of the paleness in it.⁵¹ We
say that the nature of the Moon is wetness and coldness. This corresponds
to the nature of phlegm and water.⁵²

[16] As for Mercury, they said that, since we see it receptive to colours,
because we sometimes see it green, sometimes dust-coloured, and sometimes
different from these two colours, and all this at different | periods of time, 190
while it is at the same altitude from the horizon, we say that, because of
its receptivity to different colours, Mercury is variable in nature, but we
find these colours <incline> to dust colour, which is the colour of earth,
<being> the nearest to it of all the colours. So we say that the nature
of Mercury <inclines> to that of earth which is dryness, <and it is> the
nearest to it of all the natures.⁵³

[17] When most of the astrologers established the natures of the planets
| on the basis of colours, they looked at the nature of each planet. Thus, 195
when they saw its nature as heat and wetness or coldness and wetness, they
said that this is the nature of generation, growth, and life, and called it a
benefic. They looked at each planet, <and when they saw its nature> as
heat and dryness or coldness and dryness, they said that this is the nature
of corruption and death, and called it a malefic. They called each planet
of a different (mixed) nature a benefic with the benefics and a malefic with
the malefics.

[18] Since the nature of Saturn according to what they maintained⁵⁴ 200
is cold and dry and the nature of Mars is hot and dry, they made them
malefics. Since the nature of Venus and Jupiter is heat and wetness and the
nature of the Moon is coldness and wetness, they called them benefics. As
for Mercury, since it is different (mixed) in nature, they made it a benefic
with the benefics and a malefic with the malefics. As for the Sun, they
found its nature corresponded to the nature of Mars in heat and dryness,
but they found that it is a diurnal planet and the nature | of day is good 205
fortune.⁵⁵ So they made it a malefic at certain times, a benefic at others.

[19] This is what most of the astrologers maintained on the natures
and reasons of the planets, and the benefics, the malefics⁵⁶ and the mixed
among them.

⁵¹ Some Arabic manuscripts, and H, reverse 'wetness' and 'coldness'; cf. H: 'Since dusk-
iness maculates the white colour of the Moon, by the duskiness a cold nature is under-
stood, by the white, a moist one.' ⁵² J adds 'and their property' ⁵³ J omits 'nearest to
it of all the natures' ⁵⁴ J omits 'according to what they maintained' ⁵⁵ H replaces 'but
they found . . . good fortune' with 'because it is the universal fomentor of heat' ('quia
generalis caloris fomentum est') ⁵⁶ J omits 'the malefics'

[1] The third chapter: on our refutation of those who claimed¹ that the natures of the planets, and the benefics and malefics among them, are known only from their colours.

| [2] We have already mentioned in the previous chapter what most of the astrologers maintained about the natures of the planets and the benefics, malefics and mixed among them: they knew this from the colours of the planets when they compared <them> with the colours of the mixtures and the four elements. We shall refute their statement with four arguments. 210

[3] First: We say that the colour of Saturn is different from the colours of black bile and earth because Saturn is | leaden in colour. This is different from the two colours you compared with the colour of Saturn. As for Jupiter, although there is yellow in its colour,² its colour is not related to white because, when one of the <other> colours mixes with a white colour, it changes from being definitely white to being that colour with which it mixes. This is especially so for Venus, since blue³ is apparent in its colour, but you do not relate its colour to white.⁴ As for Mars, even if its nature is hot because of its colour's resemblance to fire, we know that the Sun is stronger than Mars in heat. | So the Sun's colour should be a stronger red than Mars's colour, yet we do not see it as such. As for Mercury, even if we see it differing in colour, that is not because it is different in nature, but because, when we see it, it is close to the horizon, and various vapours are present between us and it at the time of our observation. As for the colour of the Moon, it is not related to white except in the eyes of the person whose sight is deficient! 215 220

| [4] As for the second argument, we say that it is necessary to compare a thing with something of its own kind and not to compare it with something of a kind different from it. Because the terrestrial substances are composed of the four elements while the bodies of the planets are not composed of them, but they are simple substances, one must not compare the one with the other and make the nature of the celestial bodies heat, coldness, wetness, and dryness, like the nature of terrestrial substances, <solely> because of the agreement of colour. 225

| [5] The third argument. We say that we do not grasp the nature of a 230

¹J omits 'of those who claimed' ²H omits 'although there is yellow in its colour'

³viriditas J, subalbidus H ⁴its colour is not perfectly white J

56 particular substance which is below the sphere of the Moon or of one of the bodies of the planets by its colour. We deduce this by analogy from existent things which are below the sphere of the Moon. We say that we have seen substances that correspond to each other in colour, like two substances whose colour is white, black, red, or another colour, and we see that they differ from each other by nature and property. [For example, we see the colour of snow and of lime⁵ is white, but the nature of snow is | cold, and that of lime is hot.⁶ We have seen that aloes and pomegranate blossom⁷ are both red, but the nature of pomegranate blossom is cold and that of aloes is hot. Many things are found to be like this. As the natures of these things are different from each other, so their property differs.⁸ If things are to be grasped by their colours, then <when>⁹ we see two substances of the same colour, their natures and property should not differ. In this way <the argument> is made null and void that one can grasp the nature or property of a particular existent thing that | is below the sphere of the Moon, or the natures or property¹⁰ of the planets, by their colours. 235 240

[6] The fourth argument. We say: 'Why do you maintain that Saturn and Mars are malefics, while you maintain that they correspond in their nature to the nature of two of the four elements, i.e. fire and earth, and to the nature of two of the composite mixtures,¹¹ i.e. yellow bile and black bile? Through these two elements and mixtures are brought about generation, life, and growth, and whatever belongs to the nature of generation | and life around you, is a benefic. So why do you maintain that Saturn and Mars are malefics?'¹² We deny that the reason of the misfortune of Saturn and Mars is what they have mentioned. We shall <now> provide the reason behind the benefics, the malefics, and their natures, God willing. 245

⁵annora, que est calcis, i.e. res que efficitur ex creta J; calx viva H ⁶Hermann (showing a specialist knowledge of medicine?) specifies: 'snow is cold and moist, lime is hot and dry' ⁷algunar, quedam scilicet species medicaminis qui dicitur esse flos malorum granatorum agrestium ('a kind of medicament which is said to be the flower of wild pomegranates') J; opium H ⁸J omits 'As the natures . . . property differs' ⁹postquam J ¹⁰property and natures J ¹¹J adds 'which are in us' ¹²Abū Ma'shar is responding the argument in *Tetrabiblos*, I, 5

[1] The fourth chapter: on our establishment of¹ finding² the benefics and malefics according to the method of³ the philosophers.

[2] The ancient wise men attributed good fortune and misfortune to every natural⁴ existent thing | which is below the sphere of the Moon, and call them such. Those things that had agreement, generation, tempera- 250
ment, properness, similarity, mixture of the elements, their composition into natural⁵ individuals, the survival of the individuals, their soundness, their beauty, their power,⁶ humanity, understanding, discretion, knowledge, gains of wealth, dignity, fame, benefit, joy, favour,⁷ pleasure, and the other things of this kind—these they called good fortune. Those things that had corruption in formation | and composition, excess,⁸ ruin, ugliness, 255
weakness, sicknesses, chronic illnesses, poverty, lowness, ignominy, griefs, bestiality,⁹ pains,¹⁰ trouble, and everything of this kind—these they called misfortune.

[3] We have already mentioned in what precedes how the planets through their movements operate on this terrestrial world which is joined to them by nature. Now I say that we find that each of the seven planets has | 260
different movements in itself. This is because of the number of its spheres and the different conditions of each of them. The movement of each planet in itself is a natural and regular motion, whose movement at one time is not greater than its movement at another time, but, although its movement in itself is regular, its movement on its epicyclic orb, the movement of its epicyclic orb on the eccentric orb, and the movement of the eccentric orb 265
on the zodiacal orb are different from those¹¹ of the other | seven planets.¹² They <also> differ from each other in the largeness and smallness of their bodies, in the difference of their colours, in the distance of their spheres from each other, and in their nearness¹³ or distance from us. Because of the difference of the conditions¹⁴ of each from the other, we know that each planet has a nature and a property different from those of the other planets.

[4] As for the natures of the planets, the philosophers have mentioned that they are simple natural spherical bodies, | with a movement which 270
is rotated in its circularity.¹⁵ As for the property of each one of them, they deduced it from what results from the powers of their motions, in re-

¹on the establishment of J; H omits ²J omits (Jrev adds) ³J omits 'the method of' ⁴elementata ('made from the elements') J ⁵the composition of the elements into elemented individuals J ⁶J omits ⁷use of good things J ⁸discisio (with Arabic MSS BL) J ⁹susurraciones J (with Arabic MSS BL) ¹⁰lying J (= Arabic MSS BL) ¹¹the sphere J (Jrev corrects) ¹²H says, more logically, that, although each planet does not slow down or speed up, it appears to be held back or pushed forward by the movements of its epicycle, of its epicycle on the eccentric, and of both on the zodiac circle ¹³strength (= *qūwa*) J ¹⁴J omits 'of the conditions' ¹⁵having a natural and circular movement J; spherical bodies going round the world in a perpetual circular movement H

46
 gard to the distinction of¹⁶ different species among the genera, and to the combination of¹⁷ different single and natural¹⁸ individuals, and to their generation and corruption. They called some of these results good fortune, and others, misfortune, as we mentioned before. Therefore,¹⁹ good fortune and misfortune²⁰ among us are from the property of the movements of the planets, not from their nature, | because none of them is a benefic or a malefic by its own nature. They are called good fortune and misfortune because of the property of the movement of each one of them appearing in these four elements that are joined to them by nature.²¹ For this reason the wise men said that what is 'natured' is not the 'natures' (elements);²² that we judge the 'natures'²³ by what is 'natured'; that the individuals of the species of animals, plants, and metals are in the 'natures' potentially, before they are 'natured';²⁴ and that the distinction of the different species of genera and the combination of the four 'natures' in individuals of a species | are brought about through the powers of the movements of the planets, 275
 God willing.²⁵ Since their motions potentially²⁶ indicate the distinction of species within genera, the agreement of the 'natures' and the combination of them into natural and single individuals,²⁷ they bring about good fortune and misfortune. For, humanity and bestiality are equally potential in the genus and the 'natures', and neither of them is more worthy than the other in this, and there is no difference between them in this. So they are 'natured', combined, and separated among their forms²⁸ and their individual beings by the powers of their (the planets') movements. Humanity has come into being for benefit, joy, | understanding,²⁹ thought, and the 285
 knowledge of things which have come to be and will come to be. Bestiality has come into being for pains,³⁰ hardship, oppression, and slaughtering.³¹

4c
 [5] For this reason they bring about the fortunate and unfortunate: because as a result of their powers there has arisen the distinction³² of different individuals by the difference of their conditions, as is found in the difference between every individual animal, plant, and metal,³³ in beauty or ugliness, strength or weakness, | goodness or badness, pleasant or evil smell, 290
 harmfulness or usefulness to animals, and the other different conditions, by which they have brought about fortune and misfortune.³⁴

¹⁶ J omits 'distinction of' ¹⁷ J omits 'combination of' ¹⁸ J omits 'and natural' (with Arabic MSS BL) ¹⁹ J omits 'good fortune ... Therefore' ²⁰ J omits 'and misfortune'

²¹ H interprets: '<The planets> never receive either kind of fortune in their essence, but they always represent each kind among us' ²² elementans J (cf. P الطابع); elementa

Jrev; H follows the Arabic: naturam et natum discriminari necesse erat ²³ elementans J ²⁴ + non actu H ²⁵ HJ omit 'God willing' ²⁶ the strengths of their motion J

²⁷ individuals of a single nature J ²⁸ species J ²⁹ sadness J (with Arabic MSS BL)

³⁰ swiftness J ³¹ For H, see p. 148 below ³² dignity J ³³ individuals ... metal] species

J ³⁴ by which they are fortunate or unfortunate J

[6] As for the difference of qualities³⁵ of terrestrial individuals, one from the other, it is in one of three ways.³⁶ The first is due to the movement of the planet experienced by us,³⁷ and its condition in itself at one time in regard to its own movement, and its condition at another time. The second is due to | the movement of the planets, and the condition of <each of them> at every time³⁸ in regard to the movement of <each of> the other planets, and its condition. The third is due to³⁹ the receptivity of the four elements affected by them at that time, because things are affected by the movement of the planet⁴⁰ in these⁴¹ elements according to its condition and movement at that time and according to the receptivity of those affected by it.⁴² 295

[7] When those affected by the planets receive a complete | and agree- 300
able movement and condition, this planet at that time is called a benefic, and those things affected by its movement and condition are called 'good fortune'.⁴³ When those <affected> by it receive anything other than completeness and agreement, the planet is called a malefic, and those things are called 'misfortune'.

[8] It is evident and apparent to us that there are benefics and malefics among the planets of the sphere, and that there is good fortune and misfortune from them which occurs in the distinction of the different species of the same genus, | in the combination of each individual of one species, 305
and in all the qualities in it different from others, such as what is found in the superiority of certain individuals over others in certain properties and conditions which are related to that individual, but not to another individual of that species.⁴⁴

³⁵ quantities J ³⁶ J numbers the 'three ways' wrongly (Jrev does not correct) ³⁷ experienced visually J ³⁸ J omits 'its own movement ... at every time' ³⁹ J omits 'The third is due to' ⁴⁰ planets J (= Arabic MS P) ⁴¹ J adds 'four' ⁴² H puts it more simply: 'We take all these qualities from the celestial power, in three ways: first, by the movement of each planet itself, secondly by the effect of one on another, thirdly by the elemental reception of actions of this kind' ⁴³ Instead of this sentence J has, confusedly: 'Third (= Arabic MSS BL) everything in agreement, because the same planet is said in the same time to be a benefic' ⁴⁴ For [6-8] H substitutes a prolonged metaphor of sexual denigration, see p. 148 below

[1] The fifth chapter: on knowing which¹ planet is benefic and which is malefic.

2a

[2] We have already mentioned in the previous chapter that there are benefics and malefics in the sphere. So we want to | explain which are 310 the benefics and which are the malefics. I say that² the composition of individuals comes about through the tempering of the natures (elements),³ the tempering of the natures (elements) comes about through the tempering of time (the seasons), and the tempering of time (the seasons) comes about through what⁴ results from the power of the motions of one of the planets⁵ in which that tempering is found. Each planet from which one can deduce the tempering of time (the seasons) and generation and life in this world is a benefic; and each one from which one can deduce excesses⁶ in time (the seasons), in heat or coldness, and corruption, ruin, and the like, | 315 is a malefic. I In this way the Ancients knew which of the planets is a benefic, which a malefic, and which mixed, and which is hot, which is cold, which wet, which dry, which masculine, which feminine, which nocturnal, which diurnal, and everything else related to them. The planets are called by these <names> through what they found concerning the strength of their movements in this world in the conditions of the times (seasons) by tempering and making sound, or by excess and corruption, not because they are in themselves hot or cold, wet or dry, diurnal or nocturnal, or | 320 have some other quality that belongs to existing things under the sphere of the Moon.

2b

3a

[3] Their actions on the times (seasons) in <different> countries are apparent in two respects. The first is what the planet does on its own; the second is what the Sun shares with it in its action. As for what the planet does on its own, this is like Saturn, when it rules the year in indication,⁷ without Mars or any other planet aspecting it. So the coldness of winter is excessive among the Turks⁸ and in cold, northern countries in general. Thus | animals and plants in these <countries> are destroyed. Coldness and 325 dryness for the people of this region are most sure when it (Saturn) is rising from the middle of the circle of its apogee.⁹ As for countries of excessive heat, in the year over which Saturn rules in indication,¹⁰ it decreases the heat of their air and makes it cold and good.¹¹ Individual animals and plants become strong and their mixture (complexion) is temperate. The goodness of their air and its temperateness¹² are most sure when Saturn is

¹J: 'what kind of' ('qualis') passim; Jrev 'which' ('quis') passim ²J omits 'I say that'

³consensus elementorum H ⁴J omits 'comes about through what' ⁵J adds 'which presides over that time' ⁶corruption J ⁷rules the indication of the year J; ducatus annui principatum sortitur H ⁸HJ omit 'among the Turks' ⁹ascending in the eccentric circle H ¹⁰in the year whose indication Saturn rules J ¹¹J translates the verbs as first forms: 'it is cold and good' ¹²J omits 'and its temperateness'

descending.¹³

[4] When Mars rules the year, without Saturn or any other planet as-
 pecting | it, in the season of winter,¹⁴ it decreases the coldness¹⁵ in cold,¹⁶ 330
 northern countries; their air becomes warm by the increase of heat, and
 the complexion of animals and plants is temperate in them. Some of this is
 done when Mars is alone¹⁷ in the season of winter in the northern signs. As
 for the southern countries,¹⁸ in the season of summer in that year the heat
 is excessive in them and the complexion of animals and plants is harmed
 and is destroyed because of the strength of the heat. Their air is sometimes
 corrupted because of the heat when Mars in the season of summer is in | 335
 the southern signs.¹⁹

[5] Because we have mentioned previously that the change of time (the
 seasons) comes about by the change of the Sun in the quarters of the sphere,
 and that the seasons of one year differ from those of another year by the
 participation of the planets with the Sun, thus, when Saturn in winter
 is in one of the mixtures with it (the Sun), without Mars or any other
 planets aspecting either of them,²⁰ it increases the coldness and length of
 winter, and sometimes the blowing of north winds | of excessive coldness 340
 is intensified. There is harm to animals and plants in it, especially in the
 northern region. This is most sure when Saturn is ascending. When this
 is the case for the Sun in summer, the heat of the air decreases and it
 increases its coldness, and the summer becomes short, especially if Saturn
 is descending.

[6] When Mars is in one of the mixtures with the Sun in the season of
 summer, without Saturn or any other planet²¹ aspecting either of them,²²
 the summer is excessive in heat, long, and corrupting, especially in | the 345
 regions between the orbits²³ of Aries and Cancer. This is most sure when
 Mars is ascending. When Mars is like this in respect to the Sun in the
 season of winter, without the planets aspecting either of them, that winter
 is hot and short, and the blowing of southern winds happens frequently in
 it.

[7] When Jupiter is mixing with the Sun in one of the seasons of the
 year, without any of the planets aspecting either of them, the air of that
 season is temperate in heat and wetness which promotes growth and life, | 350

¹³ H omits 'The goodness ... descending' ¹⁴ J omits 'in the season of winter' ¹⁵ J adds
 'of winter' ¹⁶ J omits ¹⁷ Mars is alone] it is J ¹⁸ when it rules J ¹⁹ H omits 'Some of
 this ... signs' ²⁰ J adds 'in the end of the signs'; H adds 'in certain signs' (J misreads
 Arabic MSS BL (في آخر البروج as في أحد البروج) ²¹ J omits 'or any other planet' ²² J
 adds 'at the end of the signs'; H adds 'in certain other signs' ²³ motion J

and the blowing of temperate, northern winds²⁴ which strengthen animals and plants happens frequently. Its action is the same in the year when it rules over it.

[8] When Venus is mixing with the Sun in one of the seasons of the year, without any of the planets aspecting either of them, if it is in winter and spring, it makes them temperate and moist. In summer and autumn, it decreases their dryness. Its action is the same in the year when it rules | 355 over it.

[9] When Mercury is mixing with the Sun in one of the seasons of the year, without any of the planets aspecting either of them, the air of that season is subject to frequent variations and changes because of winds and <there is> a bit of dryness which belongs to the genus of wind,²⁵ but it does not decrease²⁶ the nature of the temperament of that year. Its action is the same in the year when it rules over it.

| [10] As for the Moon, it is hot and wet in the first quarter of the 360 month, it is hot and dry in the second quarter, it is cold and dry in the third quarter, and it is cold and wet in the fourth quarter. It influences the nature of the seasons of the solar year by its motion in one month through all the signs. It mixes some with others, it strengthens them, and it tempers the natures (elements) in order to preserve animals and plants. When it is the ruler of the year or it mixes with the Sun in one of the seasons, the condition | of the quarters of the year in heat and moisture, 365 heat and dryness, coldness and dryness, and coldness and moisture, is like its condition in the quarters of one month which we <just> mentioned.

[11] Some people say that the Moon's nature from the beginning of the month to opposition is heat and moisture; from after Full <Moon> to the end of the month its nature is coldness and moisture. They say also that when the Moon rules over the year, the first half of the year is hot and wet, and | the second half is cold and wet. The first account is more correct, 370 because the Moon's indication of the change of quarters of the months and the years is found when it rules over one of them or mixes with the Sun.

[12] Since effects of Saturn and Mars over the times (seasons) are found when excessive coldness and heat dominate the two and <since>, whenever these two elements are excessive, destruction of animals accompanies their excess, for this reason they made them malefics.²⁷ For, even if a temperate

²⁴ Favonium atque mites Zephiros H (giving the Classical poetic names of the west winds)

²⁵ Mars J (Jrev corrects) ²⁶ but it does not decrease] because it decreases J ²⁷ Since Saturn and Mars excel in heat and cold to an intemperate degree, and the superabundant excess of these qualities is the cause of the corruption and death of things, they have not unjustly been called 'malefics' H

affect results from | the action of their coldness or heat in certain places, 375
 that temperateness does not belong to the true property of their action.²⁸
 As for Saturn, it is stronger in misfortune than Mars, because it is cold and
 dry, and coldness and dryness are opposed to life.²⁹ Even if Mars is exces-
 sive in heat and dryness, its harm is less than that of Saturn, because an
 animate being is established with heat and moisture, and therefore Saturn
 is more unfortunate than Mars.³⁰

[13] The property of the Sun is action on times (seasons),³¹ and com-
 positions, and the indication³² of universal life, | which is the genus.³³ So 380
 they made it a benefic for these three reasons. Because the Moon circulates
 through all the signs in one month, influences the four seasons of the year,
 tempers and strengthens the natures (elements), and effects in them what
 the Sun does in one year, they made it a benefic. The Sun is stronger and
 more apparent in good fortune³⁴ than the Moon and the other planets of
 the sphere³⁵ for the reasons we mentioned above.

[14] The property of Jupiter's action on times (seasons) is tempering and 385
 the blowing of northern winds | which temper the natures (elements).³⁶ The
 property of Venus's action on times (seasons) is tempering and moistening.
 So they made them both benefics. Because the property of Mercury's ac-
 tion on times (seasons) is to change them a little into winds and dryness,
 and it does not change it (the time) from the nature of temperateness, they
 made it a benefic. | However, because of the great variety of its conditions in
 retrograde and direct motion, and in speed of motion, although its action
 on times (seasons) is to change them into winds and a little dryness, the
 winds are swift in motion, the change is from one condition to another, | 390
 and the dryness is a passive element in which is received a variety of changes
 from the two active elements, as we mentioned in the second Part.³⁷ There-
 fore, they made it mix with those signs and planets that commingle with
 it, and change to their nature<s>, transferring to them, and receiving and
 strengthening them. | They said that Mercury is a benefic with benefics,
 and a malefic with malefics, masculine with masculine <planets>, femi-
 nine with feminine <planets>, diurnal with diurnal <planets>, and noc-
 turnal with nocturnal <planets>. In each sign and with each planet it is
 like the nature of that sign and planet and it effects its (Mercury's) effect.
 When | Mercury is alone in the signs and no planet aspects it,³⁸ it shows 395

²⁸ H adds: 'but is due to the approach or retreat of the Sun intervening' ²⁹ heat J
 (Jrev corrects) ³⁰ J omits 'than Mars' ³¹ the tempering of the elements H ³² effect
 H ³³ which is as if its genus J; H omits ³⁴ its good fortune is more apparent J ³⁵ J
 omits 'of the sphere' ³⁶ which temper the natures] which are congruent to nature and
 accommodated to bringing-to-birth H ³⁷ Part II, 4 [2]. H omits 'although its action ...
 Part' ³⁸ H adds 'and it is not impeded'

its property and it becomes a benefic, but it sometimes receives the nature (element) of the sign in which it is, whether this is heat, coldness, dryness, or wetness.

15a [15] And when we want to know the most fortunate and strongest of these three, we find Venus and Mercury lowest. The longest distance of Venus from the Sun is 47 degrees and some minutes,³⁹ | and that of Mercury 400 is 27 degrees and some minutes.⁴⁰ We find Mercury burnt most frequently. We find that Jupiter is high; its distance from the Sun is 180 degrees.⁴¹ We find that Jupiter has two strong properties which Venus and Mercury do not have. The first property is that it is high and the second property is that its distance from the Sun is 180 degrees. Since we find that it has these two excellences,⁴² we know that it is the most fortunate among the three. 405 Venus is above Mercury and its distance from the Sun is | further than its 405 (Mercury's) distance. It (Venus) is less burnt and retrogresses less than it (Mercury).⁴³ So Venus comes after Jupiter in good fortune and above Mercury. In this way they knew which planet among them is a benefic, which of them is a malefic, and which of them is mixed. The Sun is the most fortunate of the planets, then after that the Moon, then Jupiter, then Venus, then Mercury. Saturn is more unfortunate than Mars, and each one of them has a property in indicating good fortune and misfortune which the other planets do not have.

| [16] Most of the Ancients maintained that they knew the benefics and 410 the malefics from experience.⁴⁴ This good fortune and misfortune which the planets have sometimes varies because, even if Saturn and Mars are malefics because of their action⁴⁵ of excessive heat and coldness in some places, temperateness results from their action in other places. So both⁴⁶ achieve the nature of benefics for the people whose air becomes temperate. Even if the benefics effect temperateness in the seasons of the year and become benefics because of them, | sometimes different conditions fall to 415 them and they⁴⁷ achieve the nature of malefics because of those conditions of theirs.⁴⁸ For a planet at one time may move and be carried by its motion from one place to another; it may be in the culmination of a certain place, and may ascend in one of its spheres and descend in another;⁴⁹ its conditions differ very greatly and naturally, just as we have mentioned, and will <continue to> do so.

17a [17] Each one of the benefics and malefics sometimes effects different

³⁹a minute J; H omits ⁴⁰JH omit 'and some minutes' ⁴¹J omits 'We find Mercury ... 180 degrees' (with Arabic MSS BL) ⁴²properties J (with Arabic MSS BL) ⁴³H omits this sentence ⁴⁴H omits this sentence ⁴⁵indication J passim, following Arabic MSS BL ⁴⁶J adds 'indicators of misfortune' ⁴⁷the same indication of it J ⁴⁸J omits 'because of those conditions of theirs' ⁴⁹H adds: 'they are in their stations, they retrograde, they fall into combustion ('adustio'), fall ('casus') and detriment ('exitium')

acts⁵⁰ | of good fortune and misfortune at one and the same moment be- 420
 cause of the difference of the natural conditions which it has at that mo-
 ment. The benefics sometimes effect the action of malefics, and the malefics
 the action of benefics⁵¹ on individuals by their change from their condition
 to the opposite condition. Their deeds of good fortune and misfortune,
 which appear, result from the property of the indication of the planet, not
 from its nature. | If the planet were to bring both fortune and misfortune by 425
 its nature, the Sun's indication of things would be like that of Mars, | since
 both are hot and dry by the nature attributed to them, and the benefic
 planet would always be benefic, the malefic always malefic; the benefic
 would not change to misfortune, nor the malefic to good fortune.⁵² But
 this is not so. For the Sun is a benefic and Mars a malefic. The benefic
 sometimes changes to misfortune and the malefic changes to good fortune.
 So the planets do not effect good fortune or misfortune by their nature, but
 they effect it⁵³ by their property. Because of this the benefic planet | some- 430
 times effects the action⁵⁴ of a malefic, and the malefic sometimes effects
 the action of a benefic, and one planet sometimes effects at one moment
 different things among good fortune and misfortune.

[18] An example of this is that fire is hot and dry by its nature⁵⁵ and 17b
 its property is burning. When it begins to show its property, that property
 produces⁵⁶ many actions different from burning when it shows them. If it
 were to effect burning by its nature, then every hot and dry thing would
 be burning, and several <different> actions would not be found in it. | 435
 But we find the opposite to be the case. For fire at one and the same mo-
 ment may moisten, melt, heat, dissolve, combine, congeal, and separate⁵⁷
 <things>, and moistening, melting, combining, and congealing are differ-
 ent from burning. Fire sometimes effects these things at one and the same
 moment in different individuals according to those individuals' receptivity
 to its action and their nearness to or distance from it. It sometimes does
 this in one individual time after time. | Likewise, the true property of snow 18b
 is cooling, but sometimes | heating results from its action, because, when 440
 snow is put on a member of an animal, it makes it cold and contracts the
 skin so that it brings the heat to the outside the body⁵⁸ and the heat is
 concentrated in that member and thus heats it. So two contrary things
 appear from the action of snow: cooling and heating, together at one and

⁵⁰ indicates different indications J ⁵¹ J reverses the two clauses, and substitutes 'in-
 dicates' and 'indication' for 'effects' and 'action' here as elsewhere ⁵² In H the last
 phrases are no longer part of the conditional clause: However, the malefic is always a
 malefic in its proper state, and benefics also, in their condition ('habitus') are benefic
⁵³ J omits 'they effect it' ⁵⁴ effects the action] signifies J passim ⁵⁵ J omits 'by its
 nature' ⁵⁶ it operates with the showing of that same property J ⁵⁷ combine, separate,
 and congeal J ⁵⁸ closes the pores so that the heat does not escape through them J

the same moment, one of them being from the true property, the second, from the action of that property. Examples of these properties may be found for many bodies.⁵⁹ Likewise, good fortune and misfortune result | 445 from the property of the action⁶⁰ of the planet, not from its nature. Therefore, one planet begins to effect⁶¹ different things among good fortune and misfortune by its property at one and the same moment, and it sometimes effects this time after time.⁶²

19a [19] These properties which the planets have among good fortune and misfortune fall into two categories.⁶³ The first is the true property, which does not change the indication of the planets⁶⁴ from what they indicate | 450 by the difference of their conditions. Astrologers do not use this property, i.e. the action of benefics as good fortune and action of malefics as misfortune,⁶⁵ in distinguishing species from⁶⁶ genera, and distinguishing individuals from⁶⁷ species, and in how they are combined. These actions,⁶⁸ and the good fortune and misfortune which the planets have in these things, never change, because, even if the different conditions of⁶⁹ the planets, which they have at each and every moment, are the reason for the change of the mixture (complexion) of human sperm, plants, and minerals⁷⁰ from one condition to another, | these differences have no power to change species 455 to other species, so that anything other than a man is brought about by them from the human sperm, or anything other than a horse from a horse's sperm. Likewise all animals and plants⁷¹ do not change from one species to another through the different conditions of the planets, but their conditions change in themselves to soundness of creating, mixing, and combining, or to their corruption, or to strength or weakness, or to the other qualities.

| [20] The other <category> is the different, fixed property used in as- 460 trology.⁷² This is the good fortune or misfortune the planet indicates by its different conditions among different qualities of single individuals in generation or corruption, meanness or generosity,⁷³ tallness or shortness, fatness or leanness, whiteness or blackness, wealth or poverty, honour, authority, and fame.⁷⁴ The benefic planet may sometimes indicate | misfortune in 465

⁵⁹ H omits the examples of snow and other things ⁶⁰ the action of the property J (= Arabic MSS BL) ⁶¹ signify J ⁶² H concludes: 'This good fortune and misfortune are not the nature of the planets, but a certain property and power ('virtus'); consequently other different things very often happen (reading 'accidunt' for 'accedunt') to each category' ⁶³ modi J; bipertita est H ⁶⁴ by which the indication of the planet does not change J; the one is of true and unchangeable leadership ('ducatus') H ⁶⁵ J produces a matching awkwardness in Latin: 'que est opus fortunarum fortunam et opus malorum infortunam'; H is more grammatical: 'effectus fortunate fortuna, infortunii contrarium' ⁶⁶ within ('sub') H ⁶⁷ within ('sub') H ⁶⁸ indications J ⁶⁹ J omits 'the planets ... conditions of' (with Arabic MSS BL) ⁷⁰ plants and minerals] in[s]cisio ('graft') H ⁷¹ germina vel metalla H ⁷² The other property is that of the art ('artificium') of astrology H ⁷³ J omits 'or generosity' ⁷⁴ privation J; H's list is: 'generation and corruption, the condition of the body, quantity, quality, habitude, form, colour, the condition ('habitus') of the soul, the commodity of the senses, the occurrence of accidents from outside'

this sense, and the malefic planet may sometimes indicate good fortune in it, according to different conditions of the planets in the signs in which they are, like easternness, westernness, masculinity, femininity, and the other different conditions which they have. These are the conditions which are the reason for their change from good fortune to misfortune or from misfortune to good fortune.

[21] The indication that they have of this <second> category is always fixed for them. For example, | the property of Saturn is misfortune, but 470 when it is above the earth by day, eastern,⁷⁵ in a good condition in itself and in its position in its sign, it changes to the nature of the benefics and it indicates good fortune. When it is in the condition we mentioned by day, the indication of good fortune is fixed for it. Likewise, when the benefics change to the nature of the malefics, and they indicate something unpleasant, when they are in the condition to which they change, that 475 unfortunate property is fixed for them. The two properties | of the planet become fixed to it.⁷⁶ In this way one defines finding properties: it is said <that>, when a thing exists, its property exists with it.⁷⁷ When the planets are found by their natures, their property of indicating good fortune and misfortune are always found with them. Whenever we shall mention in the future and have mentioned <up to now> that the planet through its nature indicates good fortune or misfortune, we mean by that what it indicates <this> by the property of its action.

| [22] The planets' effects of good fortune and misfortune on things fall 480 into five categories. The first is that good fortune and misfortune together result from their (the planets') strengths at one moment on one thing, like their distinction of many different species from one genus at one moment, some species being better than others, or like their distinction of many individuals from one species at one moment, some individuals being better than others. | The second is that good fortune and misfortune appear for 485 one planet at one moment | in two different things, as is found from the action of Saturn, when excessive and destructive coldness rule over the year in some regions and temperateness in others. It may effect things like this in one day and one night, because when it is in one position in its sphere, for some people it is in the position of their day, for others, in the position of their night. For the people who are in the position of the day it indicates one thing from good fortune, and for the people who are in the position of 490 night it indicates another from | misfortune. So it has indicated at one and

⁷⁵ H adds 'in direct motion ('directus')' ⁷⁶ Thus the property has now become fixed for that planet J; H gives: 'Thus the leadership ('ducatus') of the stars is found to be two-part, between proper and accidental, both being fixed ('firmus') in their time and in their kind' ⁷⁷ When a thing is, a finding will be with them (?) J; H omits this sentence and the rest of the paragraph

21a

the existence of
21b

is

22a

22b

2

22c the same moment for one <people> an element⁷⁸ of good fortune or bad fortune that is different from what it has indicated for the other. The third is that good fortune and misfortune result from the power of the planet at two different moments through two different conditions, as is apparent from the action of the Sun and through planets, because, when they incline to a certain region or they are in its culmination at one time of the year, they show their effects in that place. But when they incline away from it or go away from its culmination, | their action ceases there and their action is 495 in the next region of which they are in the culmination, or which they are near to.⁷⁹ The fourth is that the benefic planet sometimes effects the action of the malefics by its property, and that the malefic sometimes effects the action⁸⁰ of the benefic by its property. This happens in two ways. The first is from the excessive heat that occurs at one and the same moment in some places and temperateness in others, as we have mentioned. The second is through the variety of their conditions in themselves or in their signs.⁸¹ 22d | The fifth is that the variation in the coming-to-be of things | comes about 500 the variation of their motions, which are found around us.⁸² Because their movements are natural, the things which result from the strengths of their movements are natural. The good fortune and misfortune that occurs in those things results from their property.⁸³ In this way, each planet has five properties. So the following are now clear to us: the number of properties of the planets; which <of the planets> is a benefic, a malefic, and mixed; that, for the benefics, an action like that of the malefics sometimes appears, and for the malefics, an action like that of the benefics sometimes appears;⁸⁴ 22e | that good fortune and misfortune result from their property; and that 505 the things effected by the strengths of their movements in this world are natural.⁸⁵

⁷⁸ J omits 'it indicates one thing ... element'; H omits 'It may effect' until the end of the paragraph ⁷⁹ The third: different effects at different times: such as <the planets> in northern parts of the world through northern signs, in southern parts through southern signs H ⁸⁰ J omits 'by its property ... action' ⁸¹ H omits 'This happens in two ways ... their signs' ⁸² H omits 'which are found around us' until the end of the chapter ⁸³ J omits 'results from their property' ⁸⁴ J omits 'that of the benefics sometimes appears' ⁸⁵ H concludes: 'This, then, is the distinction of each kind of planet as understood by philosophical investigation'

[1] The sixth chapter: on the difference of the conditions of the benefics and malefics, and the change of one of them to the nature of another.

[2] We have already mentioned above which planet is a benefic, which a malefic, and which is mixed; that | good fortune is¹ temperateness and conformity, while misfortune is² excessiveness and difference; and that the conditions in good fortune and misfortune are different, because each one of them may change from that indication to another through the different conditions they have in themselves and in their positions in respect to the signs and³ the rotation of the sphere. But, even if they change from one condition to another, the misfortune of one of them is greater than its good fortune, and the fortune of one of them is greater than its misfortune. | As for the temperateness of the planets, it is through <each one's> condition in itself, | like heat, coldness, wetness, and dryness, easternness and westernness, being diurnal and nocturnal,⁴ and the other conditions which it has in itself. As for conformity indicating generation, it is through its position in its sign in which it has a suitable share, such as a house, an exaltation, a term, a triplicity, and the other good shares which the planet has in the signs, and which we shall mention in the future.⁵

[3] So when a malefic planet is in a condition in which its mixture is temperate or | its position is in conformity with it, it changes to good fortune.⁶ When it is opposite to what we have mentioned,⁷ it shows the nature of misfortune. When a benefic is in good conditions⁸ or in positions that conform to it in goodness, it shows its good fortune. When it is opposite to this, it begins to be of the nature of the malefics. For example, we see that, when Saturn, with its power of maleficence, is lord of the triplicity of the ascendant in nativities and is in a cardine, and good (sound) in its condition and position, it indicates the upbringing and survival of the native. When it is bad in its condition and position, | it indicates that the native will not be brought up. If it is an indicator of wealth or real estate and⁹ is bad in its condition and position, it indicates loss of wealth, ruin of real estate, and unpleasantness because of these events.¹⁰ Likewise, when Jupiter is the indicator of upbringing and is good (sound) in its condition and good in its position, it indicates upbringing and survival. When it is bad in its condition and position, it indicates loss and ruin. When it is an indicator of wealth and is good (sound) in its condition, it indicates gains in wealth. When it is bad in its condition, | it indicates debt and loss.

¹ J adds 'through' ² J adds 'through' ³ and | as a result of J ⁴ H adds 'the way of progressing ('gradiendi')' ⁵ We have described in what precedes J ⁶ to a benefic J ⁷ what we have mentioned | this J ⁸ in a good condition J ⁹ J adds correctly 'is good in its condition, it indicates the acquisition of wealth and the goodness of real estate. If it' ¹⁰ H adds 'if it is sound and strong, it is favourable'

[4] Each one of the benefics and malefics on its own indicates life, survival, and acquisition of wealth and real estate in some conditions, but at another time both indicate death, loss of wealth, decline in value and loss. They both may come to have the indication of harm at one time, just as they both may indicate benefit at another, through the difference of their conditions.

[5] Now let us mention the conditions by which <each> changes from one condition to another. I say that the nature of day is temperate heat, and the nature of night is coldness and wetness, and the nature of an eastern planet is temperate heat and wetness, the nature of a western planet is excessive coldness,¹¹ with the sole exception of the Moon. For its nature in easternness and westernness is opposite to what we mentioned.¹² 535

6a [6] When in the case of¹³ Saturn, with its power of maleficence because of its effect of excessive coldness on times (seasons), temperateness sometimes results | from its action in hot places—so, for their people it is of the nature of the benefics—and, likewise, its temperateness and good fortune are during the day, because of its heat and being in diurnal and masculine signs, and when it is in the east by itself or when it is in one of the signs that conform to it, such as a house, exaltation, or term, or one of the shares suitable to it,¹⁴ then, this being so, it indicates good fortune and, according to which good conditions come together with it, its indication indicates the abundance of good fortune and its power. | If | these conditions decrease a little, the indication of its good fortune decreases. If it is in the nocturnal position, in the west, in nocturnal, feminine signs, in its fall, in its detriment,¹⁵ or in bad positions for it,¹⁶ it shows its nature, which is corruption and misfortune. Whenever these bad conditions increase, its indication of misfortune is stronger. This planet's indication of misfortune is greater and stronger than that of good fortune. It is the worst of the planets of the sphere. 540 545

[7] Mars is a malefic by its nature because of its indication of excessive heat, but sometimes temperateness is produced from its action in cold places. That is because, when Mars rules over cold places by indication, their air becomes hot and the mixture of their people becomes temperate there. When Mars is in the nocturnal position, in the west, in the nocturnal, feminine signs, in the wet, cold signs, or in positions that conform 550

¹¹ excessive coldness] coldness and dryness H ¹² Its nature is different in east and west according to what we said J ¹³ J adds 'the effects of' ¹⁴ We interpret the Arabic in the same way as J, who makes the whole of the clauses up to this point in [6] a long temporal subordinate clause of which the next phrase is the main clause; when it is by day and in diurnal signs, eastern and in one of its dignities H ¹⁵ J substitutes the definition of 'detriment': 'in opposition to its house' ¹⁶ J omits 'for it'

to it, such as a house, and exaltation, and in good positions, it indicates temperateness and a good | mixture, and it is in the nature of the benefics. 555 Whenever these conditions that mix with it increase, its indication of good fortune becomes stronger. When it is in the diurnal¹⁷ position, in masculine signs, or in <its> alienation¹⁸ and fall, it shows the nature of misfortune. Whenever these conditions which are opposite to temperateness and conformity increase, its corruption and misfortune become stronger.¹⁹ This planet's indication of maleficence becomes more than that of good fortune.

| [8] As for Jupiter, because its nature is temperate heat indicating generation,²⁰ it is a benefic. Likewise, day is hotter, more temperate, and 560 more beneficent than night, because day belongs to motion and life, and night²¹ belongs to stillness and rest. Jupiter, through its temperate heat is suited to the hot and moderate time (season), and day is more suitable and more apparent to the action of Jupiter²² than night.²³ Thus it is during the day, in the diurnal signs, at easternness, and in the signs in which it has good (sound) shares,²⁴ that it is most apparent in good fortune. Whenever these | witnesses²⁵ increase in number, its indication of good fortune is 565 stronger and more distinct.²⁶ | When it is in the nocturnal position, in feminine signs, or in positions which do not agree with it, its good fortune decreases, and sometimes it gives corrupt, evanescent good fortunes, and fortunes because of which unpleasantness happens to it. When they meet these bad conditions because of it, if it has a dignity in one of the places of the sphere indicating corruption, such as the eighth, sixth, or twelfth place, and it indicates harm²⁷ by its conditions and position, then, because of the corruption | of its condition and its dignity in those bad places, it acquires 570 of the nature of the malefics. This planet's good fortune is strong, and its change to the nature of the malefics is small.

[9] As for the Sun (1) by its effect on times (seasons), (2) because compositions only occur in places over which its transit is moderate, and (3) 9a because the indication over life in general²⁸ belong to it, they made it a benefic²⁹ for these three reasons. But it may sometimes effect the action of malefics by the excess of heat and coldness. | For, when it is in the culmi- 575 nation of some places, it burns them, and harms their animals and plants, as is found in respect to its action in many places in the southern region when it is in their culmination; and many places may be harmed³⁰ by cold-

¹⁷ nocturnal J ¹⁸ (signa) peregrina J ¹⁹ quantum ... tantum (the more ... the more) J ²⁰ J omits 'indicating generation' ²¹ J omits 'because day ... night' ²² and its (Jupiter's) action appears in it more J ²³ H paraphrases the paragraph up to this point: 'Jupiter, since its nature, being temperately hot, making it a benefic, adapts it to the nature of day ...' ²⁴ it has good shares] is every share or good condition J ²⁵ J omits 'these witnesses' ²⁶ quantum ... tantum J ²⁷ the harm that we mentioned J ²⁸ rerum generationis universalis pater H ²⁹ fortuna mundi H ³⁰ it harms many places J

ness when it goes away from them, and the power of its heat does not reach them,³¹ so their animals and plants perish there from the severity of the coldness. This is found in many places in the northern region. [For some places, because of distance or nearness, it is³² sometimes in a condition which destroys some of the things among them because of its nearness to them or distance | from them at certain times of the year, while it does not do this at another time of the year. When its transit is in a place according to temperateness,³³ their air is good in its mixture, their summer is not excessive in heat, and their winter is not excessive in coldness. So they made it a malefic at conjunction and opposition, a benefic in the aspect of trine or sextile, and mixed in its condition of good fortune and misfortune in <the aspect of> quartile. They compared its conjunction with the planets to its being in the culmination of places | whose animals and plants are destroyed by the severity of heat. They compared its opposition to its extreme distance from the places whose animals and plants are destroyed by the severity of coldness. They compared its quartile to them (the planets) to the places, some of whose animals are harmed at one time of the year, but are not harmed at another time of the year. They compared the temperateness of its transit over the places whose heat and coldness are not excessive to the sextile and trine <aspect>. Because the Sun is a diurnal planet, it indicates good fortune by day, in masculine signs, in signs in which it has a dignity, or in the positions | with which its aspect becomes moderate. When it is in conditions and signs that are opposite to these we mentioned or it is in bad positions, it indicates corruption and misfortune. The good fortune of this planet is greater, stronger, more general, and better known than its misfortune.

[10] Venus is a wet and temperate benefic, and it is suitable to moistures. When it is in nocturnal, feminine signs, in wet signs, or in some signs conforming to it,³⁴ it shows | its good fortune. When it is by day, in diurnal signs, in masculine signs, or in the positions in which it has no share, its good fortune decreases. If it has a share in one of the bad³⁵ places of the sphere, it indicates corruption and death. Its condition in its change from its nature to maleficence is like the condition of Jupiter. The indication of this planet for good fortune, benefit, and pleasure³⁶ is stronger than that for misfortune.

| [11] As for Mercury, we have mentioned its nature, which is benefic, and that it receives its nature from each planet and each sign.

³¹ they do not use J ³² they are J ³³ When its movement in certain places is temperate
J ³⁴ in its shares H ³⁵ J omits ³⁶ benefit and pleasure] pleasures and progeny H

[12] The Moon is wet and benefic. It becomes a benefic because of its movement of the seasons of the year in one month and its strengthening of the natures (elements). It is suitable to night because of its wetness. When it is in wet signs, in feminine, nocturnal signs, or in signs in which it has a good share, it shows | its good fortune. Whenever its conformity to conditions suitable to it increases, it is greater in its good fortune.³⁷ Whenever that decreases, it is less in its good fortune. If it is in a diurnal position, in masculine, diurnal signs, in its fall, or in its detriment,³⁸ its good fortune decreases, and it sometimes gives corrupt good fortunes when it is in a condition like this. | If, in addition to these corrupt conditions, it has a dignity in one of the bad places of the sphere, it changes from its good fortune to the nature of the malefics. Because it is the wettest of the planets of the sphere, | even if wetness belongs to the nature of life and survival, a large amount and excess in anything belongs to the genus of corruption, and quartile aspect and opposition are difference.³⁹ When difference and excess come together in one of the planets at one time, it effects the action of the malefics. So the Moon, because of the abundance of its moisture, sometimes effects, in quartile and opposition, the action of the malefics in corruption and ruin.⁴⁰ The indication of this planet for good fortune is greater than that for maleficence.

| [13] These are the conditions of the planets in themselves and in their position:⁴¹ which <conditions> are fixed for their indications in it (the position), or weaken them, increase them, or change them to others.⁴² A planet sometimes acquires increase in good fortune and misfortune because of its mixture with one of the planets, because one is swift in the reception of the natures of the benefics and the malefics mixed with it, and the other has difficulty⁴³ in receiving them.

[14] Saturn is cold in nature, thick,⁴⁴ and slow in movement. The cold element is active. When | it indicates something of good or bad by one of its conditions in the base nativity or at the time of an inception,⁴⁵ and is strong, that thing is long-lasting and fixed. When one of the planets mixes with it at another time, whatever this indicates in respect to a change of that indication, only effects a change in the indication of the base <nativity> to a small extent.

[15] The nature of Jupiter is temperate heat. It is slow in movement

³⁷The more conditions conforming and suitable to it there are, the greater is its good fortune J ³⁸the opposite of its house J ³⁹contraries J ⁴⁰H omits 'Because it is the wettest ... ruin' ⁴¹J omits 'and in their position' ⁴²through which their indications are confirmed or weakened or increased or through which they are changed from them into others J; these conditions ('habitudines') of the planets and accidents of <their> places increase and decrease among good and bad fortune H ⁴³has difficulty] is slower J ⁴⁴spissus J, grossus H ⁴⁵cf. H: 'in natali aut rerum primordiis'

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and heat is | an active element. When it indicates a certain thing in an 625
inception and is strong, it is fixed and long-lasting. If a planet mixes with
it after that, whatever opposite indication this indicates, it only receives a
little change from it.

[16] Mars is swift in motion, hot and dry, and heat is an active element,
dryness a passive element. When it indicates a certain thing at one time
and is strong, and then | after that one of the benefics or malefics mixes 630
with it, it receives some change from that planet. It is swifter and more
receptive to changes than the two planets which are above it.

[17] As for the Sun, because of its dryness, the swiftness of its motion,
and the variety of its conditions in the times (seasons), it receives changes
from each planet which mixes with it and conveys them to this world.
Venus is temperate and wet, and moisture is a passive element. It is swift
in reception to changes from the benefics and the malefics, | and it receives 635
most of the mixtures of the planets that mix with it. The nature of Mercury
is dryness. Dryness is a passive element. It is receptive to all changes,
<and> its nature changes to what mingles with it. The Moon is the planet
in the sphere⁴⁶ most indicative of wetness. Because of its wetness it is the
fastest of them in the reception of changes. When it mixes with a planet,
it receives the nature of the planet.

[18] Consider well this natural and wonderful order of the planets in
the reception | of changes: that Saturn, since it is the highest planet, the 640
slowest in motion, and the coldest, turns out only to receive changes from
the planets mixing with it to a small extent, each of the planets lower than
it is more receptive and quicker in receiving changes, and the Moon, which
is the lowest planet, the swiftest of them in motion, and the wettest of them,
is the most receptive and quickest in receiving their (planets') natures.

[19] As for the malefics, even if they indicate good fortune, they are
not called benefics, | but are said to be 'in the nature of the benefics' in 645
the thing about which they indicate good fortune. That good fortune is
acquired with difficulty and hardship and the possessor of it dislikes it,
having many troubles because of it. He sometimes does not turn to his
advantage the good fortune in a thing, and does not take pleasure in it,
and he gives its benefit to someone else⁴⁷ or bequeaths it to another, or

⁴⁶ J omits 'in the sphere' ⁴⁷ it will be seized by others J

many harms and misfortunes happen to him because of it. As for the benefics, even if corruption appears from their action, as it appears from the action of the malefics, they are not called malefics at that time, | but it is said that they are 'in the nature of the malefics' in that thing about which they indicate misfortune. There occurs with that misfortune forbearance, endurance,⁴⁸ satisfaction, contentment, and patience, and a bit of good fortune mixes with it⁴⁹ from time to time.⁵⁰ 650

[20] The Head of the *ġawzahar* of the Moon⁵¹ has the indication of leadership and a little good fortune, because from it the Moon begins to ascend in its inclined orb,⁵² and ascending and rising are good fortune. | The nature of the Tail is misfortune, because from it the Moon begins to descend in its inclined orb and descending is misfortune. The Head sometimes may effect the action of the malefics, and the Tail may effect the action of the benefics for some reasons that we shall mention. It is likewise for the Heads and the Tails of the *ġawzahars* of the planets⁵³ in good fortune and misfortune. 655

⁴⁸endurance] honourableness and beauty J ⁴⁹he will enjoy a bit of good fortune J

⁵⁰There occurs with that ... time to time] For their misfortune is not so serious, nor does it take away the hope of better <fortune> so that the desired aim often follows it too H ⁵¹i.e. the ascending node; the Head of the Dragon JH ⁵²J omits 'in its inclined orb' ⁵³the heads of the 'geuzaharat' of the planets, i.e. the cuttings of their circles, viz. the place at which the planets pass through the path of the Sun going from south to north, and their tails J

[1] The seventh chapter: on the natures of the planets, their change from one nature to another, and the strength or weakness¹ of their nature | which is inherent in them.² 660

[2] None of the planets is hot, cold, wet, or dry in itself, but these things are attributed to the planets because of their action³ found in this world.⁴ Each planet has an indication for two elements: one of the two is the fixed element from which it does not depart, but it changes in that it increases its strength or its weakness⁵ according to its position in respect to its sphere, its sign, the quarters of the sphere, | and its other conditions. 665

[3] The other element that the planet has is sometimes fixed to it, but sometimes it changes from its nature to another. This is because of its ascent or descent in the sphere of its apogee or because of the abundance or paucity⁶ of its reception of changes. The planet is attributed to the nature it receives when its condition varies.

4a | [4] As for Saturn, we have already mentioned that its indication found 670 in this world is excessive coldness. Excess of coldness occurs through dryness. So Saturn is by its nature cold and dry. The nature of coldness is inherent in it and it does not go away from it, because it is an active element, but it sometimes changes in that it increases or decreases in it. As for the nature of dryness, it sometimes shifts from it to another <quality>, because it is a passive element and it sometimes changes in increase or decrease, and, when that change becomes frequent, it shifts into another nature. 4b || So, when Saturn is ascending from the middle of the sphere of its apogee,⁷ its nature is fixed in coldness and dryness. It is likewise, when it is in a cold and dry sign or quadrant, or in the other cold and dry positions. If these conditions come together, it is excessive in coldness and dryness. If they decrease, it is less. When it is in hot and dry signs, the indication of its coldness becomes weak and its dryness becomes strong. If it is ascending as we mentioned and is in the wet signs, the nature of its dryness decreases. If it is also in | the term of a wet planet or in a wet quadrant, or is in respect to the Sun on a wet horizon,⁸ its dryness decreases. If all these conditions come together at the same time and it is ascending, it changes to wetness and becomes cold and wet. 675 4c | If Saturn is descending from the middle of the sphere of its apogee, it is cold and wet.⁹ 680 If it is also in a wet sign, in a term of a wet planet or in a wet quadrant, or

¹J omits 'or weakness' (with C) ²the change of <their> effect on the movements of times H ³indication J ⁴but these things are attributed to their nature as they appear in their leadership H ⁵its strength increases or diminishes J ⁶the reasons J (reading ٤٤ for ٤٥) ⁷a medio absidis sue circulo H ⁸emisperium J; a Sole in orizonte humido H ⁹J omits this sentence; H has it

its horizon from the Sun is the same, it increases its wetness. If all these
 come together at the same time, | it becomes excessive in wetness. If it is 685
 at the time of its descent from the sphere of its apogee¹⁰ in the hot and
 dry signs, the indication of its coldness becomes weak and the strength of
 its wetness decreases. If it is also in a hot and dry quadrant or in a term of
 a hot and dry planet, or its horizon from the Sun is in similar conditions,
 its wetness decreases, its dryness becomes strong, and its coldness becomes
 weak. If all these conditions come together and it is descending, it becomes
 cold and dry.

| [5] As for Mars, its action found on time is excessive heat. Excess of 690
 heat occurs through dryness. So the nature of Mars is hot and dry. Heat
 is a nature fixed to it.¹¹ As for dryness, it (Mars) sometimes changes from
 it. When Mars is ascending in the sphere of its apogee, its nature is fixed
 in heat and dryness. It is likewise, when it is in a hot and dry sign or
 quadrant. If these conditions happen frequently, it is excessive in heat and
 dryness. If it is in cold and dry signs, | its heat decreases and the nature of 695
 its dryness becomes strong. | If it is ascending¹² in a wet sign, in a term of
 a wet planet, or in a wet quadrant, or it is in respect to the Sun on a wet
 horizon, some of its dryness decreases. If these conditions come together
 in wetness for Mars and it is ascending, it changes into wetness, and it
 becomes hot and wet. If it is descending from the sphere of its apogee, it
 is hot and wet. If the conditions of wetness happen frequently in it and
 it is descending, it is excessive in wetness. If it is descending and | the 700
 conditions of heat and dryness are dominant over it, it is hot and dry.

[6] Jupiter is hot, wet, and temperate, in accordance with what we have
 mentioned of its action on time. If it is ascending in the sphere of its apogee,
 its indication of temperate heat is stronger. If it is descending, its indication
 of temperate wetness becomes strong. Hot or wet signs conforming to it
 sometimes make its temperate heat and wetness strong. The signs which
 do not conform to it weaken and decrease | its temperateness in heat and 705
 wetness.

¹⁰ ad oppositum absidis pervenit H ¹¹ H adds 'being an active element, unless it varies
 between increase and decrease' ¹² J adds 'and is' (with Arabic MS P)

[7] The Sun is hot and dry. When it is ascending from the middle of¹³ the sphere of its apogee,¹⁴ its nature is fixed in heat and dryness. If it is descending, its nature is hot and wet. The nature of the signs and quadrants of the sphere sometimes changes its nature, like the change of nature of the other planets we mentioned.

[8] Venus is hot, wet, and temperate in accordance with what we mentioned of its action on times (the seasons), and its condition | in the strength 710 or weakness of its heat is like that of Jupiter.

[9] As for Mercury, dryness dominates over its nature, and a little coldness mixes with it. When it is ascending in the sphere of its apogee,¹⁵ it is strongly dry, and a little part of heat mixes with it. When it is descending, its wet nature is with a little part of coldness. Mercury receives the four natures (elements) because of the variation of its conditions. Likewise, Mercury by its nature receives everything | that mixes with it among the 715 natures of the planets and the signs.

10a [10] The Moon varies in nature according to the variation of the seasons of the year,¹⁶ because in the first quarter of the month its nature is hot and wet,¹⁷ and the nature inherent in it in this quarter is wetness. When it is in this quarter and ascending in the sphere of its apogee,¹⁸ its nature is strong in heat and weak in wetness. If it is descending in it,¹⁹ the nature of excessive wetness is dominant over it. | In the second quadrant of the 720 month its nature is hot and dry²⁰ and the nature inherent in it in this quarter is heat. When it is ascending in the sphere of its apogee in this quarter, heat and dryness which is almost excessive is dominant over its nature. If it is descending, its nature is hot, wet, and temperate. | In the third quarter of the month, its nature is cold and dry, and the nature inherent in it²¹ in this quarter is dryness. When it is in | this quarter and ascending, the 725 nature of dryness becomes strong, but there is a little coldness.²² When it is descending, the nature of coldness is more dominant over it, and there is some dryness in it. In the fourth quarter of the month its nature is cold and wet. The nature inherent²³ in it in this quarter is coldness.²⁴ When it is ascending, the nature of coldness²⁵ is more dominant over it, and there is a little part of wetness in it. When it is descending, dominant over its nature

¹³ J omits 'the middle of' ¹⁴ circulus suus H ¹⁵ circulus suus H ¹⁶ H gives: 'the Moon renews in its circuit the four periods of the Sun's circuit by a kind of imitation' ¹⁷ H specifies 'of spring' ¹⁸ in its eccentric circle H ¹⁹ J omits 'its nature is strong ... in it' ²⁰ of summer H ²¹ JH omit 'its nature is hot ... in it' ²² JH omit 'but there is a little coldness' ²³ dominant J ²⁴ H omits 'its nature ... coldness' ²⁵ dryness J

is excessive wetness, and there is²⁶ a little part of coldness. The condition of the Moon | in its position in respect to the signs and the other conditions 730 in the change of its nature is like the condition of the other planets.

[11] As for the three superior planets, their nature from the time of their going eastward from the Sun to the first station is wetness. Their nature from the first station to their opposition to the Sun is heat. Their nature from this time to the second station is dryness. Their nature from the second station to their entrance under the rays is coldness.

| [12] As for Mercury and Venus, their nature from the time of their going 735 eastward, i.e. retrograding, until their direct motion, is wetness. Their nature from the time of their direct motion until their conjunction with the Sun is heat. Their nature from their separation from the Sun and their going westward until their station²⁷ is dryness. Their nature from the time of their retrogressing until their conjunction with the Sun is coldness.

[13] The nature of the Head is heat, and the nature of the Tail is coldness.²⁸ | Other conditions may happen to the planets, so they increase or 740 decrease the indication of their heat, coldness, dryness, or wetness. Operate with the strength or weakness of their nature in the way we have mentioned.

²⁶ J omits 'excessive wetness and there is' ²⁷ until they stand still for retrograding J; until their retrogression H ²⁸ hot ... cold J

[1] The eighth chapter: on the masculinity and femininity of the planets.

[2] Propagation occurs through the coming-together of male and female.¹ The nature of male is heat and it is active; the nature of female is wetness and it is passive and the planets have an indication of masculinity | and femininity, so the hot planets indicate masculinity, and the wet planets, femininity.² Because the nature of Jupiter, Mars, and the Sun is heat, 745 they are masculine. The nature of Saturn, inherent in it, is coldness,³ and coldness⁴ is an active element. Its other nature is dryness, and dryness is related to heat.⁵ So Saturn indicates masculinity for these two reasons.⁶ Because its nature is not heat,⁷ its indication for masculinity is weaker than that of the three planets we have mentioned. For this reason it sometimes indicates within | the range of masculinity eunuchs, bisexuals, and males 750 who do not have intercourse with women,⁸ to whom children are not born,⁹ and who do not have semen.

[3] As for Mercury, dryness is most dominant over it and dryness is related to heat. So Mercury is masculine. Because its nature is not heat,¹⁰ it indicates youths who do not attain puberty,¹¹ and eunuchs.¹² Because dryness is a passive element, it indicates that it receives the nature of the planets in masculinity and femininity. | As for Venus, because of its 755 indication of moderate wetness, it becomes feminine. As for the Moon, because of the abundance of its wetness, it becomes feminine. The nature of the Head is heat and masculinity,¹³ and the nature of the Tail is coldness and femininity.¹⁴

[4] What we have mentioned about the masculinity and femininity of the planets are the things to which the planets are attributed,¹⁵ but their conditions are sometimes different. Male <planets> indicate femininity, and female | masculinity, according to the variation of their conditions. 760 This is because the planets appearing in the east, i.e. rising before the Sun, indicate masculinity, and <the planets appearing> in the west, i.e. setting after the Sun, indicate femininity. When the planets are between the ascendant and midheaven or between the descendant and the cardine of the earth, in these two eastern quadrants they indicate masculinity, and

¹H brings out the sexual analogy, see P. 148 below ²Ptolemy, *Tetrabiblos*, I, 6 ³as if inseparable from it because it is coldness J ⁴J omits 'and coldness' ⁵de genere caloris H ⁶conditions J ⁷in its nature there is no heat J ⁸do not make use of women J; steriles ac Veneris inpotentes H ⁹J omits 'to whom children are not born' ¹⁰in its nature there is no heat J ¹¹youths who do not yet suffer fragility J ¹²It leads to males of perspicuous talent and deep wisdom, who neglect the modest effort of making love (ingenii perspicacis alte prudencie neglectos Veneris modice strenuitatis) H ¹³hot and masculine J ¹⁴cold and feminine J ¹⁵which are attributed to the planets J

in the two remaining, western, quadrants they indicate femininity. Their conditions differ in masculinity and femininity in their positions | among 765 the signs and the places of the sphere. We shall mention them in what follows.¹⁶

¹⁶in what precedes J

[1] The ninth chapter: on the diurnal and nocturnal planets.

[2] Of the planets some are diurnal and others nocturnal. They attributed these indications to them because they looked at the planets whose nature is more temperate by day than it is by night, and made them diurnal, and at the planets whose nature is more temperate by night than it is by day, and made them nocturnal.

[3] As for Saturn, we have already mentioned that its nature is temperate by day, so it is diurnal. As for Jupiter, because of the temperateness of its nature, it becomes diurnal. That is because day is more temperate than night. The nature of Mars is excessively hot and dry, and its excessive heat and dryness become temperate at night because of the coldness and wetness of night. So Mars is nocturnal. The Sun is a diurnal planet.¹ Venus is a planet in which there is wetness. The nature of wetness suits that of night. So Venus is nocturnal. When it is in the west, it is stronger in indication and more distinct in good fortune, because the nature of westernness conforms to that of night and femininity. If it is in the east and is over the earth in masculine signs by day, some of its good fortune and temperateness decreases, because it is inclined to the nature of diurnal planets and there is some inclination to masculinity. 770 775

[4] As for Mercury, dryness is most dominant over it, dryness is related to heat, and day is hot. So, when Mercury is isolated by itself, its diurnal indication is most dominant. When it rises, it is diurnal,³ and when it sets, it is nocturnal. At the time of its westernness, it is more distinct in action and stronger than at its easternness, because at its westernness it is direct in motion, while at the beginning of easternness, it is retrograding. It is mixed with diurnal and nocturnal planets and changes to their nature when it conjoins them or applies to them.⁵ 780

[5] The Moon is the luminary of night and there is wetness in it.⁶ So it is nocturnal for these two reasons. The Head is diurnal and the Tail is nocturnal. Likewise, the Heads and Tails of the *ḡawzahars* of the planets. 785

[6] These natures that the diurnal and nocturnal planets have are inherent in them and do not go away from them,⁷ but the planets' easternness strengthens the indication of the diurnal planets and weakens the indication of the nocturnal planets, except for Mercury. For, we mentioned that when

¹ The Sun, being the light of day, is diurnal H ² J omits 'the nature of' ³ oriental J

⁴ J omits 'the beginning of' ⁵ when it conjoins them in one sign or from one aspect J

⁶ The Moon indicates night because of its coldness and wetness J ⁷ are as if inseparable, and they do not change from them J

it is in the west, it is strongest⁸ because of its nature, and most indicative of good fortune.⁹ The planets' westernness strengthens the indication of the nocturnal planets and weakens the indication | of the diurnal planets. 790

[7] The fourth Part of the introduction is completed.

⁸J omits 'it is strongest' ⁹H adds 'for when it is in direct motion it is western, in retrograde motion it is eastern'

[1] The fifth part of the book of the introduction to astrology. It has 22 chapters.

[2] The first chapter, on the shares of the planets in the signs.

The second chapter, on the reason for the houses of the planets, according to what some¹ astrologers have claimed.

The third chapter, on the reason for the houses | of the planets, according to what agrees with what Ptolemy says. 5

The fourth chapter, on the reason for the houses of the planets,² according to what agrees with what Hermes says from Ġātīdīmūn (Agathodaimon).³

The fifth chapter, on the reason for the exaltations⁴ of the planets, according to what some astrologers have claimed.

The sixth chapter, on the reason for the exaltations of the planets, according to what Ptolemy claimed.

The seventh chapter, on the reason for the exaltations of the planets, according to what agrees with what Hermes⁵ says.

The eighth chapter, on the⁶ differences in the terms of the planets and their conditions.

The ninth chapter, on the terms of the Egyptians.

| The tenth chapter, on the terms of Ptolemy.

| The eleventh chapter, on the terms of the Chaldeans.

The twelfth chapter, on the terms of Aṣṭarū.⁷

The thirteenth chapter, on the terms of the Indians.

The fourteenth chapter, on the lords of the triplicities.

The fifteenth chapter, on the decans and their lords, according to what agrees with what the scholars of Persia, Babylon, and Egypt say.

The sixteenth chapter, on the decans and their lords, according to what the Indians said and they call it (the decan)⁸ a *darīḡān*.⁹

The seventeenth chapter, on the *nawbahr*¹⁰ of the signs, i.e. a ninth,¹¹ according to | what agrees with what the Indians say. 10

The eighteenth chapter, on the dodecatemoria of the signs and the lords of each degree of each¹² sign. 15

The nineteenth chapter, on the masculine and feminine degrees.

The twentieth chapter, on the bright, dusky, dark,¹³ and empty degrees.¹⁴

The twenty-first chapter, on the wells of the planets in the signs.

The twenty-second chapter, on the degrees increasing good fortune.

¹ J omits 'some' with Arabic MS L ² planets] circle J ³ Hermetis Aaidimon J (Abaidimon Jrev); Hermetem post Abidemon H ⁴ exaltation J ⁵ Hermetem post Abidemon H ⁶ J adds 'definition of the' ⁷ Asthoathol J; Stratonis H ⁸ it is called J (= Arabic MSS CPOSH) ⁹ aldurugen J; H does not give them a name ¹⁰ naubaharat (pl.) J with Arabic MS L ¹¹ que sunt novene (pl.) J ¹² J omits 'degree of each' (Jrev adds) ¹³ J omits, Jrev adds 'fuscis' ¹⁴ bright and dark, straight and oblique degrees H

2a

10

2b

[3] The first chapter, on the shares of the planets in the signs.

[4] Since the twelve signs and the seven planets are used in the indication of things in general which are swift in change, generation and corruption, and we have discussed above the condition of each of them singly in summary,¹⁵ let us now begin to discuss the partnership of the planets in the signs and their shares in them, such as the house, the exaltation, the triplicities, the terms, the decans, the joy,¹⁶ the fall,¹⁷ the detriment,¹⁸ and the degrees indicating goodness or badness.

5a [5] They were assigned these shares in the signs, according to the mixture¹⁹ of the natures of the positions with the natures of the planets, and their other conditions of ascent and descent, their change from one condition to another, their showing of their nature²⁰ and their power in some positions, their weakness in others, their being in some positions which are similar to their nature, and <others which are> dissimilar to it in heat, coldness, dryness, wetness, masculinity, femininity, being diurnal, being nocturnal, fortune and misfortune, their being in the culmination²¹ | 30 of some climes, or their distance from them, and the rest of the conditions of the signs and planets, according to what each position requires for the condition of that planet.²² | Then they assigned its (the planet's) order according to different conditions; for they did this partly (1) according to the order of the spheres of the planets one above the other, according to what it has by nature;²³ partly (2) according to the agreement of the natures of those positions with the natures and conditions of the planets; e.g. the agreement of the watery signs with the watery planets by nature, and the agreement of the diurnal signs with the diurnal planets; | and partly 35 (3) according to the enmity of some towards others; e.g. the enmity of the hot and fiery signs and planets towards the cold and watery planets and signs, and everything else which is like what we have discussed.

[6] They made them thus so that each planet in each of its conditions has a share²⁴ in each of the twelve signs, so that the indication²⁵ of the planets is mixed with that of the signs, for generation and corruption, and goodness and badness. For these reasons the shares of the seven planets were brought into being in | the twelve signs. 40

¹⁵ *narratione absoluta* J. H starts Part V with a poetic flourish: see p. 149 below ¹⁶ joys

J ¹⁷ depressions J ¹⁸ H mentions three bad conditions: 'casus, exitium' and 'exilium'

¹⁹ agreement J ²⁰ their showing and nature J ²¹ *mucemata* J ²² H mentions the

long period of investigation of the effects of the mixtures of the planets and the signs

²³ according to the similar distance of (planets and signs) H ²⁴ J omits 'has a share'

²⁵ indications J (= Arabic MS P)

[1]¹ The second chapter, on the reason² for the houses of the planets,³ according to what some astrologers have claimed.

[2] All the Ancients agreed that Aries and Scorpio are the two houses of Mars, Taurus and Libra the two houses of Venus, Gemini and Virgo the houses of Mercury, Sagittarius and Pisces the two houses of Jupiter, Capricorn and Aquarius the two houses of Saturn, Leo the house of the Sun, and Cancer the house of the Moon.

| [3] However, they disagreed on the reason why these signs became the 45
houses for these planets. Those who did not know the quality of the sphere
and of natural things and their conditions,⁴ said that the planets move
every day according to their mean motion for the day, and they do not
slow down or retrogress until they are bound to the Sun and the Moon; the
Sun at that time is in 15 degrees of Leo and the Moon is in 15 degrees of
Cancer; then the planets (wandering stars) receive the houses | according 50
to their bonds in the direction of the Sun and the Moon.

[4] The bond⁵ of Mercury is 21 degrees and 30 minutes. When these
degrees are added to the degrees of the Sun in Leo, it reaches 6 degrees and
30 minutes of Virgo. When they are decreased backwards from the degrees
of the Moon in Cancer, it reaches 23 degrees and 30 minutes of Gemini.

| [5] The length of the bond of Venus is 47 degrees and 11 minutes, 55
and when these degrees are added to the degrees of the Sun and decreased
backwards from the degrees of the Moon, it reaches Taurus and Libra. The
length of the bond of Mars is 78 degrees and when these degrees are added
to the degrees of the Sun and decreased from the degrees of the Moon,
it reaches Aries and Scorpio. The length of the bond of Jupiter is 120
degrees and when these degrees are added to the degrees | of the Sun and 60
decreased from the position of the Moon, it reaches Pisces and Sagittarius.
The length of the bond of Saturn is 136⁶ degrees and when these degrees
are added to the degrees of the Sun and decreased from the degrees of the
Moon, it reaches Capricorn and Aquarius. They said that we add it to the
degrees⁷ of the Sun and decrease it from the position of the Moon because
the Sun is diurnal and the Moon is nocturnal. So these people claimed that
these signs are assigned to these planets as houses for this reason.

| [6] This statement is wrong because, if they meant by this bond the 65
degrees of their equations, it is found that the⁸ equations⁹ of the superior¹⁰

¹This chapter was translated by D. Pingree in *Tessere il cielo*, by A. Panaino, 1998, pp. 60–1 ² reasons J ³ signs J (Jrev corrects) ⁴ There are those who, with a certain base kind of speech ('turpiloquium'), abuse the quality of the circles of the planets and the properties of nature H ⁵ ligatio J, ligamen H ⁶ Pingree reads '128' ⁷ position J (= Arabic MS C) ⁸ J adds 'the degrees of the' ⁹ equatio J, rectitudo H ¹⁰ J omits (Jrev adds)

planets are only of a few degrees, while their bond, according to what these people said, is many degrees and clearly different from the degrees of their equations. But if they meant by it the degrees at which, when the same number of them are between the Sun and <each of> the five planets, their formations change to retrogression or¹¹ progression, it is necessary that this is according to the mean degrees¹² in which the planets retrogress | when 70 they are at that distance from the Sun.

[7] We find the contrary of this, because Saturn does not retrogress nor progress except when the degrees between it and it (the Sun) are much less than those degrees they mentioned. Mars does not retrogress nor progress except when the degrees between it (Mars) and it (the Sun) are more than those degrees. Jupiter, Venus, and Mercury¹³ sometimes retrogress and¹⁴ progress when the degrees between them and it are less than those degrees. If the bond is assigned | according to their furthest distance from the Sun, 75 then it were necessary that the bond of all the superior planets¹⁵ would have been set at 180 degrees. And also, as they assigned the bond of the two inferior¹⁶ planets according to the degrees of their equations, so it would have been necessary to assign the bond¹⁷ of the superior planets according to the degrees of their equations, but they assigned these degrees only according to what they knew, i.e. that it should fall in one of the positions of their houses. So the reason for the houses of the planets is not what they mentioned.

| [8]¹⁸ Other people have given other reasons for the houses of the plan- 80 ets, and we only refrain from mentioning their statements because they are folly and fairy tales.¹⁹ All these men were ignorant of the conditions of the planets and natural things. For, the motion and the conditions of the sphere and the planets in it do not differ from what belongs to them, i.e. all of them move in a natural,²⁰ uniform, motion, whose movement does not increase in itself on one day in comparison with that on another day. The difference of their motion found²¹ by us | is because of the number of 85 their spheres and the difference of the motion of each sphere in comparison to its neighbour, and that is clear and evident for anyone who examines the celestial sciences.

[9] Hermes and Ptolemy, the author of the book on astrology, both explained the reason for the houses of the planets and we shall discuss it, God willing.

¹¹ and J (= Arabic MS P) ¹² the half of the degrees J ¹³ J omits 'and Mercury' (Jrev corrects) ¹⁴ or J ¹⁵ all the bonds of the superior planets J ¹⁶ the bonds of the superior J, the bonds of the inferior Jrev ¹⁷ bonds J ¹⁸ H omits the rest of the chapter with the words 'There are also other people who present all kinds of other reasons which are equally inept; it would be otiose to pursue this further' ¹⁹ vanitates et fabule J ²⁰ J omits ²¹ J adds 'visibly', reading عيانا for عندنا

[1] The third chapter, on the reason for the houses of the planets, according to what agrees with what Ptolemy says.

| [2] To the seven planets belongs the indication for things swift in generation and corruption in this world, and the luminaries are more universal in the indication for things that are being generated and corrupted than are the other (planets). 90

[3] As for the Moon, it is the planet nearest to us, the swiftest in motion, and the one that changes most in its locality in the signs and in its variety of conditions. Thus its condition is most similar to the conditions of things that are swift in coming-to-be and passing-away. The planets are effective most clearly¹ when they are in the culmination² and the nearest of the signs to our culmination are Gemini | and Cancer. Gemini is a masculine sign and it is the sign which, when the Sun is in it, marks the end of the spring season. Because of its masculinity and because it is the sign which, while the Sun is in it, marks the end of the season, it disagrees with the nature of the Moon. Cancer is a feminine sign and it is the sign which, when the Sun³ enters it, marks the beginning of the summer season, and it is wet in nature and feminine, while the Moon is a feminine and wet planet indicating beginnings. Cancer is the nearest of the feminine signs to our culmination and the Moon is | the nearest planet to us. So Cancer and the Moon agree in wetness, femininity, the indication of beginning, and nearness to us. For these four reasons Cancer is made the house of the Moon. 95 100

[4] As for the Sun, by its rising the air becomes warm and⁴ hot, and by its being in Cancer, Leo, and Virgo⁵ summer comes into being, but the clearest and strongest nature of summer, heat, and dryness⁶ is when the Sun is in Leo, being a masculine, hot, and dry sign. The Sun indicates by its nature | heat, dryness, and masculinity, Leo is in the middle of the summer season, and the Sun is in the middle of the seven planets. So the Sun and Leo agree in heat and dryness, masculinity, being in the middle of the spheres, and in the season of summer. For this reason Leo became the house of the Sun. 105

[5] Another reason is that, since the Sun is the luminary of the day and the Moon is the luminary of the night and the two succeed one another in the indication⁷ of generation, life, and beginnings, one can obtain in-

¹The indication of the planets is more apparent J ²glossed by J as 'when they are in the direction of the places or climes' ³J omits 'the Sun' (Jrev adds) ⁴J omits 'warm and' ⁵J omits 'and Virgo' (Jrev adds) ⁶J adds 'and masculinity' ⁷Instead of 'the two succeed one another in the indication' J writes 'and through them the ultimate indication is received'

dications of | what happens in the world from their⁸ conjunction to their 110
 opposition, and similarly one can obtain indications from their opposition
 to their conjunction, conjunction and opposition occur only because of
 the swiftness of the motion of the Moon and its course towards the Sun,
 and the most distinct of their action and nature in the indications of what
 happens in this world is when they are in these signs near our culmination,⁹
 Cancer, the tropical, wet, and feminine sign—being in our culmination and
 indicating the beginning of the season—was assigned to the planet agreeing
 with it by the nature of wetness, femininity, | and swiftness of change from 115
 one sign to another and¹⁰ by the indication of beginning, i.e. the Moon.
 The hot, dry, masculine, and diurnal sign following Cancer, i.e. Leo,¹¹ was
 assigned to the hot, dry, masculine, and diurnal¹² planet agreeing with it
 by its nature, i.e. the Sun.

[6] Since Cancer and Leo were made the two houses of the luminaries,
 indicating generation and growth, and these two signs belong to the season
 of summer,¹³ Capricorn and Aquarius were made the houses of Saturn
 because these two signs | belong to the season of winter and coldness. For 120
 Saturn is cold and dry, and its nature is different from that of the luminaries
 and opposite to them both, and its sphere is the highest. For this reason
 one began with it after the luminaries, and its houses became opposite to
 the two houses of the luminaries.

[7] Jupiter indicates moderateness, and its sphere¹⁴ follows that of Sat-
 urn, so the two signs following the two houses of Saturn were assigned
 to Jupiter, i.e. Sagittarius and Pisces, and they became in | a position of 125
 trine¹⁵ and friendship in respect to the two houses of the luminaries.

[8] Mars is a hot¹⁶ malefic and its sphere follows that of Jupiter, so
 it was assigned the houses which follow those of Jupiter, i.e. Scorpio and
 Aries, and they became in a position of quartile and misfortune in respect
 to the two houses of the luminaries.

[9] The nature of Venus is moderateness and its sphere follows that of
 the Sun, so it was assigned the two houses which follow those of Mars, i.e.
 Libra and Taurus, and they became in a position of sextile and friendship
 in respect to the two houses of the luminaries.

| [10] The two remaining signs were given to Mercury, i.e. Gemini and 130
 Virgo.

⁸H adds 'monthly' ⁹the main sentence begins at this point, marked by J with 'ideo'

¹⁰J omits ¹¹J omits 'following Cancer, i.e. Leo' ¹²J omits 'hot . . . diurnal' ¹³J adds

'and heat' ¹⁴J adds 'higher than the spheres of the others' ¹⁵J adds 'and strength'

¹⁶J omits

[11]¹⁷ Because the luminaries are the most distinct planets in acting on this world, they assigned half the sphere to the Sun, i.e. from Leo to the end of Capricorn, and the other half to the Moon, i.e. from the beginning of Aquarius to the end of Cancer, so that each of the luminaries has partnership with each planet in one of its two houses—whichever is in the half of the sphere related to that luminary.

¹⁷ H adds 'Since the other (planets) get two (houses) each, but the luminaries one each'

| [1] The fourth chapter, on the reason for the houses of the planets¹ according to what agrees with what Hermes says from Gätidimūn (Agathodaimon).² 135

2a [2] When we want to know the houses³ of the seven planets among the twelve signs, we look and find for each of the five planets two different forms⁴ and distances, such as easterliness and westerliness,⁵ and retrogression and progression. We find only one form for each of the luminaries because the Sun has no easterliness nor westerliness and the Moon has no retrogression.⁶ We infer from what we find of | the conditions of the 140 five planets (1) that each one of them has two houses, of which each house agrees with one of its two forms, and (2) that each of the two luminaries has one⁷ house agreeing with its type, and (3) that these two are the strongest of the planets⁸ because everything which is fixed and remains in one type is stronger and more fixed in its form,⁹ and everything into which there enters alteration and change of type is weaker. But the Ancients¹⁰ had called the Moon the planet of the Sun, because each of the five planets has no need of the light of another, because | it has easterliness and westerliness¹¹ 145 together through its own light. But the Moon has light in its easterliness, westerliness and other conditions, only through the Sun, and it borrows its light from it (the Sun). There is no establishment for matter¹² without form¹³ and form does not show anything¹⁴ without matter. Matter needs form, and form is what presides over nature. The Moon is matter,¹⁵ and the Sun is form, and the action of the Moon only appears¹⁶ through the Sun.¹⁷ Thus they called it the planet of the Sun. Wherever a share belongs to the Sun, a share of the Moon follows it. So the house | of the Moon is 150 joined to that of the Sun; the exaltation of the Moon follows that of the Sun; the day of the Moon follows that of the Sun; and the division of the Moon follows that of the Sun.¹⁸

3a [3] Since these premisses have now been established by us, we begin

¹circle J ²Hermetis Aaidimon Philosophi J, Hermetem post Abidemon H. Hermann begins the chapter: 'After this is the passage containing the opinion of Hermes who, in his book, introducing Abidemon the Indian, almost the most ancient writer on astrology, says' ³the houses] what there is J ⁴figure JH ⁵rising and setting J, orientales occidentales H ⁶H adds that the Sun does not retrogress either ⁷J omits 'type for each ... has one' ⁸these two are the strongest of the planets] therefore they are good fortune J (Jrev corrects) ⁹species J ¹⁰antiqui J, veteres H ¹¹rising and setting J ¹²sustentatio J, adding 'i.e. the abundance of seed or blood by which some such thing is put together, which we perhaps could call 'matter' ¹³absque idea, i.e. absque imagine J ¹⁴This is also the interpretation of J, but the Arabic could also be interpreted in conformity with H's translation: 'nec forma comparet' ('nor does form appear') ¹⁵almeda J ¹⁶is J ¹⁷Jrev has rewritten this passage substituting 'materia' and 'forma' for 'materia/almeda' and 'idea'. For H, see p. 149 below ¹⁸H omits 'the division ... Sun' with Arabic MS P

to distribute the houses of the sphere among the planets according to the agreement of substances. For each substance strengthens its substantiality, agrees and mixes with it, but destroys its opposite.¹⁹ The proof of this is that fire is not established²⁰ by being adjacent to water, because each of them destroys the other; | but fire strengthens fire and is suited to fire, and the universal heat which is in this world is that which is from²¹ the Sun. 155
 | We have mentioned in the second Part of this book of ours that when it (the Sun) is in 15 degrees of Leo, heat and dryness in this world is strongest. So, for this reason, the most worthy of the houses of the sphere is Leo because of the suitability of one of them to the other by nature, and the strongest place²² is in 15 degrees of it. When we know the house of the Sun and the place of its power in it, we begin with the house of the Moon which | is joined to that of the Sun, and we²³ call each 30 degrees, which is the 160 amount of one sign, a 'lot'. Then we subtract²⁴ 30 degrees from 15 degrees of Leo on the right and left side. One of the two lots falls in 15 degrees of Cancer, the other in 15 degrees of Virgo.²⁵ We know that the most worthy place for the Moon is the sign suited to its nature, which strengthens for it the cold and wet. So Cancer becomes the house of the Moon and its power is 15 | degrees of it. 165

[4] Now that we have dealt with the two houses of the Sun and the Moon, we look at the sphere which follows the sphere of the Moon, and we find it to be the sphere of Mercury. So we cast the two lots from 15 degrees of Leo²⁶ and 15 degrees of Cancer backwards. One of them falls in 15 degrees of Gemini and it is on the right side,²⁷ the other falls in 15 degrees of Virgo and it is | on the left side. So Gemini and Virgo become the 170 two houses of Mercury. Then we find that the sphere of Venus follows the sphere of Mercury, and we cast the two lots from the two houses of Mercury right and left. They fall in 15 degrees of²⁸ Taurus and the same number of degrees of Libra. So they²⁹ become the two houses of Venus. | Then we find that the sphere of the Sun follows the sphere of Venus; we have explained its position and house.³⁰ We find that the sphere of Mars follows the sphere of the Sun, and we cast the two lots from the houses of Venus right and left, and the two fall in 15 degrees of Scorpio and in | the same number of 175 degrees of Aries, and they become the two houses of Mars. We find that the sphere of Jupiter follows the sphere of Mars and we cast the two lots from the houses of Mars right and left, and one of them is in 15 degrees of

¹⁹ H summarises the opening of this paragraph: 'On these premisses, we distribute the share of the houses among the planets according to the fitness of nature. For each thing is helped by a related nature, but harmed by an opposite one.' ²⁰ cannot be nourished J, is not created H ²¹ J omits 'that which is from' ²² J adds 'for the Sun' ²³ J adds 'take and' ²⁴ J adds 'that lot, which is' ²⁵ J omits 'on the right and ... Virgo' ²⁶ J adds 'forwards' ²⁷ J omits 'and it is on the right side' ²⁸ J adds 'the sign of' ²⁹ these signs J ³⁰ J omits 'Then we find that the sphere of the Sun ... house'

Sagittarius and the other is in the same number of degrees of Pisces, and they³¹ become the two houses of Jupiter. We find the sphere of Saturn follows the sphere of Jupiter, and we cast the two lots from the two houses of Jupiter from the right and left sides, and one of them is in 15 degrees of Capricorn and the other is in the same degrees of Aquarius, and they become the two houses of Saturn. | Agathodaimon divided the houses of 180 the sphere in this way.

[5] One strength and validity of this division resides in the fact that the two houses of Saturn, which is the most unfortunate planet of the sphere and the most indicative of corruption among them, are in³² opposition to the two houses of the luminaries, which indicate generation and growth. The two houses of Mars, which is less unfortunate than it (Saturn), are in quartile aspect to their (the Sun and the Moon's) two houses; for the misfortune of the quartile aspect is less than <that of> opposition. Because trine and sextile aspects belong to the division of good fortune, and trine is stronger | than sextile, and Jupiter is more fortunate than Venus, the two 185 houses of Jupiter are in trine aspect of the two houses of the luminaries, and the two houses of Venus are in sextile aspect to their two houses. We find that the cord of Mercury attains nearly 30 degrees, and it is less fortunate than Venus; so the two houses of Mercury follow the two houses of the luminaries according to half-sextile aspect,³³ approximately.

[6] Some people assigned the houses of the planets according to the opposition of the natures of one to another: | namely, the Sun and the 190 Moon are described as being the lights of the world, whereas Saturn is described in terms of darkness, and darkness is always opposed to light and light is always opposed to darkness. Thus the two houses of Saturn are put in opposition to the two houses of the luminaries.

[7] Jupiter is the indicator of possessions and real estate, and Mercury is the indicator of knowledge, clear explanation, and wisdom;³⁴ a seeker of knowledge looks down on and despises possessions, and a seeker of possessions³⁵ despises knowledge, because desire for possessions | and wealth is 195 opposite to desire for knowledge and clear explanation; so the two houses of one of them were made opposite to those of the other. Mars is the indicator of war, fighting, terror³⁶ and fear, whereas Venus is the indicator of calm,³⁷ passions, pleasures, and joy, being always opposed to terror, fighting and war; thus the two houses of one of them were made opposite those of the other.

³¹ Sagittarius and Pisces J ³² J adds 'the more serious' ('gravior') ³³ a twelfth part H

³⁴ significator sapientie et intellectus atque discipline J; cf. H's distinction between 'corporis opes' and 'animi divitie' H and his addition 'which we know full well are opposite each other' ³⁵ J adds 'looks down on and' ³⁶ J omits 'fighting, terror' ³⁷ securitatis et quietudinis J

[8] All³⁸ the Ancients divided the houses in one of these four ways | 200
 we have described. For, one of them³⁹ began the division of the houses
 with the luminaries, then the sphere which follows the sphere of the Moon,
 then ascending until he ended with the sphere of Saturn, as Hermes re-
 ported from Agathodaimon.⁴⁰ Another began with the luminaries, then
 with Saturn, as Ptolemy did. Another assigned to the malefics opposition
 and quartile aspect to the two houses of the luminaries, and to the benefics
 trine and sextile aspects, and put the two houses of Mercury on two sides of
 the luminaries. Another made the arrangement according to the opposition
 of natures of one to another. All these | divisions led to the same result. 205

[9] In regard to the planets' opposition of natures, which we have de-
 scribed, the seventh house of each planet is its detriment.⁴¹ Since the
 division of the houses of the planets begins for them⁴² from the houses of
 the luminaries, because they are the strongest planets of the sphere, the
 Sun has a share in each masculine sign and the Moon has a share in each
 feminine sign. But this is not the case for the five planets; for each planet
 only has a share in | each of its masculine and feminine houses. 210

[10] Because the luminaries are strong, and because each of them has
 one type and one house, each of them in its house indicates the type of
 moderation, composition and growth. The⁴³ five planets are different from
 this, because each of them has two types and two distances. So, in one of its
 two houses it indicates the type of progression, easterliness, goodness and
 moderateness, and in the other house | it indicates the type of retrogression, 215
 westerliness and decrease of moderation. So, Saturn in Capricorn indicates
 the type of retrogression and westerliness, because of the agreement of their
 coldness and dryness, and in Aquarius it indicates the type of progression
 and easterliness, because of the heat and wetness of Aquarius.⁴⁴ Jupiter in
 Sagittarius indicates the type of progression and easterliness, and in Pisces
 it indicates the type of retrogression and westerliness. Mars in Scorpio
 indicates the type of progression, because of the mixture of the wetness
 and coldness of Scorpio with the heat | and dryness of Mars, and in Aries it 220
 indicates the type of retrogression, because of the combination of their heat
 and dryness. Venus in Taurus indicates the type of goodness, progression,
 and westerliness because westerliness is most agreeable⁴⁵ to it, and in Libra
 it indicates the type of retrogression and the beginning of easterliness.
 Mercury in Virgo indicates the type of progression and westerliness, and in
 Gemini it indicates the type of retrogression and easterliness.

| [11] The Ancients derived a lot for the houses of the planets from the 225

³⁸ J omits ³⁹ some of them J (*passim*) ⁴⁰ quemadmodum retulit Hermes Aaidimon
 J ⁴¹ its contrary J, exitium H ⁴² J omits 'for them' ⁴³ J adds 'other' ⁴⁴ J omits
 'because of the heat and wetness of Aquarius' ⁴⁵ stronger J

10a

10b

luminaries and their houses, and they called it the lot of the nature of the planets:⁴⁶ namely, you count, at any time you want, from the degree of the Sun to 15 degrees of Leo in equal degrees, and add to what results whatever <degree> the Moon has reached in its sign, and subtract it from the sign of the Moon; wherever the number arrives, there is the lot. Then count at this time from the degree of the Moon to 15 degrees of Cancer, | and add 230 to what results whatever <degree> the Sun has reached in its sign, and subtract it from the sign of the Sun; wherever your calculation ends, there is the other lot. Know that one of them does not occur⁴⁷ in one of the two houses of a planet unless the other falls in its other house. If one of the two lots falls in the house of one of the luminaries, the second lot falls in the house of the other luminary.

⁴⁶ H does not name the lot, but refers to two lots which bind the planets to the luminaries with a certain secret knot ('archano quodam nexu ligant'). The lot is described in Abū Ma'shar, *On Historical Astrology*, II, 4 [12] ⁴⁷ fall J

[1] The fifth chapter, on the reason for the exaltations of the planets according to what some astrologers have claimed.

[2]¹ <Each of> the seven planets has an exaltation and fall in the twelve signs and all those who are learned in the art of the stars agree that the exaltation of the Sun is in the 19th degree of² Aries, the exaltation of the Moon is in the 3rd degree of Taurus, the exaltation of Jupiter is in the 15th degree of Cancer, the exaltation of Mercury is in the 15th degree of Virgo, the exaltation of Saturn is in the 21st degree of Libra, the exaltation of Mars is in the 28th degree | of Capricorn, the exaltation of Venus is in the 27th degree of Pisces, the exaltation of the Head is in three degrees of Gemini, and the exaltation of the Tail is in three degrees of Sagittarius. The degree of the fall of each planet is in the same degree in the sign opposite to <that of> the exaltation.

[3] As for why these signs and the degrees mentioned within them are specified for the exaltation of each planet rather than any other degrees of that sign, that is something whose knowledge is difficult³ for most men of | the past and the present. Ptolemy gave a reason for the exaltation of the planets in the signs in summary,⁴ but he did not give a reason for their degrees⁵ within their signs. Hermes⁶ gave⁷ a detailed reason for the exaltation of the planets in the signs and the validity of their degrees. We shall discuss each of their arguments in what follows.⁸

[4] As for some of the people who claim to know⁹ the reasons for the science of astrology, but their knowledge of the natures of the celestial bodies and their motions and the reasons for generation and corruption is vague,¹⁰ they alleged that | they (the Ancients) said¹¹ that <each of> these seven planets were put¹² in the signs¹³ of its exaltation and in the degree related to it¹⁴ by exaltation, and from that degree¹⁵ they (the planets) began their motion at the beginning of their movement. Each planet was moving each day according to its mean motion in a day. So they remained for a long time moving in this way; then they were bound to the luminaries, which were in Leo and Cancer, and the length of their bond was according to the degrees we mentioned before. So the degree of the exaltation¹⁶ of <each of> the planets was in the position¹⁷ | from which they began to

¹H introduces this chapter with 'Then the order <of the treatise> demands that we go on to the dignity of the planets which we call 'principatus', while others call it 'regnum' or 'potestas' or some other name' ²J adds 'the sign of' ³J adds 'and its operation is difficult' ⁴narratio absoluta J ⁵the degrees of the exaltations J ⁶Hermes post Abidemon H ⁷Hermes, discussing the reason, gave J ⁸See chapters 6 and 7 below; in what follows] in what precedes J (Jrev corrects) ⁹who boast about their knowledge of J ¹⁰Hermann waxes eloquent about these people: see p. 149 below ¹¹they argued in this in such a way that they said J, probably the correct translation; they say H ¹²opposed J ('oppositi' for 'positi'); Jrev corrects; H adds 'by the their creator, God' ¹³houses J ¹⁴them J ¹⁵those degrees J ¹⁶degrees J ¹⁷were in the positions J

move at the beginning of their existence and their houses are only according to the length of their bond to the Sun and the Moon.

[5] As for their statement that the reason for the houses of the planets being only according to the length of their bond to the luminaries, we have discussed its error in the second chapter of this Part.

6a [6] As for their statement that they (the planets) were created in the degrees of their exaltations, that they began to move from those | degrees, 260 that they were moving in their mean motion in a day, and that they then were bound to the Sun and the Moon, so their motion became different and they became subject to retrogression,¹⁸ if the Artificer and Creator (blessed and exalted!)¹⁹ created these seven planets at the beginning of their existence in the degrees of their exaltations²⁰ within their signs, according to the condition and the motion they maintained, and then He wanted to change²¹ their motions from what they were, and He bound these five²² to the luminaries, why were these five²³ given the property of retrogression and progression because of this bond, while the Sun | and the Moon did not 265 have retrogression, although they are also bound to them? Since the planets are bodies²⁴ having colours—i.e. they are seen by their colours—so it is necessary that their bonds are bodies having visible colours.²⁵ Why did the Creator (He is honoured and glorious!)²⁶ not give them these various motions²⁷ without binding them to them (the Sun and Moon),²⁸ because, as it was possible for Him to create them at the beginning, so it was possible for Him to change any of their motions that He wanted at any time He wanted, without binding them to other (planets).²⁹ If He was unable to do this except through a bond, He was deficient³⁰ | in regard to this. The 270 only man who can believe this statement is ignorant, and does not know the power of Allah over things (He is honoured and exalted above what liars say).³¹

7a [7] Again, if these five planets differed in their motion and had retrogression because they are bound to the Sun and the Moon, it would be necessary for the motion of the Sun and the Moon every day to be like the³² mean motion, because they do not have retrogression. But we find in them a difference of motion. | Everything we have mentioned indicates the 275 falsity and lying nature of their claim. They are also proved to have lied

¹⁸ J adds 'they should be refuted by this argument, that they should be told that'

¹⁹ factor omnipotens et altissimus J, factor omnium Deus H; H adds 'for whom the infinity of all centuries is but a moment' ²⁰ exaltation J ²¹ corrumpere vel mutare

J ²² J adds 'planets' ²³ J adds 'planets' ²⁴ the planets have bodies J ²⁵ Hermann

omits any reference to colours ²⁶ deus altissimus J ²⁷ J adds 'without binding, i.e.'

²⁸ to others J ²⁹ J omits 'because, as it was possible ... other planets' ³⁰ impotens J.

Hermann is clearer: 'Was He unable in the beginning to do what He then did? or did

He not know in the beginning what was more suitable by nature?' ³¹ Glorificetur et

sublimetur a dictis errantium sublimatione maxima J ³² its/their J

about what they claimed to be the reason for the degree of exaltation of the planets and their houses and the difference of their motion and retrogression, by all the philosophers and scholars in the art of the stars among the people of Persia³³ and India and the Greeks. Some of them say³⁴ that the seven planets began moving from the beginning of Aries and they were in the condition in which they are now, and they establish³⁵ the planets according to this. All of them agree that their course does not change from what it was and they will not differ from the condition or from the motion which they still have, and that each one of them has a property separately in itself, and its own colour and motion.³⁶ The reason for which each one of them has as its property a condition which it does not depart from, and by which it differs from another, is that whatever generation and corruption in this world is proper to it should be affected by its motion differently from what is affected by the motion of another (planet). 280

7b

³³ Jrev adds 'i.e. Persida' ³⁴ All of them say H ³⁵ equant J ³⁶ in its heat ('calore' for 'colore') and motion J; Jrev corrects to 'colour'

[1] The sixth chapter, on the reason for the exaltations¹ of the planets, according to what Ptolemy claimed.²

[2] Ptolemy, the author of the book of astrology, said that, since we find 285 that when the Sun is in Aries, it begins rising towards the north and³ our zenith, and the length of day increases over night⁴ and the nature of heat increases; but when it is in Libra, the day decreases in respect to the night and it declines towards the south. Thus Aries was made the exaltation of the Sun and Libra, which is contrary to Aries and its opposite, was made its fall.

3a [3] The nature of Saturn is cold, so, because of the coldness of its nature 290 it was made opposite to the hot nature of the Sun, because, when heat increases, coldness decreases,⁵ and when coldness increases, heat decreases. So Libra was made the exaltation of Saturn and Aries its (Saturn's) fall, being contrary to what was done for the Sun. Taurus was made the exaltation of the Moon because, when the Sun is in Aries and the Moon in Taurus, it is the beginning of the appearance of its light, and also the beginning of the triplicity of the Moon. They made its (the Moon's) fall Scorpio because it is the opposite of its (the Moon's) exaltation. They made Cancer the exaltation of Jupiter, because | Jupiter indicates northern and temperate 295 winds by its nature; when it is in Cancer, there arise northern winds which produce generation and growth, God willing, and the nature of Jupiter becomes strong. They made Capricorn⁶ its fall because it (Capricorn) is the opposite of its (Jupiter's) exaltation. | They made Capricorn the exaltation of Mars, because Capricorn is southern, i.e. the opposite of the exaltation of Jupiter, and because the nature of Mars is burning and southern; so, when it (Mars) is in it, its heat becomes strong. They made Cancer its (Mars') fall because it (Cancer) is the opposite of its (Mars') exaltation. They made Pisces the exaltation of Venus because the nature of Pisces | 300 is wetness, and the wetness of the spring season begins in it (Pisces) and Venus is wet;⁷ when it (Venus) is in it (Pisces), its wetness becomes strong. They made Virgo its (Venus') fall because it (Virgo) is the opposite of its (Venus') exaltation. They made Virgo the⁸ exaltation of Mercury because Virgo is the sign in which⁹ the dryness of the autumn season begins and the nature of Mercury <inclines> towards¹⁰ dryness <to the extent> that it does; when it (Mercury) is in it (Virgo), its dryness becomes strong. They made Pisces its (Mercury's) fall because it (Pisces) is the opposite of its (Mercury's) exaltation.

¹exaltation J ²*Tetrabiblos*, I, 19 ³i.e. J ⁴J omits 'over night' ⁵heat decreases, coldness increases J ⁶Capricorn was made J ⁷it is temperately wet H ⁸J omits 'its fall ... Virgo the' (Jrev corrects) ⁹because Virgo is the sign in which] for from it J ¹⁰is related to J

[1] The seventh chapter, on the reason for the exaltations¹ of the planets according to what agrees with what Hermes² says.³

| [2]⁴ Things which have a beginning, at the start of their beginning 305
are advancing and increasing, at their middle they are the strongest and
the most intense that they can be, and at their end, they are retreating⁵
and weak. The indication of this is that every animal or plant that is 'na-
tured',⁶ in its first stages⁷ is advancing and increasing, at its middle it is
the strongest that it can be, and at its end it is retreating⁸ and weak. It is
said, therefore, that each planet in the beginning of the signs is advancing
and increasing, in their middle it is strongest, and in their end it is retreat-
ing | and weak,⁹ and it is the same when they are in the beginning of their 310
easterliness and progression, their middle, and their end.

[3] So it has become clear to us by this account that the power of the
planets is in the middle parts of the signs. We have mentioned in the
second Part that¹⁰ Aries and Cancer are signs of advancing and increasing
because of the increase of the day in them¹¹ and the rising of the Sun over
us, and that Libra and Capricorn are signs of retreating and decreasing
because of the decrease of the day in them¹² and the retreat of the Sun
from us. We know that the most appropriate position for the exaltation
of the benefics is the two signs | of increasing and advancing. The most 315
appropriate position for the exaltation of the malefics is the two signs of
decreasing and retreating.¹³ For the exaltation of two planets is not in
the same sign, just as one sign cannot be a house of two planets. | Since 316
we find that, when the Sun is in Aries,¹⁴ it begins to move <north> and
the increase of the day over the night <begins>, we know that the most
appropriate position for the exaltation of the Sun is Aries and it is the
strongest it can be in¹⁵ 15 degrees of it. We have explained in the fourth
chapter of this Part that¹⁶ the Moon is connected to the Sun | and the 320
share of the Moon is after that of the Sun.¹⁷ So we know that the sign
of exaltation of the Moon is Taurus, because it follows the sign of the
exaltation of the Sun.

¹ exaltation J ² Hermes post Abidemon H ³ H adds 'Now we shall bring in Hermes himself, as we have been accustomed to do, lest even a single word of what he has to say is omitted' ⁴ J adds 'because' ⁵ For 'advancing' and 'retreating' in each case J has 'effective' ('proficientia') and 'useless' ('improficientia') *passim* ⁶ elementatum J ⁷ iuventus (youth) J ⁸ inproficiens J ⁹ J omits 'It is said ... and weak' ¹⁰ H adds 'Since Aries, Cancer, Libra and Capricorn are the beginnings of the quadrants and the seasons of the year, so they take on the leadership among the signs. Hence we begin the exaltations of the higher planets from them' ¹¹ which increase the increase of the day J; H omits this phrase ¹² H omits 'because of the decrease of the day in them' ¹³ J omits 'the most appropriate position for the exaltation of the malefics ... retreating' ¹⁴ enters Aries J ¹⁵ H adds 'the middle, i.e.' ¹⁶ H omits 'We have explained in the fourth chapter of this Part that' ¹⁷ H brings together the two phrases into 'since all the virtue of the Moon is continuous with that of the Sun'

[4] We find the opposite of light is darkness and the Sun has light and brightness, whereas Saturn has the indication of darkness. So the most appropriate position for the exaltation of Saturn is opposite to the position in which the Sun is exalted, i.e. Libra; the strongest that it can be is in 15 degrees of it. We find the position at which one arrives | when one counts backwards, is Capricorn. So we know that the exaltation of the second malefic is in it, and its power is in 15 degrees of it. We know that there is no planet after the luminaries more fortunate than Jupiter, and no position after Aries stronger than Cancer. So it has become clear to us that the exaltation of Jupiter is in it, and its power is in 15 degrees of it.¹⁸ 325

5a [5] Since we know the exaltations¹⁹ of these five planets and the position²⁰ of their power in those signs, we want | to know the exaltation²¹ and power of the remaining two planets. We have said before that one sign cannot be the exaltation for two planets.²² We find that Venus is not separated from the Sun by more than 47 degrees and <some> minutes,²³ and it is a wet and feminine planet. We have known that Taurus is the exaltation of the Moon²⁴ and that Pisces is more appropriate for Venus than Gemini because of its wetness and femininity.²⁵ So the power of Venus is in 15 degrees of Pisces. The power of Mercury is in 15 degrees of Virgo in | the triplicity of Taurus. 330 We put it in the triplicity of Taurus²⁶ because Mercury is not separated from the Sun by more than 27 degrees and <some> minutes,²⁷ and it is a planet in which there is dryness according to the nature of the beginning of the autumn season. Taurus is a sign similar to Mercury in the nature of dryness and in its nearness to the exaltation of the Sun, except that Taurus is already the exaltation of the Moon. So the most appropriate sign for the exaltation of Mercury is Virgo, and the strongest that it can be is in 15 degrees of it, because it is similar to it in dryness and in the nature of the beginning²⁸ of the autumn | season.²⁹ Its length of its day and its path in the sphere are like those of Aries. So,³⁰ because of the agreement of its path with³¹ Aries which is the exaltation of the Sun and because its transit in the sphere in length of day is the same transit, Virgo is nearer to Aries than Taurus in its nature. 335 Also, just as we made the exaltation of 340

¹⁸H abbreviates the last two sentences ¹⁹exaltation J ²⁰positions J ²¹exaltations J ²²H summarises the last two sentences with 'Then come the exaltations of the lower <planets>' ²³H omits 'and <some> minutes' ²⁴H omits 'we have known ... Moon' ²⁵watery nature J (= Arabic MS C); H adds 'rather in the trine of Jupiter than of Saturn' ²⁶JH omit 'we put it ... Taurus' ²⁷H omits 'and <some> minutes' ²⁸J omits 'of the beginning' ²⁹J adds 'because' ³⁰J omits ³¹J adds 'the path of'

Saturn in the sign which is opposite the exaltation of the Sun because of the difference of the one to the other, so we make the exaltation of Mercury opposite to the exaltation of Venus because the position in which | Venus 345 is made low is that in which Mercury is exalted, because of the opposition of wisdom³² to amusement and pleasure.³³

[6] Since we know the houses in which these planets are exalted, and the power of each of these planets within this sign, we want to know the boundary³⁴ of the degree of the exaltation sign by sign for each planet.³⁵ So we come back to what we mentioned in the second Part: that the beginning of the division is from the Sun, from midday, from the beginning of Aries, from the equator, and from the midheaven, because the Sun <begins to> 350 move <north> when | it enters Aries, the day begins increasing, the day is the cause of the night, and midday is the strongest time of day. The rising times³⁶ of the ascendant of the world over them are different.

[7] <For those who are> on the equator, the rising times of the signs in their ascendant and midheaven are the same transit (amount). The transit of all the signs in the midheaven of the world is like that of this sign. Likewise, the degree of the exaltation of the planets is the same for the world, each of them having the same condition.³⁷ For these reasons³⁸ | the 355 beginning of the division is from the position of the right sphere and from the midheaven.³⁹ We already know that, when the first minute of Aries is in the midheaven on the equator, the first minute of Cancer is ascending. Thus the Ancients said that Cancer is the ascendant of the world and the most worthy <part> of the signs to be the ascendant at the beginning of the coming-to-be of the world is the degree in which the exaltation of Jupiter⁴⁰ in Cancer is.

[8] When the 15th degree of Cancer is ascending above the equator, | the 360 18th⁴¹ degree of Aries is in the midheaven. When the Sun is⁴² in 15 degrees of Aries, it is disappearing. When it and Jupiter are in the cardines, the Sun is in 19 degrees of Aries.⁴³ So the most appropriate degree and position for the exaltation of the Sun is the 19th degree of Aries. We already know that there are no causes in the sphere which do not manifest judgement

³² J adds 'which is the indication of Mercury' ³³ J adds 'which are the indications of Venus' ³⁴ terminus J ³⁵ It is appropriate to determine the degrees themselves H ³⁶ ascensiones ortus J ³⁷ Likewise . . . condition] For the circle of the signs the movement of the signs in the midheaven of the whole world becomes the same, and similarly the degree of the exaltation of the planet is for all the world in one condition J ³⁸ this reason J ³⁹ J adds 'above the equator' ⁴⁰ in which Jupiter is strengthened J ⁴¹ 19th J ⁴² Since the Sun is strongest J ⁴³ J omits 'it is disappearing . . . Aries'; Jrev (MS R) adds 'Then the Sun is in the fifteenth degree of Aries; it will be descending from the line of the midheaven. But when it and Jupiter are in the cardines, the Sun will be in the 19th degree of Aries'

and order, and that it belongs to the judgement of order⁴⁴ that Jupiter should be in the horoscope of the world.

9a | [9] Since this is so, it is parallel to the degree of Mars and each one of 365
 them is corrupting the nature of the other,⁴⁵ being less than the extreme
 limit of its indication. The meaning⁴⁶ of the degree of the exaltation of a
 planet is the position within the sign⁴⁷ in which its nature is displayed to
 an extreme degree and in which its indication of good fortune arrives at its
 extreme limit. So, when we want to assign specific degrees to the distance
 between them, we judge this from the distance of the planets from the
 Sun, because according to their distance from it many of their conditions
 are added to them. 9b | So we find each planet | between which and it (the 370
 Sun) there are less than 12 degrees is weak; and sometimes one of them
 is not seen until it⁴⁸ separates from it (the Sun) by 12 degrees. We called
 these degrees 'the extent of the distance'.⁴⁹ Then we added it⁵⁰ to the
 position of Mars in right ascension; it fell on the 27th degree.⁵¹ If we had
 subtracted it,⁵² it would have fallen on the 4th degree of it in the position
 of invisibility⁵³ and weakness. In addition, it is in its unfortunate nature,
 as it goes parallel to⁵⁴ the good fortune⁵⁵ and corrupts it. So we add it
 to it, so that the degree of the exaltation is in | the position in which the 375
 planet is in a cardine, receiving,⁵⁶ strong, and showing its nature.⁵⁷

[10] As for Venus, because the sign of its exaltation is opposite that of
 Mercury by the nature of time,⁵⁸ because it differs from it in indication,
 and because one of them harms the indication of the other when they are
 parallel,⁵⁹ we treat it⁶⁰ as we do Mars in adding its distance to its position
 in the middle of Pisces. So it falls in 28 degrees of it. When the malefics
 have less degrees than the benefics, they are going towards them, are harm-
 ful to them, and decreasing | their powers. So the most appropriate degree 380
 for the exaltation of Mars is the 28th degree of Capricorn, and the most
 appropriate degree for the exaltation of Venus is the 27th degree of Pisces.
 When Venus is like this, it is near to the cardine of the 10th <place>⁶¹
 and that position belongs to its indication of good fortune, agreeing with
 its good nature.⁶² If we subtract that number of degrees from its position,

⁴⁴scientia dispositionis J ⁴⁵the other and its nature J; Since judgement and good sense placed Jupiter in the middle of the ascension of the world, it places Mars opposite by a diameter H ⁴⁶expositio J (interpretatio Jrev) ⁴⁷circle of the signs J ⁴⁸J omits 'is not seen until it' ⁴⁹We call these degrees ... distance] Thus we divided these degrees (reading فسمينا for قسمنا) by the extent of the distance J ⁵⁰them J ⁵¹.xxviii. Capricorni H ⁵²them J ⁵³remoteness J, loco remoto H ⁵⁴in the direction of J ⁵⁵applies to the opposite of Jupiter H ⁵⁶proficiens J ⁵⁷Therefore it had rather to be separated from Jupiter and placed in a cardine suitable for it H ⁵⁸and (opposite) the nature of time J ⁵⁹opposite J ⁶⁰them J ⁶¹they place Venus below Mars and nearer to Jupiter H ⁶²The indication of that place for good fortune agrees with the nature of <Venus's> good fortune J (perhaps correctly)

it arrives at the division of the place of ruin and death—at the position contrary to its nature.

[11] The exaltation of Mercury is in the 15th degree of Virgo because its house and exaltation are in the same sign. When the exaltation of the planet is in its house, it is strongest and acts most distinctly in its middle, as we mentioned before,⁶³ especially if it is in direct movement in a succedent to the cardine and Jupiter is not harming it, but both are agreeing and mixing, because Mercury receives the nature of its good fortune because each one of them is in the sign of its exaltation and in the same degree as the other. If we add some degrees to its position, it becomes near | to the equal distance (parallelism)⁶⁴ of Venus and it arrives at the position of invisibility.⁶⁵

[12] Saturn is in quartile to the degree of Jupiter and harming its nature. Quartile is half opposition. So we add six degrees—i.e. a half of the distance—to the position of Saturn. It reaches the 21st degree of Libra and the degree of the exaltation of Saturn is there. The degree of its exaltation is in the fourth cardine, becoming powerful, and far from the degree of the quartile of Jupiter and from the equal distance (parallelism)⁶⁶ | of the exaltation of the Sun. If we subtract it from it, it is the position of invisibility⁶⁷ and going to the degree of both of them and harming both of them.⁶⁸ If Jupiter is parallel to⁶⁹ Saturn, we add its whole distance to half of Libra, as we did for the others.⁷⁰

[13] As for the Moon, the degree of its exaltation becomes according to its distance from the Sun and its visibility, because sometimes it is seen when it is less than 12 degrees from it by <some> minutes, and at other times it is seen when | these degrees are completed for it and it is on the boundary of the 13th degree. So the degree of its exaltation becomes in the position in which, when it is in it and the Sun is in the degree of its exaltation, it is at the beginning of the boundary of its visibility, on the basis of calculating visibility using right ascension on the position of the equator. And this is the 3rd degree of Taurus. When it is in the 2nd degree of it, it falls short of the boundary of the degree of the beginning of visibility. When it is in the 4th degree of it, it has already passed it. Its visibility is like this when it is | at the midpoint of its <movement in> latitude towards the south, because when the planets are at the midpoints of their latitudes, they are most regular (equal) in the condition of the

⁶³ See section [2] above ⁶⁴ opposition JH ⁶⁵ recessio J. Instead of 'and it is the position of invisibility' H has: 'if anything were taken away, it would be unperfected by the virtue of the middle and would not be joined to Jupiter' ⁶⁶ opposition J ⁶⁷ remotio J ⁶⁸ If the number were subtracted, it would cast it (Saturn) down from the cardine and it would be harming Jupiter, rather than Jupiter blessing it H ⁶⁹ in the direction of J ⁷⁰ H omits this sentence

13a

13b

latitude. If you operate with its visibility according to this latitude in the northern direction, the beginning of the boundary of its visibility is at the end of Aries. We have already mentioned that Taurus is the exaltation of the Moon and that two planets do not have the same sign as exaltation.⁷¹ In addition to this the exaltation of the Head is in⁷² the low (cadent)⁷³ signs which are not similar to it.⁷⁴

[14] The Head is the place of the ascent of the Moon and Gemini is the 410
place of ascent.⁷⁵ Because both agree in ascent,⁷⁶ its exaltation is in it and its exaltation is in the third degree of it, because when it is this distance from the Moon,⁷⁷ there is the amount of one sign between them both and it has half its latitude, at which it is seen in the degree of its exaltation.⁷⁸

[15] The Tail is the place of the descent of the Moon and Sagittarius is 415
the place of descent.⁷⁹ Because both agree | in the same thing, its exaltation becomes in the 3rd degree of it.

[16] These are the reasons for which the degrees of the exaltations of the planets become in these positions. <An indication> of the correctness and truth of this procedure is that the degrees of the exaltations of the superior planets fall in the cardines and the degrees of the exaltations of the inferior planets become in positions suited to them, so that when each one of them is in that degree, its nature is revealed to the greatest extent. The degrees 420
of the benefics become before those | of the malefics, being different from them because beginnings of generation⁸⁰ belong to the benefics. Then corruption, which belongs to the indications of the malefics, follows them.

[17] Some people allege, concerning this distance of these degrees of Mars and Venus, that when Jupiter was in the degree of the ascendant of the world, it was equivalent (parallel)⁸¹ to the degree of Mars. We know that the malefics harm the benefics, so we want to appoint a known term to the distance between the two. We infer this from the distance | of the Moon 425
from the Sun and its visibility, because their indication of what happens in this world is more distinct than that of the other planets and according to its distance from it (the Sun) changes in things are frequent. We find the Moon is seen in general⁸² when it separates from it (the Sun) by 12 degrees and it is the 13th degree. So we add 13 degrees of right ascensions to the

⁷¹ H makes it clear that Taurus is assigned to the Moon because otherwise Aries would include the exaltations of two planets ⁷² J adds 'the beginning of' ⁷³ dark J, reading متطامنة for مظلمة ⁷⁴ H omits this sentence ⁷⁵ of the benefics J (reading صعود for صعود). H adds 'of the Sun', which clarifies the meaning' ⁷⁶ fortune J ⁷⁷ when the Moon is at this distance J ⁷⁸ H has transferred a phrase from the previous paragraph to this point, so making better sense of the passage: 'We have noticed that every planet at the midpoint of its latitude is in the best condition as far as its course is concerned. Hence, when the Moon is at the midpoint of its latitude, it is distant from the Head by the amount of one sign.' ⁷⁹ lower things J ⁸⁰ J omits 'of generation' ⁸¹ opposite J ⁸² the Moon is seen perfectly J

middle of Capricorn and it falls in the 28th degree of it.

| [18] We treat Venus as we do Mars except that we add 11 degrees to its 430
position, because it is seen when its distance from the Sun is less than that
of Mars and the size of its body is less than that of Mars by one degree.
We subtract this one degree from 12 degrees and 11 degrees remain. We
add it to 15 degrees of Pisces and it arrives at the 27th degree. The degree
of its exaltation is there.⁸³

⁸³H combines paragraphs 17 and 18 into one statement of the opinions of 'others':
There are others who, when we use the distance of the planets from the Sun, use the
appearance of the New Moon, counting the 12 degrees in a similar way, because there
the Moon renews the generations of things. But they make Venus less than Mars by one
degree because it both appears before Mars and its body is less than the body of Mars
by one degree'

| [1] The eighth chapter, on the differences in the terms of the planets. 435

[2] We found the terms to be of five kinds. The first of them is the terms of the people of Egypt, the second, those of Ptolemy, the third, those of the Chaldeans, i.e. the people of Babylon, the fourth those of Aṣṭraṭū, the fifth those of the Indians.¹

[3] Aṣṭraṭū² divided each sign between the seven planets and gave a share in the terms to the luminaries. | He justified that by saying that the planets have no share in the sphere³ without the Sun and the Moon having such a share <too>. 440

[4] As for the others we mentioned, they divided each sign between the five planets⁴ and did not give the luminaries a share in it, but removed the division of the luminaries from the terms of the signs because they share with the planets in their houses.

| [5] As for one⁵ of the early writers, he maintained that the Sun has a partnership with their (terms') lords in the signs which are in half the sphere, i.e. from the beginning of Leo to the end of Capricorn, and the Moon has a partnership with their lords in the signs which are in the latter half, i.e. from the beginning of Aquarius to the end of Cancer. 445

[6] One of them maintained that the Sun has a partnership with their lords in the first half of the masculine signs, and the Moon has a partnership in the latter half of them. As for the feminine signs, | the Moon has a partnership with their lords from their beginnings to their middles, and the Sun has a partnership with their lords <in> the other half.⁶ Since the luminaries share with the planets in these signs in the two ways we mentioned, they are able to do so without giving the two a share in the terms, by <giving> them both this share in the signs. 450

[7] Some people have said that all the early writers did not give the luminaries a share in the terms because the natures are five: hot and dry according to the nature of Mars, hot and wet according to the nature of Jupiter, cold | and dry according to the nature of Saturn, cold and wet according to the nature of Venus, and a mixture of them according to the 455

¹H adds the conclusions at this point in this chapter: see p. 149 below ²Arsthotho J, Aristotua H ³a house J ⁴planete erratici J ⁵some J (*passim*) ⁶J adds 'i.e. from their middle to their end'. H says that the Sun shares in (the whole of) the masculine signs, the Moon in the feminine signs

nature of Mercury, so the nature of Venus agrees with that of the Moon in wetness and femininity and the nature of Mars agrees with that of the Sun in heat and masculinity. Because of the agreement of the nature of two <planets> with that of the luminaries, it is possible, by <this> sharing in the terms, to do without giving the luminaries a share in them. They said that each of the luminaries has the same action as the planet in the term of the planet that agrees with it by its nature.

| [8] The most correct division is that of those who did not give the luminaries a share in the terms of the signs and this is what all the early writers⁷ agreed upon, except that, although each of them divided each sign between the five planets, one differed from another in the order of his planets and the number of degrees of the term⁸ of each planet. Nevertheless, the generality of them put the terms of the malefics at the end of the signs because the end of the signs belongs to the share of retreat⁹ and weakness, as we mentioned before,¹⁰ and retreat and weakness are ill-omened | and 465 the malefics are more eminent in them.

[9] Ptolemy criticized the order of¹¹ the terms of Egypt¹² and the Chaldeans and the number of degrees of a term¹³ of each planet, and maintained that the most correct¹⁴ terms he found were¹⁵ in an ancient and defaced¹⁶ book whose author is unknown. He recoiled¹⁷ from attributing it to himself because a criticism might stick to the author of those terms, like that by which Ptolemy criticized the terms of others.¹⁸ We found that all the early learned astrologers | used the terms of the people of Egypt in 470 <astrological> judgements because it is the most correct among them and the degrees of the terms of each planet correspond to its greatest years. We shall mention the terms of each of these people singly.

⁷H adds 'except Aristotua' ⁸J omits 'of the term' with Arabic MS C ⁹improfectio J ¹⁰Part V, 7[2] ¹¹J omits 'the order of' ¹²the Egyptians J ¹³J omits 'of a term' ¹⁴J adds 'and true' ¹⁵J: 'where what he found' ¹⁶diruptus J ¹⁷He refused J ¹⁸Hermann describes the situation more poetically, see p. 150 below

[1] The ninth chapter, on the terms of the people of Egypt.

[2] Aries	Jupiter	6	Venus	6	Mercury	8	Mars	5	Saturn	5	
Taurus	Venus	8	Mercury	6	Jupiter	8	Saturn	5	Mars	3	
Gemini	Mercury	6	Jupiter	6	Venus	5	Mars	7	Saturn	6	475
Cancer	Mars	7	Venus	6	Mercury	6	Jupiter	7	Saturn	4	
Leo	Jupiter	6	Venus	5	Saturn	7	Mercury	6	Mars	6	
Virgo	Mercury	7	Venus	10	Jupiter	4	Mars	7	Saturn	2	
Libra	Saturn	6	Mercury	8	Jupiter	7	Venus	7	Mars	2	
Scorpio	Mars	7	Venus	4	Mercury	8	Jupiter	5	Saturn	6	480
Sagittarius	Jupiter	12	Venus	5	Mercury	4	Saturn	5	Mars	4	
Capricorn	Mercury	7	Jupiter	7	Venus	8	Saturn	4	Mars	4	
Aquarius	Mercury	7	Venus	6	Jupiter	7	Mars	5	Saturn	5	
Pisces	Venus	12	Jupiter	4	Mercury	3	Mars	9	Saturn	2	

[1] The tenth chapter, on the terms of Ptolemy.

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[2] Aries	Jupiter	6	Venus	8	Mercury	7	Mars	5	Saturn	4	
Taurus	Venus	8	Mercury	7	Jupiter	7	Saturn	6	Mars	2 ¹	
Gemini	Mercury	7	Jupiter	6	Venus	7	Mars	6	Saturn	4	
Cancer	Mars	6	Jupiter	7	Mercury	7	Venus	6	Saturn	4 ²	
Leo	Saturn	6	Mercury	7	Venus	6	Mars	6	Jupiter	5	490
Virgo	Mercury	7	Venus	6	Jupiter	5	Saturn	6	Mars	6	
Libra	Saturn	6	Venus	5	Jupiter	8	Mercury	5	Mars	6 ³	
Scorpio	Mars	6	Jupiter	8	Venus	6	Mercury	6	Saturn	4 ⁴	
Sagittarius	Jupiter	8	Venus	6	Mercury	5	Saturn	6	Mars	5	
Capricorn	Venus	6	Mercury	6	Jupiter	7	Saturn	6	Mars	5	495
Aquarius	Saturn	6	Mercury	6	Venus	8	Jupiter	5	Mars	5	
Pisces	Venus	8	Jupiter	6	Mercury	6	Mars	5	Saturn	5	

¹Ptolemy, *Tetrabiblos*, I.21 gives 'Saturn 2, Mars 6'. In this and following cases Proclus often agrees with Abū Ma'sar. ²Ptolemy, *ibid.*, gives 'Venus 7 and Saturn 3' ³Ptolemy, *ibid.*, gives 'Mercury 5, Jupiter 8' ⁴Ptolemy, *ibid.*, gives 'Mars 6, Venus 7, Jupiter 8, Mercury 6, Saturn 3'

[1] The eleventh chapter, on the terms of the Chaldeans.¹

2a [2]² The Chaldeans are the people who had dwelt in Babylon in the earliest times. It is said | in the accounts circulating among peoples³ that 500 the first person who lived and flourished there was the prophet Noah (God bless him!), namely when he came after the Flood, he and those who were with him arrived in Babylon seeking warmth and heat. And they stayed there and propagated their seed and multiplied after Noah. They ruled them and built buildings there. Their houses were near to the Tigris and the Euphrates and they dwelt on their banks until they spread from the Tigris to lower⁴ Kaskar⁵ and from the Euphrates to beyond Kufa. | Their 505 place is called | today 'as-Sawād'⁶ and their kings dwelt⁷ in Babylon and the name of the first of them was Tiglathpileser.⁸ The Chaldeans were soldiers of their kings, and they and their kings did not cease multiplying in this way until Darius the First⁹ killed and destroyed them. All the Chaldeans were learned in the calculation of the stars and the judgements on them, they practiced this <science> and did not prefer any science to this. People of all climes have followed¹⁰ their learned men in teaching¹¹ the calculation of the stars and their judgements. It is said that | the first 510 person to teach them about the stars was Abāṭir, son of¹² Shem, son of Noah.

¹ J adds 'these are the citizens of Babylonia'. For H's version of the following story, see p. 150 below ² J adds 'He said that'. H adds 'Just as Ptolemy and, aside from him, very many men of ancient authority, retailing by memory the histories of the world, narrate in a serious fashion' (Ptolemy does not mention this story) ³ in the histories of the ancient earlier peoples J ⁴ J omits 'lower' ⁵ Kaskar J, Kascarum H ⁶ Alcewed quod interpretatur nigredo J, H omits ⁷ their rich men, i.e. their kings J ⁸ Assyrian king (B.C. 1114–1076). Iecir J, H omits ⁹ B.C. 552–486 ¹⁰ streamed towards J (probably following Arabic MS C) ¹¹ for learning J ¹² Abāṭir, the son of J omits, one of the sons of H

[3] Ptolemy and others mentioned that they used in the judgements of the stars terms different from those of the Egyptians and of the others and they made the division of the terms of the signs of each triplicity follow the same pattern and made the division of the terms of some triplicities a certain <arrangement> of degrees by day, but a different <arrangement> by night.¹³ Ptolemy mentioned them in his *Tetrabiblos*,¹⁴ then after | 515 that he mentioned that there was no description of those terms in the books of their ancestors, and their ancient predecessors, trustworthy in their knowledge, did not mention them. So we omit mentioning them in this book of ours¹⁵ because they are terms on which there is no agreement among the ancient learned men of astrology,¹⁶ because of the difference and confusion in them.

¹³ H puts it more simply: 'the terms were deduced for each triplicity in one way by day, and in another way by night' ¹⁴ libri sui quatuor J; Ptholomeus in Tetrastin suo quem Arabes Alarba vocant H. Cf. *Tetrabiblos*, 1, 21 ¹⁵ J omits 'of ours' ¹⁶ J adds 'and'

[1] The twelfth chapter, on the terms of Aṣṭraṭū.¹

[2] Aries	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	
	6	4	4	5	3	2	6	
Taurus	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	520
	4	6	5	5	3	3	3	
Gemini	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	
	3	4	5	5	6	4	3	
Cancer	Moon	Saturn	Jupiter	Mars	Sun	Venus	Mercury	
	3	2	2	6	4	5	4	
Leo	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars	
	1	7	6	3	6	4	3	
Virgo	Mercury	Moon	Saturn	Jupiter	Mars	Sun	Venus	
	9	4	2	2	3	5	5	
Libra	Venus	Mercury	Moon	Saturn	Jupiter	Mars	Sun	525
	8	3	2	5	5	2	5	
Scorpio	Mars	Sun	Venus	Mercury	Moon	Saturn	Jupiter	
	6	6	6	3	2	4	3	
Sagittarius	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	
	9	5	5	4	3	2	2	
Capricorn	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	
	7	7	3	2	6	2	3	
Aquarius	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon	
	8	6	6	4	2	2	2	
Pisces	Jupiter	Mars	Sun	Venus	Mercury	Moon	Saturn	530
	4	4	6	6	3	5	2	

¹ Asthotho J. J writes this chapter as narrative: 'For he, as we have said, divided each sign among the seven planets, giving terms to the luminaries, and beginning from the lord of the sign, then from the planet which follows it in the order of the spheres, and descending in this way. For he gave the first of Aries to Mars, the second to the Sun, the third to Venus, the fourth to Mercury, the fifth to the Moon, the sixth to Saturn, the seventh to Jupiter, and the first of Taurus to Venus, the second to Mercury, and so on following the order of the planets until the end of the sign. He did this in all the signs. But we have not written down the degrees of the terms themselves because they were lacking in the book we translated.' One MS of J (MS S), however, does contain the table with the numbers of the degrees. H gives the table as in the Arabic

[1] The thirteenth chapter, on the terms of the Indians.

[2]¹ The Indians made the terms of the masculine signs follow one pattern and those of the feminine signs another.²

[3] From the beginning of Aries to the end of 5 degrees belongs to Mars, after that to the end | of 10 degrees to Saturn, after that to the end of 18 535 degrees to Jupiter, after that to the end of 25 degrees to Mercury, and after that to 30 degrees to Venus. Taurus: <from the beginning>³ to the end of 5 degrees belongs to Venus, after that to the end of 12 degrees to Mercury, after that to the end of 20 degrees to Jupiter, after that to the end of 25 degrees to Saturn, and after that to the end of 30 degrees to Mars. Gemini, | Leo, Libra, Sagittarius and Aquarius are like Aries, and Cancer, Virgo, 540 Scorpio, Capricorn and Pisces are like Taurus.

[4] This is the division of the terms according to what they mentioned and the most correct of these terms are those of the people of Egypt.

¹H adds 'The Indians, the first fathers of the world, whether they had them first, or whether, after the Chaldeans had discovered them, they recovered them later, as seemed more correct to them, arranged the terms of the planets in a different way' ²J adds 'likewise' ³J has 'from the beginning'

[1] The fourteenth chapter, on the lords of the triplicities.

[2] The trine is the quantity agreeing with a good mixture because 545
of its extension in equal lines through the sphere. Because the sphere of
the signs <extends> over three circles, i.e. the circle of Aries, the circle of
Cancer, and the circle of Capricorn,¹ the circle of the 12 signs is divided
into triplicities <and> each of these triplicities is of three signs.² We have
also already mentioned another reason for the division of the signs into
three³ in the Second Part.⁴ These signs which form a triplicity with each
other have lords. The lords of the trine⁵ of masculine signs are masculine
planets | and the lords of the trine⁶ of feminine signs are feminine planets. 550

[3] We begin with the planets having the greatest witness in the triplicity
and the strongest of them in *hayyiz*. The first of the triplicities <consists
of> masculine signs, i.e. Aries, Leo, and Sagittarius. Their lords are the
Sun, then Jupiter, by day, and Jupiter, then the Sun, by night, and their
partner by day and night is Saturn.

[4] The second triplicity is Taurus, Virgo, and Capricorn, i.e. feminine
signs. Their lords are Venus, | then the Moon, by day, and the Moon, then 555
Venus, by night, and their partner by day and night is Mars. But Mercury
shares with them both properly in Virgo.⁷

[5] The third triplicity is Gemini, Libra, and Aquarius, i.e. masculine
signs. Their lords are Saturn, then Mercury, by day, and Mercury, then
Saturn, by night, and their partner by day and night is Jupiter.

[6] The fourth triplicity is Cancer, Scorpio, and Pisces, i.e. feminine
signs. Their lords are | Venus, then Mars, by day, and Mars, then Venus 560
by night, and their partner by day and night is the Moon.

¹I.e. the Equator, and the tropics of Cancer and Capricorn ²H gives the reason as follows: 'For since the 12 signs represent the four natures spread out through three intervals, it was necessary that three each should be of the same nature so that, just as three limits were bounding the zodiac, i.e. the circles of Aries, Cancer and Capricorn, so they were divided among them within a triangle' ³triplicity of the signs J ⁴Part II, 7 ⁵triplicity J ⁶triplicity J ⁷only in Virgo H

[1] The fifteenth chapter, on the decans and their lords according to what agrees with what¹ the scholars of Persia, Babylon, and Egypt said.

[2]² Each of the twelve signs is divided into three divisions. Each of these divisions is 10 degrees and is called a 'decan'. It is related to a planet.

| [3] The first decan of Aries belongs to Mars which is its lord, its second decan to the planet which follows Mars in its sphere, and the third decan to the third planet from the sphere of Mars. The first decan of the second sign belongs to the fourth planet from the sphere of Mars. Thus they assigned the lords of the decans of the signs according to the order of the spheres of the planets one after another. Whenever one arrives at the Moon, one returns to Saturn.³ 565

| [4] For example, from the beginning of Aries to 10 degrees of it is the decan of Mars which is the lord of Aries, the second decan, i.e. from 11 degrees of Aries to the end of 20 degrees, is that of the Sun, and the third decan, i.e. from 21 degrees to the end of 30 degrees, is that of Venus. From the beginning of Taurus to the completion of 10 degrees is the decan of Mercury, the second decan of Taurus is that of the Moon, and the third decan is that of Saturn. The first decan of | Gemini belongs to Jupiter, the second decan of it to Mars, and the decans of the signs and their lords are like this. 570 575

¹H omits 'what agrees with what' ²H adds 'There follow the decans (which the Arabs call 'faces' in their language), which we shall first order with their lords according to the usage of the Persians, Chaldeans and Egyptians; then we shall show what difference the opinion of the Indians brings in' ³JH omit the rest of the chapter

[1] The sixteenth chapter, on the decans and their lords according to what the Indians said and they call it a *darīgān*.¹

[2] The Indians agree with others in dividing each sign into three parts in the pattern of the decans. They call each of these divisions a *darīgān*² and they call their lords the lords of the *darīgān*.³ But they differ | from 580 others in their lords. They make the lord of the first *darīgān* of the sign, i.e. the lord of the first decan, the lord of that sign, the lord of the second *darīgān* the lord of the fifth sign, and the lord of the third *darīgān* the lord of the ninth sign from it.

[3] For example, the first ten degrees of Aries is the *darīgān* of Mars, the lord of Aries, the second ten⁴ is the *darīgān* of the Sun, the lord of Leo, and the third ten of it is the *darīgān* of Jupiter, | the lord of Sagittarius. 585 The lord of the first *darīgān* of Taurus is Venus, its lord, the lord of the second *darīgān* of it is Mercury, the lord of Virgo, and the lord of the third *darīgān* of it is Saturn, the lord of Capricorn. The lord of the first *darīgān* of Gemini is Mercury, its lord, the lord of the second *darīgān* is Venus, the lord of Libra, the lord of the third *darīgān* is Saturn, the lord of Aquarius. The lord of the first *darīgān* of Cancer is the Moon, its lord, the lord of the second *darīgān* is Mars, the lord of Scorpio, | the lord of the third *darīgān* 590 is Jupiter, the lord of Pisces. The lord of the first *darīgān* of Leo is the Sun, the lord of the sign, the lord of the second *darīgān* is Jupiter, the lord of Sagittarius, the lord of the third *darīgān* is Mars, the lord of Aries.⁵

[4] Thus the first *darīgān* of each sign⁶ belongs to its lord, the second to the lord of the sign of the⁷ triplicity which follows it, i.e. the lord of the fifth sign, the third to the lord of the sign of the⁸ triplicity which is after | that, i.e. the lord of the ninth sign. They did it in this way 595 because they maintained that each sign <consists of> three decans and each triplicity <consists of> three signs. So the lords of these triplicities are more important in each of their decans than are others. The division of the others which we mentioned previously is more correct concerning the lords of the decans.⁹

¹and they are the addurugen J, H omits ²durungen J, dirigen H ³addurungen J ⁴J adds 'of it' ⁵J replaces 'The lord of the first *darīgān* of Taurus ... the lord of Aries' with 'and likewise for the durungen of each sign, i.e.' H replaces the same phrases with 'and in this way' ⁶of it J ⁷J adds 'same' ⁸J adds 'same' ⁹The earlier distribution has prevailed, being most used H

[1] The seventeenth chapter, on the *nawbahr*,¹ of the signs, i.e. a ninth² according to what agrees with what the Indians say.

[2]³ When the Indians divided the signs by three decans⁴ and they made the third decan of each | sign belong to the lord of the 9th sign from it, 600 as we mentioned before,⁵ they divided after this each sign by 9 ninths and they made the lord of the 9th ninth of each sign that of the 9th sign from it.⁶ And this is called a *nawbahr* and each ninth is 3 and a third degrees, i.e. 200 minutes.⁷ They divided each sign by 9 divisions because the 9th sign from each sign is the last of its⁸ triplicity and the completion of its nature. They made the division of each sign according to the numbers of the signs which are between the two, following their order,⁹ i.e. nine, | among which 605 each ninth is according to the nature of one of the signs, and the lord of each ninth is the lord of that sign.

[3] The first ninth of Aries belongs to Mars, which is the lord of Aries, the second ninth to Venus, the lord of Taurus, the third ninth to Mercury, the lord of Gemini, so the 9th ninth of Aries arrives at Jupiter, the lord of Sagittarius. The first ninth of Taurus belongs to Saturn, the lord of Capricorn, the second ninth to Saturn, the lord of Aquarius, the third ninth to Jupiter, the lord of Pisces, and the fourth ninth | to Mars, the lord 610 of Aries. Thus they made the lords of ninths according to the order of the lords of the signs.

[4] There is a¹⁰ concise way by which the lords of ninths of each sign are known. It is to consider¹¹ the tropical sign which is in each triplicity. Its lord is the lord of the first ninth of the signs of that triplicity, and the lord of the second sign from it is the lord of the second ninth of that sign. The other lords of the ninths of that triplicity are like this.

| [5] Aries, Leo, and Sagittarius: the lord of the first ninth of each of 615 them is Mars, the lord of Aries, the lord of the second ninth is Venus, the lord of Taurus, and the lord of the third ninth is Mercury, the lord of Gemini.

[6] Taurus, Virgo, and Capricorn are a triplicity, and the lord of the first ninth of each of them is Saturn, the lord of Capricorn, the lord of the second ninth is Saturn, the lord of Aquarius.

| [7] Gemini, Libra, and Aquarius are a triplicity, and the lord of the 620 first ninth of each of them is Venus, the lord of Libra, the lord of the second

¹naubaharat (*pl.*) J ²que sunt novene (*pl.*) J ³H adds 'Having arranged this in this way, certain secondary riches of the planets in the circle should be explained. The first among these are the ninths' ⁴I.e. *darījān* ⁵I.e. in the previous chapter ⁶J omits 'as we mentioned before ... 9th sign from it' (Jrev adds) ⁷Anaubahar, therefore, is 200 minutes J ⁸J omits 'last of its' ⁹J omits 'following their order' ¹⁰another J ¹¹you consider

ninth is Mars, the lord of Scorpio.

[8] Cancer, Scorpio, and Pisces are a triplicity, and the lord of the first ninth of each of them is the Moon, and the lord of the second ninth is the Sun. Thus the lords of the ninths are known according to the order of the lords of the signs.

[9] The lords of the *nawbahr* are provided by another method too. | 625
The sign is divided into nine parts, following the first procedure. Then the lords of the ninths are given according to the order of the spheres of the planets. The first ninth of Aries is given to Mars, the second from it to the Sun, the third to Venus, the fourth to Mercury, the fifth to the Moon, the sixth to Saturn, the seventh to Jupiter, the eighth to Mars, and the ninth to the Sun. As for Taurus, the first *nawbahr* of it is given to Venus, the second to Mercury, the third to the Moon, until its nine *nawbahrs* have been exhausted. Then the first of Gemini is given to the Moon, the first of Cancer to Jupiter, | the first of Leo to the Sun, the first of Virgo 630
to Mercury, the first of Libra to Saturn, the first of Scorpio to Mars, the first of Sagittarius to Venus, the first of Capricorn to the Moon, the first of Aquarius to Jupiter, and the first of Pisces to the Sun. This is not concordant¹² and the first <distribution> is the correct one.

¹² There is no agreement concerning this J

[1] The eighteenth chapter, on the dodecatemoria of the signs and the lords of each degree of each sign.

[2] All the Ancients learned in the stars divided each sign into twelve divisions. | Each division is two and a half degrees¹ and called a dodecatemorion. They did that so that the nature of the twelve signs would be in each sign. So the nature of its first division is like that of the sign itself, the nature of the second division is like that of the second sign from it, the nature of the third division is like that of the third sign. And so on for the rest of the twelve divisions. To calculate it there is a concise method, i.e. you see how many <degrees there are >² from the beginning of the sign to the degree and the minute whose dodecatemorion you want to know. Then you multiply it | by twelve, and subtract the result from the beginning of that sign, 30 for each sign.³ Wherever the numbers arrive at, in that⁴ sign is the nature of that degree and its dodecatemorion. 635 640

[3] Hermes and all the early writers⁵ also divided each sign by another division, namely they assigned each degree of the sign according to the nature of one of the signs. The first degree of the sign is according to the nature of itself,⁶ the second⁷ degree⁸ is according to the nature of the second sign from it, | the third degree⁹ is according to the nature of the third sign from it, until the 12th degree of the sign is according to the nature of the 12th sign from it. The 13th degree of that sign¹⁰ is according to the nature of that sign itself, the 14th degree of it is according to the second sign, and thus they assigned each of the 30¹¹ degrees according to the nature of a sign. Hermes mentioned in his books many judgements <made> according to each degree of each sign, in different kinds of topics | in nativities and questions. 645 650

[4] Other people made the lords of these degrees different from that, but Hermes's account is more correct.¹²

¹H adds 'i.e. 150 minutes ('puncta')' ²J has 'degrees' ³giving each sign two degrees and a half J ⁴the same J ⁵Hermes and his first followers H ⁶of the same sign J ⁷the twelfth J ⁸J adds 'of the same sign' ⁹J adds 'of the same' ¹⁰J omits 'of that sign' ¹¹J omits '30' ¹²Instead of this sentence H has: 'But it should not be thought that the dodecatemoria of the planets are the same as the twelfths of every sign (?). For each planet in whichever sign it is, when its degrees have been taken 12 times, the whole sum having been subtracted from the beginning of the sign, as before, reveals the dodecatemorion of the planet'

[1] The nineteenth chapter, on the masculine and feminine degrees.

[2] There are masculine and feminine degrees in the twelve signs. When the nativity or question | is concerning males,¹ and the planets and the degrees of the ascendant fall in masculine degrees,² they are strongest. When a nativity or question is concerning females³ and the planets fall in feminine degrees, they are strongest. 655

3a

[3] Aries: from the first degree to the end of the seventh degree male, to the end of the ninth degree female, 6 degrees male, 7 degrees female, and 8 degrees male.⁴ Taurus: to 7 degrees male, 8 female, 15 male. Gemini: to 6 degrees female, | 11 degrees male, 6 degrees female, 4 degrees male, 3 degrees female. Cancer: to 2 degrees male, 5 degrees female, 3 degrees male, 2 degrees female, 11 degrees male, 4 degrees female, and 3 degrees male. Leo: to 5 degrees male, 2 degrees female, 6 degrees male, 10 degrees female, and 7 degrees male. Virgo: to 7 degrees female, 5 degrees male, 8 | degrees female, and 10 degrees male. Libra: to 5 degrees male, 5 degrees female, 11 degrees male, 7 degrees female, and 2 degrees male. Scorpio: to 4 degrees male, 6 degrees female, 4 degrees male, 5 degrees female, 8 male, and 3 degrees female. Sagittarius: to 2 degrees male, 3 degrees female, 7 degrees male, 12 degrees female, and 6 degrees male. | Capricorn: to 11 degrees male, 8 degrees female, and 11 degrees male. Aquarius: to 5 degrees male, 7 degrees female, 6 degrees male, 7 degrees female, and 5 degrees male. Pisces: to 10 degrees male, 10 degrees female, 3 degrees male, 5 degrees female, and 2 degrees male. 660 665 670

3b

¹by males J; in a male nativity or a question about males H ²J omits 'and the planets ... degrees' (Jrev adds) ³by females J ⁴to the end of the ninth degree female, and to the end of the 15th degree male and to the end of the 22, female, and to the 30th, male. And in the other signs you see them in the table (a table follows) J

[4] One⁵ of the early writers looks at the masculine signs and makes from | the beginning of them to twelve and a half degrees masculine, twelve 675 and a half feminine, then two and a half degrees masculine and two and a half degrees feminine. As for the feminine signs, they make <from the beginning>⁶ to twelve and a half degrees feminine, then twelve and a half masculine, then two and a half degrees feminine, then two and a half degrees masculine.

[5] Some people assigned degrees of each sign to masculinity and femininity according to the nature of the | dodecatemoria of the signs.⁷ They 680 said that, as for the masculine signs, from the beginning of each of them to two and a half degrees <they are> masculine according to the nature of the sign itself, then two and a half degrees are feminine according to the nature of the second sign from it, then two and a half degrees are masculine according to the nature of the third sign from it, then the same <number> of degrees are feminine <and> so on until completion of the sign. As for the feminine signs, from the beginning of each of them to two and a half degrees <they are> feminine, then two and a half degrees are masculine, and then the same <number of> degrees are feminine.

| [6] They mentioned masculinity and femininity of degrees of the signs 685 in these three ways. Whenever two or three of these indications in masculinity or femininity come together in the same position, it is strongest.

⁵Some J ⁶J has 'from the beginning' ⁷assign . . . twelve parts according to the number of the signs J

[1] The twentieth chapter, on bright, dusky, dark¹ and empty degrees.

[2] The degrees of the signs in this scheme fall into four classes. The first of them are the² bright degrees, | the second are dusky degrees and called shadowy and smokey too,³ the third are called empty, i.e. an empty ciphers,⁴ and the fourth are called dusky.⁵ 690

[3] When the planets fall in the bright degrees, they have the strongest indication of goodness, and indicate beauty, brightness, and good fortune.

[4] When they fall in the dusky degrees, they indicate difficulty,⁶ discomfort, and the dark | and evil thing. 695

[5] When they fall in the dark⁷ degrees, i.e. shadow ones, or in the empty ones, they indicate a little discomfort.

6a [6]⁸ Aries: from 1 degree to 3 degrees dark, then 5 dusky, then 8 dark, then 4 bright, then 4 dusky, then 5 bright, then 1 degree dusky. Taurus: 3 degrees | dark, 7 dusky, 2 degrees empty, 8 bright, 5 empty, 3 bright, 2 degrees dark. Gemini: 7 degrees bright, 3 degrees dark, 5 degrees bright, 2 degrees empty, 6 degrees bright, 7 degrees dark. Cancer: 7 degrees dark, 5 degrees bright, 2 degrees dark, 4 degrees bright, 2 degrees dusky, 8 degrees bright, 2 degrees dusky. Leo: 7 degrees bright, 3 degrees dark, 6 | degrees dusky, 5 degrees empty nothing, 9 degrees bright. Virgo: 5 degrees dark, 4 degrees bright, 2 degrees empty, 6 degrees bright, 4 degrees dusky, 7 degrees bright, 2 degrees empty. Libra: 5 degrees bright, 5 degrees dark, 8 degrees bright, 3 degrees dark, 7 degrees bright, 2 degrees empty. Scorpio: 3 degrees 700 705

¹dewet addil i.e. habentibus umbras J ²J adds 'the ones called' ³the second: erect (قائمة; Jrev: dusky قسمة), shadowy or smokey J ⁴third: empty degrees, yellow, i.e. empty J ⁵H gives 'some degrees are judged to be bright, others obscure, others in a certain intermediate condition <called> shadowy, others empty' ⁶J adds 'and slowness' ⁷erect J ⁸Instead of the following narrative J writes: 'and these degrees are as you see in the table (the table follows)'

dark, 5 degrees bright, 6 empty, 6 bright, 2 degrees | dusky, 5 degrees bright, 710
3 dark. Sagittarius: 9 degrees bright, 3 degrees dark, 7 bright, 4 degrees
dusky, 7 degrees dark. Capricorn: 7 degrees dark, 3 degrees bright, 5 dusky,
4 bright, 2 degrees dark, 4 zero, 5 bright. Aquarius: 4 degrees dusky, 5
degrees bright, 4 degrees dark, 8 degrees bright, 4 empty, 5 degrees bright.
Pisces: 6 degrees dark, 6 bright, 6 | dark, 4 bright, 3 empty, 3 bright, 2 715
degrees dark.

[1] The twenty-first chapter, on the¹ wells of the planets in² the signs.

[2] There are degrees called wells in the signs.³ When a planet falls in those very degrees of the signs,⁴ neither before nor after them,⁵ its (a planet's) splendour departs from it and it becomes weak in its indication. When the benefics fall in them, their conditions are like the weakness we mentioned.

| [3] When the malefics fall in them, their indications become weak; sometimes they indicate accidental good fortune because of their weakness in misfortune, at other times the nature of their misfortune becomes strong. The early writers had mentioned their locations in which they indicate goodness or weakness and we shall mention that in its <proper> places.⁶ 720

[4] As for the true degree of the wells in the signs, men have had different opinions concerning them. We omit mentioning their differences about them and we mention their degrees among the signs according to what the generality of earlier learned people of Persia | and Egypt agreed upon. 725

5a [5] The wells of Aries are the sixth, the 11th, the 17th, the 23rd, and the 29th degree. The wells of Taurus are the fifth, the 13th, the 18th, the 24th, the 25th, and the 26th degrees. The wells of Gemini are the second, the 12th, the 17th, the 26th, and the 30th degrees. The wells | of Cancer 730 are the 12th, the 17th, the 23rd, the 26th, and the 30th degrees. The wells of Leo are the sixth, the 13th, the 15th, the 22nd, the 23rd, and the 28th degrees. The wells of Virgo are the eighth, the 13th, the 16th, the 21st, and the 25th degrees. | The wells of Libra are the first, the seventh, the 20th, and the 30th degrees. | The wells of Scorpio are the ninth, the 10th, 735 the 17th, the 22nd, the 23rd, and the 27 degrees. The wells of Sagittarius are the seventh, the 12th, the 15th, the 24th, the 27th, and the 30th degrees.

¹J adds 'degrees of the' ²and J ³H: 'Those that obstruct are called in the Arabic language the 'wells' of the planets; we are accustomed to call them 'falls' (precipitia)' ⁴sign J ⁵J adds 'but in the same degree' ⁶J adds 'if God wills'. H's equivalent to this sentence is 'Since the truth about these is uncertain to most people, we will give the arrangement which the Persians and Egyptians have handed down, omitting the opinions of different people'

The wells of Capricorn are the second, the seventh, the 17th, the 22nd, the 24th, and the 28th degrees. The wells of Aquarius are the first, the 12th, the 17th, the 23rd, and the 29th degrees. The wells of Pisces are the fourth, the ninth, the 24th, the 27th, and the 28 degrees.

[6] When the planets are in these degrees of the these signs which we have mentioned, they are in the wells.

[1] The twenty-second chapter, on the degrees increasing good fortune.

[2] The early writers mentioned that there are degrees in the sphere which increase good fortune. They said that, when the planets indicate in their positions the good fortune of the native and the Moon or the Lot of Fortune is in | these degrees, or they themselves are the degree of the ascendant, they increase the good fortune of the native. If they indicate fall, these <degrees> initiate some motion towards elevation and high rank.¹ They are the 15th degree of Taurus, the 27th degree of it, and the 30th degree too. And in Leo the third and the fifth degree, in Scorpio the seventh degree, and in Aquarius the 20th degree. 750

| [3] Some people have mentioned that when the ascendant is in one of these degrees we shall mention, or the Sun by day or the Moon by night is in one of them, and both are in a good position of the sphere and the planets of the base nativity indicate good fortune, they make a native reach high rank and houses of the kings, and he will conquer countries and towns and possess much riches. 755

[4] I.e. Aries: the 19th degree. Taurus: the third degree. Gemini: | the 11th degree. Cancer: the first, the second, the third, the 14th, and the 15th degrees. Leo: the fifth, the seventh, and the 17th degrees. Virgo: the second, the 12th, and the 20th degrees. Libra: the third, the fifth, and the 21st degrees. Scorpio: the 12th and the 20th degrees. Sagittarius: the 13th and the 20th degrees. Capricorn: the 12th, | the 13th, the 14th, and the 20th degrees. Aquarius: the seventh, the 16th, the 17th, and the 20th degrees. Pisces: the 12th and the 20th degrees. 760 765

[5] These things we have already mentioned are partnerships of the planets with the signs and are the general <partnerships> that all early writers learned in the stars have agreed upon, and they have particular partnerships | that belong to the property of the mixture with each other, which we shall mention in their (proper) places in each book. 770

[6] Some Indians and specialists² among astrologers have made partnerships of the planets with the signs different from what we have mentioned.

¹J omits 'and high rank'. H extracts a clearer meaning: 'if the prevailing (*duces*) planets incline to the fall of the native, these degrees, used in this way, restore elevation after the fall' ²quidam singularis J

We omit mentioning them because we have mentioned in this Part everything which is similar to the mixture of the natures of the planets with the signs in natural arrangement on which all people learned in astrology agree.³

| [7] The fifth part has completed thanks to the God.

775

³For H's conclusion to Part V, see p. 151 below

[1] The sixth part of the book of the introduction to astrology. It has 33 chapters.

[2] The first chapter: on the natures and conditions of the signs, and the figures that ascend in their decans. 2a

The second chapter: on the rising times of the signs on the equator and in the seven climes according to what | Theon maintained.¹ 5

The third chapter: on the aspecting of the degrees of the sphere.²

The fourth chapter: on the signs that love each other, that hate each other,³ that are hostile to each other, that are straight and crooked in rising, and that are obedient and disobedient to each other.

The fifth chapter: on the signs that agree with each other in zone, rising times, power, and path.

The sixth chapter: on the signs that agree with each other in natural opposition and sextile, and <those that> do not aspect each other.

The seventh chapter: on | the signs that agree with each other in quar- 10
tile.

The eighth chapter: on the years, months, days, and hours of the signs.

The ninth chapter: on the indications of the signs for every country and region of the earth.

The tenth chapter: on the signs indicating movement and rest.

The eleventh chapter: on the voiced signs, which indicate the nature and conditions of people.

The twelfth chapter: on the division of the members of the human body among the signs. 2b

The thirteenth chapter: on | the signs indicating grace and beauty; 15
the signs indicating generosity and liberality; the signs which are united and filled; <those> which give <wealth>; <those> which pour out;⁴ and <those> which seize and take.

The fourteenth chapter: on the signs indicating lust and diseases.

The fifteenth chapter: on the signs indicating the chastity and virtue of women.

The sixteenth chapter: on the signs having many children, twins, few children, and barrenness.

The seventeenth chapter: on the signs whose members are cut | and on 20
the signs having much violence and anger.

The eighteenth chapter: on the signs indicating the conditions of voices.

The nineteenth chapter: on the signs indicating mange,⁵ leprosy, spots, itching, head scurf,⁶ deafness, dumbness, baldness, thinness of beard, beardlessness, and one who has no beard.

The twentieth chapter: on the signs indicating faults in the eye.

¹H omits 'according to what Theon maintained' ²signs J ³J adds 'and prolonging'
(probably reading متباعدة) ⁴acquire J ⁵pustule J, scabies H ⁶impetigines J

The twenty-first chapter: on the signs indicating culture,⁷ cajolment, deception, and cunning, | the signs of worry,⁸ and the dark signs. 25

The twenty-second chapter: on the signs indicating the species of birds, and all quadrupeds, beasts of prey, vermin,⁹ insects, and aquatic animals.

The twenty-third chapter: on the signs indicating trees and plants.

The twenty-fourth chapter: on the signs indicating <different> kinds of water and the signs indicating what is produced by fire.

The twenty-fifth chapter: on the directions of the signs.

The twenty-sixth chapter: on the cardines | of the sphere, their quadrants and twelve places, summarizing their indications,¹⁰ and the reason for that. 30

The twenty-seventh chapter: on the quadrants of the sphere related to corporality, spirituality,¹¹ and other things.

The twenty-eighth chapter: on the mixture of the natures of the cardines of the sphere.¹²

The twenty-ninth chapter: on the colours of the quadrants of the sphere and of the twelve places.

The thirtieth chapter: on ascending, descending, long, and short quadrants of the sphere.

The thirty-first chapter: on the division of the four natures | among 35 things.

The thirty-second chapter: on the reason for the quarters of one day and one night and their twenty-four hours

The thirty-third chapter: on the lords of the days and the hours.

[3] The first chapter: on the natures and conditions of the signs, and the figures that ascend in their decans.

[4] We have already mentioned in the second Part the natures of the individual signs and we mentioned in the fifth Part the partnership of the planets with the signs. We¹³ want to mention in this Part those proper | 40 indications of the signs as a whole and their degrees that are fitting for this book. We will mention in this chapter¹⁴ the figures which ascend in their decans. When most astrologers read in some of the books of the Ancients their account of the figures which ascend in each of the decans of the signs, they think that it has no¹⁵ meaning, because they do not find an account of their indication in most of the books, and they do not know what each of the

⁷disciplina J, H omits ⁸worry and sadness J ⁹J omits ¹⁰their entire indication J ¹¹corporality and incorporeality, i.e. those things that are said to be bodies and incorporeal J. The whole of this chapter is edited from Arabic MSS LO and translated into German by Karl Dyroff in Boll, *Sphaera*, pp. 482–539 ¹²of the sphere] of the ascendant or circle J ¹³J adds 'now' ¹⁴book J ¹⁵J adds 'usefulness or'

figures indicates.¹⁶ | [5] Hermes, Ptolemy, Dorotheus, *Tīnk.lūs* (Teucer),
Antiochus,¹⁷ and others among scholars in their regions and scholars of
India have mentioned in their particular books¹⁸ the proper indications of
those figures and things on what happens in this world. Some of their
indications are similar to their form, name, or condition. The indications
of others are far from that. These things are known only by those learned
in the art of the stars and the knowledge of the natures of celestial and
terrestrial things.

| [6] We shall mention those indications in the books¹⁹ in which we need
to mention them. It was not the aim of the Ancients²⁰ in their account of
these figures according to the condition they described that <there should
be> figures similar to them in lines, shape, and body in the sphere, so that
each of these figures ascend with that form²¹ in each decan of the signs. But
they found that each position of the sphere and each decan of the signs had
a proper indication for things coming to be in this world. | And they found
that people in general think that no degrees of the sphere in themselves
have a proper indication for something except that figures are in them, and
those figures indicate those²² things by their property. | The Ancients related
the indications of the places of the sphere and of the decans of the signs to
the figures and things that they considered arose in the decans of the signs,
because they were closest to the thought of one speculating concerning this,
and they called these figures by different names and assigned to each one
of them a condition different from that of another. | Some figures and
their condition, and names and their condition, are near to things existing
among us, but others are far from them, being strange in name, nature, and
condition, when one thinks about them. They only gave them such strange
names and conditions so that there should be a disjunction²³ between the
names of the figures of the sphere and their conditions, and the names of
these things existing among us and their conditions.²⁴

[7] Scholars of the people²⁵ of one region differ from those of the people²⁶
of another region | in <describing> the form of those figures, their shapes,
and their conditions. We have found that they fall into three kinds, which

¹⁶ H summarises: 'For <the figures>, scarcely conceivable by the intellect, in that they are alien from all sense, by their awesome wonder bring man into such opinions that even the greatest part of astrologers, when they read about the rising of these figures and do not arrive at <understanding> their leadership, are led into that opinion that they think the matter is either completely without effect, or perhaps the effects are alien to the human intellect' ¹⁷ J omits 'Dorotheus *Tīnk.lūs* (Teucer) Antiochus'; H gives 'Persarum astrologi Hermes et Astalius' ¹⁸ *propriatibus suorum librorum* J, in their more choice books H ¹⁹ J omits 'in the books'. These books may include the one mentioned in Part II, 1 [10] ²⁰ J adds 'nor did they intend' ²¹ in the same shape or form J ²² J adds 'same' ²³ J has 'difference' ²⁴ For H's paraphrase of this paragraph, see p. 151 below ²⁵ J omits 'of the people' ²⁶ J omits 'of the people'

we have already mentioned in our book.²⁷ Leading authorities among the²⁸ Ancients have mentioned even more figures and other things in the sphere that are different from what we have described. They have spoken about them in many words using veiled language.²⁹ We have omitted this because it is not relevant to our book. Of the form³⁰ of the figures and things which ascend in the decans of the signs we shall mention only what is appropriate to this book and what scholars of astrology | of every age have agreed upon. 70

[8] Firstly we begin our account with the figures on which the ancient writers of the people of Persia, Babylon, and Egypt were agreed, and then we shall mention what the people of India agreed upon, and then the 48 constellations the two sages, Aratus³¹ and Ptolemy, mentioned. Each figure (constellation) that these two mention comprises a number of³² stars. We find the stars have moved several degrees between the days of Ptolemy and our own days, | and because the stars have left their positions, the figures 75 (constellations)³³ have strayed from the positions they had in respect to the decans in which they were in the days of Ptolemy. We mention those constellations whose ascensions agree with the decans of the signs in our days, which are 1160 <years> of <the era of> Alexander.³⁴ Whenever many years pass, it is necessary to correct the ascensions of the constellations which Ptolemy mentioned in the decans of the signs for that <extra> time.

[9] The constellations the people of India, Persia, Egypt, and others³⁵ mentioned as ascending in | the decans of the signs, do not leave their 80 positions. For they maintained that the indications of those constellations and things belong to the proper indication of those decans. The names of those constellations and things in them follow those from which they are borrowed.³⁶ Some of these constellations they mentioned ascend completely in one decan, but others ascend in two or more decans.³⁷

[10] Aries: the nature of Aries is fiery, of yellow bile,³⁸ bitter in its taste, straight | in its figure,³⁹ having two colours and faces,⁴⁰ increasing daytime 85 over 12 hours, and making rising times less than 30 <degrees>.

²⁷ Abū Ma'sar is probably referring to Part V, 277. J adds 'We have also found that'

²⁸ Leading authorities among the] certain J ²⁹ figurative quasi per allegoriam J ³⁰ J adds 'and the forms' ³¹ Arathis quem puto esse Aristheum J ³² J omits 'a number of'

³³ J adds 'also' ³⁴ I.e. between 1 October 849 and 30 September 850 AD; Alexander Magnus J ³⁵ J omits 'Egypt', H omits 'Egypt and others' ³⁶ but the names ...

were taken ad placitum J. H gives 'Those which the Indians and Persians transmit are unmoving in the same places and always arise in the same decans, for these (forms) are not endowed with stars as are those (the constellations), but are certain 'imbetween signs' ('intersignia') of the higher circle.' ³⁷ H adds: 'It is a privilege for us in this part that, just as Abuma'xar does not change at all the forms that he found first, so our translation does not change one of his words, neither adding nor omitting a single point'

³⁸ H omits 'of yellow bile' ³⁹ of oblique form J ⁴⁰ images J, forms H

[11] In its first decan⁴¹ there ascend a woman called shining and luminous Athena,⁴² the tail of a saltwater fish called *Aqār*,⁴³ and also called Cetus,⁴⁴ the beginning of the Triangle, the head of *Ta'mūr*,⁴⁵ which is a bull-stag,⁴⁶ and a figure with a dog's head,⁴⁷ having a torch in its left hand and | a key in its right.

The Indians maintained that in this decan there ascends a black man with red eyes, a large body, a strong heart,⁴⁸ and a strong mind. He wears a white and large⁴⁹ garment which he ties in the middle with a cord.⁵⁰ He is angry and standing on his feet. He is a custodian and keeper.⁵¹

As one of the 48 constellations according to what agrees with⁵² | Ptolemy's statement, there ascends in this decan the back, the buttocks, the knee<s>,⁵³ and the left hand of the One Sitting on a Chair (Cassiopeia).⁵⁴ Of the Woman who Does not See a Husband (Andromeda) there arises the part from the middle of her back to her buttocks, thighs, and her lowermost part,⁵⁵ and the second Fish, part of the Linen Thread, and the rear part of the belly of Cetus ascend.⁵⁶

[12] In the second decan of Aries ascend Andromeda and⁵⁷ the middle of the saltwater fish, i.e. *Aqār*,⁵⁸ the middle of the Triangle, the middle of *Ta'mūr*, i.e. a bull-stag, the <first> half of a snake, a field⁵⁹ for sowing,⁶⁰ | a seagoingship, and a horseman with a lance in his hand, a woman combing her head, a coat of mail made of iron,⁶¹ the head of the *Ḡūl*,⁶² the comb (?) of Perseus, i.e.⁶³ the sword of Perseus, while Perseus carries the head of the *Ḡūl*, called weasel in Arabic and *fīlsūs* in Persian.⁶⁴

The Indians maintained that in this decan there ascends a woman wearing⁶⁵ a red garment or clothes, having one foot.⁶⁶ Her figure is similar to that of a horse and she is intending to go out and seek clothes, | ornaments, and children.⁶⁷

According to what agrees with Ptolemy's statement, there ascend the thigh, shanks and feet of the One Sitting on a Chair (Cassiopeia), the head, and the tip of the right hand of Perseus, the rest of the lower part and the feet of the Woman who does not See a Husband (Andromeda), the Triangle,

⁴¹ H adds 'as the Persians say' here and passim ⁴² Azne J; a woman called 'the daughter of splendour' H ⁴³ Alifcar J, H omits ⁴⁴ Chaitoz J, H omits ⁴⁵ Althemor J, H omits ⁴⁶ Thorail J; the head of Cervitaurus, i.e. of a form put together from a goat and a bull H ⁴⁷ Cinocephalus H ⁴⁸ JH omit 'a strong heart' ⁴⁹ JH omit 'and large' ⁵⁰ H omits 'which he ties in the middle with a cord' ⁵¹ he is vigilant and remembers JH ⁵² H adds 'the Greeks and' here and passim ⁵³ knees JH ⁵⁴ the one having a chair which I think is Cassiopeia J, Cefei, whom the Arabs call the master of the throne H ⁵⁵ and the tips of the tail J, and the end of Frenum H ⁵⁶ and what they call 'the thread of linen', i.e. the intestines of Cetus H ⁵⁷ JH omit 'Andromeda and' ⁵⁸ JH omit 'i.e. *Aqār*' ⁵⁹ burden J (reading حمل for حقل) ⁶⁰ H omits 'the <first> half ... sowing' ⁶¹ a coat of mail made of iron] with iron arms H ⁶² Algol J, Medusa H ⁶³ J omits 'the comb of Perseus i.e.' ⁶⁴ called ... Persian] et vocatur Arabice Hircus et Perside Feilus J; curvusque harpes (scimitar) Persei, quem Arabes Nems, Perse Flus vocant H ⁶⁵ J adds 'a woolly ('linterum') and', H adds 'a sindon and' ⁶⁶ have one foot of a horse H ⁶⁷ a son J

the head and the horns of the Ram (Aries), the rest of the Linen Thread, which is in the corner,⁶⁸ and the chest of Cetus.

a | [13] In the third decan of Aries there ascends a young man called *Qāsiyūs* (Cassiopeia),⁶⁹ who is sitting on a chair on which is a mat and which has two images <on it>.⁷⁰ Behind the chair ascends Perseus, i.e. upside down *fiṣūs*,⁷¹ who calls upon God. And there ascend the chest and the head of the Fish, i.e. *Aqār*, the rear part of the Triangle, the tail of *Ta'mūr*, i.e. a bull-stag, and the second half of the Snake.⁷² 110

b The Indians maintained that in this decan ascends a reddish⁷³ man with red hair. He is | angry because of need,⁷⁴ holding in his hand a bracelet of wood⁷⁵ and a branch, He wears red clothes, and is skilled in the crafts of iron.⁷⁶ He wants to do good but he cannot do so. He wants only the good because it is the decan of Jupiter, according to what the Indians maintained, but he cannot do it because it is the house of Mars. 115

c According to what agrees with Ptolemy's statement, there ascend the chest of Perseus, his left hand in which the head <of the Ġūl>⁷⁷ is, the lock of hair⁷⁸ which is in the head of the Ram (Aries), the belly⁷⁹ of the Ram (Aries), and the head | and forefins⁸⁰ of Cetus. 120

[14] Taurus: the nature of Taurus is earthy, of black bile,⁸¹ sour in its taste, increasing daytime over equal hours, and deficient in its figure, *nīmġird*, i.e. like half a circle in <its> swelling.⁸²

a [15] In its first decan ascends the Giant (Orion), the slayer,⁸³ having a sword in his left hand and | his scabbard⁸⁴ and his rod in his right hand. He is girded with a sword⁸⁵ and has two lamps on his shoulder, which talk to him and call him by his name.⁸⁶ There ascends the Large Ship over which is a beast of prey,⁸⁷ in which is a naked sitting man, and under which is half the body of a dead woman. And there ascends an upside down man,⁸⁸ and the head of a dog—i.e. the figure called *Saksar* in Persian,⁸⁹ which means a figure whose head is that of a dog. The head of this figure ascends.⁹⁰ 125

b | The Indians maintained that there ascends in this decan a woman with much hair on her head, beautiful and curly-haired, | and similar to a noble lady.⁹¹ She has a child, and is wearing clothes, some of which catch fire. She is concerned about finding clothes and ornaments for her child. 130

⁶⁸ in reflexu J, H omits ⁶⁹ Fecius J, Fasius H ⁷⁰ on which ... on it] with which there is the double horse H ⁷¹ Feilus versus J, Filus deficiendo H ⁷² Frons H ⁷³ white and red J, flavus H ⁷⁴ J adds 'and troubled' ⁷⁵ torques lineus H ⁷⁶ new crafts J, reading حديد for جديد ⁷⁷ H adds 'of Medusa' ⁷⁸ Aldaebah J, the elongated star H ⁷⁹ body J ⁸⁰ H omits 'the forefins' ⁸¹ H omits 'of black bile' ⁸² *nīmġird*, i.e. like half a circle in <its> swelling] germinans J, H omits ⁸³ the Giant, the slayer] Algebbar Aceief i.e. gladiator J, Orion H ⁸⁴ turribulum (incense burner) J ⁸⁵ H omits 'and a scabbard ... sword' ⁸⁶ H adds 'Orion' ⁸⁷ H omits 'over which is a beast of prey' ⁸⁸ a man cut off up to his shoulders H ⁸⁹ Cethes in Persian J, Sax/Saxsax in Persian Cinocefali in Greek and Cincipites/Sincipites in Latin H ⁹⁰ H omits 'which means ... ascends' ⁹¹ heat J, reading الحرارة for الحررة, a demon H, reading الحين

According to what agrees with the statement of⁹² Ptolemy, there ascend in this decan the middle and buttocks of Perseus, the head <of the Ġūl> which is in his left hand, the backside⁹³ and hips of Aries, the place where Taurus is cut, the two jaws⁹⁴ of Cetus,⁹⁵ the bend which is in the River (Eridanus), and the place where the water at the end of the River debouches.⁹⁶

| [16] In the second decan of Taurus there ascend⁹⁷ the Ship, a naked man hurrying to that ship, lifting his hands,⁹⁸ having a key in his hand, the remaining half of the body of that Dead⁹⁹ Woman, the middle of the body <of the figure> whose head is similar to that of a dog, with a rod, a naked idol, and a towel¹⁰⁰ in his right hand, and a key in his left hand, and he is pointing with his right and left hand.

The Indians maintained that there ascends in this decan a man whose face and body are similar to a ram. He has | a wife like a bull in form. His fingers are similar to the cloven hooves of goats. This man is strong in his body, with much heat in his belly and body.¹ He is voracious and does not stint in his food. He wears a worn garment. He is concerned about establishing his residence, lands, and buildings,² and taking out his cattle to land for ploughing and planting seed.³ There ascends an upside down spiritual figure⁴ with a stick in its right hand, lifting the left hand.

According to what agrees with Ptolemy's statement, there ascend in this decan the knees, shanks, | and rear foot of Perseus, the back and hump⁵ of the Bull (Taurus), and the base of its foreleg,⁶ the soft part of its belly,⁷ and its right rear foot, the beginning of the River (Eridanus), and the part of its middle towards its end.⁸

[17] In the third decan of Taurus there ascend the rear part of the body <of the figure> whose head is similar to that of a dog, a sleeping⁹ man holding a snake, two wagons on which there sits a young man, and two horses pull them; <also> a driver¹⁰ and a goat. The driver controls it¹¹ with his left hand.

| The Indians maintained that in this decan there ascends a man with very white teeth and legs, both of which are long. His teeth protrude from

⁹² J omits 'the statement of' ⁹³ J omits 'the head ... backside', Jrev adds ⁹⁴ compages ('fastenings') J ⁹⁵ H omits 'the two jaws of Cetus' ⁹⁶ the bend and frothing ('spuma') of Eridanus or the Nile H ⁹⁷ H adds 'according to the Persians' ⁹⁸ his hand J, following Arabic MS P ⁹⁹ J omits 'dead' ¹⁰⁰ an idol pointing a torch J, possibly reading عار ومندیل for هادي قندیل, and a mirror H ¹ H omits 'and body' ² about populating lands and residences and building J ³ H collapses the last two phrases into 'He is concerned about inhabiting houses and lands, and putting oxen to plough' ⁴ the bent and reversed knee J, the figure of a deficient body H ⁵ H omits 'and hump' ⁶ H omits 'the base of its foreleg' ⁷ the leather which is over its belly J, the belly of Harmus H ⁸ the River from its beginning until nearly its end H ⁹ standing H, reading قائم for قائم ¹⁰ auriga J ¹¹ and a goat. The driver controls it] and a goat holding the legs J, holding a goat by its legs H (probably reading سائس for سائقان)

his lips.¹² His colour and hair are red. His body is similar to the body of the elephant and lion. His mind is disturbed. He meditates on evil as he sits on a carpet.¹³ He wears velvet¹⁴ and is wrapped in black sable.¹⁵ There <also> ascend a northern¹⁶ horse, a dog,¹⁷ and a calf sitting down.¹⁸

According to what agrees with the statement of¹⁹ Ptolemy, there ascend the right foot of Perseus, | the shoulder, left hand, tip of his lower end, and left leg of the One Holding the Reins (Auriga), the nape, head, knees, left foreleg, and the base of the horn of the Bull (Taurus), the tip of the cloth²⁰ which is in the hand of the Giant (Orion), the beginnings of the River (Eridanus), and the bend in the River. 155

[18] Gemini: the nature of Gemini is that of blood,²¹ its taste is sweet. It is of the colour of the sky, with an erect²² form and many faces.²³

| [19] In the first decan of Gemini there ascend the tail of the figure whose head is similar to that of a dog, and a man in whose hand there is a rod. There ascend with him in the southern direction²⁴ two wagons on which there are two horses and a sitting man leading them, and the head of a horned snake. 160

The Indians maintained that there ascends in this decan a beautiful and pious woman standing in the air.²⁵ She is concerned about seeking ornaments and children²⁶ and is skilled in sewing and the like among admirable crafts. | A mirror of polishers²⁷ ascends with her. 165

According to what agrees with Ptolemy's statement, there ascend in this decan the head of the One Holding the Reins (Auriga), and <the stars> which are at his elbow, which are in his right knee²⁸ and his right foot. He shares <his ascent> with the tip of the horn of the Bull (Taurus).²⁹ The other, southern, horn of the Bull (Taurus), the left shoulder and the left foot of the Giant (Orion),³⁰ and the head and forelegs³¹ of the Hare (Lepus) ascend.

| [20] In the second decan of Gemini there ascend a man with a golden reed-instrument³² that he plays on, and *Īrqulās*, whom people call Hercules,³³ who is kneeling on his knee,³⁴ a snake which goes up a tree, escaping from *Īrqulās*,³⁵ the middle of the Horned Snake,³⁶ and a wolf³⁷ with a

¹² his teeth protrude from his lips] he has turned back lips H ¹³ thanfaceh J, scamnum H ¹⁴ chot, i.e. a certain woollen covering J, tapetum H ¹⁵ and is wrapped in black sable] niger horibilis H ¹⁶ left J ¹⁷ H omits 'a dog' ¹⁸ J omits 'sitting down' ¹⁹ J omits 'the statement of' ²⁰ bull J (reading ثور for ثوب) ²¹ The sign of Gemini is of an aery nature H ²² oblique J ²³ H omits 'and many faces' ²⁴ northern direction J ²⁵ H omits 'in the air' ²⁶ a son J ²⁷ a mirror of *forbatores* J, a very bright mirror H ²⁸ J omits 'and <the stars> ... knee' ²⁹ and <the stars> ... the Bull (Taurus)] and from the right knee to the foot H ³⁰ Algebar J, Orion H ³¹ H adds 'i.e. front part' ³² fistula J, calamus H ³³ Beruleus (cf. Arabic MS C بيرقلاس) and some people call him Hercules J, called in the Persian language Teruueles, in Greek Hercules H ³⁴ knees J ³⁵ J adds 'who, we have said, is Hercules' ³⁶ J omits 'snake' ³⁷ a wolf] its tail J reading ذنب (= Arabic MS P) for ذئب (= Arabic MSS BL)

mark on its foreleg.

The Indians maintained that in this decan there ascends a man in the form of a negro,³⁸ and the colour of a griffin,³⁹ whose head is tied with a band of lead. He clothes himself with weapons, and has an iron helmet on his head, | a silk-brocaded crown on that helmet⁴⁰ and a bow and arrows in his hand. He likes amusement and fun.⁴¹ There ascends with him a garden with many sweet-smelling herbs,⁴² a *kinnār*, i.e. a *ṣanġ* to be played.⁴³ He sings and takes the sweet-smelling herbs from the garden.⁴⁴ 175

According to what agrees with Ptolemy's statement, there ascend in this decan the right hand of the One Holding the Reins (Auriga), one rear foot of the Bull (Taurus), a hand of the Giant (Orion),⁴⁵ and his shoulder, head, chest, belt,⁴⁶ knee, | and foot, and the chest and rump of the Hare (Lepus). 180

[21] In the third decan of Gemini there ascend *Afallūn* (Apollo)⁴⁷ on whose head is a stone jug,⁴⁸ and with him a *kinnār*,⁴⁹ i.e. a *ṣanġ*,⁵⁰ a string <instrument>, and a golden reed-instrument.⁵¹ There ascend a barking dog, Delphinus, which is a sea animal,⁵² a lynx,⁵³ shears of a tailor,⁵⁴ and the first half of the Lesser Bear. The tail of the Horned Snake is curled at the base of the Ear of Corn.

| The Indians maintained that in this decan there ascends a man who seeks weapons to wear, with whom there is a bow⁵⁵ and quiver.⁵⁶ In his hand are an arrow, clothes, and many ornaments, and his intention is to compose songs and write them down, <and seek> music, fun, and pleasure of various kinds. 185

According to what agrees with the statement of⁵⁷ Ptolemy, there ascends in this decan the shoulder, the hand, backside, and the right foot, of the Twin⁵⁸ who is behind,⁵⁹ and the thighs and two feet of the Twin⁶⁰ who is in front,⁶¹ the tail of the Hare (Lepus), the mouth, forelegs⁶² | and right back leg of the Dog (Canis Maior), and the first oar and the tip of the second oar of the Ship (Argo Navis).⁶³ 190

³⁸ Azinge J, which one manuscript glosses as 'nigri', Ethiops H ³⁹ alanca J, for which one manuscript substitutes 'i.e. avis', grisis H ⁴⁰ ostro cirritus H ⁴¹ ludus et delectatio atque commixtio (reading مزاج for مزاج) J, jokes and dancing H ⁴² virgultus multorum mirtorum J ⁴³ acbar which are kinds of games and *ceng* for striking, which are instruments of songs J ⁴⁴ H rearranges the order: 'singing, striking the tympanum, snatching apples from the garden of trees bearing much scent which rises at the same time as him' ⁴⁵ Algebar J ⁴⁶ baltheus H ⁴⁷ Afion JH; H adds 'whom the Arabs interpret as the musician-tympanist' ⁴⁸ mirtus J, procera mirtus H, reading ریحان ⁴⁹ Chien J (following Arabic MS C كيان, to which one manuscripts adds 'i.e. corus') ⁵⁰ *ceng* which is a certain kind of instrument for singing J ⁵¹ *mizmar* which is a flute J. H substitutes for these musical instruments: 'strings and golden reed-instruments' ⁵² H omits 'which is a sea animal' ⁵³ *fahed* which is the *lupa cervaria* J ⁵⁴ J omits 'shears of a tailor' ⁵⁵ shield J ⁵⁶ *geabah* i.e. quiver J ⁵⁷ J omits 'the statement of' ⁵⁸ bull J (reading الثور with Arabic MS O, for التوءم) ⁵⁹ the Twin who is behind] Pollux H ⁶⁰ bull J (reading التوءم for الثور) ⁶¹ the Twin who is in front] Castor H ⁶² J omits 'forelegs', rictus H ⁶³ Argolica Navis H

[22] Cancer: the nature of Cancer is watery, and phlegmatic,⁶⁴ and its taste is salty.

a [23] In its first decan there ascend the last half of the Lesser Bear, the complete figure called⁶⁵ Satyrus who turns towards his back.⁶⁶ This figure is near to *Ay-Mūsay*⁶⁷ who strikes the *kinnār*, i.e. a *ṣanḡ*, and plays a reed-instrument.⁶⁸ He has an amulet⁶⁹ of iron, whose head is of brass.⁷⁰ <Also> | the first of the three Virgin maids, the head of a scarab beetle,⁷¹ 195 and the tail of a wall-gecko⁷² ascend.

b The Indians maintained that in this decan there ascends a young man of beautiful figure wearing clothes and ornaments, with some distortion in his face and fingers, whose body is similar to that of the horse and elephant, whose legs are white. All kinds of fruit and leaves of trees hang from his body. His house is in a forest⁷³ in which sandalwood grows.⁷⁴

c | According to what agrees with the statement of⁷⁵ Ptolemy, there ascend 200 in this decan the face of the Greater Bear (Ursa Maior),⁷⁶ the heads of the Twins who are in front and behind, the backside of the front Twin⁷⁷ and his hand, the Lesser Dog (Canis Minor), the rest of the Greater Dog (Canis Maior), the stern⁷⁸ of the Ship (Argo Navis), and the base of the oar.⁷⁹

a [24] In the second decan of Cancer there ascend the second maid of the⁸⁰ Virgins, the likeness of a cloud, the front half of a dog,⁸¹ half the ears⁸² of a donkey,⁸³ the northern Donkey, the middle | of the Scarab Beetle,⁸⁴ and 205 the middle of the Wall-Gecko.⁸⁵

b The Indians maintained that there ascends in this decan a maid who is beautiful to look at. On her head is a crown of white water-lilies⁸⁶ and⁸⁷ red basil, and a rod of wood is in her hand. She cries out because of her love of drinking, singing, and worshipping in the houses of worship.⁸⁸

c According to what agrees with Ptolemy's statement, there ascend in this decan the head of the Greater Bear (Ursa Maior),⁸⁹ the back half part | of Cancer,⁹⁰ and the stern⁹¹ of the Ship (Argo Navis). 210

a [25] In the third decan of Cancer there ascend the third maid of the⁹²

⁶⁴ H omits 'and phlegmatic' ⁶⁵ H adds 'in the Roman (Byzantine) language' ⁶⁶ who turns towards his back] covered in torn clothing H ⁶⁷ Zormuce J, following Arabic MSS CPOH روموسي, Afion musicus H ⁶⁸ who strikes *alchien*, which is *acenge* and sings with the flute J; H omits 'i.e. a *ṣanḡ*, and plays a reed-instrument' ⁶⁹ lamina ('sheet') H ⁷⁰ J omits 'He has an amulet . . . brass' ⁷¹ ghanfaceh J, scarabon H ⁷² Cem Leprosi J, aspis zemabraz H ⁷³ pomerium J, ager H ⁷⁴ in which *assandal* grows, which is a kind of tree whose wood is scented J ⁷⁵ J omits 'the statement of' ⁷⁶ Calixto H ⁷⁷ JH omit 'the backside of the front Twin' ⁷⁸ chotel J ⁷⁹ the base of the oar] the oarsmen JH ⁸⁰ H adds 'three' ⁸¹ the front of the preceding dog J ⁸² the ear J ⁸³ H omits 'a donkey' ⁸⁴ Alghonface J ⁸⁵ Cem Leprosi J ⁸⁶ cedrus i.e. nifrin H ⁸⁷ J omits 'of white water-lilies and' ⁸⁸ J adds 'and the worship of God' ⁸⁹ Calixto H ⁹⁰ the *cissura* of the posterior crab J, the rear claw of the Crab H ⁹¹ chotel J, the end of the stern H ⁹² H adds 'three'

Virgins, who comes and goes forwards and backwards, the rear half of the Dog,⁹³ the second half of the ears of the Donkey, the second, southern, Donkey, the end of the Scarab Beetle,⁹⁴ and the head of the Wall-Gecko.⁹⁵

The Indians maintained that in this decan there ascends a man whose foot is similar to that of the turtle.⁹⁶ The colour | of his foot is like the colour of floss (?),⁹⁷ a *jubbah*⁹⁸ covers his body. He wears golden ornaments, and his intention is to board a ship and travel by sea to get gold and silver, and to make ornaments for women out of them. 215

According to what agrees with Ptolemy's statement, there ascend in this decan the base of the neck of the Greater Bear (Ursa Maior) and its right foreleg, which is in front,⁹⁹ the claws¹⁰⁰ of Cancer, its manger,¹ the head of the Hero (Hydra),² the sail of the Ship (Argo Navis) and the part of its body that is behind <the sail>. C

| [26] Leo: the nature of Leo is fiery and of yellow bile, and its taste is bitter.³ 220

[27] In its first decan⁴ there ascend a tail,⁵ a dog⁶ which shoots with a bow, the figure of a lion,⁷ half a ship with its⁸ sailor in it, the head of *Idris* (Hydra), which is a black water snake,⁹ the head of a horse, and the head of a donkey. a

The Indians maintained that in it ascends a tree with a large root, on the branches of which a dog, a jackal,¹⁰ and an Egyptian vulture¹¹ sit, and a man wearing sublime and¹² soiled clothes, who is concerned about grief¹³ over his parents. | There ascends with him the master of the horse that looks towards the north, whose figure is similar to that of a wolf.¹⁴ There ascends with it an arrowhead,¹⁵ an arrow, the head of a dog, and something like the dog. b

According to what agrees with Ptolemy's statement, there ascend in this decan the neck of the Greater Bear (Ursa Maior), its left foreleg, which is behind,¹⁶ the crown of the head¹⁷ and forelegs of the Lion, the neck of the Hero (Hydra), and the middle of the Ship (Argo Navis). c

[28] In the second decan of Leo there ascend an idol lifting up his hand, and crying out at the top | of his voice, and with him are *ṣunūḡ*¹⁸ of dancers made of copper, and various songs. There ascend an earthen drinking 230 a

⁹³ half of the posterior heart J, reading كلب for قلب ⁹⁴ Alghofece J ⁹⁵ Cem Leprosi J ⁹⁶ acelhaf J, tartuca corrigiola H ⁹⁷ alkasuth J; or what the Arabs call the linen moth ('tinea lini'), coloured H. 'Flax-silk' according to Dyroff ⁹⁸ tunica J, snake H ⁹⁹ with its right foreleg and foot H ¹⁰⁰ ears JH ¹ Presepium J, H omits ² the head of Asura which we call the snake H ³ H omits 'and its taste is bitter' ⁴ H adds 'as the Persians write' ⁵ wolf Jrev, reading ذئب for ذئب ⁶ of a dog H ⁷ a negro J (reading اسود for اسد) ⁸ H adds 'rower and' ⁹ Idris which is a black water snake] Hydra H ¹⁰ J omits 'a jackal', furio H ¹¹ raghmah J, aucamia H ¹² H omits 'sublime and' ¹³ J adds 'and mourning' ¹⁴ bear JH (reading دب for ذئب) ¹⁵ J omits 'an arrowhead', sice H ¹⁶ H omits 'which is behind' ¹⁷ rictus H ¹⁸ *sonoge* which are certain instruments J

b bowl,¹⁹ a cup, a glass,²⁰ a reed-instrument²¹ <made> from gazelle horns, a duck, a pig,²² a bear whose foreleg is raised,²³ the remaining half of the Ship, the neck of *Idris* (Hydra), i.e. a black water snake,²⁴ the middle of the Horse, and the middle of the Donkey.

The Indians maintained that in this decan there ascends a man with a thin nose, on whose head is | a crown of white basil, with a bow in his hand. He has a lawsuit against thieves,²⁵ he is wicked and irascible. He is similar to the lion in the intensity of his anger. He is covered by a garment the colour of a lion. 235

c According to what agrees with Ptolemy's statement, there ascend in this decan the shoulders²⁶ of the Greater Bear (*Ursa Maior*), its right foot, which is in front,²⁷ the neck of the Lion, the base of its foreleg,²⁸ the middle of the Hero (Hydra),²⁹ and the beginning of the Ship (*Argo Navis*).

a [29] In the third decan of Leo there ascend a young man who drives riding animals with a whip in his hand. | *Tīnk.lūs* (Teucer) called the whip 240 'miṭrāq'.³⁰ He pulls a wagon in which a person is sitting, and there is a little boy who follows him. He has a garment³¹ and an earthen bowl³² in his left hand.³³ There ascend a crow, the middle of the black Water Snake,³⁴ the rear part of the Horse, and the rear part of the Donkey.

b The Indians maintained that in this decan there ascends a man whose figure is like that of a negro.³⁵ He is ugly, disgusting,³⁶ troublesome, and very anxious. He has fruit and meat in his mouth, and a pitcher³⁷ in his hand.

c According to what agrees with Ptolemy's statement, there ascend in this decan the chest of the Greater Bear (*Ursa Maior*), the middle of the Lion, and part of the Hero (Hydra).³⁸ 245

a [30] Virgo: Virgo is³⁹ bicorporeal, having three figures.

[31] In its first decan there ascend⁴⁰ a maid whom *Tīnk.lūs* (Teucer) called *dūšaybuh*.⁴¹ She is a pretty, clean,⁴² long-haired, and good-looking virgin, with two ears of corn in her hand. She is sitting on | a chair on which is a mat, and she is nourishing a little boy, and feeds him with broth 250

¹⁹satur vini J ²⁰earthen drinking bowl, a cup, a glass] an old man full of wine ('Bacchus') with a drinking bowl and glass H ²¹mizmar i.e. fistula J ²²two puppies J, Haruben i.e. Castor H ²³a wolf ('lupus') with an oblique (erect Jrev) foreleg J, the tail of someone holding out his hand H (confusion of ذنب and ذنب) ²⁴Hydra H ²⁵he is judged on behalf of thieves J, threatening thieves H ²⁶shoulder J ²⁷H omits 'which is in front' ²⁸the base of its foreleg] and Harmus H ²⁹the snake H ³⁰*Tīnk.lūs* ... 'miṭrāq'] it is called Celcus J, who is called Seclos H ³¹bull H, following Arabic MS O ثور. The Greek has 'wine bowl' ³²cow H, probably reading بقر for تنار ³³J omits 'He has a garment ... left hand' ³⁴Hydra H ³⁵azinge J, Ethiops H ³⁶inert J ³⁷ibric i.e. a bronze pitcher J ³⁸Hydra H ³⁹H adds 'fertile' ⁴⁰H adds 'as the Persians, Chaldeans and Egyptians, and the leaders of them all, Hermes and Astalios, from ancient times teach' ⁴¹whom we call Calchius Darosthal J, whose Persian name is 'Seclios Darzama', which means in Arabic 'Adre nedefa' i.e. clean virgin, I say 'Immaculate Virgin' H ⁴²pretty, honest, clean J

in a place called 'atria'.⁴³ Some people call that boy Īsū', whose meaning is Jesus.⁴⁴ There ascends with it a man sitting on that chair.⁴⁵ There ascends with them⁴⁶ the star of the Ear of Corn, the rear part⁴⁷ of the Water Snake,⁴⁸ the head of a raven, and the head of a lion.

The Indians maintained that in this decan there ascends a virgin maid wearing a garment and ancient clothes, | having faces (?)⁴⁹ in her hand, whose hand is hanging.⁵⁰ She is standing in the middle of good sweet-scented herbs and wants to arrive at the houses of her fathers and friends to look for clothes and ornaments. 255

According to what agrees with Ptolemy's statement, there ascend in this decan the tip of the tail of the Dragon (Draco), the rear part of the tail and the rear foot of the Bear (Ursa Maior), the backside, two back legs and tail of the Lion, the cup which is in the⁵¹ Hero (Hydra), and part of the body of the Hero. c

| [32] In the second decan of Virgo there ascend⁵² *Ay-Mūsay*⁵³ who strikes the *kinnār*, i.e. a *ṣaṅḡ*,⁵⁴ and plays a reed-instrument.⁵⁵ There ascend a person with a lock of hair (Coma),⁵⁶ and half a figure called *Bātis* (Bootes) in Greek and *nābīnā* in Persian.⁵⁷ He is a person whose head is like that of a bull. Half of him ascends⁵⁸ and half a naked person is in his hand. There ascend half a piece of wood at whose head is a tool made of iron by which land is ploughed,⁵⁹ the tail of the black Water Snake, the middle of the Raven, and the middle of the Lion. 260 a

| The Indians maintained that in this decan there ascends a black man who has hair growing on the whole of his body. He wears three clothes, one of them is leather, the second silk, the third is a red garment. In his hand there is an inkwell. He likes examining accounts, expenses,⁶⁰ and all incoming and outgoing goods. 265 b

According to what agrees with Ptolemy's statement, there ascend in this decan part of the tail of the Dragon, the backside of the Greater Bear (Ursa Maior), the tip of the Lock of Hair (Coma),⁶¹ the head and left shoulder of the Virgin, the head, beak, | and wing⁶² of the Crow (Corvus), 270 c and the tail of Centaurus.⁶³

[33] In the third decan of Virgo there ascend the other half of *Bātis* a

⁴³ Abrie J, Hebrea H ⁴⁴ Ihesum, whose translation in Arabic is Eice J, Ihesu, whom we call 'Christ' in Greek H ⁴⁵ H adds 'not touching' ⁴⁶ with her J, which is a possible translation of the Arabic ⁴⁷ which is the end H ⁴⁸ the second snake JH, reading التانية for التانية ⁴⁹ J omits 'having faces', ugiu (in margin: 'faces') H ⁵⁰ whose hands are hanging J, with a hanging or lowered hand H ⁵¹ on the head of JH ⁵² H adds 'according to the Persians' ⁵³ Zormuce J, musicus H ⁵⁴ H omits 'i.e. a ṣaṅḡ' ⁵⁵ *alchien* which is *acenge* and sings to the flute J ⁵⁶ homo habens Dauebath J, homo comete dominus H ⁵⁷ grece nathis, et persice elbeice J, called Albeze in the Persian language, Feton in the Roman (Byzantine) H ⁵⁸ H omits 'Half of him ascends' ⁵⁹ ploughing wood whose head is iron H ⁶⁰ J omits 'expenses' ⁶¹ Addauebath J, the oblong (comet) which they call Addewebea H ⁶² wings H ⁶³ Caithoz J (= Cetus)

(Bootes), i.e. *nābīnā*,⁶⁴ the remaining half of the Naked Person, the other half of the Piece of wood at whose head is a tool made of iron,⁶⁵ the tail of the Raven, the tail of the Lion, the Ear of Corn, two bulls, and half a shepherd.⁶⁶

The Indians maintained that in this decan there ascends a deaf, clean,⁶⁷ white, and large-hearted woman. | She wears a garment which is coloured and washed <but> does not dry. <She has> leprosy on her body.⁶⁸ She is concerned about arriving at houses of worship to pray in them.

According to what agrees with Ptolemy's statement, there ascend in this decan part of the tail of the Dragon (Draco),⁶⁹ the base of⁷⁰ the tail of the Greater Bear (Ursa Maior), the rest of the Lock of Hair (Coma),⁷¹ the right shoulder and part of the chest of the Virgin, the chest and rear half of the wing⁷² of the Crow (Corvus), and the backside and thigh of⁷³ the rear leg⁷⁴ of Centaurus.⁷⁵

| [34] Libra: Libra is an airy, bloody and⁷⁶ temperate sign, decreasing daytime,⁷⁷ increasing rising times, having two colours and two faces, and upright⁷⁸ in its form.

[35] In its first decan there ascends a man who is similar to an angry man,⁷⁹ having a pair of scales in his left hand and a weight⁸⁰ in his right hand. There ascend written books, and three boys, all of whom are called *qurtūmā*.⁸¹ After them ascends *Ay-Mūsay*.⁸² He is sitting on a horse⁸³ and strikes the *kinnār*, i.e. a *ṣanġ*, | and he sings⁸⁴ and plays a reed instrument.⁸⁵ There ascend the head of a dragon and the beginning of part of a lake called Lake *Aḥurūsiyā*, i.e. golden, in Greek;⁸⁶ some Persians call it the Greater *Zāb*.⁸⁷ Part of a ship ascends.

The Indians maintained that in this decan there ascends a man having a *cafiz*-weight⁸⁸ and a pair of scales in his hand. He sits in a shop in the market and is concerned about measuring, weighing, buying and selling, in which he is skilled.

| According to what agrees with Ptolemy's statement, there ascend in

⁶⁴the extreme of Nathis Albece J, the second half of the Minotaur Albeze H ⁶⁵Piece of wood ... iron] fossorium H ⁶⁶half the posterior shepherd J, the backside of the shepherd H ⁶⁷beautiful J, chaste H ⁶⁸Illness in her body never happens to her J (reading مرض instead of برص); H omits ⁶⁹H adds 'with the spine' ⁷⁰H omits 'the base of' ⁷¹Addauebah J, Addewebeba H ⁷²incisione ale posterioris J, reading شق for شق, spina interalaris H ⁷³and J ⁷⁴H omits 'of the rear leg' ⁷⁵Fethoriuz J ⁷⁶H omits 'airy, bloody and' ⁷⁷H omits 'decreasing daytime' ⁷⁸oblique J ⁷⁹a man ... angry man] an angry man H ⁸⁰onus J, agnus H Greek, two interpretations of حمل ⁸¹Corthone J; and a third part of the knowledge (reading غلّة for علم) of that whose names are Carathumme (?) H ⁸²Zormuce J, musicus H ⁸³a mat J (فرش = Arabic MSS OL), a horse H (فرس) ⁸⁴H omits 'i.e. a ṣanġ and he sings' ⁸⁵alchien which is acenge, i.e. he sings with a flute J ⁸⁶which is called in Greek Ir or Ain Agerocie, i.e. of gold J ⁸⁷bear J (reading الدب with Arabic MS L instead of الزاب), and adds 'and certain Persians call it the Greater Bear'. Instead of the lake H writes 'the beginning of that which the Persians call the Greater Bear' ⁸⁸cafiz which is the name of a certain measure in Arabic J, modius H

this decan the middle of the tail of the Greater Bear (Ursa Maior), the middle of the belly of⁸⁹ the Virgin, and her left hand in which is the ear of corn, the tail of the Crow (Corvus), part of the tail of the Hero (Hydra),⁹⁰ the right shoulder of Centaurus,⁹¹ part of the rear part of the backside of the body of the Horse (Pegasus), and the soft part of its belly.⁹²

[36] In the second decan of Libra there ascend a man who is a driver <of a chariot>,⁹³ — the Persians call him *būdāsif*⁹⁴ and the Byzantines call him *inīkhos*⁹⁵—and a wagon in which a man is sitting⁹⁶ with a whip in his hand, a red basket⁹⁷ belonging to a merchant,⁹⁸ | in which there is a fine sword, silk brocade,⁹⁹ a sack, the bag of an apothecary,¹⁰⁰ a row of tailors (?),¹ a tent in which there are perfume traders,² a man sitting on a bed around which are servants.³ There ascends a small boy, the middle of the Ship, the front part of Centaurus⁴ above the Ship, the middle of the Dragon,⁵ the middle of Lake *Aḥurūsiyā*, i.e. golden, which the Persians call the Greater *Zāb*.⁶ There ascends a spring of water.

The Indians maintained that in this decan there ascends a man, whose figure is like that of the dragon,⁷ with the colour | of the Egyptian vulture,⁸ naked,⁹ thirsty, weak in his hands. He wants to fly in the air. Wife and children concern him.¹⁰

According to what agrees with Ptolemy's statement, there ascend in this decan part of the tail of the Dragon, the tip of the tail of the Greater Bear (Ursa Maior), the left thigh of the body¹¹ of the Howler (Bootes), the lowermost part¹² of the Virgin, and the head,¹³ shoulders, and chest of Centaurus.

[37] In the third decan of Libra there ascend the rear part of the Dragon, the completion of the Ship, the rear part | of Centaurus, the completion of the Golden Lake,¹⁴ the Brain of a Head and the Crown of the Head in the region of the brain,¹⁵ a naked man called *Wārtadī*¹⁶ reclining and putting his left hand on his head and his right hand on his neck.¹⁷ There ascend the

⁸⁹ J omits 'the belly of' ⁹⁰ the southern snake, i.e. Asura H ⁹¹ Feithoriz J ⁹² part of the rear ... belly] part of Pegasus H ⁹³ Auriga J, vir agitaris H ⁹⁴ Baradeceif J, Bredemif H ⁹⁵ J omits the name, ambeges Jrev; H omits this phrase ⁹⁶ JH omit 'is sitting' ⁹⁷ cefat i.e. scrinium J ⁹⁸ another man JH, reading تاجر for آخر ⁹⁹ ferind, i.e. some kind of silk cloth J, ostra mantice crumene colorate H ¹⁰⁰ the bag of hunting J ¹ a row of *hannathin*, i.e. sellers of flour J, many flour-dealers H, reading حناطين for خياطين, probably correctly ² colour merchants J, confectioners H ³ servi i.e. bedelli J, socii H ⁴ the preceding Feithoriz J ⁵ bed J ⁶ which is called the Greater Bear J; the middle of the Greater Bear H ⁷ vulture JH (= Arabic MS L) ⁸ arrahm J, aukamia H ⁹ H omits 'naked' ¹⁰ desiring wives and children J, desiring a wife and children H ¹¹ the seat H ¹² JH omit 'of the Shouter, the lowermost part', with Arabic MS O ¹³ a mat (فرش) J, horse (فرس) H ¹⁴ Irat addahab i.e. of gold J, Greater Bear H ¹⁵ crown of the head in the region of the brain] Hemah seorsum a capite J, hemme cerviculi semotum a capite H ¹⁶ filius Nadi J, Arbedi H ¹⁷ J omits 'on his neck', one group of manuscripts add 'erecta ad laudem', reading عنق for حمد; leaning on his right hand H

crown of *Wārtadī*¹⁸ which is above a head of two people, whose heads have two horns, one curved over the other, and are called *Bālistā* and *Adūnīs*.¹⁹ There ascends another thing called the Sky.

The Indians maintained that in this decan there ascends a man whose face is similar to that of a horse, carrying | a bag,²⁰ with a bow in his hand and arrows which are set in the bow.²¹ He is in a swamp²² and wants to hunt for prey, sit down alone, and meditate on things.

According to what agrees with Ptolemy's statement, there ascend in this decan part of the tail, talons, forearm, right knee, and right side²³ of the Dragon,²⁴ the tip of the lowermost part and the feet of²⁵ Virgo, the²⁶ left foreleg of Centaurus, and the foot of the Beast of Prey (Lupus).

| [38] Scorpio: the nature of Scorpio is watery and phlegmatic. 315

[39] In its first decan ascends the rear part of a stallion called Centaurus,²⁷ also called *Būdāsif*,²⁸ and there ascend the rear part of Taurus,²⁹ the Bracelets of a Thrower³⁰ who has a rod³¹ in his hand, and something called the *Ṣinḡa*.³²

The Indians maintained that in this decan there ascends a woman who has a good figure, a red body, and is agreeable in | all her affairs. She is concerned about eating food, the lack of bread,³³ the search for possessions, and disputes concerning land, until it remains with her.

According to what agrees with Ptolemy's statement, there ascend in this decan the base of a forefoot of the Lesser Bear (Ursa Minor), part of the tail of the Hero (Hydra),³⁴ the head and right arm of the Howler (Bootes),³⁵ the chest and shoulder of Libra, the tip of the left, northern *Fakka* (Corona Borealis),³⁶ a foreleg, backside and tail of the Beast of Prey (Lupus), and the forefoot³⁷ of Centaurus.

| [40] In the second decan of Scorpio there ascend *As.f.līnūs* (Asklepios),³⁸ i.e. a naked man, the middle of Centaurus, i.e. the stallion, and the middle of Taurus. 325

The Indians maintained that in this decan there ascends a woman, away from her country, good-looking, naked, having no clothes nor ornaments nor possessions, nor anything at all,³⁹ whose leg is firmly entwined by a snake.⁴⁰ She is in the sea and wants to come to the land.

| According to what agrees with Ptolemy's statement, there ascend in 330

¹⁸the crown and Irtide, i.e. the cloth in which it is wrapped J, the horns of Arbedi H ¹⁹and are called Acethaueruis J, whose name is Estuarius H ²⁰quiver J, which is a possible translation of the Arabic ²¹one already set in the bow H ²²his park J ²³cissura J ²⁴part of the tail of the Dragon, the hands of Archadis with the arm and the right knee H ²⁵the tip ... feet of] the tip of the reins of H ²⁶H adds 'the foot and' ²⁷J omits 'called Centaurus' ²⁸Bardecef J ²⁹Baudar J ³⁰the bracelets of a thrower] niger J, nigellus iactor H (reading أسود with Arabic MS L) ³¹javelin ('hastile') H ³²alsangheh J, cymbalum H ³³the good ('boni') J ³⁴Audax J, Asura H ³⁵Alaue J ³⁶Alfaca i.e. corone J, alfeca, i.e. Corone Adriagnes H ³⁷tail H ³⁸Acefeliuz J ³⁹J omits 'nor anything at all' ⁴⁰J omits 'by a snake'

this decan the base of a forefoot of the Lesser Bear (Ursa Minor), part of the tail of the Dragon, the rod of the Howler (Bootes),⁴¹ the Northern Crown (Corona Borealis), and the head of the snake of the Snakecharmer (Ophiuchus),⁴² the thighs and feet of Libra, the crown of Scorpio, and the back of the Beast of Prey (Lupus).

[41] In the third decan of Scorpio⁴³ there ascend the front part of the stallion, i.e. Centaurus—he has a large figure, carrying a hare that bites him⁴⁴ —the front part of Taurus, the front part of the female dog on heat, having | a collar that it pulls,⁴⁵ the Driver⁴⁶ i.e. the One Holding the Reins 335 (Auriga), having two snakes⁴⁷ in his hand.

The Indians maintained that in this decan there ascend a dog, a jackal,⁴⁸ a wild boar, a large leopard whose hair has become white,⁴⁹ several kinds of game, their lairs, all of which are jungle of sandalwood and they face each other, each one of them frightens the other.

According to what agrees with Ptolemy's statement, there ascend in this decan the chest of the Lesser Bear (Ursa Minor), | the curvature which 340 is in the body⁵⁰ of the Dragon (Draco), a leg of the One Kneeling on his bended Knee (Hercules), his shoulder and right arm, the right arm of the Snakecharmer (Ophiuchus), the belly and joints of the body⁵¹ of Scorpio, and the head of the Censer in which there is fire (Ara).

[42] Sagittarius: Sagittarius is bicorporeal, and has two natures. It is incomplete, and *nīmġird*,⁵² i.e. it is cut into two halves.

| [43] In its first decan there ascend a figure of an upside down spiritual 345 a and naked man, who is called the Miserable Man,⁵³ on whose head is a raven, which pecks the head of the Miserable Man⁵⁴ with its beak.⁵⁵ There ascends the body of the Female Dog on heat,⁵⁶ and it is turning its head to her tail,⁵⁷ and the head of the Falcon.⁵⁸

The Indians maintained that in this decan there ascends a man who is 350 b naked from his head to the middle of his back, a human figure, whose back part is the shape of a horse, holding a bow in his hand, and an arrow pulled out in the bow. | He cries out⁵⁹ and wants to go to the place of throngs of people⁶⁰ and to take their goods to keep them for himself.

According to what agrees with Ptolemy's statement, there ascend in this decan the neck of the Lesser Bear (Ursa Minor), part of the body of c

⁴¹Alaue J ⁴²J omits 'of the Snakecharmer (Ophiuchus)' ⁴³J omits 'of Scorpio' ⁴⁴carrying a hare that bites him] with his tail turned back over his back H ⁴⁵covered with a pot H ⁴⁶J omits 'female dog ... the Driver' ⁴⁷fish J ⁴⁸ibri, i.e. filius Eui J ⁴⁹H conflates all these animals into one: 'a wild, huge, mad dog, with whitening bristles' ⁵⁰hands J (= Arabic MS H) ⁵¹tail J ⁵²ceger J ⁵³orans assaca ('praying to Assaca') J, calling to the ship H ⁵⁴assaca J ⁵⁵with its beak next to the the prow of the ship H ⁵⁶canis sarif J ⁵⁷et est versus caput eius, scilicet apud caudam illius J ⁵⁸H omits 'and the head of the Falcon' ⁵⁹in his hand a bow and arrows. He fights with the bow and cries out J ⁶⁰Azamzamah J, Ramrama H

the Dragon (Draco), the rump, the vertebra of his back, the head and the hands of the One Kneeling on his Knee (Hercules), and the right shoulder, backside, left thigh, and left foot of the Snakecharmer (Ophiuchus), the spine⁶¹ of Scorpio, and the joints following it, and the body of the Censer (Ara).

a | [44] In the second decan of Sagittarius there ascend *Kiyāfiyūs*, i.e. 355
Cepheus,⁶² motioning with his left hand on his mouth⁶³ and grasping a
goat's horn with his right hand. He extends his right hand to the Beast of
Prey, i.e. the dog.⁶⁴ There ascend the head of the Beast of Prey, half of
Arūnis,⁶⁵ i.e. half a⁶⁶ hare, a head of a lion, the middle of the body of the
Miserable Man, half of Argo, i.e. the Ship, the first half of Delphinus, and
the middle of the Falcon.

b | The Indians maintained that in this decan there ascends a seated 360
woman, of highly esteemed beauty,⁶⁷ having much hair, wearing clothes
and earrings, with an open basket in front of her, in which are ornaments.⁶⁸

c According to what agrees with Ptolemy's statement, there ascend the
chest of the Lesser Bear (Ursa Minor), part of the body and head of the
Dragon (Draco), the left knee, foot and left forearm of the Kneeler (Her-
cules),⁶⁹ the head, left shoulder and left palm of the Snakecharmer (Ophi-
uchus), part of the body of the Snake (Serpens), the tip of the upper⁷⁰
bow of Sagittarius,⁷¹ | the place of the grip of the palm, the arrow, the 365
arrowhead of the arrow, the lower bow,⁷² and part of the Southern Crown
(Corona Australis).

a [45] In the third decan of Sagittarius there ascend a dog in whose mouth
is the hand of Cepheus,⁷³ the completion of the body of *Arūnis*, i.e. the
Hare, the rest of the body of Leo, the rest of the body of the upside down
Miserable Man,⁷⁴ the remaining half of the Ship, what remains of Delphi-
nus, the tail of the⁷⁵ Falcon, half the Great Arctus, | i.e. the Greater Bear, 370
which is the big <constellation of the> daughters of *na's*.⁷⁶ the Dragon
and Serpent are ugly-looking and very contorted.

b The Indians maintained that in this decan there ascends a man whose
colour is similar to that of gold, wearing two earrings, having two wooden
bracelets in his hand.⁷⁷ He is wrapped in a garment made of the inner bark
of a tree,⁷⁸ sitting on a nice⁷⁹ bed.

⁶¹ sting H ⁶² Kabesus i.e. Chimeus J; Perseus H ⁶³ throttling a dog with his left hand H ⁶⁴ Defending himself against a fierce dog with his right foot H ⁶⁵ Arius J ⁶⁶ H omits 'Beast of Prey ... half a' ⁶⁷ sitting on a camel H (reading جمال for جمل) ⁶⁸ J omits 'a seated woman ... ornaments' ⁶⁹ H adds 'two vultures' ⁷⁰ J omits 'of the upper' ⁷¹ the bow H ⁷² J omits 'the arrow ... bow'; H omits 'the lower bow' ⁷³ JH add (with Arabic MS P) 'the completion of the body of the Beast of Prey' ⁷⁴ 'the rest of the body of the upside down Miserable Man' the reversed J, the rest of the sailor H ⁷⁵ J adds 'large' ⁷⁶ i.e. women accompanying the funeral bier. Which is called in Arabic 'benet naas alcobra' J, wahi (et est) Benetnaz alkubra (plaustrum maius) H ⁷⁷ J omits 'in his hand' ⁷⁸ from tree beards ('ex barbis arborum') J ⁷⁹ red JH

| According to what agrees with Ptolemy's statement, there ascend in 375 C
this decan the middle of the body of the Lesser Bear (Ursa Minor), part of
the body and the head of the Dragon (Draco), part of the body of Lyra,
i.e. the turtle,⁸⁰ which is also called the Falling Eagle (Lyra), the base of
the tail of the snake of the Snakecharmer (Ophiuchus), the head, shoulder
and foreleg of Sagittarius, and the Southern Crown (Corona Australis).

[46] Capricorn: Capricorn is terrestrial, earthy, of ploughing, *nīmġird*
which means⁸¹ circular in form, | incomplete, upright,⁸² having two sub- 380
stances and two natures.

[47] In its first decan there ascend the second half of the Greater Bear a
and a mermaid called Nereis,⁸³ who is similar to one of those people who
live in the sea. There ascends *Lūzā* (Lyra), i.e. the *sanġ* this woman plays,⁸⁴
the head of a large fish, the front part of a harmful spring of water,⁸⁵ the
front part of a dangerous beast of prey, whose body is similar to that of a
monkey and whose head is similar to that of a dog, which is called | *Saksar* 385
in Persian.

The Indians maintained that in this decan there ascends a black-coloured b
and angry man, whose body is like that of a wild boar, whose whole body
is covered with hair. He has long and sharp teeth, like the length of wood
and the sharpness of thorns. He has a fetter for cattle and riding animals,
and a fishhook⁸⁶ by which fish are caught.

According to what agrees with Ptolemy's statement, in this decan there c
ascend the middle of the body of the Lesser Bear (Ursa Minor), | part of 390
the body and neck of the Dragon (Draco), the completion of the body of
Lyra, i.e. turtle,⁸⁷ which is called the Falling Eagle, the tip of its tail, part
of its wing, and <the stars> in the tip of the strand of hair of Sagittarius,
and in the body of its horse.

[48] In the second decan of Capricorn there ascends a woman called a
Bāwānū in Greek⁸⁸ and *Īzād* in Persian, and she is also called *Hilāniyat*.⁸⁹
She is sitting on a bed, and there ascends a vine, the middle of the Large
Fish, the middle of the Harmful Spring, and the middle of the dangerous
Beast of Prey, i.e. | what is called *Saksar* in Persian. And there ascends 395
half of a wheel.⁹⁰

The Indians maintained that in this decan there ascends a woman wear- b
ing black clothes, a garment,⁹¹ and some goods, which are calves⁹² which
are branded by fire. She is making an iron tool. And there ascend a weasel

⁸⁰ Allauzeuah que est Celhafeu J, the swan ('olor') H ⁸¹ JH omit 'earthy, of ploughing, *nīmġird*'; H omits 'terrestrial' ⁸² obliquus J, erectus Jrev, H omits ⁸³ From Νηρηΐς; Benes J, Bebas H ⁸⁴ H omits 'who is similar ... plays' ⁸⁵ J omits 'the front part of a harmful spring of water' ⁸⁶ net JH ⁸⁷ the swan H ⁸⁸ Benes J, H omits ⁸⁹ Helenac J, Ieulien H ⁹⁰ wagon ('plaustrum') JH ⁹¹ a woollen garment ('linteum laneum') J, sindon H ⁹² wagons ('plaustra' = عجلة insread of عجل) J; having some money burnt in fire H

and a work horse.

According to what agrees with Ptolemy's statement, there ascend in this decan the rear part of the Lesser Bear (Ursa Minor), the part of the body of the Dragon (Draco) that follows its middle, and the part of its body that follows its chest, the right wing, neck, head, and beak of the Hen (Cygnus), the body of the Arrow (Sagitta) which is called the Loom,⁹³ the body of the Flying Eagle (Aquila), the horn | and head of Capricorn, the tip of the strand of hair of Sagittarius, called the bolt.⁹⁴ 400

[49] In the third decan of Capricorn there ascends the tail of the Large Fish, the rear part of the Harmful Spring, the rear part of the dangerous Beast of Prey, i.e. the monkey whose head is that of a dog, and the remaining half of the Wheel. And there ascends the spiritual thing called Satan,⁹⁵ standing erect, with no head, but carrying | its head in its hand. 405

The Indians maintained that in this decan there ascends a good-looking woman, whose eyes are black, and whose hands are thin. She does many works and is concerned about wearing colourful, iron ornaments for herself.

According to what agrees with Ptolemy's statement, there ascend in this decan the rump of the Lesser Bear (Ursa Minor), the curvature in the body of the Dragon (Draco), the rear part of the body, the right foot, knee, | and left wing of the Hen (Cygnus), Delphinus, the arm of Aquarius, the middle of the body of Capricorn, and the tail of the Southern Fish (Piscis Austrinus).⁹⁶ 410

[50] Aquarius: Aquarius is an airy and bloody sign.

[51] In its first decan there ascend Eridanus, i.e. the River⁹⁷ which the jar holds, the head of the Holder of the Horse, which Tīnk.lūs called *Māhīgīr*,⁹⁸ the head of Abū-Centaurus, which is called *Asfiyār*,⁹⁹ who is raising his left hand, the head¹⁰⁰ of Ibis, i.e. a bird with a black head | which catches fish in the water. 415

The Indians maintained that in this decan there ascend a man whose figure is that of a negro¹ in the shape of an Egyptian vulture; with him velvet material and a carpet.² He is concerned about repairing a brass and wooden vessel to pour oil,³ wine, and water into.

⁹³ Algol J (reading غول for نول), the weapon H. See Part II, 40 above ⁹⁴ and the tip of Sagittarius which is called Altharradah J, Jrev adds 'i.e. flag' ⁹⁵ and half the thing which is called *misthar* J, half the thing 'Dub Hani' (i.e. monstrous) which they call *mastar* H ⁹⁶ J omits 'Southern' ⁹⁷ leopardus J, Arabice annamer (ممر = Arabic MS L) panthera H ⁹⁸ which Tīnk.lūs called *Māhīgīr* and it is called Baizkalus J, whose name is Domus Delos H ⁹⁹ the head of the white Feithoriz, which is called Asmaad J, the head of Centaurus which they call *asmeat* H ¹⁰⁰ raising his left hand over his head JH ¹ wind J (reading ريح for زنج) ² whose figure is that wind in the likeness of Arragham, having with him kathifah, i.e. laneum velodium and tanfecch J, whose figure is that of an Ethiopian, of the essence of *aukamia* (Egyptian vulture), surrounded by a carpet H ³ gold JH and Greek (reading ذهب for ذهن)

According to what agrees with Ptolemy's statement, there ascends in this decan the base of the tail of the Lesser Bear (Ursa Minor), | the foot and right hand of Cepheus, the left foot and the tip of the left wing of the Hen (Cygnus), the head of the First Horse (Equuleus), the head and right shoulder of the Drawer of Water (Aquarius), the rump and tail of Capricorn, and the rear part of the body of the Southern Fish (Piscis Austrinus). 420

[52] In the second decan of Aquarius there ascend the middle of the belly of the Holder of the Horse. He holds his horse⁴ in his left hand and a wild boar in his right⁵ hand, who treads him under its foot.⁶ He has two snakes in his palm.⁷ The middle of Abū- | Centaurus, and a wing of the bird of Ibis which catches fish in water, and the Dragon (Draco) ascend. 425

The Indians maintained that in this decan there ascends a man with a long beard. His head and figure is like a negro,⁸ similar to the horseman. He has a bow and arrows in his hand, and a purse containing sapphires,⁹ pearls, gold, chrysolite,¹⁰ and other costly jewels. b

According to what agrees with Ptolemy's statement, there ascend in this decan the middle of the tail of the Lesser Bear (Ursa Minor), | the thigh, backside and right shoulder of Cepheus, the body and head of the Second Horse (Pegasus), the container which is in the hand of the Drawer of Water (Aquarius),¹¹ i.e. the beginning of the bucket of the Drawer,¹² the backside and thighs of the Drawer, and the middle of the body of the Southern Fish (Piscis Austrinus). 430

[53] In the third decan of Aquarius there ascend the large bird, i.e. the large hen, and this is called the tail of the hen and also called Cygnus,¹³ the rear of the Holder of the Horse, and the rear of | Abū-Centaurus. There ascends the Jackal grasping a paw of Abū-Centaurus and biting it.¹⁴ There ascends the Harmful Spring with a paw of Abū-Centaurus.¹⁵ There ascends the completion of the bird called Ibis. 435

The Indians maintained that in this decan there ascends a black-coloured man who is angry and evil, having hair in his ears, and having a crown made of leaves of a tree, fruits, and dyestuff¹⁶ on his head. He deals with various kinds of iron¹⁷ wares and sends them from one place to another. b

| According to what agrees with Ptolemy's statement, there ascend in this decan the middle of¹⁸ the tail of the Lesser Bear (Ursa Minor), the thigh, left shoulder and head of Cepheus, the base of the forefoot and fore-shoulder¹⁹ of the Horse (Pegasus), part of the body of the bucket of the Drawer of Water (Aquarius), the right thigh²⁰ and left foot of the Drawer, 440

⁴ bow JH (reading قوس for فرس) ⁵ J omits ⁶ whom he drives forward with his foot H ⁷ mouth JH ⁸ wind J ⁹ lapides iacinti J ¹⁰ praxinus J ¹¹ the second bow and the handle of the urn in the hand of Aquarius H ¹² principium Aquarii adaquantis J ¹³ J omits 'and this is called ... Cygnus' ¹⁴ J omits 'There ascends ... biting it' ¹⁵ J omits 'with a paw of Abū-Centaurus; ¹⁶ resina JH (reading صمغ for صمغ) perhaps correctly ¹⁷ J omits ¹⁸ J omits 'middle of' ¹⁹ tela J ²⁰ J omits 'the bucket of' and 'right'

the end of the bucket of the Drawer, and the outlet of the water which is the head of the Southern Fish (Piscis Austrinus).

[54] Pisces: Pisces is a watery sign.

a | [55] In its first decan there ascend half of a horse having two wings, 445 called Pegasus in Greek. Tīnk.lūs called it *Burāq*. There ascends the head of the Bull-Stag²¹ called *Ta'mūr*, in whose nostrils are two snakes²² — Tīnk.lūs²³ maintained that it is the head of a scorpion in whose mouth are two snakes²⁴ — the beginning of the river which is called *Nilūs*,²⁵ the tail of *Q.rqūdītūs*, i.e. the crocodile,²⁶ and it is called the Burnt Way.²⁷

b The Indians maintained that in this decan there ascends a man wearing good clothes,²⁸ having an iron poker | with which he works in fire (?), 450 having three fish²⁹ in his hand, which he lays in front of him, and wearing ornaments; he walks towards his house.

c According to what agrees with Ptolemy's statement, in this decan there ascend the tip of the tail of the Lesser Bear (Ursa Minor),³⁰ the left arm of Cepheus,³¹ the belly of the Second Horse (Pegasus), the beginning of the First Fish, and part of the bucket of the Drawer of Water (Aquarius).

a | [56] In the second decan of Pisces there ascend the middle of the 455 Bull-Stag,³² in whose nose are two snakes³³ — *Tīnk.lūs*³⁴ maintained that it is the middle of the Scorpion in whose mouth are two snakes³⁵ — and the middle of the river *Nilūs*, the middle of *Q.rqūdītūs*, i.e. the crocodile, which is called the Burnt Way, and the first half of the One Kneeling on his Knee.³⁶

b The Indians maintained that in this decan there ascends a woman of beautiful face and of white body in | a ship. Her chest is tied to its stern.³⁷ 460 Her family and friends are with her. She wants to go to the land.

c According to what agrees with Ptolemy's statement, there ascend in this decan the tip of the tail of the Lesser Bear (Ursa Minor), the thigh and foot of Cepheus, the hand of the One Sitting on a Chair (Cassiopeia) which is holding a chair,³⁸ the shoulder³⁹ of the Woman who does not See a Husband (Andromeda), and the head of the Woman (Andromeda),⁴⁰ which shares with the rear of Pegasus, the last part of the First Fish, and the tail of Cetus.

a | [57] In the third decan of Pisces there ascends the rear part of *Ta'mūr*, 465

²¹ Thorail J, taurocervi H ²² in whose nostrils are two snakes] in the tree of fish J
²³ Ptolemy JH ²⁴ fish J, Jrev adds 'or serpents' ²⁵ J omits 'Neilos' ²⁶ cauda Cocodrilli
qui dicitur arabice *athinsah* J ²⁷ Then the beginning of *fondienis*, Arabic Atamzah,
i.e. crocodile, which others call the River, others the Burnt Way H ²⁸ J adds 'and
ornaments' ²⁹ nets J (reading شبكات for شبكات) ³⁰ Iupus J ³¹ J omits 'the left
arm of Cepheus' ³² bull and goat J, taurocervus H ³³ fish J, Jrev adds 'or serpents'
³⁴ Psicheos Egyptio quem Ptholomeus audit H ³⁵ fish J ³⁶ H omits 'and the ... Knee'
³⁷ with her chest bound to the stern ('puppis') H ³⁸ J omits 'a chair' ³⁹ palm J ⁴⁰ the
head of Cassiopeia H

i.e. the Bull-Stag⁴¹ —Tink.lūs maintained that it is the rear part of the Scorpion—the end of the river *Nīlūs*, the head of *Q.rqūdīlūs* (Crocodile), turning his head towards his rear, fighting against his opponents, and leading them in front of him,⁴² the second half of the One Kneeling on his Knee.

The Indians maintained that in this decan there ascends a naked man who had stretched out his leg⁴³ and planted a lance in his belly,⁴⁴ who is sitting in the desert and cries for fear of thieves and fire.

| According to what agrees with Ptolemy's statement, there ascend in this decan the tip of the tail of the Lesser Bear (Ursa Minor), the middle of the back of⁴⁵ the One Sitting on a Chair (Cassiopeia), the chest of the Woman who does not See a Husband (Andromeda), part of the Linen Thread, and the rear part of Cetus.⁴⁶

⁴¹ Taurocervus holding the snake H ⁴² J omits 'confronting his ... in front of him'; or the Burnt Way. Ferbudilus upside down, whose backside is before his eyes held between his hands H ⁴³ hand J, foot Jrev ⁴⁴ planted a lance in his belly] discussing winds in his belly J, with someone pregnant with a male in her womb, having an Ethiopian (reading زنجيا for زنجي) H ⁴⁵ J omits 'the back of' ⁴⁶ For H's long concluding comment, see p. 151 below

[1] The second chapter: on the rising times of the signs on the equator and in the seven climes.

[2] On the equator the rising of the twelve signs in the east and their culmination | follow the same condition, and each of four signs rise in the 475 same number of degrees as the others.

3a [3] As for the other seven climes, two signs each rise in the east in the same number of degrees and, in all the climes, each of the signs culminate in the same <number of degrees> as in their rising times in right ascension. And between the middle of each two <consecutive> climes there is a difference of half an equal hour <in the length of the longest day>. We shall now mention | the rising times of the right ascension and the seven 480 climes. Some of the Ancients had described the rising times of the climes in a different way to the one we mention. | We do not mention this, because it is incorrect. Here we mention the rising times of the seven climes according to Theon's account.¹ Aries, Pisces, Virgo, and Libra, each ascend at the equator in 27 degrees and 50 minutes. Taurus, Aquarius, Leo, and Scorpio, each ascend at the equator in 29 | degrees and 54 minutes. Gemini, Cancer, 485 Capricorn, and Sagittarius, each ascend at the equator in 32 degrees and 16 minutes.

3b [4]² The first clime is Ethiopia³ and its latitude is from 1 degree to 20 degrees and 13 minutes. Its rising times are produced for the latitude of 16 degrees and 27 minutes. The longest period of daytime of the place whose rising times are these is 13 hours.⁴ This clime belongs to Saturn. Aries | and Pisces each ascend in 24 degrees and 20 minutes. Taurus and 490 Aquarius each ascend in 27 degrees and 4 minutes. Gemini and Capricorn each ascend in 31 degrees and 6 minutes. Cancer and Sagittarius each ascend in 33 degrees and 26 minutes.⁵ Leo and Scorpio each ascend in 32 degrees and 44 minutes.⁶ Virgo and Libra each ascend | in 31 degrees and 495 20 minutes.

¹Thaion J, Teum Alexandrinus H; the values correspond to those of Ptolemy *Almagest*, II, 8, and *Handy Tables* ²H adds 'The latitude of the lands is the distance from the equator, and is also called the altitude of the lands. For the horizon is depressed below the pole by the same distance as the vertical circle is distant from the *sphaera recta*. We take the latitude of the climes as being the measurement of the whole space.'

³Alhabasah i.e. Ethiopia J, H omits ⁴J adds 'equal' ⁵32 degrees and 20 minutes JH

⁶20 minutes JH

[5] The second clime is Aswān⁷ and its latitude is between 20⁸ degrees and 13 minutes and 27 degrees and 12 minutes. Its rising times are produced for the latitude of 23 degrees and 56 minutes. The longest period of daytime of the place whose rising times are these is 13 hours and a half. The Persians maintained that this clime belongs to Jupiter, and the Byzantines maintained that it | belongs to the Sun. Aries and Pisces each ascend in 22 degrees and 37 minutes. Taurus and Aquarius each ascend in 25 degrees and 38 minutes. Gemini and Capricorn each ascend in 30 degrees and 30 minutes. Cancer and Sagittarius each ascend in 34 degrees and 2 minutes.⁹ Leo and Scorpio each ascend in 34 degrees and 10 minutes. Virgo and Libra | each ascend in 33 degrees and 3 minutes. 500 505

[6] The third clime is the Alexandrian clime and its latitude is between 27 degrees and 12 minutes and 33 degrees and 49 minutes. Its rising times are produced for the latitude of 30 degrees and 22 minutes. The longest period of daytime of the place whose rising times are these is 14 hours. The Persians maintained that this clime belongs to Mars, and the Byzantines maintained that it belongs to Mercury. | Aries and Pisces each ascend in 20 degrees and 13 minutes.¹⁰ Taurus and Aquarius each ascend in 24 degrees and 12 minutes. Gemini and Capricorn each ascend in 29 degrees¹¹ and 55 minutes. Cancer and Sagittarius each ascend in 34 degrees and 37 minutes. Leo and Scorpio each ascend in 35 degrees and 36 | minutes. Virgo and Libra each ascend in 34 degrees and 47 minutes. 510 515

[7] The latitude of the fourth clime is between 33 degrees and 49 min-

⁷ Aceuen (cf. Greek Σοῦνη, now Assuan) J, H omits ⁸ 22 J ⁹ 1 minute H ¹⁰ 54 H; 53 *Handy Tables* ¹¹ 27 J

utes and 38 degrees and 23 minutes. Its rising times are produced for the latitude of 36 degrees and 6 minutes.¹² The longest period of daytime of the place whose rising times are these | is 14 hours and a half. The Persians maintained that this clime belongs to the Sun, and the Byzantines maintained that it belongs to Jupiter. Aries and Pisces each ascend in 19¹³ degrees and 12 minutes. Taurus and Aquarius each ascend in 22 degrees and 46 minutes. Gemini and Capricorn each ascend in 29 degrees and 17 minutes. Cancer and Sagittarius each ascend in 35 degrees and 15 | minutes.¹⁴ Leo and Scorpio each ascend in 37 degrees and 3 minutes. Virgo and Libra each ascend in 36 degrees and 27 minutes. 520 525

[8] The latitude of the fifth clime¹⁵ is between 38 degrees and 23 minutes and 42 degrees and 58 minutes. Its rising times are produced for the latitude of 40 degrees and 56 minutes. The longest period of daytime of the place whose rising times are these | is 15 hours. The Persians and the Byzantines maintain that this clime belongs to Venus. Aries and Pisces each ascend in 17 degrees and 32 minutes. Taurus and Aquarius each ascend in 21 degrees and 19 minutes. Gemini and Capricorn each ascend in 28¹⁶ degrees and 39 minutes.¹⁷ Cancer and Sagittarius each ascend in 35 degrees and 53 minutes. Leo and Scorpio | each ascend in 38 degrees and 31 minutes. Virgo and Libra each ascend in 38 degrees and 6 minutes. 530 535

[9] The latitude of the sixth clime is between 42 degrees and 58 minutes and 47 degrees and 2 minutes. Its rising times are produced for the latitude of 45 degrees 1 minute. The longest period of daytime of the place whose rising times are these is 15 hours | and a half. The Persians maintained that this clime belongs to Mercury, and the Byzantines maintained that it 540

¹² 36.00 *Handy Tables* ¹³ 17 J ¹⁴ 13 J, 54 H ¹⁵ H adds 'diaromes' ¹⁶ 38 J ¹⁷ 35 J, 37 H

belongs to the Moon. Aries and Pisces each ascend in 15 degrees and 55 minutes.¹⁸ Taurus and Aquarius each ascend in 19 degrees and 52 minutes. Gemini and Capricorn each ascend in 27 degrees and 58 minutes. Cancer and Sagittarius each ascend in 36 degrees and 34 minutes. | Leo and Scorpio 545 each ascend in 39 degrees and 57 minutes. Virgo and Libra each ascend in 39 degrees and 49¹⁹ minutes.

[10] The latitude of the seventh clime is between 47 degrees and 2 minutes and 63 degrees. Its rising times are produced for the latitude of 48 degrees and 32 minutes. The longest | period of daytime of the place whose 550 rising times are these is 16 hours. The Persians maintained that this clime belongs to Mars,²⁰ and the Byzantines maintained that it belongs to the Moon.²¹ Aries and Pisces each ascend in 14 degrees and 20 minutes. Taurus and Aquarius each ascend in 18 degrees and 23²² minutes. Gemini and Capricorn each ascend in 27 degrees and 17 minutes.²³ Cancer and Sagittarius each ascend in 37 | degrees and 15 minutes. Leo and Scorpio each 555 ascend in 41 degrees and 25 minutes. Virgo and Libra each ascend in 41 degrees and 20 minutes.

¹⁸ 16 degrees and 39 minutes J, 15 degrees and 50 minutes H ¹⁹ 44 *Handy Tables* ²⁰ J omits 'The Persians . . . Mars'; Jrev adds, Moon H ²¹ Mars H ²² 41 H ²³ 19 H

[1] The third chapter: on the aspecting of the degrees of the sphere.

[2] The aspecting of any two degrees of the signs is according to the relation of their figures and numbers to each | other. The geometrical 560 relation is the relation of one figure to another or that of part of a figure to the whole of that figure; the numerical relation is that of some parts of a certain number to the whole number, such as three is part of nine and it numbers nine three times, so three and nine are each related to the other.

[3] The Ancients meant by degrees of aspects of signs the relation to each in three | agreeing things.¹ The first is that a certain number of degrees 565 of the sphere divides into the total number of degrees of the sphere. The second is that the number of those degrees agrees with that of the signs and the number of those signs divides into the total number of the signs. The third is that that number of degrees of the sphere encompasses part of the circle of the ecliptic orb with arcs, and the <geometrical> figures that are produced by those arcs and have equal sides and angles are proportional, and each of these figures has an equal relation to the whole circle. When | these three things agree, a certain number of degrees of the sphere has a 570 relation to another, i.e. an aspect towards it. This occurs in seven ways: opposition, two trines, two quartiles, and two sextiles.

[4] Opposition is when the distance of one degree to another is 180 degrees. Trine is when the distance of one degree to another is 120 degrees. Quartile is when the distance of one degree to another is 90 degrees. Sextile is | when the distance of one degree to another is 60 degrees. In each one 575 of these numbers which measure aspects the three relationships that we mentioned are united. For 180 divides into 360 twice; it amounts to six signs which can be divided into 12 signs twice; and it encompasses two equal angles, and the sphere is divided into two figures with equal sides and angles which are related to the whole circle.²

¹ H begins this chapter in a more elegant manner: 'The aspects of the signs correspond to each other either in a geometrical cutting of the circle, or by a numerical ratio of degrees. The circle is cut in a geometrical way ('ratio') by chords which are equal or proportional, like the multiple and superparticular ratios of numbers, which agree by harmonic bonds. By consonant proportionality of this kind astrologers measure aspects, and they do this using a triple modulation ('moderamen') ² H: '(The opposite degrees) cut the circle through the middle so that the figures contained by the semicircles on each side of the diameter have sides and angles equal to each other'

| [5] 120 can be divided into the degrees of the sphere 3 times and 580
 they amount to 4 signs, and 4 <signs> can be divided into all the signs 3
 times and they divide the circle of the sphere into 3 equal and proportional
 figures, each of which is related to the whole circle, and its angle, which is
 at the centre, is a right angle plus a third <of a right angle>. 90 divides
 into the degrees of the sphere 4 times and it amounts to 3 signs and 3
 <signs> can be divided into all the signs 4 times and they divide the circle
 of the sphere into 4 | equal and proportional figures, each of which is related 585
 to the whole circle, and its angle, which is at the centre, is a right angle.
 60 divides into all the degrees of the sphere 6 times and it amounts to 2
 signs and 2 <signs> can be divided into all the signs 6 times, and they
 divide the circle of the sphere into 6 equal and proportional figures, each
 of which is related to the whole circle, and its angle, which is at the centre,
 encompasses two thirds of a right angle.

[6] Philosophers specializing in numbers³ called⁴ the half and the third
 the 'great calculations'.⁵ | They said that from both of them, doubling 590
 one of them, and the relation of one to the other according to a half and
 a third, the relationship of the degrees of the sphere which is the aspect
 occurs. They said that the aspect of opposition is of two equal angles.
 Whatever relationship belongs to the number of one of the halves of the
 sphere belongs to the other half. Then they divided each one of the two
 into two halves, and each division became 90 degrees; this is the aspect of
 quartile. | Then they divided the half into three divisions, and each third
 became 60 | degrees; this the aspect of sextile. Then they doubled the 595
 degrees of the sextile, and they become 120 degrees; this is the aspect of
 trine. 120 plus its half are in 180 degrees, 90 plus its third are in 120, and
 60 plus its half are in 90. In the relation of one of them to the other, there
 is found in the higher number preceding the other, the first one⁶ and its
 half ($\frac{3}{2}$) or it and its third ($\frac{4}{3}$)⁷. Therefore they adopted these amounts as
 aspects.

| [7] Other people said that the the Ancients knew the aspects from the 600
 conditions of the planets. Opposition comes about from the completion
 of the light in the body of the Moon, because the Moon does not cease
 increasing in light until it reaches opposition to the Sun. When it goes

³ J omits 'specializing in numbers' ⁴ divided J ⁵ the great parts J; H substitutes musi-
 cians for philosophers specializing in numbers: 'Musicians call half and third the 'greater
 numbers' because the double and the sesquialter ratio give the most tempered conso-
 nances of the octave and the fifth.' ⁶ being less J ⁷ These same superparticulare are
 mentioned as 'the most important in music' in Ptolemy, *Tetrabiblos*, I, 13, ed. Robbins,
 pp. 72-3

away from that position, it decreases in its light. They knew the quartile from the condition of the planets in relation to their apogees, because each time the planet is 90 degrees distant from the head of its apogee, its condition in its motion changes. | They knew the trine from the two inferior planets, because when there are 120 degrees approximately between one of them and the Sun, they retrogress if they are in direct motion, and they enter direct motion if they are retrogressing. The sextile is the amount corresponding to the radius of the sphere and to the distance of the two houses of Venus from the two houses of the luminaries.⁸

[8] For the reasons we have mentioned, they knew the aspect of the planets. When some part⁹ of a certain sign arises, their relationship and an aspect of this ascending degree among the several signs will be at a distance | from the degrees we have mentioned. For example, when the ascendant is in the first degree of Aries, its sextile falls in the beginning¹⁰ of Gemini, its quartile in the beginning of Cancer, and its trine in the beginning of Leo, and thus is its aspect in the the other directions <of the sphere>. Whenever the ascending degrees of Aries are more than what we mentioned, there is an increase in the degrees of aspect in the signs which it aspects. Aries aspects Gemini and Aquarius by sextile aspect, Cancer and Capricorn by quartile aspect, Leo and Sagittarius by trine aspect, | and Libra by aspect of opposition. The amount of the aspect of each sign towards the other signs is according to these conditions.

[9] All the Ancients called the aspect of trine and sextile the best amount and most indicative of agreement and friendship, because they both begin and end in agreeing (compatible) signs. For, if they begin in a masculine <sign>, they will end in a masculine one, and if they begin in a feminine, they will end in the same.¹¹ As for quartile | and opposition, they are called evenness of amount¹² because of the difference between their signs in the beginning and end. The strongest aspect of degrees of the sphere is opposition, then after it quartile, then trine. Sextile is below them all in power.

[10] Some people have rejected what we mentioned first about a <specific> number of aspects of degrees of the signs. They said that, if the Ancients meant by degrees of aspects those which can be divided into all the

⁸ the Sun J ⁹ some degree JH ¹⁰ first degree JH <passim> ¹¹ femine J (with Arabic MS P) ¹² worse amounts J ('deteriores quantitates'), probably reading the root سوء. H specifies that both aspects turn towards the side of enmity, but that opposition is 'contrariety' and quartile aspect is 'half opposition'

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degrees of the sphere, then it is necessary for | there to be quintile, octavile, 625
 nonile, decimile, and other aspects, because a fifth of the degrees of the
 sphere is 72 and they can be divided into all the degrees of the sphere 5
 times. An eighth,¹³ ninth, and tenth of all the degrees of the sphere also
 can be divided into all the degrees of the sphere, a different number of
 times according to the relation of each one of the two to the other. We say
 that they did not mean by aspects only the amount of the degrees which
 can be divided into all the degrees of the sphere, but they established that
 by the coincidence of those | three things¹⁴ in one position. | When one of 630
 the relations is found in one of them, and the same is not found in the
 remaining two, a relationship from the degrees of the sphere is not made.
 Although a fifth of those degrees and the other parts you mentioned can
 be divided into all the degrees of the sphere a certain number of times,
 the number 12 does not have the same parts which can be divided into it,
 because, when a certain number is divided by some parts, and there occurs
 in it a fraction 'according to experience', the philosophers and masters of
 number¹⁵ did not count it as part of a whole | number, but only reckoned as 635
 its parts the number in which there did not occur a fraction 'according to
 experience'. For this reason only the amount of numbers and directions¹⁶
 we mentioned before is made a relation of the degrees of the sphere.

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¹³ J adds 'is 45 degrees' ¹⁴ The reference is to the three things mentioned in [3] above
¹⁵ arithmetici J ¹⁶ parts J

[1] The fourth chapter: on the signs that love each other, that hate each other, that are hostile to each other, that are straight and crooked in rising, and that are obedient and disobedient to each other.¹

[2] Among the signs there are those that love each other, those that hate each other, those that are hostile to each other, those that are straight | 640 in rising, those that are crooked in rising, those that are obedient to each other, and those that are disobedient to each other.

[3] The signs that love each other are those of which one aspects the other from trine or sextile.²

[4] The signs that hate each other are those of which one aspects the other from quartile.³

[5] <The signs> that are hostile to each other are those of which one aspects the other from opposition.

| [6] <The signs> that are straight in rising are those that ascend erectly 645 and the rising times of each one of them are more than 30 degrees.⁴ They are from the beginning of Cancer to the end of Sagittarius.

[7] The signs that are crooked in rising are those that rise lying on one side and the rising times of each one of them are less than 30 degrees. They are from the beginning of Capricorn to the end of Gemini. The signs that are crooked in rising are obedient to <the signs> that are straight in rising and indicate agreement and affection. | The most indicative of 650 that is when two aspect in an aspect of friendship. For example, Gemini is obedient to Leo and Leo to Gemini, Taurus to Cancer and Cancer to Taurus,⁵ Taurus and Capricorn to Virgo and Virgo to them both, Scorpio to Pisces and Pisces to Scorpio, Sagittarius to Aquarius and Aquarius to Sagittarius, and Capricorn to Scorpio and Scorpio to Capricorn.

[8] Aries to Libra and Capricorn to Cancer are contrary to friendship, because, although | one of them is obedient to the other, they aspect each 655 other from opposition. The obedient signs are also sometimes called by another manner, i.e. powerful signs, agreeing in power, which is when the hours of daytime of one them are like those of the other. We shall discuss this later, God willing.⁶

¹This chapter has been translated into German by Paul Kunitzsch in Hübner, *Die Eigenschaften*, pp. 352–3 ²H adds the distinction that 'sextile favours with a certain affection' but 'trine follows with great zeal' ³H adds the distinction that 'quartile draws a certain invidiousness' but 'opposition harms with the greatest hatred' ⁴H adds 'i.e. in more than two hours' ⁵Scorpio J, Jrev corrects ⁶Chapter 5 [4] below

[1] The fifth chapter: on the signs that agree with each other in zone, rising times, power, and path.

[2] We have mentioned the aspect of the signs to each other. Relations between two signs other than aspect are found, all of which indicate agreement and friendship. This is in three ways. 660

[3] The first of them is that the two signs are agreeing and sharing in the zone.¹ This is that the distance of each one of them in its direction from the zone of the sphere of the equator is equal, and the rising times of one of the two signs are like those of the other, e.g. Aries with Pisces, Taurus with Aquarius, | Gemini with Capricorn, Cancer with Sagittarius, Leo with Scorpio, and Virgo with Libra. These signs are agreeing with each other in rising times. In any pair of signs, one begins agreement of its rising times with the other from the beginning of the sign, the second from the end of the sign, | because the rising times of the first degree of Aries correspond to those of the last degree of Pisces, the rising times of the 10th degree of Aries correspond to those of the 20th degree of Pisces, the rising times of the end of Aries are like those | of the beginning of Pisces, the rising times of the beginning of Taurus are like those of the end of Aquarius, the rising times of the end of Taurus are like those of the beginning of Aquarius, and in this manner until the rising times of the beginning of Virgo are like those of the end of Libra, the rising times of the 10th degree of Virgo are like those of the 20th degree of Libra,² and the rising times of the last degree of Virgo are like those of the first degree of Libra. 665 670

[4] The second is the signs agreeing in power. The Persians called every pair of two signs | 'possessing power'.³ They are also called 'obedient to each other'. They are the signs in which, when the Sun is in one of them, the equal hours of the daytime of one are like those of the other sign, such as Cancer and Gemini, Taurus and Leo, Aries and Virgo, Pisces and Libra, Aquarius and Scorpio, and Capricorn and Sagittarius. For, the hours of daytime of one of the two signs are equal to those of the other sign. In one of the two one begins from the end of the sign, in the other from the 675

¹ منطقة is the usual word for the belt (zone) of the zodiac ² the beginning of Virgo ... Libra] 20th degree of Virgo are like the rising times of the 10th degree of Libra J
³ Perse almutadira vocant H

46 beginning of the sign | E.g. the hours of daytime | of the 30th degree of 680
 Gemini are like those of the first degree of Cancer, the hours of daytime
 of the 29th degree of Gemini are like those of the second degree of Cancer,
 the hours of the 10th degree of Gemini are like those of the 20th degree of
 Cancer, the hours of daytime of the beginning of Gemini are like those of
 the end of Cancer, the hours of daytime of the last degree of Taurus are like
 those of the first degree of Leo, and so on until | the hours of daytime of the 685
 30th degree of Cancer are like those of the first degree of Aries, the hours
 of the 20th degree of Libra are like those of the 10th degree of Pisces,⁴
 the hours of the end of Libra are like those of the beginning of Pisces, the
 hours of the beginning of Scorpio are like those of the end of Aquarius, the
 hours of the beginning of Sagittarius are like those of the end of Capricorn,
 and the hours of the end of Sagittarius are like those of the beginning of
 Capricorn.

| [5] The third is the signs agreeing in path. It is that one planet 690
 has two signs, like Aries and Scorpio are the two houses of Mars, Taurus
 and Libra are the two houses of Venus, Gemini and Virgo are the two
 houses of Mercury, Sagittarius and Pisces are the two houses of Jupiter,
 and Capricorn and Aquarius are the two houses of Saturn. Each one of
 each pair of signs is 'in the path' of the other. Cancer and Leo are the
 houses of the two luminaries. Both are also in one path because each one
 of them represents the other.

⁴ J omits 'the hours of the 20th degree ... Pisces'

| [1] The sixth chapter: on the signs that agree with each other in natural¹ 695
opposition and sextile, and <those that> do not aspect each other.

[2] We have mentioned before that the aspect of opposition is contrariety
and hostility. It must be said that contrariety and hostility are in some
oppositions but not in all of them, because sometimes one of the signs is
distant from another and they do not aspect each other. One of the two is
said to be in opposition to the other by nature because of their agreement
| in rising times, power, or path. They indicate concord and friendship 700
because of their agreement in what we mentioned above. Among the signs
are found those which do not aspect too because of their nearness to each
other; this is called natural sextile. They also indicate concord.²

[3] As for the signs which do not aspect each other because of their
distance and are said to be in natural opposition to each other and indicate
agreement and friendship, they are certain signs | agreeing in rising times, 705
but distant from each other, like Gemini and Capricorn, or Cancer and
Sagittarius; or certain <signs> agreeing in power, but distant from each
other, like Aries and Virgo or Libra and Pisces; or agreeing in path, but
distant from each other, like Aries and Scorpio or Taurus and Libra.

[4] As for the signs which do not aspect each other because of their
nearness³ and are called natural sextile and indicate friendship and concord,
they are certain signs agreeing in rising times, | but near each other, like 710
Aries and Pisces, or Virgo and Libra; or the signs agreeing in power, but
near each other, like Gemini and Cancer or Sagittarius and Capricorn; or
<the signs> agreeing in path, but near each other,⁴ like Capricorn and
Aquarius.

¹conueniens H (passim) ²H logically says that natural sextile harms, unlike the usual
sextile aspect ³contrariety J, Jrev corrects ⁴J omits 'like Gemini and Cancer ... the
other'

[1] The seventh chapter: on the signs that agree with each other in quartile.¹

[2] We have explained in what preceded that quartiles of the signs indicate contrariety and hostility.² | This must not be said in all quartiles, because some quartiles indicate agreement and friendship. This is from the agreement of the two in rising times, like Taurus and Aquarius, or Leo and Scorpio, or from the agreement of the two in length and decrease of hours of the day, like Taurus and Leo, or Aquarius and Scorpio, or from the agreement of the two³ in path, like Gemini and Virgo, or Sagittarius and Pisces. 715

[3] These quartiles indicate agreement. As for the others, they indicate contrariety | and hostility. 720

¹This chapter has been translated into German by Paul Kunitzsch in Hübner, *Die Eigenschaften*, p. 353 ²Chapter 3[9] above ³J omits 'in length ... two'

[1] The eighth chapter: on the years, months, days, and hours of the signs.

[2] The years, months, days, and hours of the signs are taken in two¹ ways: the first way is that you make degrees of the rising times of the signs in whichever climes you choose, each degree a year and each five minutes a month, until <you reach> the days and hours you want. The second way is that you make the years and months | of each sign like the smallest years² of its lord. 725

[3] The days and hours are taken from each sign by two different methods. The first method is that you multiply the smallest years of the lord³ of that sign by twelve so as to become months, then double these months, then add to them the same number as the smallest years of that planet. Then the sum is divided by 10. The result is days, and the remainder is tenth-parts | of a day. Then the sum is the days and parts of a day of that sign. The second method is that the smallest years of the planet are taken and one makes them months, then their half is subtracted, then the smallest years of the planet are subtracted from the remaining half, then the remainder is divided by 24 hours. The result is days and the remainder is hours. The sum is the days and hours of that sign by the second method. We shall give an account of this, God willing. 730

| [4] Aries: 15 years, 15 months, $37\frac{1}{2}$ days; also 3 days, and 3 hours.⁴ 735

[5] Taurus: 8 years, 8 months, 20 days; also 1 day, and 16 hours.

[6] Gemini: 20 years, 20 months, 50 days; | also 4 days, and 4 hours.⁵ 740

[7] Cancer: 25 years, 25 months, $62\frac{1}{2}$ days;⁶ also 5 days, and 5 hours.

¹five J, Jrev corr ²H adds 'and months' ³J omits 'of the lord' ⁴3 days, 0 hours, 20 puncta H ⁵4 days, 0 hours, 15 puncta H ⁶J omits ' $\frac{1}{2}$ '

- [8] Leo: 19 years, 19 months, $47\frac{1}{2}$ days; also 3 days, and 23 hours.
- | [9] Virgo: 20 years, 20 months, 50 days; also 4 days, and 4 hours.⁷ 745
- [10] Libra: 8 years, 8 months, 20 days; also 1 day, and 16 hours.
- [11] Scorpio: 15 years, 15 months, | $37\frac{1}{2}$ days;⁸ also 3 days, and 3 hours.⁹ 750
- [12] Sagittarius: 12 years, 12 months, 30 days; also 2 days, and 12 hours.
- [13] Capricorn: 27 years, 27 months, $67\frac{1}{2}$ days; also 5 days, 15 hours.
- | [14] Aquarius: 30 years, 30 months, 75 days; also 6 days, and 6 hours. 755
- [15] Pisces: 12 years, 12 months, 30 days; also 2 days, and 12 hours.

⁷ 3 days, 0 hours, 15 puncta H ⁸ $39\frac{1}{2}$ days J ⁹ 3 days, 0 hours, 20 puncta H

[1] The ninth chapter: on the indications of the signs for every country and region of the earth.

[2] We want to mention in this chapter all the countries and regions of the earth that the signs indicate. We shall present a detailed study of the climes, their cities, and each region of the earth that the signs indicate, in another book.¹ 760

[3] The countries belonging to Aries are Babylon, Persia, Azerbaijan,² and Palestine. The regions of the earth belonging to it are deserts,³ sheep pastures, rural districts,⁴ sites in which one uses fire, the shelter of thieves,⁵ and houses roofed with wood. 765

[4] The countries belonging to Taurus are as-Sawād, al-Māhīn, Hamadān, and the Kurds who are in al-Ġibāl.⁶ The regions belonging to it are lands lacking water, in which one sows, every fertile arable land, every place near to mountains, orchards, gardens, trees, and water,⁷ and places of elephants and cattle.

[5] The countries belonging to Gemini are Ġurġān,⁸ Armenia,⁹ Azerbaijan,¹⁰ Ġīlān,¹¹ Burġān, | Mūqān,¹² Egypt, and the cities of Barqa; it shares Iṣfahān and Kirmān. The regions belonging to it are mountains, cultivated lands, flat sandy lands,¹³ hills, places of hunters, those who gamble with backgammon, entertainers, and singers.¹⁴ 770

[6] The countries belonging to Cancer are Lesser Armenia, what is beyond¹⁵ Mūqān, Numidia, i.e. part of Ifrīqiya, eastern Ĥurāsān,¹⁶ China,¹⁷ and Marw-i Rūd;¹⁸ it shares Balḥ¹⁹ | and Azerbaijan.²⁰ The regions belonging to it are swamps, jungles,²¹ coasts, banks of rivers,²² cliffs, and places of trees. 775

[7] The countries belonging to Leo are <the land of> the Turks and what follows it to the end of the inhabited world, Sogdiana, Abaršahr, and Ṭūs.²³ The regions belonging to it are waterless deserts, wadis difficult to

¹ Abū Ma'sar may be referring to the list of countries and regions and their signs and planets provided in certain manuscripts of his *k. ad-duwal wa-l-milal*: see *Religions and Dynasties*, I, pp. 513–9. H replaces [2] with a long introduction; see pp. 151–2 below. ² Media H and Greek. ³ meadows (prata) H. ⁴ JH omit 'rural districts'. الكور can also mean 'furnace'. ⁵ the shelter of thieves] furni, pistrine, inquilines, turme (v.l. terme) H. ⁶ in the mountains J; for Taurus H gives 'Mauritania and Hemedan and the mountain caves of monkeys' ('simie', reading كرد for كرد). ⁷ J omits 'gardens' and 'water'. ⁸ Hyberia H. ⁹ Armenia Maior H. ¹⁰ Media H. ¹¹ J omits. ¹² Burġān, Mūqān] Albania, Capadocia atque Vergen H. ¹³ J omits 'flat, sandy lands'. ¹⁴ those who gamble ... singers] amphiteatra H. ¹⁵ JH omit 'what is beyond'. ¹⁶ Aracusia H. ¹⁷ Scythia H. ¹⁸ JH omit 'and Marw-i Rūd'. ¹⁹ ut Abuma'xar ait beledne balac H (transcription of 'as Abū Ma'sar says, our country, Balḥ'). ²⁰ Media H and Greek. ²¹ lakes (paludes) H. ²² of the sea J. ²³ J omits 'and what follows it' and 'Sogdiana, Abaršahr and Ṭūs'. As Leo's countries H gives 'Parthians and part of Mesopotamia'.

pass through, rocky²⁴ ground, every land abounding with beasts of prey,²⁵ dwellings of kings, castles, mountains, hills, high | places, forts,²⁶ and strong 780 fortresses.

[8] The countries belonging to Virgo are Ġarāmaqa,²⁷ Syria,²⁸ the Euphrates, al-Ġazīra,²⁹ and part of the country of Persia which follows Kirmān.³⁰ The regions belonging to it are every land in which one sows,³¹ houses of women, entertainers, and singers, and promenaders.

[9] The countries belonging to Libra are the Byzantine Empire,³² the country between its borders and Ifrīqiya, the country around it, Upper | 785 Egypt to the borders of Ethiopia, Barqa, Kirmān, Siġistān, Kabul, Tuḥāristān,³³ Balḥ and Herat.³⁴ The regions belonging to it are the tops³⁵ of mountains on which one sows, every land of palm trees,³⁶ places of hunting and falcons, every look-out post³⁷ and path, elevated high places, and vast spaces and deserts.³⁸

[10] The countries belonging to Scorpio are the land of Hejaz,³⁹ the Desert of the Arabs,⁴⁰ its regions in the direction of Yemen,⁴¹ Tangier, Qūmis, and Rayy; it shares Sogdiana.⁴² The regions belonging to it are places | of vines and mulberries⁴³ and other things in gardens like this, 790 every stinking and dirty place, prisons, houses of anxiety and grief, ruins, and scorpions' lairs.

[11] The countries belonging to Sagittarius are al-Ġibāl,⁴⁴ Rayy,⁴⁵ and Iṣfahān. The regions belonging to it are gardens and every place seasonally irrigated. It indicates places of priests of a temple of fire (Herpads) and of songs of fire-worshippers,⁴⁶ the place of the other religions,⁴⁷ the smooth desert, and places of riding animals, bulls, and calves.⁴⁸

[12] The countries belonging to Capricorn are Ethiopia, Makrān, Sind, 795 the river Makrān (Indus river), the coast of the sea which follows those regions, Oman,⁴⁹ Baḥrayn⁵⁰ to Hind, its borders to China, al-Ahwāz,⁵¹

²⁴ mobile J; of metals H and Greek (reading الرضوض for الرضوض) ²⁵ satiabilis J reading مشبعة ('satiated, full'); H omits ²⁶ mountains, hills, high places, forts] coclee et farum cum celsis speculis ('and lighthouses with high vantage points') H ²⁷ i.e. Jerusalem Jrev, Iudea H ²⁸ Galilea H ²⁹ J adds 'an island which is Hispania'; a certain island of Persia H ³⁰ H omits 'and part ... Kirmān' ³¹ sata genezea textrines H ³² Greece, Istria and Italy H ³³ H omits Siġistān and Tuḥāristān ³⁴ JH omit 'and Herat' ³⁵ feet H ³⁶ every land of palm trees] loca pomifera fori scene H ³⁷ places of ambushers JH ³⁸ H omits 'and path ... deserts' ³⁹ Assiria H ⁴⁰ Nabathea H ⁴¹ H omits 'its regions ... Yemen' ⁴² JH omit 'Qūmis ... Sogdiana' ⁴³ H omits 'and mulberries' ⁴⁴ mountains JH ⁴⁵ H omits ⁴⁶ it indicatess places of alharabidah and arramramah J; loca elheweida et ramrama H ⁴⁷ places of the past time H (reading الزمان for الديان) ⁴⁸ wagons H (reading عجلة for عجل) ⁴⁹ J omits ⁵⁰ both seas JH, translating the proper name literally ⁵¹ J omits

and the borders of the eastern part of⁵² the Byzantine Empire.⁵³ The regions belonging to it are castles, gates, gardens, every irrigated place, wadis, water-wheels, streams, irrigation canals,⁵⁴ and ancient cisterns and the steep banks of a river on which there are trees⁵⁵ and the shore on which ships are produced, places | of dogs, foxes, wild animals, and beasts 800 of prey,⁵⁶ houses of foreigners and natives⁵⁷ and slaves, and places in which fire is kindled.

[13] The countries belonging to Aquarius are as-Sawād⁵⁸ in the direction of al-Ġabal,⁵⁹ Kūfa and its region, the back of Hejaz,⁶⁰ the land of the Copts⁶¹ of Egypt, and the western part of Sind;⁶² it shares the land of Persia.⁶³ The regions belonging to it are places of water, flowing rivers, seas, canals and whatever is in them, everything dug | by picks, every place 805 irrigated with water, places in which there are aquatic birds and other birds, every place in which there are vines, wine is sold, or whores live,⁶⁴ and every mountainous and wild land.⁶⁵

[14] The countries belonging to Pisces are Tabaristan, and the northern region of the land of Ġurġān; it shares in the land of the Byzantine Empire to the land of Syria, al-Ġazīra, Egypt, Alexandria, that around Egypt, the Red Sea, i.e. the sea of Yemen, and the eastern part of Hind.⁶⁶ The regions belonging to it are those near to seas, | their seashores, lakes, jungles,⁶⁷ sea 810 coasts, <places of> fish,⁶⁸ places of angels and worshippers, and the place of weeping and grief.⁶⁹

⁵² J omits 'the eastern part of' ⁵³ Tigria with the middle of its sea, both seas up to India and Ethiopia, with the eastern parts of Italy and Greece H ⁵⁴ J omits 'irrigation canals'; H describes these irrigation methods clearly: 'wherever there is irrigation with wheels which drag the water and pools ('lacune') which receive the water' ⁵⁵ H omits 'ancient cisterns ... trees' ⁵⁶ serpents H ⁵⁷ poor people JH ⁵⁸ the region of the blacks and the coloured ('tincti') H ⁵⁹ the mountains JH ⁶⁰ H omits 'the back of Hejaz' ⁶¹ J omits 'of the Copts' ⁶² Ethiopia H ⁶³ H omits 'it shares the land of Persia' ⁶⁴ J omits 'or whores live'; cum cupis metretis, cistis et tabernis (?) H ⁶⁵ H omits 'and every mountainous and wild land' ⁶⁶ H gives as the regions of Pisces: 'India, the Red Sea, the islands of Italy and Greece towards Syria, together with Alexandria' ⁶⁷ J omits; swamps H ⁶⁸ J omits 'places of fish' ⁶⁹ dwellings of angels, together with temples, pulpits and monasteries H

[1]¹ The tenth chapter: on the signs indicating motion and rest.

[2] When the lords of Aries, Taurus, and Gemini, i.e. Mars, Venus, and Mercury, are agreeing in them (the signs),² they are mobile.

| [3] When the lords of Cancer, Leo, and Virgo, i.e. the Moon, the Sun, 815
and Mercury, are agreeing in them, they are at rest.

[4] When the lords of Libra, Scorpio, and Sagittarius, i.e. Venus, Mars,
and Jupiter, are agreeing in them, they are mobile.

[5] When the lords of Capricorn, Aquarius, and Pisces, i.e. Saturn and
Jupiter, are agreeing in them, they are | at rest. 820

¹ Chapters 10–11 have been translated into German by Paul Kunitzsch in Hübner, *Die Eigenschaften*, p. 354 ² H gives ‘when the signs are hosts to their lords’, implying the reading of واقفت (‘stopping in’) rather than وافقت (‘agreeing in’); when they agree (‘dum convenerint’) J

[1] The eleventh chapter: on the voiced signs, which indicate the nature and conditions of people.

[2] The voiced signs, which indicate the nature and conditions¹ of people are Gemini, Virgo, Libra, Aquarius, and the first half of Sagittarius.

[3] Gemini is <the sign> of great people; Virgo, Libra, and Aquarius are <the signs> of middling people; Aquarius is <the sign> of lowly people. | 825
The signs indicate the conditions of people in another way: i.e. that Aries and its triplicities² are the signs of kings;³ Gemini and its triplicities are the signs of nobles and great people; Taurus and its triplicities are the signs of middling people;⁴ and Cancer and its triplicities are the signs of lowly people.⁵

¹J omits 'and conditions' ²I.e. the signs of its triplicity ³nobles and magnates J

⁴ignoble people J ⁵H summarizes: 'The fiery triplicity rules the first degree, the airy one the second, and so on in order'

[1] The twelfth chapter: on the division of the members of the human body among the signs.

[2] To Aries are the head, face, pupil of the eye, and guts;¹ and illnesses occurring to them, and to | the eyes and ears. 830

[3] To Taurus are the neck, its Adam's Apple,² and the throat, and the illnesses occurring to them. Its illnesses are such as scrofula, skin eruptions, stench of the nose,³ hunchback, and eye pain.

[4] To Gemini are the shoulders, upper arms, hands, and shoulder-blades.⁴

[5] To Cancer are the chest, breasts,⁵ heart, stomach,⁶ ribs, spleen, and lungs. | Its illnesses are all heaviness and black cataract⁷ that occur in the 835 eye and in the hidden parts of the chest.

[6] To Leo are the upper stomach,⁸ heart,⁹ tendons, side, bone, the two sides of the back,¹⁰ and the back, and the illnesses occurring to them.

[7] To Virgo are the belly, and the hidden places in it like the intestines, guts, diaphragm, | and so on.¹¹ 840

[8] To Libra are the lower belly,¹² navel, and what is under it as far as the genitals, and the backbone, hips, buttocks,¹³ and waist.¹⁴

[9] To Scorpio are the penis, testicles, rump, bladder, male pudenda, perineum,¹⁵ pudenda of the woman, and the marrow. Its illnesses are like stranguria, scrotal hernia,¹⁶ hemorrhoids, flowing of blood from them, | 845 cancer, and a veil over the eyes.¹⁷

[10] To Sagittarius are the thighs, nevi, birthmarks, appendages on the limbs like fingers, and other surplus members.¹⁸ Its illnesses are like blindness and the loss of an eye.¹⁹ It indicates baldness,²⁰ falling from high places, injuries from riding animals and beasts of prey,²¹ and from impotence,²² extracting,²³ cutting, and the like.

¹ H omits 'and guts' ² JH omit 'its Adam's Apple' ³ polyps with stench of the mouth H ⁴ palms J (reading كَفْ for كَتَفْ), Jrev corr, muscles ('lacerti') H ⁵ hands J ⁶ heart, stomach | ysophagus H ⁷ J omits ⁸ H adds 'which is called the meri' ⁹ H adds 'liver' ¹⁰ the tender bones J ¹¹ H substitutes 'the belly with the intestines and iran or colon as far as the podicen and its inconveniences' ¹² the thighs H ¹³ backbone, hips and buttocks | hips, kidneys and renunculi H ¹⁴ JH omit 'and waist' ¹⁵ J omits 'male pudenda, perineum' ¹⁶ J omits 'scrotal hernia' ¹⁷ H's list of diseases is: 'difficulty of relieving oneself, such as yleos, tenasmus and stranguria, hemorrhoids, stones, apostemata and argema' ¹⁸ excrescences which occur in the limbs, like an extra finger or the increase of other limbs J, superfluity of limbs H ¹⁹ impedimentum J; H omits 'blindness and the loss of an eye' ²⁰ H omits ²¹ bites and some harm from wild animals and snakes H ²² the spine, i.e. of the back J, H omits ²³ removing limbs from their places J, harming of bones H

[11] To Capricorn are the knees, and their tendons. Its illnesses are like black cataract in the eyes.²⁴

| [12] To Aquarius are the legs down to the bottom of the ankles and 850
their tendons. Its illnesses are like jaundice,²⁵ black bile,²⁶ fracture of a
bone, cutting, and pain in the veins.

[13] To Pisces are the feet, their extremities, and their tendons. Its
illnesses are like pain of the tendons, gout, and numbness.²⁷

²⁴J omits 'are like ... eyes'; oculorum lippitudo H ²⁵J adds a gloss: 'which is a colouring of the limbs either with yellow or with blackness which is popularly called "the flowing down of gall" ('emanacio fellis') etc' ²⁶melancholy H ²⁷and numbness] et cetera J, and swelling H

[1]¹ The thirteenth chapter: on the signs indicating grace and beauty; the signs indicating | generosity and liberality; the signs which are united and filled; <the signs> which give wealth; <the signs> which pour out; and <the signs> which seize and take. 855

[2]² The signs indicating grace, beauty, and cleanness, if they are ascending, or the lord of the ascendant, the Moon, or the planet predominating over the ascendant³ is in them, are Gemini, Virgo, Libra, Scorpio, Sagittarius, and Pisces. These signs we have mentioned may indicate generosity | and liberality of mind, and abundance in spending. 860

[3] The signs which are united and filled are Aries and its triplicities.⁴ The signs which give much wealth are Taurus and its triplicities. The signs which pour out and empty are Gemini and its triplicities. <The signs> which seize and take are Cancer and its triplicities.

[4] When poured out and emptied signs are in a bad position in respect to the rotation of the sphere and | the malefics are in them, they indicate 865 a high cost of living, corruption and deficiency in livelihood, and the loss of wealth from the person when he has acquired it. Sometimes he is not endowed with good fortune and wealth at all. If they are in a good condition in respect to the rotation of the sphere, but the malefics are in them, they indicate that his condition in comfort and wealth is greater than before. If they are in a good condition in respect to the rotation of the sphere and fortunate, they indicate economizing and increase⁵ in livelihood, and in the matter of establishing wealth. | When the signs giving wealth are | in a good 870 condition in respect to the rotation of the sphere and as a result of the arrival of the benefics in them, they indicate the gain of much property. When they are in the opposite condition, they indicate misfortunes because of property. The signs which take, when they are bad, indicate poverty and hardship. The signs which are united and filled, when they are in a good condition and fortunate, indicate ease of livelihood, wealth, and good fortune. If a malefic is in them and it is in a bad position of the sphere, it indicates poverty. If, although | the malefic is in them, it is in a good 875 position and the malefic has a dignity, it indicates benefit and gains, but they are not much.⁶

¹ Chapters 13 to 25 have been translated into German by Paul Kunitzsch in Hübner, *Die Eigenschaften*, pp. 354–61. ² H prefates this chapter with 'Next, those things should be distinguished which signal certain conveniences and inconveniences as much of the soul ('animus') as of the body and as of external accidents'. ³ almbtaz super ascendens J ⁴ i.e. the signs of its triplicity ⁵ mediocrity J (reading توسط with Arabic MS P instead of توسع) ⁶ substantial ('non modicas') J

[1] The fourteenth chapter: on the signs indicating lust and diseases.

[2] The signs that indicate lust and diseases are Aries, Taurus, Leo, Capricorn, and Pisces.

[3] Libra and Sagittarius may indicate this, but they have less power 880 than the others. There are degrees in the signs which indicate lust, immoderate sexual intercourse, and illnesses by their mixture with the planets; we shall mention these in another book.¹

¹ which are distinguished in *Genezia* (H's word for 'nativities') H. Is this 'other book' the *Revolutions of the Years of the Nativities*?

[1] The fifteenth chapter: on the signs indicating the chastity and virtue¹ of women.

[2] The signs indicating the chastity² and virtue of women are Taurus, Leo, Scorpio, | and Aquarius. 885

[3] The signs indicating their dissoluteness and immorality are Aries, Cancer, Libra, and Capricorn.

[4] The signs indicating a middling amount and moderateness in their virtue are Gemini, Virgo, Sagittarius, and Pisces.

¹ J adds 'and religion' ² J adds 'and religion'

| [1]¹ The sixteenth chapter: on the signs having many children, twins, few 890 children, and barrenness.

[2] The signs having many children are Cancer, Scorpio, Pisces, and the latter half of Capricorn.

[3] The signs having twins are the latter half of Capricorn² and the bicorporeal signs. As for <the signs> having two colours and two faces³ like Aries and Libra, they sometimes indicate twins too.⁴

| [4] The signs having few children are Aries, Taurus, Libra,⁵ Sagittarius, 895 and Aquarius.⁶

[5] The signs of barrenness are Gemini, Leo, Virgo, and the beginning of Taurus. Aquarius and the beginning of Capricorn sometimes indicate barrenness too.⁷

¹The earlier version of this chapter is completely replaced in Jrev ²J omits 'The signs ... Capricorn', Jrev corr; H omits 'the latter half of Capricorn' ³species J, Jrev corr
⁴Aries and Libra usually bear twins, and sometimes embryos with two bodies, two forms, two colours, or two heads, or hermaphrodites H ⁵J omits 'they sometimes ... Libra', Jrev corr ⁶J adds 'are middling in this' ⁷H omits 'Aquarius ... too'

[1] The seventeenth chapter: on the signs whose members are cut and on the signs having much violence and anger.

| [2] The signs whose members are cut are Aries, Taurus, Leo, and 900
Pisces.

[3] The signs having much anger are Aries, Leo, and Scorpio.

[1] The eighteenth chapter: on the signs indicating the conditions of voices.

[2] The signs having a powerful voice are Gemini, Virgo, and Libra. <The signs> having a moderate voice, i.e. having a half voice, are Aries, Taurus, Leo, and Sagittarius. <The signs> having a weak | voice are 905 Capricorn and Aquarius.¹ <The signs> having no voice are Cancer and its triplicities.

[3] When Mercury² is in a sign which has no voice and it does not aspect by good aspect, i.e. it is made unfortunate, the native's tongue or his sense of hearing is harmed, and he sometimes becomes deaf or dumb.

¹ H uses musical terminology: 'The signs variously discriminate between the modulations ('moderamina') of voices. Gemini, Virgo and Libra have the high voice, Aries, Taurus, Leo and Sagittarius, the middle voice, Capricorn, Aquarius the bass voice' ² If the lord of the ascendant, or the Moon or the almuten J

[1] The nineteenth chapter: on the signs indicating mange, leprosy,¹ spots, itching, head scurf,² deafness, dumbness, baldness, thinness of beard, beardlessness,³ and one who has no beard.

| [2] The signs indicating these things we have mentioned are five: i.e. 910 Aries, Cancer, Scorpio, Capricorn, and Pisces.

[3] When the Moon, the lot of fortune, or the lot of the absent⁴ is made unfortunate in one of these signs, it indicates that one of these illnesses befall the native.

[4] We know that that occurs to him⁵ from the book in which nativities are mentioned.⁶ When one of these | indications is in these signs and 915 Jupiter is in the twelfth <place> from the ascendant, the native is bald.⁷ Likewise if the Moon is in them and it is under the rays.⁸

¹H omits ²impetigines J, calores H (reading حرارة) ³JH omit ⁴partem algaib i.e. boni intrinseci H ⁵One knows which one of these he will have J ⁶the book of nativities J ⁷better J (reading اصلى for اصلح) ⁸H omits this paragraph

[1] The twentieth chapter: on the places in the signs indicating faults in the eye.

[2]¹ The places in the signs which indicate pain of the eye are the place of the Pleiades in Taurus, the place of the Clouds in Cancer, the place of the Forearm² in Scorpio, the place of its Sting,³ the place of the Bowman⁴ in Sagittarius, | and the place of the spines⁵ in Capricorn. The place of the outlet of water in Aquarius may also indicate tumour in the eyes. Libra and Leo sometimes harm vision too. 920

[3] The Pleiades are from 13 degrees and 36 minutes to 14 degrees and 30 minutes of Taurus.⁶ Their latitude is from 3 degrees to five <degrees>⁷ to the north.

[4] The two clouds in Cancer are 21 degrees and 8 | minutes in it. Its latitude to the north is 40 minutes. 925

[5] As for the forearm⁸ of Scorpio, they are two and both are in Scorpio. One of them is in 20 degrees in it and the other is in 21 degrees and 10 minutes. Their latitude is 6 degrees to the north.

[6] The place of the Bowman is in 15 degrees and 20 minutes of Sagittarius. Its latitude is | 6 degrees and 20 minutes to the south. 930

[7] The spines of Capricorn in it are 22 degrees. Their latitude is 39⁹ degrees and 15 minutes in the north.

[8] The outlet of water of Aquarius are four stars, and they are from 20 degrees and 10 minutes of Aquarius to 24 degrees and 20 minutes. Its latitude is from | 8 degrees and 10 minutes to 10 degrees and 20 minutes to the north. 935

[9] The degrees of longitude and latitude of these places we have mentioned are in our time. It is necessary that their places are searched out

¹ H's chapter was also included after verbum 69 in the Latin version of Pseudo-Ptolemy's *Centiloquium* beginning 'Mundanorum ad hoc et ad illud' ² the froth ('spuma') J, the two stars between the claws H ³ JH omit 'the place of its Sting' ⁴ arrow H ⁵ the tail J, the spine H ⁶ J omits 'of Taurus' ⁷ to five degrees] and 50 minutes J ⁸ the froth ('spuma') J ⁹ 37 J

and measured at every time, because they move and leave these degrees we have mentioned.¹⁰ There are places and degrees indicating illnesses, harm to the eye, and misfortunes in the signs, that we shall mention in their appropriate places, God willing.

¹⁰It must be known that the degrees and minutes of these places existed in the days of Abū Ma'shar, as he states, i.e. the year 1140 of Alexander. But in our time, i.e. the year of the Incarnation of the Lord 1140, they have moved forward by the law of their motion by six minutes less than three degrees H

| [1] The twenty-first chapter: on the signs indicating culture,¹ cajolement,² 940
deception, and cunning, the signs of worry, and the dark signs.

[2] The signs indicating culture,³ deception, cajolement, and cunning⁴
are Leo, Sagittarius, Capricorn, and Pisces.⁵

[3] The signs of worry are Leo, Scorpio, and Capricorn. The signs of
worry are dark signs too. | There is a little darkness in Virgo and Libra.⁶ 945

¹disciplina J, H omits ²cleverness ('calliditas') J ³H omits, but qualifies the signified
as 'the vices of the spirit' ('animi vitia') ⁴and cunning] et cetera J ⁵Aquarius J ⁶H
omits the mention of darkness, except in the title

[1] The twenty-second chapter: on the signs indicating the species of birds, and all quadrupeds, beasts of prey, vermin, insects,¹ and aquatic animals.

[2] Gemini, Virgo, Sagittarius, and Pisces indicate the species of birds. The second and third decans of Capricorn may indicate the bird species too because the Flying Eagle² and the tail | of the Hen (Cygnus)³ are there.⁴ 950

[3] Aries, Taurus, Leo, and the latter half of Sagittarius are the signs of the quadrupeds, and the first half of Capricorn sometimes indicates the same. For, Aries and Taurus belong to every animal with a cloven hoof,⁵ Leo to every animal with canine teeth and claws,⁶ and the latter half of Sagittarius to every animal with a hoof.⁷

[4] Leo, Scorpio, Sagittarius, and Pisces are signs of beasts of prey.

| [5] Cancer, Scorpio, Sagittarius, and Capricorn are signs of vermin,⁸ 955 snakes, scorpions, and insects.⁹

[6] The watery signs indicate aquatic animals.¹⁰

¹ roughness of the earth J; ; Jrev adds 'i.e. worms' ² I.e. β , α , gkg Aquilae ³ I.e. α Cygni ⁴ H adds 'of which Capricorn distinguishes birds, Pisces, water birds ('altilia')' ⁵ ungule H; The Greek adds 'i.e. the horse, ox and the like' ⁶ ungues H ⁷ calx H ⁸ roughnesses of the earth J ⁹ H adds 'among these Scorpio distinguishes worms' ¹⁰ H adds 'among these Cancer and Scorpio rule over shell-fish and creeping things ('coclea et repentia').'

[1] The twenty-third chapter: on the signs indicating trees and plants.

[2] The signs of tall trees are Gemini, Leo, Libra, and Aquarius. The signs | for trees that are not tall are Cancer, Scorpio, and the latter¹ half 960 of Pisces.

[3] The signs of plants are Taurus and its triplicities. For, Taurus belongs to plants,² Virgo to seeds,³ and Capricorn to grass.⁴

¹first H ²plantationes J, grafts ('insitiones') H ³the body J (reading بدن for بضور),
sown plants ('sata') H ⁴the collection of fruit J, olera (root vegetables) H

[1] The twenty-fourth chapter: on the signs indicating <different> kinds of water and the signs indicating what is produced by fire.

[2] The watery signs are Cancer and its triplicities. Cancer belongs to rain, Scorpio to flowing water, | Aquarius indicates the same, but it also 965 belongs to river water,¹ and Pisces to stagnant water.

[3] The signs indicating everything produced by fire are Aries, Leo, Scorpio, and Aquarius.

¹but it also belongs to river water] because of the river that is in it J

[1] The twenty-fifth chapter: on the directions of the signs.

[2] Aries, Leo, and Sagittarius are eastern. Aries is the heart of the east and its wind is the east wind.¹ | Leo is on the left side of the east and its wind² is the lateral one³ between the east and the north. Sagittarius is on the right side of the east and its wind⁴ is the lateral one between the east and the south. 970

[3] Taurus, Virgo, and Capricorn are southern. Capricorn is the heart of the south and its wind is the south wind,⁵ Taurus is on the left side of the south and its wind⁶ is the lateral one between the south and the east. Virgo is on the right side of the south and its wind⁷ is the lateral one between the south and the west.

| [4] Gemini, Libra, and Aquarius are western. Libra is the heart of the west and its wind is the west one.⁸ Aquarius is on the left side of the west and its wind⁹ is the lateral one between the west and the south. Gemini is on the right side of the west and its wind¹⁰ is the lateral one between the west and the north. 975

[5] Cancer, Scorpio, and Pisces are northern. Cancer is the heart of the north and its wind is the north wind.¹¹ Scorpio is on the left side of the north and its wind¹² is the lateral one between the north and the west. Pisces is | on the right side of the north and its wind¹³ is the lateral one 980 between the north and the east.

¹ Assabe i.e. east J; Jrev adds 'i.e. Eurus'; Subsolanus H ² Jrev adds 'i.e. Vulturnus'; Eurus H ³ J omits 'the lateral one' passim in this chapter ⁴ Jrev adds 'Subsolanus'; Vulturnus H ⁵ Jrev adds 'i.e. Auster'; Auster H ⁶ Jrev adds 'i.e. Eurauster'; Notus H ⁷ Jrev adds 'i.e. Nothus'; Affricus H ⁸ addabor i.e. west J; Jrev adds 'i.e. Zephirus'; Favonius H ⁹ Jrev adds 'i.e. Africus'; Zephirus H ¹⁰ Jrev adds 'i.e. Corus'; Corus H ¹¹ assamel, i.e. north J; Jrev adds 'i.e. boreus/borealis'; Boreas H ¹² Jrev adds 'i.e. Circius'; Circius H ¹³ Aquilo H

[1] The twenty-sixth chapter: on the cardines of the sphere, their quadrants and the twelve places, summarizing their indications, the reason for that, and the places of the joys of the planets.¹

[2] Since we have completed our account of the natures of the signs, their conditions, and proper indications over all things, we shall begin our account of the cardines of the sphere, their quadrants, and the twelve places.² Because the highest sphere turns | the ecliptic orb and the rest of the spheres 985 from east to west through a single revolution in one day and night, and at any time one of the degrees of the ecliptic orb is on the eastern horizon, another is precisely the degree of the midheaven, another is precisely the degree of the western <horizon>, and another is precisely the degree of the fourth <place>, and from each of these positions to the next is a quarter of the sphere, and each of these quadrants is divided into three divisions, each called a place, therefore the sphere at any time has four quadrants | 990 according to the seasons, and twelve places according to the number of the signs.

[3] The two quadrants which are from the ascendant to the midheaven and from the descendant to the fourth <place> are called advancing, masculine, eastern, and right. The two quadrants which are from the tenth <place> to the descendant and from the fourth <place> to the ascendant are called retreating, feminine, western,³ and left. It is also sometimes said that the <part> over the earth is the right side and the <part> under the earth is the left side. The place at the beginning of the quadrant is called a cardine, | the place which follows is called succedent to the cardine, and 995 the third place from it is called cadent from the cardine.⁴

[4] The first of the places of the sphere is the place whose beginning ascends from the eastern horizon; the one after it is the second <place>, then the third, the fourth, and in the same way each of the other places of the sphere is called by the name of the number which follows it, until the twelfth place. Each of these twelve places is called by a special name and is related to existent things.

| [5] The first place is called⁵ the ascendant and it indicates bodies and 1000 life,⁶ and conditions of every commencement and motion.

[6] The second place is called that of wealth and it indicates gathering wealth and storing it, the means and conditions of livelihood, and receiving

¹ H omits 'and the places of the joys of the planets' ² H contrasts between the 'natural leadership' ('naturales ducatus') of the planets, depending on their essential natures, and the 'accidental leadership' ('accidentales ducatus'), depending on their positions in the sphere ³ J omits, Jrev corr ⁴ H adds: 'because the first confirm, the second promise, the third deny' ⁵ H omits 'The first place is called' ⁶ J adds 'and its durability'; H adds 'and spirit ('animus')'

and giving.

[7] The third place is called that of brothers and it indicates⁷ the conditions of brothers, | sisters, relatives, sons-in-law, patience, opinions, religion 1005 and the science of religious law, religious disputes, books,⁸ rumours, messengers, travellers, women, and dreams.⁹

[8] The fourth place is called that of fathers and it indicates¹⁰ the conditions of fathers, roots, race,¹¹ lands, villages, towns, buildings, and waters, everything hidden and secret, and what is under the earth, and treasures, outcome, death, the conditions of the dead man after his death | such as 1010 burial, exhumation, looting,¹² burning, throwing it (the body) somewhere, and other conditions.

[9] The fifth place is called that of children and it indicates¹³ children, messengers, gifts, piety, hope, seeking women, friendship, friends, towns, conditions of their people, and the revenues of landed estates.¹⁴

| [10] The sixth place is called that of illness and it indicates¹⁵ illnesses, 1015 those similar to them,¹⁶ chronic illness, slaves, slave girls, deposition,¹⁷ injustice, and migration from one place to another.

[11] The seventh place is called that of women and it indicates¹⁸ women, marriage, its means, controversies, oppositions, the journey,¹⁹ destruction, and its reason.²⁰

[12] The eighth place is called that of death and it indicates²¹ death, killing, inheritances, | lethal poisons, fear for everything that ruins and 1020 strays,²² and on what are deposited,²³ idleness, laziness, and mental disorder.²⁴

[13] The ninth place is called that of the journey and it indicates²⁵ journeys, routes, absence from the homeland,²⁶ affairs of divinity, prophecy,

⁷H omits 'is called ... indicates' ⁸letters J ⁹dreams JH. The Arabic can also mean 'lowly people' ¹⁰H omits 'is called ... indicates' ¹¹prisons J (reading حبس with Arabic MS C instead of جنس) ¹²suspension JH (reading صلب for سلب) ¹³H omits 'is called ... indicates' ¹⁴H's list: 'children, messengers, *proci*, *lene*, gifts, pleasures, delights and enjoyment, honour, friendship and hope' ¹⁵H omits 'is called ... indicates' ¹⁶their causes JH (reading اسبابها for اشباهها) ¹⁷dejection J, evil action H ¹⁸H omits 'is called ... indicates' ¹⁹ships J (reading سفن for سفر) ²⁰H gives a fuller list: 'marriages, wedding participants ('*paranimfi*'), opponents, controversies, participations, oppositions, respect and everything that is sought, like thieves, fugitives and lost goods, and the place and the person for which a journey is undertaken' ²¹H omits 'is called ... indicates' ²²J omits 'and strays'; fear, everything lost and irrecoverable H ²³inheritances H ²⁴mental disorder] *machinatio* J, negligence ('*desidiaa*'), fraudulence, lack of action, cowardice, desperation and anger H ²⁵H omits 'is called ... indicates' ²⁶J omits 'absence from the homeland'

faith, houses of worship, philosophy, prognostication, the science of the stars, divination, books, messengers,²⁷ rumours, and the dream.²⁸

| [14] The tenth place is called that of authority and it indicates²⁹ high 1025 rank, kingship, authority, the ruler, the judge, nobility, renown, fame, skills, actions, and mothers.³⁰

[15] The eleventh place is called that of good fortune and it indicates³¹ hope,³² good fortune,³³ friends, the commendable act,³⁴ praise, children, and helpers.³⁵

[16] The twelfth place is called that of enemies and it indicates³⁶ enemies, misfortune, sadness, | griefs, envy, slander, cunning, strategem, pains, 1030 trouble,³⁷ and riding animals.³⁸

[17] These are the names of these twelve places and these things are related to them. As for why these places are related to these things and are named in this manner, the authors of this craft maintained that these things are related to them and they are named by them according to the order of the spheres of the planets and according to their indications, natures, and conditions.

| [18] They called the first of the places the ascendant because it ascends 1035 from the eastern horizon. It comes to have those indications we have mentioned only because they made its indications similar to those of Saturn because it is the highest of the seven planets and the first³⁹ of them and it has the indication of darkness, absence, the beginning of the dropping of the sperm <into the womb>, and bodies whilst they remain in the womb.⁴⁰ The ascendant is the beginning of the twelve houses. All its degrees under the earth are in the position which is related to darkness and absence. Because of their (the ascendant's and Saturn's) agreement in the indication of | priority and everything we have mentioned, they made the ascendant 1040 the indication of the beginning of the dropping of the sperm and of bodies and their conditions. Because the ascending degree emerges from under

²⁷ books, messengers] letters J ²⁸ Again H gives a longer list: 'journeys, routes, exiles, then goodness, justice, truth, temperance, prudence, observance, religion, laws, temples, ceremonies, philosophy, theology and the other sciences, divinations, writings, messages, visions and things that have passed away ('res decesse')' ²⁹ H omits 'is called ... indicates' ³⁰ H adds 'meetings with kings' ³¹ H omits 'is called ... indicates' ³² good fortune and it indicates hope] trust ('fiducia'), good fortune and hope and it indicates J ³³ J adds 'trust' ³⁴ J omits ³⁵ H adds 'the clientelle and revenue of kings' ³⁶ H omits 'is called ... indicates' ³⁷ envy, slander ... trouble] machinations and cunning actions and fruitless labour J ³⁸ H's list is longer: 'enemies, labour, sadness, dire straights, punishment, envy, accusation, fraud, deceit, hypocrisy, prisons, captives, falls, deposition, shame, loss, and finally domestic and wild animals' ³⁹ strongest J ⁴⁰ vulva J

the earth and from absence⁴¹ into the eastern horizon and visibility and a native appears and emerges from the womb of his mother into this world, the conditions of the degree of the ascendant come to be similar to those of the native. It is most appropriate for the indication of bodies and their conditions among all the degrees of the place of the ascendant and positions of the sphere.

| [19] Because the emergence of the native from the womb of his mother 1045
into this world is the second condition and the remaining of his form in this condition comes about only from nourishment, livelihood, and wealth, and because Jupiter is in the second sphere from Saturn, Jupiter comes to have the indication for nourishment, livelihood, and wealth, through which he can remain in the second condition, and the second place comes to have the indication of these things. Because these things are brought together in wealth, this name was thought the most appropriate for it. Thus the second place was called that of wealth.

| [20] Mars is in the third sphere, and it and Saturn resemble each other, 1050
and are similar and related to one another in misfortune. Brothers, sisters, relatives, and sons-in-law are like this. They are related through fathers and mothers. Thus Mars indicates brothers, sisters, relatives, and sons-in-law, and the third place indicates these same kinds of things too. Because brothers and sisters⁴² are more closely related through fatherhood than any of the other relationships we have mentioned, the third place is called that of brothers and sisters.⁴³

| [21] The Sun is in the fourth sphere and it mixes with the Moon and 1055
is in close contact with it⁴⁴ every month. Thus they made it similar to the mixing of man and woman at the beginning of the pregnancy with a child. Because the Sun is masculine and the Moon is feminine, the Sun indicates fathers, grandfathers, races, and origins,⁴⁵ and the Moon indicates mothers and women, and the fourth place indicates⁴⁶ the same kinds as the Sun does. Because fatherhood brings together everything that we mentioned, the fourth place is called that of fathers.⁴⁷

| [22] Venus is in the fifth sphere and it is the partner of Jupiter and 1060
its share is⁴⁸ in good fortune. Jupiter indicates nourishment, livelihood, and wealth. The good fortune that accompanies this are women, marriage (intercourse), children, joy, and amusement. Thus it (Venus) indicates women, marriage, and children and the fifth place indicates the same kinds

⁴¹ J omits 'and from absence' ⁴² fraternity J ⁴³ J omits 'and sisters' ⁴⁴ J omits 'and in close contact with it' ⁴⁵ J omits 'and origins' ⁴⁶ J omits 'indicates mothers and women and the fourth place indicates' ⁴⁷ H puts this succinctly: 'Since the Sun in its monthly joining ('coitus') with the Moon acts like a man towards a woman and is the active cause of generation, it takes the part of the father' ⁴⁸ its share is| its sharer J

of thing. Because children bring together everything we have mentioned, the fifth place is called that of children.

| [23] Mercury is in the sixth sphere and it has a short cord, being 1065 near the Sun,⁴⁹ and frequently retrogresses, burns, and becomes invisible. Thus, because of its frequent burning, retrogression, and nearness to the Sun, it is made similar to sick and weak-bodied people who do not have power, and, because of its frequency of motion and variety of conditions, it is made similar to servants and miserable people. Thus it indicates illness, disease, distress,⁵⁰ and slavery and the sixth place indicates the same kinds of things.

| [24] The Moon is in the seventh sphere and it has many conjunctions 1070 with the Sun and oppositions to it.⁵¹ Thus it indicates women, marriage, establishing friendships,⁵² and making demands and the seventh place indicates the same kinds of thing.

[25] The indication of the eighth place is related to the one Saturn has before the native emerges from his mother's womb and to its unfortunate, corrupting, harmful, and lethal nature. Thus | the eighth place is called 1075 that of death.

26a [26] The ninth place is called that of the journey, migration, faith, and deeds of piety because of its return to Jupiter, indicating the second condition, because a native, at the time of his emergence from his mother's womb, changes from one position to another, and from one condition to another, and from the nature of Saturn to that of Jupiter. Therefore it indicates the journey. As Jupiter is a benefic and indicates wealth, riches, and good fortune from the benefits of this world, | as we have mentioned 1080 before, and the benefits of the hereafter⁵³ are in faith, so it indicates faith and this place comes to have the same kind of indication. | Also, because Jupiter and Venus are the two benefics and benefits are of two kinds, one being the benefits of this world, the other those of the hereafter, and the benefits of the hereafter are better than those of this world, and these are sought through faith, and Jupiter is more beneficial than Venus, therefore it has the indication of faith, by which the benefits of the hereafter, | which 1085 are best, are sought. Venus has the indication of the benefits of this world, namely entertainment, pleasure, and joy.⁵⁴

⁴⁹ it has a narrower circle and is closer to the Sun H ⁵⁰ disease, distress] labours J ⁵¹ H is more explicit: 'Since in conjunction with the Sun the Moon conceives like a woman, and in opposition it, brings forth mature fetuses ...' ⁵² contrariety J (reading مضادة with Arabic MS P) ⁵³ the future ('futurum') J, the other ('alterum') Jrev, consequens H ⁵⁴ H concludes by bringing together the two benefits: 'Since (this blessedness) is of a long life and cannot be achieved except by the law, prudence, justice, strength, temperance and speculation on heavenly things, as Jupiter has obtained the leadership over all these, so has the ninth place, and hence it has attracted the name of "journey"'

[27] The tenth place is called that of authority, because of its return to Mars which indicates seeking mastery,⁵⁵ leadership, conquest, might, wars, and strife.⁵⁶

[28] The eleventh place is called that of good fortune, because of its return to the Sun which indicates | good fortune, beauty, and hope.⁵⁷ 1090

[29] The twelfth place is called that of enemies, because it is cadent from the ascendant and does not aspect it, and because, when the cardine of the ascendant indicates something, the one that is cadent from the cardine indicates its opposition.

[30] Astrologers maintained that it is for these reasons that these topics are related to these places, and they are called by these names. Other topics are related to each of the places as a result of the indications | of the planet to whose nature that place is assigned. E.g. the eighth place indicates inheritances, old things, sorrows, anxieties, indolence, loss of mind, and other things like those that Saturn indicates. The ninth place indicates many of the things that Jupiter indicates from the matter of religions, godliness, piety, and righteousness. Sometimes the indication of one of the places depends on its condition and property in respect to the sphere, and sometimes one of them indicates the same as what its seventh (opposite) <place> indicates. | E.g. | the third place indicates the journey, rumours, messengers, faith, the sciences, and righteousness because it is cadent <from the cardines>, and because it is in opposition to the ninth <place>; the fourth place indicates real estate, lands, and towns through its property and condition in respect to the cardines of the sphere; the fifth place indicates messengers; the sixth place indicates riding animals;⁵⁸ the twelfth place sometimes indicates illness; and so on for each one of them. They indicate things of many and various kinds.⁵⁹ 1095 1100

| [31] Other people said that these indications belong to these places not because of the reasons they (the astrologers) mentioned, but <because> the property of each of these places is to indicate these things, just as the property of each planet is the indication of various things. Everything they have said eventually amounts to one and the same meaning.⁶⁰ 1105

[32] Each planet has a joy in one of these places according to the correspondence of their indications | with those of the planets. Mercury rejoices in the ascendant, because the ascendant indicates beginnings, youth, and motion, and Mercury indicates the rational soul, speech, discussion, chil- 1110

⁵⁵ injustices J ⁵⁶ J omits 'and strife' ⁵⁷ The eleventh is of good fortune, returning to the highest good fortune of the world H ⁵⁸ J omits 'the sixth place indicates riding animals' ⁵⁹ H omits this paragraph ⁶⁰ H omits this paragraph

30a

30b

32a

32^b dren,⁶¹ and youth.⁶² The Moon rejoices in the third <place>, because the third place indicates the journey, wandering around, messengers,⁶³ delegates, and rumours, and likewise the Moon indicates in its essence things like this. Venus rejoices in the fifth <place>, because the fifth place indicates children and women, and Venus in its essence indicates | things like 1115 this. Mars rejoices in the sixth <place>, because the sixth <place> indicates illness, slaves, and evil, and Mars indicates things like this. The Sun rejoices in the ninth <place>, because the ninth place indicates divinity, religions, worship, and the good, and the Sun indicates things like this. Jupiter rejoices in the eleventh <place>, because the eleventh <place> indicates the good thing, good fortune, riches, hope, and friends, and Jupiter indicates things like this. Saturn rejoices in the twelfth place, because it | 1120 is the place of distress, anxiety, sorrow, and enemies, and Saturn indicates things like this.

⁶¹ discussion, children] beginnings J, J rev corr ⁶² As the opening words of this paragraph H has: 'Because the passions of the mind are accustomed to follow the fortune of Venus, Mercury returns to the ascendant. Since, as generation, life and movement belong to the ascendant, so the rational soul, the first age, and various goings to and fro belong to Mercury. Mercury rejoices in the ascendant, seeking nothing of itself outside itself' ⁶³ J omits

[1] The twenty-seventh chapter: on the quadrants of the sphere related to corporality, spirituality, and other things.

[2] Among the signs there are signs which are body without spirit, signs which are spirit without body, signs which are spirit and body, and signs which are without spirit and body. This is known from their conditions in respect to | the quadrants of the sphere, because what is between the ascendant and the midheaven is spirit without body. It comes to be like this because it emerges from <under> the earth into a place of light, advancement, increase, and swiftmess. What is between the midheaven and the seventh <place> is without spirit and body, so it is made the place of travel and death, because travel, death, and the boundary of the descendant are loss, transition, and evacuating a place. What is between the ascendant and the cardine of the earth is body without spirit, because it is in darkness and opposite to the ninth and eighth <places>, and the descendant. | What is between the cardine of the earth and the descendant is body and spirit because of its opposition to the eastern quadrant.

[1] The twenty-eighth chapter: on the mixture of the 'natures' (elements) of the cardines of the sphere.

[2] The twelve signs are characterized by four 'natures'. They are characterized in this manner because each individual is composed of these four 'natures' through the indications of the signs. Although an ascendant of a native is one sign, the signs indicating the four 'natures' are found in his cardines, but | each is mixed with the others. E.g. when fiery Aries is as- 1135
cendant, earthy Capricorn is in the midheaven, airy Libra is in the cardine of the seventh <place>, and watery Cancer is in the cardine of the earth. Thus you find the cardines of each sign when you count them.

[1] The twenty-ninth chapter: on the colours of the quadrants of the sphere and of the twelve places.¹

[2] From the degree of any ascendant to the cardine of the earth is the colour red, from the cardine of the earth to the West is the colour black, 1140 from the cardine of the West to the midheaven is the colour green, and from the midheaven to the ascendant is the colour white.

[3] The ascendant among the signs is a little dust-coloured,² the second and twelfth <places> are green, the third and eleventh <places> are yellow, the fourth and tenth <places> are red, the fifth and ninth <places> are white, the sixth and eighth <places> are black, and the seventh <place> is dusky following to the colour of the hour at which the Sun sets.

¹This chapter has been translated into German by Paul Kunitzsch in Hübner, *Die Eigenschaften*, p. 361 ²subalbidi quem grisium dicunt H

| [1] The thirtieth chapter: on ascending, descending, long, and short quadrants of the sphere. 1145

[2] The half of the sphere from the midheaven to the ascendant and the end of the third place is called ascending, the other half, which is from the¹ ninth <place> to the descendant and the beginning of the fourth place, is called descending. <The half of the sphere> from the ascendant through the succedent of the earth cardine to the descendant indicates shortness; that from the seventh <place> to the midheaven and the ascendant indicates length.

¹J adds 'end of the'

| [1] The thirty-first chapter: on the division of the four natures among things. 1150

[2] The 'natures' are four, the directions¹ are four, the winds are four, the seasons are four, the signs are divided into four divisions, the sphere is divided into four divisions, day and night are each divided into four quadrants, and the ages of man have four conditions.

[3] The first of the natures is that of blood, which is hot and wet. It has of the directions the east, | of the winds the east wind, i.e. reception 1155
(?),² of the seasons spring, of the signs Aries, Taurus, and Gemini, of the quadrants of the sphere from the ascendant to the midheaven, of the day and night the first quarter, of the ages of man infancy.³

[4] Then the second nature is yellow bile, which is hot and dry. It has of the directions the south, of the winds the south wind,⁴ of the seasons summer, of the signs Cancer, Leo, and Virgo, | of the quadrants of the sphere from the midheaven to the degree of the descendant, of the day and night the second quarter, of the ages of man youth.⁵ 1160

[5] Then the third nature is black bile, which is cold and dry. It has of the directions the west, of the winds the west wind,⁶ of the seasons autumn,⁷ of the signs Libra, Scorpio, and Sagittarius, of the quadrants of the sphere from the descendant to the degree of the cardine of the earth, of the day and night the third quarter, | and of the ages of man middle age.⁸ 1165

[6] Then the fourth nature is phlegm, which is cold and wet. It has of the directions the north, of the winds the north wind,⁹ of the seasons winter, of the signs Capricorn, Aquarius, and Pisces, of the quadrants of the sphere from the cardine of the earth to the ascendant, of the day and night the fourth quarter, and of the ages of man old age.¹⁰

¹ J adds 'i.e. parts of the world' ² *assabe* which is the east J, subsolanus cum utroque socio H ³ *iuventus* J, *pueritia* Jrev, *adolescentia* H ⁴ *Auster* cum *geniminis complicitibus* H ⁵ *iuventus* JH ⁶ *Favonius* cum *sociis* H ⁷ J omits 'of the seasons autumn', Jrev corr ⁸ *mediocris etas* J, Jrev adds 'i.e. *senectutem*', *virilis status* H ⁹ *Boreas* cum *fratribus* H ¹⁰ *senectus* J, *senium* H

| [1] The thirty-second chapter: on the reason for the quarters of one day 1170
and one night and their twenty-four hours.

[2] When we want to know the divisions of a day and a night, we need to define them together with one year, because days and nights are parts of a year. When we know the definition of the year and its divisions,¹ the divisions of one day and one night become clear to us, because when the whole is attributed to something, | the same thing is attributed to a part. 1175

[3] One day and night is from the time of the rising of the Sun from our eastern horizon, and the highest sphere's turning it, until it causes it (the Sun) to return to <the same place>. One year is from beginning of the motion of the Sun from a position on the sphere, its cutting through the twelve signs, and its return to the position in which it was. This is according to the nature of the four elements, which are air, | fire, earth, 1180
and water.

[4] As the elements² are four, so the seasons of one year are four, i.e. spring, summer, autumn, and winter. Spring is hot and wet according to the nature of air, summer is hot and dry according to nature of fire, autumn is cold and dry according to nature of earth, and winter is cold and wet according to the nature of water.

| [5] As each of these four elements³ has a beginning, middle, and end, 1185
so each of these seasons of one year has a beginning, middle, and end. Each season of the year has three conditions and the seasons are four. So, When we multiply the conditions of the time of one season, i.e. three, by the four seasons of the year, that becomes twelve <divisions>, each one of which is called a month. One year comes to twelve months and each <group of> 1190
three months is according to the nature of | a season of the year.

[6] As the days and nights are parts of the year and the year is of four divisions, so a day and a night are of four divisions. The nature of each division of the day and the night is like that of each division of the year.

¹J adds 'i.e. seasons' ²Here Abū Ma'shar is using the word *rukṇ* for element, which literally means 'angle' ³J adds the gloss 'The philosophers of the Chaldaeans call the elements 'angles', and rightly so. For, just as a quadrangular figure has four angles, so this world too consists of four elements'

As each season of the year has three conditions, so each division of the day and the night has three conditions. As each condition | of the seasons of 1195 the year is called a month, so each condition of the divisions of a day and a night is called an hour. As the conditions of the seasons of one year are twelve months, so the conditions of the divisions of a day and a night are twelve hours. The total number of hours of the day and the night are 24 hours and each <group> of three hours follows the nature of the division.

| [7] The first quarter of the day and the night, i.e. three hours, corre- 1200 sponds to the nature of air and spring, i.e. hot and wet; the second quarter of the day and the night corresponds to the nature of fire and summer, i.e. hot and dry; the third quarter of the day and the night corresponds to the nature of earth and autumn, i.e. cold and dry; the fourth quarter of the day and the night corresponds to the nature of water and winter, i.e. cold and wet.⁴

⁴ For J's addition see p. 143 below

| [1] The thirty-third chapter: on the lords of the days and the hours. 1205

[2] We have mentioned the divisions of the day and the night and the reason why they made the day and the night 24 hours in the preceding chapter. Now we shall mention the lords of the days and the hours.

3a [3] The lords of the days and the hours begin with the First Day (Sunday). They assigned it to the diurnal planet | which is the Sun. This is 1210 because the Sun is the planet by whose rising the day occurs and by whose setting the night occurs. They began with it (Sun) and they made it the lord of the day which is called by the name of 'one', i.e. 'the First Day', and they made it the lord of its first hour. Then they assigned its second hour to Venus because its sphere follows that of the Sun. Thus they assigned the lords of the hours in this manner, from the succession of the planets in their spheres until they returned to the Sun. Whenever the number arrived at it (the Sun), they began | from it, and they followed the same procedure 1215 as the first time round until the lords of 24 hours were completed, which is the amount of one day and one night. Then they looked at the planet at which the 25th number arrived. They made it the lord of the day which followed it and they made it the lord of the first hour of that day also. Then they made the planet which followed it in the sphere the lord of the second hour, and they did this for all the days.

4a | [4] The first hour of the First Day (Sunday) belongs to the Sun which is 1220 the lord of the day, the second to Venus, the third to Mercury, the fourth to the Moon, the fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to the Sun, the ninth to Venus, the tenth to Mercury, the eleventh to the Moon, and the twelfth to Saturn. The first hour of night belongs to Jupiter, the second to Mars, the third to the Sun, and so on for the 24 hours. The 24th hour | of the First Day (Sunday) belongs to Mercury, and 1225 the 25th time the number arrives at the Moon. They made it the lord of the Second Day (Monday) and the lord of its first hour too. They assigned the second hour to Saturn, and so on for all the hours. The 24th hour of the Second Day (Monday) belongs to Jupiter and the number after that arrives at Mars. They made it the lord of the Third Day (Tuesday) and the lord of its first hour. Thus the lords of the days are known. The lord of the Fourth Day (Wednesday) is Mercury, the lord of the Fifth Day (Thursday)

4b

| is Jupiter, the lord of the Day of al-Ġumʿa (Friday) is Venus, and the lord 1230
of the th Day of as-Sabt (Saturday) is Saturn. The last hour of the Day of
as-Sabt (Saturday), when 24 hours are complete, belongs to Mars. Then
the first hour of the First Day (Sunday) begins from the Sun as you did
at first. The number of hours in seven days are 168 hours and each of the
seven planets has 24 hours, as <its> amount of the number of hours of the
day and the night in each week.¹

| [5] Know that the beginning of the hours of day is from the beginning 1235
of the rising of the Sun from the eastern horizon and the beginning of the
hours of night is from the setting of the body of the Sun from the western
horizen. As for their beginning in days from the First Day (Sunday),² they
do this for two reasons. First, it is because the astrologers of Persia and
India began the world days they used from the First Day (Sunday). The
Sun at the beginning of those days rose in the first minute of Aries from | 1240
the eastern horizon of the inhabited world. It is a position called *Kankriz*.³
From that time and day they count the mean <motion> of the planets, and
from it they count the years of their ancient history. We reckon *Kankriz*⁴
as 6 hours from the centre of the earth, and from ancient Babylon of Iraq,
which is at the outlet of the Euphrates, 108 degrees, which is $7\frac{1}{5}$ equal
hours.

[6] The second reason is that all people, in spite of the differences in
their languages and religions, have called the First Day (Sunday) | by the 1245
name of 'one', which is the beginning of numbers, and after it is what they
called by the name of the second number, i.e. the Second Day (Monday).
Likewise they name all the days according to the composition of the natural
numbers, which are one, two, three, four, and five. For these reasons they
began the lords of days and their hours from Sunday. The sixth part is
completed with praise of God and His favour and power.

[7] It always begins with Sunday because sublime God | began the cre- 1250
ation on the day.⁵

¹ H uses the appropriate equivalents 'prima feria', 'secunda feria' etc., but writes "prima feria" which the common people call the Lord's day' ('quem vulgus dominicum diem vocant'), and also mentions that 'the Romans (or Greeks) understanding this, called each day from their lords, and the Latin language has preserved these names up to the present day, with little alteration'. H finishes Part VI here ² from the Lord's Day ('dies dominica') which the Arabs call the First Day J. ³ Alkankadar J. Probably Kangdez, as noted in al-Bīrūnī, according to Nallino, Rome, 1911, p. 187, n. 2 (Lemay VI, p. 600)
⁴ the longitude of Kankadar J ⁵ J omits 'It always begins ... day', which may be a gloss

[1] The seventh part of the book of the introduction to astrology.¹ It has nine chapters.

[2] The first chapter: on the conditions of the planets in themselves.²

The second chapter: on the conditions of the planets in respect to the Sun, being in front of it and behind it.³

The third chapter: on the conditions of the planets in respect to the quarters of the sphere and their places, and the range of the power of their bodies.

The fourth chapter: on the conjunction of the planets with each other | and the mixture of their qualities, and which is strongest and weakest 5 among them.

The fifth chapter: on the aspect of the planets to each other and their application and separation, and their other similar conditions that follow that.

The sixth chapter: on the good fortune of the planets and their strength, weakness, and bad fortune, and the corruption of the Moon.

The seventh chapter: on the casting of the rays of the planets according to Ptolemy's practice.

The eighth chapter: on the knowledge of the years of the *fardārs* of the planets and their greatest,⁴ great, middle, and small years.

| The ninth chapter: on the natures of the seven planets and their proper 10 indications for existing things.

[3] The first chapter: on the conditions of the planets in themselves.

[4]⁵ We have mentioned above the hot, cold, moist, and dry natures of the planets, their property in good fortune and misfortune, masculinity and femininity, diurnality and nocturnality, and other things. In this part we shall mention their conditions and their proper indications for things,⁶ because | each one of them has different conditions in themselves, i.e. it is 15 ascending in its apogee or descending in it, or it is in the middle of the equator of this orb, or increasing in motion, in light, and in size, or it is decreasing in it, or in its mean motion, in light, and in size, or it is increasing in number or decreasing in it, or it is increasing in calculation or decreasing in it, or it is in its middle way, or it is increasing in motion or decreasing in it, or it is in its mean motion, or | it is northern and ascending 20

¹ J adds 'on the conditions of the planets and their proper indications on things' ² in *essentia* J; on the properties and substantial condition of the planets H ³ H omits 'being in front of it and behind it' ⁴ J omits 'greatest' ⁵ H adds 'Just as was planned at the beginning of the sixth book, since that division <of the work> contained all the indications of the signs, so the sequence of this book deals in order with all the indications of the planets' ⁶ H differentiates between the substantial difference already dealt with and the accidents which he will deal with here

or descending, or southern and ascending or descending, or it is of many <degrees> in latitude or few in latitude, or it has no latitude, or it is in its domain⁷ or in a domain other than its own.

[5] As for the ascent of the planets in the apogee, when the corrected planet is in the head of its apogee, or between the two there are less than 90 degrees on the right or left side, it is ascending⁸ from the equator of the orb of its apogee and decreasing in motion.⁹ The least motion is when it is at the head of its apogee precisely. | When between it and the head of its apogee there are 90 degrees precisely on both sides, it is in the middle of the equator of the apogee orb, i.e. <in its> mean motion. When it passes the head of its apogee by 90 degrees until it reaches 270 degrees precisely, it is descending from the middle of its apogee orb and increasing in motion.¹⁰ The greatest motion is when it is in opposition to its apogee. When it is actually in the apex of the orb of its apogee or in its opposition exactly, the planets have no equation from the orb of their apogees.

6a | [6] As for the increase of the planets in light and size, it is said because a planet sometimes looks small in its body and sometimes looks large and sometimes looks average in body. It is seen in this way according to its nearness to the earth or its distance from it. It is not that it becomes small or large in itself. When the planet is in the middle of the equator of the orb of the apogee, it is average in light and size. It is most average in its body when it is, in addition to what we have mentioned, in the middle of the equator of the orb of its epicycle. When it is | ascending from the middle of the equator of the orb of the apogee, it is decreasing in light and small in size. | The least in light, size, and distance from the earth is when it is in the extreme height of the orb of its apogee. It is suitable¹¹ that it should be this when it is in the apex of the orb of its epicycle too. When it is descending from the middle of the equator of the orb of the apogee, it is increasing in light and size. When it is in opposition to the apex of the orb of its apogee, it is increasing most in light and size, and it is greatest in light and size of its body, and nearest to the earth, when | it is, in addition to this, in the perigee of its epicyclic orb.

[7] Also the three upper planets are called increasing in light and decreasing in it¹² just as is said of the Moon, because when they pass the Sun until they are opposite to it, they are called increasing in light, and from that point to their conjunction with it they are called decreasing in light,

⁷ in its domain] in suo haiz J, fi haizehu que est vicissitudo inter diem et noctem H ⁸ J omits ⁹ in light J (reading نير for سير) ¹⁰ in light J (reading نير for سير) ¹¹ J implies واقع : 'evenierit'. وافق would give 'convenerit' ¹² J adds 'alio modo' ('in another way')

except that the first we have mentioned above is agreed. (?)

| [8] Increasing and decreasing in number or not increasing and decreasing, is known from the two divisions¹³ of the number of the equation of the planets in the solved *ziġes*.¹⁴ The first of the two divisions¹⁵ is increasing from one degree¹⁶ to 180¹⁷ and the other is decreasing from 360 to 180.¹⁸ When the required value in the equation is found in the first division, it is called increasing in number, and when in the second division, it is called decreasing in number. When it is | 180 precisely, it is neither increasing nor decreasing. 45 50

[9] Increasing in calculation is that the result from its equation is added to its mean position at the end of the operation. Decreasing is what is subtracted from it. Its being in the middle way is that it has no equation added to its mean position or subtracted from it. When it is thus, the planet¹⁹ is on the inclined orb, in the path of the Sun, in the same minute, or in its opposite minute precisely. | As for Venus,²⁰ when the true position of the Sun is decreased from its mean position, and nothing remains or 180 degrees remain precisely, it is with the Sun in the same minute and it has no equation. 55

[10] The increasing of the five planets in their motion is that each²¹ moves more than its mean motion. Decreasing in its motion is that it moves less than its mean motion, and it is in its mean motion when its motion is like its mean motion. As for Venus and Mercury,²² their average motion | in one day in a certain time is not like their mean motion of that day. The conditions of the motion of each of them is known by considering: if the motion of one of them in one day is more than the motion²³ of the Sun in that day, it is fast in motion and increasing in it. If it is less than its²⁴ motion, it is slow in motion and decreasing in it. If it is like the²⁵ motion of the Sun precisely, it is in its mean motion. 60

¹³ the lines J ¹⁴ canones constituti J, fi ziget H. Probably *az-zīġu l-mahlūl fi-s-Sindhind* mentioned in Ibn an-Nadīm, *Fihrist*, trans. B. Dodge, II, 659 ¹⁵ the first line J ¹⁶ from 0 ('a t.') H ¹⁷ J adds 'and is called increased' ¹⁸ J adds 'and is called decreased' ¹⁹ the superior planets H ²⁰ the inferior planets H ²¹ H adds 'superior planet' ²² the inferior planets H ²³ mean motion J ²⁴ J adds 'mean' ²⁵ J adds 'mean'

[11] Know that when you rectify the five planets in the *zīj* of Persia and India²⁶ and one of the two is in | the first or fourth sector,²⁷ it is slow in 65
motion and one uses for it the fast *kardağāt*.²⁸ When it is in the second or third sector, it is fast in motion and one uses for it the slow *kardağāt*.²⁹

[12] A planet is northern when it passes the head of its node³⁰ until it reaches its tail. It is southern when it passes the tail of its node until it reaches its head. When it is at 90 degrees precisely from the head or tail of its node, it is in the maximum latitude in its direction, and whenever | 70
it comes near to one of the two, its latitude becomes least. When it is with either of them, it has no latitude.

[13] Domain³¹ is that a masculine planet is above the earth by day and under the earth by night in a masculine sign. If it is a feminine <planet>, it is that it is under the earth by day and above the earth by night in a feminine sign except Mars alone; for it is opposite from what we have mentioned.³² When the planet is in this condition, it is in its domain and it is strong in nature and indicating moderateness and soundness. If | one 75
of the <conditions> we mentioned decreases, it decreases from the nature of moderateness, and if it is opposite to this entirely, it is in the opposite to its domain and indicates corruption and the opposite of moderateness.

²⁶ bizich Persarum aut Indorum H. The scribe of Arabic MS C has added above: زيج الشام and زيج السندهند ²⁷ J adds 'i.e. in the first or fourth quadrant of the circle' ²⁸ fi alcardaget azerea, scilicet in sectionibus festinis H. The word comes from Sanskrit word *kramajyā* ²⁹ fi alcardaget albatia, tardis H. H adds 'which we have sufficiently explained in our translation of the astronomical tables of al-Khwarizmi' ³⁰ the head of its node] suum geuzahar J, Draconis caput H ³¹ Haiz stellarum au haliet, vicissitudo H. H is equating حيز with حلي or حلية: see Abū Ma'shar, *Religions and Dynasties*, II, line 359, and al-Qabīṣī, p. 389, n. 3 ³² except Mars whom the night tempers H

[1] The second chapter: on the conditions of the planets in respect to the Sun, being in front of it and behind it.¹

[2] The planets have various conditions² with respect to the Sun according to their nearness to it or their remoteness from it. Saturn, Jupiter, and Mars, from the time of their departure from³ the Sun to their opposition to it, minute for minute, | are to the right of it. From the time of their opposition to it⁴ until they conjoin it, they are to the left of it. Venus and Mercury, from their departure from⁵ the Sun, whilst they are retrograding in the eastern region until they begin the direct motion, hurry, reach the Sun,⁶ and conjoin it, are both to the right of it. From their departure from⁷ it, whilst they are in direct motion in the western direction until they stay in the west, retrograde, the Sun reaches them, and they conjoin it, they are both to the left of it. The Moon, from the time of its departure from⁸ it until | it is in opposition to it, is to the left of it, and when it passes its opposition⁹ to it until it conjoins it, it is to the right of it. But they have various conditions in relation to it. 80 85

[3] The three superior <planets> have 17 conditions. The first is the conjunction of the planets with the Sun in the same minute. When a planet is 16 minutes before or after the very moment of the conjunction, it is called 'in the heart'.¹⁰ These minutes are given to it because | the amount of the orb of the Sun is 32 minutes approximately. This is divided into two halves. 90 The largest amount reached by the orb of the Sun is about 34 minutes.¹¹ When the minutes between the planets and the Sun are below half the amount of its orb or the same as it in one of the two directions at that time, they are 'in the heart',¹² indicating good fortune.

[4] When the Sun is separated from them by more than half those minutes in the direction in which | they are, the planets arrive at the second condition and they are called 'burnt under the rays of the Sun' in the east.¹³ 95 Saturn and Jupiter are burnt until the Sun¹⁴ is separated from them within six degrees, and likewise Mars until the Sun is separated from it within 10 degrees. When these three planets come to complete these degrees, they

¹ H omits 'being in front of it and behind it' ² accidental affections H ³ conjunction with JH (reading مقارعة for مقارعة) passim ⁴ J omits 'to it' ⁵ conjunction with J ⁶ J: 'the Sun reaches them' ⁷ conjunction with J ⁸ conjunction with J ⁹ preventio J ¹⁰ zamim JH ¹¹ The size of the solar orb is 32 puncta at the minimum, 34 at the maximum H ¹² zamim J ¹³ H omits 'in the east' ¹⁴ J omits 'the Sun'

4a

4^b pass burning and change to the third condition,¹⁵ and they are called 'under the rays' only. From | there they begin rising in easterliness, and they are 100 good for giving their greatest years and¹⁶ *dastūrīya*,¹⁷ and they remain in this condition until there are 15 degrees between Saturn and Jupiter and the Sun, and 18 degrees between Mars and it. When they complete these degrees, they complete their three conditions.¹⁸ After this they are called eastern and powerful in their easterliness. From the time of their departure from the Sun until they come to have these degrees in these three conditions | they are called *kinārrūziya* in Persian.¹⁹ If we call these three planets in 105 this time eastern, we do not mean by this that they are seen in the east because one²⁰ of them is sometimes²¹ seen in one of the climes before it is separated from the Sun by this number of degrees, and sometimes one of them is seen at this time, and sometimes one of them is seen after that, but we mean by their easterliness that they depart from the power of the body of the Sun, so that, when they arrive at the degrees we mentioned, they change to the fourth condition, | which is called the powerful soul of 110 easterliness,²² appearance and visibility. They remain in this condition of theirs until there are 60 degrees between them and the Sun, i.e. the number of degrees of the sextile aspect, and to the time when there is this number of degrees between them, their being easterly, <their> *dastūrīya* and being on the right of the Sun is most powerful. When they pass these degrees, they change to the fifth condition and are called 'weak in easterliness', and their being to the right of it²³ and *dastūrīya* become weak. They remain 115 the same until there are | 90 degrees, the extent of the quartile aspect, between them and the Sun. After that they are not called eastern because, when the Sun ascends and there are more than these degrees between it and these planets, they change to the western quarter.

5^a [5] When they pass these degrees, they change to the sixth condition, and they are called 'after easterliness' until they are stationary, and while they are in the first station, they are in the seventh condition. When they retrograde, | they are in the eighth condition until opposition. When 120 they are opposite to the Sun, they are in the ninth condition. When they are opposite to the Sun, Persian people call the three higher planets 'the

¹⁵ passio H ¹⁶ J omits 'years and' ¹⁷ addostoriah J, duzturie quod in Genezie Tractatu explanamus H ¹⁸ third condition J ¹⁹ J omits 'From the time . . . Persian'; Que quamdiu infra tres primas affectiones morantur persica lingua Kenezduria nuncupantur H ²⁰ J has 'some' in the plural in this section ²¹ J omits ²² They are said to be in the strong easterliness itself J, in the fourth affection they are called the heart and soul of the orient H ²³ the Sun J

kināršabī of the opposition',²⁴ After that, as long as it is retrograding, it is in the tenth condition. When it is stationary for its direct motion, it is in the eleventh condition. When it begins direct motion, it is in the twelfth condition until there are 90 degrees between it (the planet) and it (the Sun). When it arrives at this number of degrees, it changes to the thirteenth condition, | and is called²⁵ inclining to westerliness because, 125 when the Sun is setting, it (the planet) goes away from midheaven in the western direction, and it remains in this condition until there are 60 degrees between it (the planet) and it (the Sun).²⁶ After that it changes to the fourteenth condition, and is called western. It remains the same until there are 22 degrees in the west between Saturn and Jupiter and it,²⁷ and 18 degrees between Mars and it. When they have these degrees, they change to the fifteenth condition, | and they are said to be in the setting degrees 130 until there are 15 degrees between the Sun and them. When they arrive at these degrees, they change to the sixteenth condition, and they are called 'under the rays', and they are not good for giving their greatest years, and they are called 'the *kināršabī* of the westerliness' in Persian²⁸ from this condition to their conjunction with the Sun. They remain being called 'under the rays' only, until there are six degrees between Saturn and Jupiter and it,²⁹ and 10 degrees between Mars and it. | Here they change to the 135 seventeenth condition, and they are called 'burning under the rays'. They remain in this condition until they change to the border³⁰ called 'in the heart'.

[6] Venus and Mercury have 16 conditions with respect to the Sun. The first is when they are with the Sun and there are some minutes between them on the side in which they are to the amount of what are called 'in the heart'.³¹ When they pass those minutes to the east, they change to the second condition, | and they are called 'burning' until there are up to 140 seven degrees between them and the Sun. Venus in particular is sometimes seen in the east or in the west, when it is with the Sun in the same minute, and sometimes it is like this when it is at its maximum latitude.³² This is because its maximum latitude passes 8 degrees and 56 minutes according to what Ptolemy maintained.³³ When Venus is in this condition at its

²⁴ J omits 'when they are opposite to the Sun, Persian ... opposition', persica lingua *kenerci mukabala* H ²⁵ J omits 'and is called' ²⁶ the Sun J ²⁷ the Sun J ²⁸ J omits 'and they are called ... in Persian', que due persica lingua *kenerci tagrib nuncupantur* H ²⁹ the Sun itself J ³⁰ condition J ³¹ absurdi J ³² J glosses: 'i.e. when its latitude is more than it can be' ³³ *Almagest* XIII, 4 gives Venus' maximum latitude at slightly more than 5° at perigee and slightly less than 5° at apogee

maximum latitude and visibility, it is not called burnt but called visible un-
 til | its latitude is within seven degrees, and it is near the Sun in latitude so 145
 that it is not seen; then it is called burnt. When they (Venus and Mercury)
 are separated from the Sun by seven whole degrees in longitude, they pass
 burning and are called 'under the rays'. They arrive at the beginning of
 their rising in easterliness, and they are good for giving their largest years
 and *dastūrīya*³⁴ until there are within 12 degrees between them and the
 Sun. | When they have completed these degrees, they change to the fourth
 condition, | i.e. the condition of powerful easterliness. They remain in this 150
 condition until they are stationary. When they are stationary, they are in
 the fifth condition. When they begin direct motion in the east, they are in
 the sixth condition until they are rapid and near to the Sun. When there
 are 12 degrees between them and it (the Sun) in the east, they change
 to the seventh condition, and they are called 'under the rays' only, until
 there are six degrees between them and it.³⁵ At that point they change
 to the eighth condition and they are called 'burnt under the rays' until
 | they arrive in the heart.³⁶ | When they go into the heart of³⁷ the Sun, 155
 they change to the ninth condition. When they pass those given minutes
 to the west, they change to the tenth condition, and they are called burnt
 in that condition until there are 7³⁸ degrees between them and the Sun in
 the west. Then they change to the eleventh condition, and they are called
 'under the rays' until there are 15 degrees between them and it. When
 they pass these degrees, they change to the twelfth condition as long as | 160
 they make direct motion to the west. When they are stationary, they are in
 the thirteenth condition. When they retrograde, they are in the fourteenth
 condition until they are near to the Sun and there are 15 degrees between
 them and it. | Then at that point they change to the fifteenth condition,
 and they are called 'under the rays' until there are 7 degrees between them
 and it. At that point they change to the sixteenth condition, and they are
 called 'burnt' until they arrive at the first condition of the heart.³⁹ After
 these | two planets separate from the Sun, they are in the east and retro- 165
 grading, and called 'the *kinārrūziya*⁴⁰ of easterliness and retrogradation',⁴¹
 until they are separated from it by 12 degrees. When they begin direct mo-
 tion and are near the Sun from this direction, and they are faster than it in

³⁴ adduztoria que est dextratio J ³⁵ the Sun J ³⁶ they are unified with the Sun J
³⁷ they are unified with J ³⁸ 9 J ³⁹ of being united with the Sun J ⁴⁰ in visione J
⁴¹ Perse nekbezduria atasric (orientalitatis) warujo (retrogradationis) dicunt H

motion and there are 12 degrees or less between them and it, until they conjoin it and they make direct motion, they are called 'the *kinārrūziya*⁴² of easterliness and direct motion'.⁴³ When they pass the Sun to the west and make direct motion,⁴⁴ they are called 'the *kināršabiya*⁴⁵ of westerliness | 170 and direct motion'⁴⁶ until there are 15 degrees between them and it. When they are stationary and retrograde in the west and the Sun reaches them and there are 15 degrees or less between them and it, until they conjoin it, they are called 'the *kināršabiya*⁴⁷ of westerliness and retrogradation'.⁴⁸

[7] The Moon has 16 conditions with respect to the Sun. The first is when it is with it (the Sun) and preceding it or behind it by the amount of those minutes we mentioned concerning the planet when | there is the same amount between it and it (the Sun);⁴⁹ it is called 'in the heart'.⁵⁰ When it passes those (minutes) to the west, it changes to the second condition and it is called 'burnt'. It is in this condition until there are 6 degrees between it and it⁵¹ because it is nearest to the Sun when it is seen on the equator of the sign which is longest in rising times, when there is completion of these degrees between it and it, and it cannot be seen when it is within those degrees. When it passes these degrees, it changes to the third condition, and it is called 'under the rays' | until it is separated from it in the west by 12 | 175 degrees. When it passes these degrees, it changes to the fourth condition, and it is in this condition until it is separated from it by 45 degrees, i.e. when a quarter of its light is in its body.⁵² When it passes these degrees, it changes to the fifth condition until there are 90 degrees between it and it. When it passes these degrees, it changes to the sixth condition until there are 135⁵³ degrees between it and it,⁵⁴ i.e. when | three quarters of | 180 the light is in its body. When it passes these degrees, it changes to the seventh condition until it is 12 degrees before opposition. When there are these degrees between it and opposition to it (the Sun),⁵⁵ it changes to the eighth condition until it is opposite to it. When it is opposite to it, it changes to the ninth condition. When it passes opposition to it, it changes to the tenth condition and it is in this condition until it is separated from opposition to it⁵⁶ by 12 degrees. When it passes these, it changes to the eleventh condition and it is in this condition until | a quarter of the light | 190 wanes from its body.⁵⁷ This is when it is distant from opposition to it by 45 degrees. When it passes them, it changes to the twelfth condition

⁴² in visione J ⁴³ kenerci tasric (orientalitat) wa iztikama (et directionis) H ⁴⁴ J omits 'and make direct motion' ⁴⁵ in similitudine J ⁴⁶ kenerci atagrib wa iztikama (occidentalitat et directionis) H ⁴⁷ J omits 'of westerliness and direct motion ... *kināršabiya*' ⁴⁸ kenerci atagrib wa rujo (occidentalitat et retrogradationis) H ⁴⁹ between the planets and the Sun J ⁵⁰ united J ⁵¹ the Sun J ⁵² robedau (i.e. quarta luminis) H ⁵³ 115 J ⁵⁴ amphicirton H ⁵⁵ J omits 'to it' ⁵⁶ J omits 'to it' ⁵⁷ ad secundum luminis dodrantem H

7d until⁵⁸ it is separated from opposition to it by 90 degrees, and half the light remains in its body. When it passes them,⁵⁹ it changes to the thirteenth condition until there are 45 degrees between it and it,⁶⁰ and a quarter of the light remains in its body. When it passes them, it changes to the fourteenth condition, and it remains in this condition until there are 12 degrees between it and it | in the east. When it is <distant> from it by the same number of degrees, it changes to the fifteenth condition, i.e. it is under the rays, and it remains in this condition until there are 6 degrees between it and it. When there are these degrees between them, it changes to the sixteenth condition, and is called 'burnt', and it remains in this condition until there are the number of those minutes which are called⁶¹ 'in the heart'.⁶² Each of these conditions has indications for things we shall mention in our book⁶³ in the places | in which it is necessary to mention them. 195 200

⁵⁸and this happens when J ⁵⁹these degrees J ⁶⁰the Sun J ⁶¹by which it is called J
⁶²united J ⁶³J omits 'in our book'

[1] The third chapter: on the conditions of the planets in respect to the quarters of the sphere and their places, and the range of power of their bodies.¹

[2] The planets have four conditions in respect to the quarters of the sphere and the twelve places. The first is when it (the planet) is in advancing or retreating² in the quarters of the sphere. The second is when it is in one of the places of the sphere | which are cardines. The third is 205 when it is in the place which follows a cardine. The fourth is when it is in the cadent places. When each planet is in a position in the signs, its body has power over a certain number of degrees before and after it. The power of the Sun's body is 15 degrees in front of it, and the same <number of> degrees behind it. The power of the Moon's body is 12 degrees in front of it, and the same <number of> degrees behind it. The power of the bodies of Saturn and Jupiter is 9 degrees in front of them and the same <number of> degrees behind them. The power of the body of Mars is 8 | degrees in front of it and the same behind it. The power of the bodies 210 of Venus and Mercury is 7 degrees in front of them and the same behind them.

¹orbs J, bodies Jrev passim ²See VI, chapter 26 above

[1] The fourth chapter: on the conjunction of the planets with each other and the mixture of their qualities and which is strongest and weakest among them.

2a

[2] Each of the seven planets has a conjunction with the others at some time, | and it has an aspect with given signs distant from it. The <planets> 215 conjunction is when one <planet> is with another in the sign in which they are.¹ But sometimes they conjoin one of the fixed stars too, or one of the nebulae,² or their own ascending or descending node or the nodes of others, or they conjoin the rays of one of the planets, or one of the lots, or the dodecatemoria. A planet is said to be in conjunction with one of what we mentioned when both are in the same sign. The strongest indication of their conjunction is when there are | 15 degrees or less between them in front of 220 or behind them. | The bodies³ of the seven planets have an amount of power in their positions which we have mentioned in the preceding chapter. So, when the number of degrees between them in their conjunction amounts to half the body of each or less, in front of or behind it, the indication of their conjunction is most apparent. If one of them is in the degrees of power of the other's body but the other is not mixed | with the degrees of power of 225 that planet's body, its conjunction is weaker for their indication.

2b

3a

[3] E.g. when Saturn and the Moon are in the same sign and the distance between them is within 12 degrees in front of or behind them, Saturn is in the power of the Moon's body, but the Moon is not in the power of Saturn's body until there are a little less than 9⁴ degrees between them. When each of them is in the power of the other's body, the indication of their conjunction becomes strong. When they are, additionally, in the same term, | they 230 are strongest in indication. Whenever one of them comes near to the other, the power of what they indicate increases. When their bodies meet, they are at the ultimate limit of their indication of good and evil. | When one of them separates from the other, their indication becomes weak and, the more distant they are from each other, the weaker their indication, until one of them goes out from the sign in which the other is. When there is the amount of half the body of each of them between them, and one of them

3b

¹ Their conjunction happens when they are in one sign J. H starts the chapter in this way: 'Conjunctions ('conventus') of the planets which they call 'constellations' ('constellaciones') happen in many different ways. For two or more planets are in conjunction, now bodily, now by their rays, now in the same signs, now in the same degrees of signs'

² H omits 'or one of the nebulae' ³ orbs J ⁴ 8 J

is going towards the other, its indication is stronger than when there is | 235
 that amount of degrees between them, and one of them is separating from
 the other. When the two planets are in two different signs and each one of
 them is in the power of the other's body by the number of degrees,⁵ they
 are not called 'in conjunction' because of the difference of their signs, but
 it is said that one of them is in the power of the other's body. Because of
 the mixing of the power⁶ of their bodies they indicate a little of what they
 indicate at the conjunction.

| [4] As for the fixed stars, the ancient writers did not assign amounts 240
 to their bodies. So, when one of the seven planets conjoins a certain fixed
 star and there is between them the amount of half the body or less of
 one of those seven planets, the fixed star is in the power of its body. The
 situation is the same in regard to the power of their bodies when they are
 in conjunction with one of nebulae, or ascending or descending nodes, or
 other things that we have mentioned.

| [5]⁷ Some people have thought that when the two planets conjoin, they 245
 come together in their bodies in the same position in the sphere. But this is
 not the case. What <they> meant by the <planets> being 'in conjunction'
 is that one of them is facing⁸ the other, because one of them is higher than
 the other and its sphere is different from that of the other. So one of them
 faces the other and they are opposite to⁹ the same position of the ecliptic
 orb and they move over the same azimuth.¹⁰ So an observer would think
 them to be¹¹ in conjunction in spite of their distance from the earth and
 the great distance in height between them. For this | reason we say that 250
 the interpretation of conjunction is 'facing'.

[6] Some people have claimed that when the two planets conjoin, the
 natural indication of each one of them singly is nullified, and from their
 conjunction an indication of something different from their natures occurs.
 They advanced as an argument for this that, whenever two existent things
 around us come together and are mixed, a third thing, different from the
 two, arises from their mixture, and the two have an influence | in their 255
 nature through their mixture and not singly. E.g. when water and wine
 come together and are mixed, their nature and essence are destroyed, and
 a third thing arises, being mixed from them and different from them in
 essence and nature.¹² Many existing things are like this.

⁵ J adds 'stated before' ⁶ J omits 'of the power' ⁷ J adds 'Neither should one omit
 to mention that'. H omits this paragraph ⁸ in directo J ⁹ in directo J ¹⁰ cent J
¹¹ They seem to the observer to be J ¹² just as when water is mixed with wine ('limpha
 mero permixta'), as the water cools it, it infects and destroys its nature, and *vice versa*
 H

7a [7] We say that, even if the two things are mixed and one of the two destroys the other's essence by mixing, nevertheless the quality of each one of them is found in them in their mixture, as it is found in them | singly.¹³ 260 This is the reason that, when a man drinks the mixture of water and wine, wine intoxicates him by its hot nature and its property, while the water mixed with it moistens the body. The same case is also found in drugs mixed with each other, such as theriac. For this dissolves colic¹⁴ because of the hot and dissolving drugs in it, and it restrains difference, because of the numbing and¹⁵ restraining drugs in it. We say also that the mixing of their bodies occurs to these lower¹⁶ | and liquid bodies only because, when 265 they come together and are mixed, one of them destroys the other, the essence of each one of them is nullified, and a third thing other than them arises from them. But the higher bodies are different from this because, when two conjoin, they are not intermixed in their essence and one of them does not destroy the other, but they remain in the same state¹⁷ in their bodies and nature, and when one of them is opposite to the other and their movement is over the same azimuth,¹⁸ only their qualities are intermixed.¹⁹ So, because their natures remain the same, the indication of each one of them is apparent in | the conjunction, just as it is apparent in them singly. 270 And because of the mixture of their qualities and their movement over our azimuth, a third kind of indication arises for them.²⁰ According to the nearness or distance between them, their position in respect to the nature of their sign, their condition in respect to the places of the sphere, and the planets' aspect with them, many different things occur in this world on each occasion from the indication of their conjunction, which are different from what occurs at other times. And the more planets conjoin each other, the more the things are affected by them.²¹ | The ancient writers have 275 explained these indications of the conjunctions of the planets with each other in their books.²²

8a [8] When the planets conjoin with each other, they have two conditions. The first is the mixture of each other's qualities; the second is the power of one over the other. The mixture of their qualities refers to their natures (qualities) of heat, coldness, dryness, and moisture. These are recognized by five things: first, by their (the planets') proper nature; secondly, by their ascent or descent in the orb | of their apogee;²³ thirdly, by their position in 280

¹³singly] before mixing J ¹⁴Jrev glosses 'an illness of the stomach which does not allow a man to digest his food' ¹⁵J omits 'difference, because of the numbing and' ¹⁶suffering J ¹⁷J adds 'i.e. in their pristine state' ¹⁸cemt J ¹⁹J adds 'gradually ('paulatim')' ²⁰J omits 'And because of ... for them' ²¹H omits 'And the more ... influenced by them' ²²Antiquity traces these effects in various books H ²³eccentric circle H

respect to the nature of their sign; fourthly, by their condition in respect to the Sun; and fifthly, by their condition in the quarters of the sphere. We have mentioned these in the fourth Part of our book;²⁴ and in other places.

The power of the planets at the time of conjunction is <recognized> from the condition of each of them in ascending or descending in the orb of their apogee (epicycle) and inclined orb (eccentric). For, the one that is nearer to the apex of the orb of its apogee is stronger than the one that is further away. The one that is northern and ascending and of greater latitude is | 285 stronger than the one that is northern, ascending, and of less latitude. The one that is northern and ascending is stronger than the one that is northern and²⁵ descending. The one that is northern is stronger than the one that is southern. The one that is southern and ascending is stronger than the one that is southern and²⁶ descending. And the one that is southern and of less latitude is stronger than the one that is southern and of greater latitude. The seven planets have these powers and weaknesses over each other.²⁷ In regard to the conjunction of a planet with a fixed star or nebula²⁸ or a lot or something else that we have mentioned previously, one considers the condition of | each of the seven planets in itself, for its power or weakness, 290 and what it indicates by its conjunction, because the fixed stars, the lots, and other things that we have mentioned have no orb of their apogee, nor inclined orb.²⁹

[9] The ancient writers³⁰ have mentioned that when Saturn and Mars conjoin, they indicate good fortune because they counterbalance each other's natures. Their statement is correct, but it needs clarification. | The 295 reason for this is that each of them has two natures (qualities), one of which is inseparable from it, the other sometimes changes into its opposite. So, the nature of Saturn is cold and dry, and sometimes it changes from dryness and becomes cold and moist. The nature of Mars is hot and dry, and sometimes it changes from dryness and becomes hot and moist. We have mentioned in the fourth Part of our book³¹ when the nature of either of them becomes strong or weak, and when they change from one nature to another. This results | from their situation on the orb of their 300 apogee (epicycle), their positions in the signs, their horizon³² in respect to the Sun, and their position in the quarters of the sphere. For, when they conjoin in the fiery signs, i.e. Aries and its triplicities,³³ it makes the

²⁴Part IV, chapter 7 ²⁵J omits 'than the one that is northern ... and' ²⁶J omits 'southern and' ²⁷H abbreviates: 'The power of one above the other is threefold: whichever is closer to its apogee ('absis'), is ascending and northern, and has a greater latitude in the north, obtains <the power>' ²⁸rays J ²⁹H's terms for epicycle and eccentric are 'absidis circulus' and 'digressionis circulus' ³⁰those who investigate the affects of the celestial bodies with rational speculation H ³¹Part IV, 6 [13] ff. ³²place J ³³i.e. the signs in its triplicity

9c
heat of Mars strong and its moisture decrease. It also decreases the coldness and moisture of Saturn and increases its dryness. If they conjoin in the earthy signs, i.e. Taurus and its triplicities, it makes the dryness of Mars strong and decreases its moisture, whilst it makes the coldness and dryness of Saturn strong. If they conjoin in | the airy signs, i.e. Gemini and its triplicities, it makes their moderateness, mixture, and moisture strong. If they conjoin in the watery signs, i.e. Cancer and its triplicities, it decreases the heat and dryness of Mars and changes it to moisture, and it increases the coldness and moisture of Saturn. Likewise for their condition in respect to the Sun. For, their nature is strengthened or weakened because, from the time of their conjunction with the Sun to their first station their nature changes to moisture, just as they change when they are in Gemini | and its triplicities. From their first station to their opposition to the Sun their nature changes to heat, just as they change when they are in Aries and its triplicities. From after their opposition to it to the second station their nature changes to dryness, just as they change when they are in Taurus and its triplicities. From after the second station to their conjunction with it their nature changes to coldness. just as they change when they are in Cancer and its triplicities. 305 310

10a | [10] Also, one of their natures changes from one condition to another according to the nature of their sign and their condition in the quarters of the sphere in all the ways we have mentioned above.³⁴ One examines³⁵ this in both of them at the time of their conjunction because, when they conjoin, they intermix with two qualities, and their power is moderate, they indicate the ultimate limit of their indication of good fortune. When they intermix with one quality at the time of their conjunction, the indication of their good fortune decreases in comparison to the first <case>. Their mixture with two qualities occurs in three ways. The first is that | Mars is hot and moist, and Saturn is cold and dry. The second is that Mars is hot and dry, and Saturn is cold and moist. The third is that Mars is hot and moist, and Saturn is cold and moist. When they are in one of these three conditions, they intermix with two qualities and indicate agreement, the good, and good fortune, because when they are moist, that moisture decreases owing to the heat of Mars and the coldness of Saturn, and they become of a moderate nature, and indicate good fortune. It is likewise for | the two other kinds of mixing of quality. As for their mixing of one quality, it is that Mars is hot and dry, and Saturn is cold and dry. When they conjoin each other in this condition, their mixture is with one property.³⁶ They are less in moderateness and mixture because, since they are both dry, that dryness increases the heat of Mars, the coldness of Saturn 315 320 325

³⁴ in all the ways ... above] and the other kinds that I mentioned above J ³⁵ examine (imperative) J ³⁶ J omits 'it is that Mars ... property'

becomes strong,³⁷ their moderateness decreases, and they indicate little good. Everything that Saturn and Mars³⁸ indicate by their conjunction with regard to good fortune and benefit in the beginning of activities and | affairs, nativities, and revolutions of the years,³⁹ because of their malefic 330 nature, they indicate that it involves trouble, hardship, and difficulty, and they mix that with⁴⁰ damage and discomfort, and they bring soul and body to burning terrors (?).⁴¹ If the benefics aid them at the time of the indication, they escape from them after that;⁴² otherwise its ruin is in it.⁴³ At the time of their conjunction, in addition to the knowledge of the mixture of their qualities, it is necessary to know the stronger of them by the method we have mentioned, because its nature and action are stronger and more apparent.

| [11] The condition of the Sun at the time of its conjunction with the 335 planets is different from that of the conjunction of the planets with each other, because, when any of them is under its rays,⁴⁴ it burns them and their powers become weak. The planets most harmed by burning are the Moon and Venus, because they are cold and moist. When they enter burning, the Sun dissolves them by its heat, dries their moisture, and harms them because of the enmity between the essence of the Sun and their essence. For Saturn and Jupiter, the burning is less | harmful because they agree with 340 the Sun in part of their nature: Jupiter agrees with it in heat and Saturn in dryness. The harm of Mars and Mercury, when they are in direct motion at the burning, is less than all their (the planets') harm because they are of the same essence as the Sun and an essence does not harm its essence and does not destroy it.

[12] For these reasons some <planets> on being burnt are stronger than others. Some of them are mixed with the Sun and it is also mixed with them by its nature. Some of them make it fortunate and others make it unfortunate. When Mars | and Saturn are under the rays of the Sun and it 345 burns them, they also make it unfortunate with some misfortune because of their conjunction with it, but the burning by the Sun is more harmful to them than their misfortune which reaches the Sun. The misfortune of the Sun from Mars when it is under the rays is more than that from Saturn,⁴⁵ because the Sun is sometimes mixed with it by two qualities and sometimes

³⁷ and strengthens the coldness of Saturn JH ³⁸ J omits 'Saturn and Mars' ³⁹ in exordiis negociorum seu genezie aut annalibus H ⁴⁰ they mix that with] there follows J ⁴¹ terrible dangers J ⁴² from them after that] from some of them J (reading بعض بعد) ⁴³ If the benefics ... in it] nor does it allow him to keep a stable <fortune>, arising with difficulty, without sufferings, and a worse pain usually follows him when he is dead (?) H ⁴⁴ H adds 'except for being in the heart ('zamim')' ⁴⁵ J glosses 'i.e. Mars harms it more than Saturn'

by one quality, while this is not the situation between it and Mars. In respect to the two⁴⁶ qualities by which they are mixed, what happens is like what happens between Saturn | and Mars when they conjoin, because 350 the Sun is hot and dry and sometimes hot and moist, and Saturn is cold and dry and sometimes cold and moist. The change of each of the <qualities> from one nature to another is known from the four ways we have mentioned above.

[13] When the Sun conjoins Saturn, and they intermix with two qualities, the harm of burning which reaches Saturn and the misfortune of Saturn which reaches the Sun are little. If they intermix with one quality, | each one receives from the other more harm than in the first case, but the 355 Sun is stronger than Saturn. So, when, in addition to the burning, there accumulates for Saturn harm from its position in its sign, such as being in its fall and the like, or a bad condition in the places of the sphere, and it intermixes with the Sun with one quality, it is excessively harmed and weak.

[14] When Mars is under the rays of the Sun, it (the Sun) burns it, but it (Mars) | harms it (the Sun) more than Saturn does, because Mars 360 sometimes intermixes with it at the time of burning with one quality, but at other times does not intermix with it with any quality at all. So, when they intermix, there is less for their harming. Their mixture occurs when they are both hot and moist or one of them is hot and moist. When they are hot and dry, they are not mixed and each of them harms the other more, except that the harm of the Sun's burning which reaches Mars is greater than its (Mercury's) harm which reaches it (the Sun).

| [15] In the case of Mercury, the harm that it receives from the Sun's 365 burning is less than that of the other planets. This is because of its nearness to it and the reason we mentioned above. This is the case only when it is in direct motion. When it is retrogressing, the harm of burning which it receives is more. When it is under its rays and unfortunate, it gives to the Sun a bit of its misfortune. If it is fortunate, it gives it some of its good fortune, because Mercury receives from the benefics and the malefics their nature | and passes it on to it (the Sun).⁴⁷ 370

[16] As for Jupiter, Venus, and the Moon, when they conjoin the Sun

⁴⁶ J omits ⁴⁷ = H; returns it to them J

and it burns them, if one of them is strong in the way we have described their powers, the harm they receive from burning is less. These three planets make the Sun fortunate when they are under its rays, with some good fortune, but the Sun burns them and destroys them. When all the planets⁴⁸ are with the Sun and in the heart,⁴⁹ as | we have described above, 375 they, in the majority of cases, indicate good fortune. This is because, when they and the Sun move above us on the same azimuth (in the same zenith),⁵⁰ the Sun brings to us through its good fortune the nature of the planets which indicates generation and good fortune.

[17] As for the Moon, when it conjoins Saturn and Mars, both make it unfortunate, but it is said that, in general, its (the Moon's) misfortune from Saturn is worse than that from Mars. When it is in the first half of | the month, its (the Moon's) nature is hot and the coldness of Saturn is 380 mixed with its hot nature. Thus, its (the Moon's) misfortune from Saturn is less. But it is not mixed with the heat of Mars, so its misfortune from it (Mars) is worse. When it is in the latter half of the month, coldness predominates over it and its coldness is mixed with the heat of Mars, so its misfortune is less. But it is not mixed with the cold of Saturn, so its misfortune from it (Saturn) is worse. | When the Moon is strong in one of the strengths that we have mentioned it receives less of their misfortune. But when one of them | is stronger than the Moon, the harm that it (the 385 Moon) receives is⁵¹ greater and worse. When Saturn and Jupiter conjoin, the nature of the stronger of them is more apparent. The same case is seen in the conjunction of Venus and Mars and the conjunction of the other planets with each other. When several planets conjoin, the strongest of them is most apparent in action.

[18] Some people⁵² have said that, since Saturn and Mars are each singly | malefic by nature, when they conjoin, they do not indicate good fortune, 390 but they indicate excess in misfortune. Their argument for this is that, when two things of one kind and one nature come together, that nature is intensified. For, when fire comes together with its like, it does not change⁵³ from its nature, but the action of burning which comes together from them is more powerful. Likewise, when aloes⁵⁴ comes together with its like, it

⁴⁸ H continues to refer only to Jupiter, Venus and the Moon, but this is what Abū Ma'shar should also mean, since he is referring only to benefics, as the end of the paragraph makes clear ⁴⁹ J glosses 'i.e. when they are in the same degree as the Sun and within 15 minutes of it' ⁵⁰ cent J ⁵¹ J omits 'less of their misfortune ... receives is' ⁵² Some of the Ancients J ⁵³ it is not corrupted and changed J ⁵⁴ limpha H

17a

17b

does not change⁵⁵ from its nature, but | the action of its nature that occurs 395
at their coming together, is more powerful and apparent. It is likewise
when each of these planets is a malefic singly. When they conjoin, they
do not indicate good fortune, which is opposite to their nature, but they
indicate excess in misfortune and corruption.

[19] We say⁵⁶ that the conditions of bodies existing around us are of four
kinds in <respect to> this argument. The first of them is composition, the
second is mingling, the third is coming together, and the fourth is mixing.⁵⁷
Bodies are either | solid or liquid. 400

[20] As for solid <bodies>, since their parts are large and one of them
is composed with another, things differing in shape arise from them; e.g.
when wood is composed with wood, there arise from it a door, or a chair, or
some other thing. Some <solids> have small parts, and when one of them
meets with the other <preserving> their natural shape, they are called
mixed; e.g. wheat and barley, and their like.⁵⁸

21a | [21]⁵⁹ In the case of liquid bodies either two things are combined from 405
the same kind, like water with water, and wine with wine, and are called
'brought together', or one of them stands ontop of the other, like oil on
water, and are called 'mixed' in a metaphorical way,⁶⁰ or one of them is
different from the other and the parts of one of them enter into those of
the other, one of them destroys the other, and a third thing different from
them arises from their mixture. This happens both in liquid and in solid
bodies. In liquid⁶¹ bodies, | it is like water and milk, water and wine, and 410
their like; these are called 'true mixtures'. In solid bodies, it is like mixing
wheat flour with barley flour, and mixing medicines with each other when
they are ground. | The mixing of things with each other is different from
their coming together with each other, because, when something similar
is added to a thing, they are said to come together without mixing. True
mixture is when something comes together with something different from
it and | one of them destroys the nature of the other. When two planets 415
conjoin, their condition is not like that of solid bodies, and they are not
joined so that they become one thing, like water with water, fire with fire,
and aloes with aloes. Nor does one stand ontop of the other like oil and
water. Nor are they mixed in their essence until one of them destroys the
other, like water and wine. But they preserve their essence and nature in

⁵⁵ it is not corrupted and changed J ⁵⁶ J adds 'to these people' ⁵⁷ J's four terms
are 'compositio, commixtio, coniunctio' and 'complexio'; H's are: 'compositio, confectio,
coniunctio, commixtio' ⁵⁸ from small <bodies> 'confection' brings forth a certain other
nature, related to both, as a certain middle thing is brought forth from different kinds
of seeds H ⁵⁹ For H's paraphrase of [21-22], see p. 153 below ⁶⁰ ad placitum J ⁶¹ J
omits 'and in solid bodies. In liquid'

their condition. For one of them is mixed with the other by its quality, which is different from that of the other planet.

| [22] Saturn and Mars are different in quality and they are only malefics 420
by the excessive corrupting quality which is related to each one of them.
When they conjoin with two different qualities, their different qualities are
mixed and one of them weakens the power of the corrupting quality which
belongs to the other. An excess of their quality indicating badness escapes
from them, and they acquire the nature of benefics.

[1] The fifth chapter: on the aspect of the planets to each other and their application and separation and the other | similar conditions that follow 425 that.

[2]¹ We want to mention in this chapter the twenty-one conditions which belong to the planets, i.e. aspect, application, separation,² in solitary motion, wild, transfer, collection, reflecting the light, prohibition, giving nature, giving power, giving two natures, giving management,³ returning, refrenation, resistance,⁴ evasion, cutting the light, favour, recompense, and reception.

3a | [3] The 'aspect' of each planet is only to certain signs, namely, seven 430 of them: the third, fourth, fifth, seventh, ninth, tenth, and eleventh sign from it. It aspects all the degrees of the sign⁵ and all the planets, lots, and other things in it. Its most powerful aspect among all the degrees of these signs is to a degree which is most closely related by number to the degree of its sign, like 60, 90, 120, 180 by equal degrees. When | the aspect is 435 distant from these degrees, its aspect is weaker. Its aspect to the eleventh or third sign from it is that of sextile, to the tenth or fourth sign from it is that of quartile, to the ninth or fifth sign from it is that of trine, and to the seventh is that of opposition. | It aspects the ninth, tenth, or eleventh sign from its right side, and it aspects the third, fourth, or fifth sign from its left side.⁶ In these ways aspect of the seven planets is to the signs⁷ and to | everything in them, and they aspect each other. The signs which it (the 440 planet) does not aspect are four: namely, the second, sixth, eighth, and twelfth from it. The number of degrees of these four signs are 120 degrees corresponding to the number of degrees of the trine <aspect>.⁸

3b [4] 'Application' of one <planet> to another is that a light planet applies to what is⁹ slower than it. This happens in eight ways. One of them is application by conjunction;¹⁰ the <other> seven are application by aspect. Application by conjunction is | that two planets in direct motion are in one 445 sign and the planet that is light in motion has fewer degrees than the slow planet. As long as the planet that is light in motion has fewer <degrees> than the slow planet, it is 'going into application with it' by conjunction.

¹For H's introduction to this chapter, see p. 153 below ²H adds 'paralitas' ³H omits 'giving nature ... management' (these being species of the genus 'application')

⁴accidental event J ⁵the whole sign J ⁶Jrev adds a gloss: 'This is contrary to what is said in the *Book of the Conjunctions* where it is said that every sign which ascends in front of a sign is on its left side, and every sign which ascends after it, is on its right side' = Abū Ma'sār, *Religions and Dynasties*, VIII 80–1 ⁷J adds 'and the degrees'

⁸H summarizes the second half of the paragraph: 'Aspect is from sign to sign, but the strongest is from degree to degree through equal degrees leading figural chords of proportional arcs' ⁹J adds 'heavier and' ¹⁰application which happens in one sign J. The paraphrase is necessary because J uses the same word ('coniunctio') for application and conjunction; by body H

When it is with it in the same degree and minute,¹¹ its application is complete. The power of¹² the application by conjunction and the mixing of the nature of the applying planet with the planet applied to begin when there are 15 degrees between them. The closer one of them comes to the other, the more powerful it¹³ is, until they conjoin. This is when they are in the same sign. When they are | in two different signs, even if there 450 are only a few degrees between them, this is not considered application by conjunction, but they are mixed by their natures with a weak mixing.

[5] If one planet conjoins a number of planets in different degrees and is lighter than them, it applies to the nearest planet and the nearest planet <is applied> to it. When the light planet passes the slow one by one minute or less, it separates from it. When a planet separates from another in conjunction and it does not apply to a<nother> planet, | one of them is 455 in the other's nature as long as they are in the sign in which they conjoined. The most powerful mixing of their natures is when they are in the same term and they are not separated by more than the quantity of half the body of <the planet> of fewer degrees.¹⁴ When one of them leaves the term in which they conjoined, their mixing becomes weaker. In addition to this, when their separation is more than the quantity of half¹⁵ their bodies, the mixing of their natures is weaker.¹⁶ If another planet meets it at its separation from it before it leaves the term in which they have conjoined | or before it separates from the first planet by the quantity of half¹⁷ the 460 body of <the planet> of fewer degrees, the light planet is in the nature of the two planets, i.e. the one separating from and the one applying to it. When it separates from the second planet bodily, its condition with it is like its condition with the first planet from which it had separated. | If a number of planets conjoin and they are in the same degree and minute or they are near in degrees, then they share each other's natures, and each of them remains | in the power of the other's nature until it separates from it 465 by the quantity of half its body. If their conjunction is at the end of the sign, the power of half their bodies is in the sign which follows them. When the lighter of the planets moves to the second sign, it remains in the nature of the other until it is distant from it by the quantity of half its body, but this kind of mixing of their natures is weak. Sometimes, at the time of the conjunction, both planets are retrogressing, or one of them is retrogressing and the other is in direct motion, | and the application of one to the other 470 and their separation occurs through the retrogression.

¹¹ J omits 'and minute' ¹² J omits 'power of' ¹³ the application J ¹⁴ H calls the condition of being less than half a body apart 'ligatio' ¹⁵ J omits 'half', Jrev corr ¹⁶ J glosses: 'their application is weaker' ¹⁷ J omits

6a

[6] 'Application by aspect in longitude' is that the planets are in signs which aspect each other, i.e. the two sextiles, the two quartiles, the two trines, or opposition.¹⁸ When they are like this, the planet that is faster¹⁹ in motion is going into application with the slower planet until the fast²⁰ planet arrives in its sign at the same degree and minute as that of the slow planet in the sign in which it is. When this happens, | its application with 475 it is complete. The power of²¹ the application of aspect begins when there are 12 degrees between the two planets, and the closer one of them comes to the other by aspect, the more powerful it is for it. Sometimes the planet is going towards application with a planet by conjunction or aspect, but it does not reach it in its sign before both change to the sign which follows them. | When two planets are in the same degree and minute and a planet applies to them, one considers first its application to the one of the two planets that has | the most shares by house, exaltation, term, triplicity, or 480 decan, in the sign that is giving <the application>. Then, its application to the other planet is <considered> after that. When two planets in the same degree and minute apply to a planet, the planet having more dignity in the sign of the planet receiving their application is considered as the first of the two in application to it. The lord of the term precedes all the other planets having dignity when their dignities are equal. | When the light planet at the end of the sign is in solitary motion, the power of half its 485 body goes out to | the second sign from it, and the rays of another slow planet are in the beginning of that sign to which the light planet is moving, although they do not aspect each other, there is a little mixing of their natures between them. But the light planet is not considered as applying to the slow planet until it transfers to the other sign. Thus, at the time of its transfer and its aspect to it the light planet is <considered to be> applying to the slow planet.²²

6b

6c

[7] In all these cases, when one of them passes the other by a minute or less, it has separated from it, although | both of them <remain> mixed 490 in nature. If the light planet²³ does not meet a body or the rays of a planet in that sign, one of them remains in the nature of the other as long as the faster planet is in its sign. The strongest mixing of their natures

¹⁸ J omits 'two' in all cases ¹⁹ lighter J ²⁰ light J ²¹ J omits 'the power of' ²² H puts this succinctly: 'It sometimes happens that the power of the body of one <planet> solitarily at the end of a sign is received in the following sign by the rays of another, and a weak mixing results—not, however, application until there is a transit into aspect' ²³ J omits 'the light planet'

at the separation is before they separate from each other by a complete degree. If the light planet in that sign meets a planet by its body or rays, in completing its application to the other <planet> it leaves the nature of the planet from which it separates by aspect and it is in the nature of the planet | applied to, because the condition of application by conjunction is 495 different from that by aspect.

[8] 'Application of the planets to each other in latitude' is of three kinds. The first kind is application by conjunction, i.e. that two planets conjoin and their latitude is the same <and> in the same direction, and one of them eclipses the other. The second kind is application by opposition, i.e. that two planets are in opposition and one of them is ascending in the north and the other is descending in the north, | or one of them is ascending in the south and the other is descending in it, and the degrees of their latitude²⁴ are the same. The third kind of application in latitude is that two planets aspect each other from the six directions, i.e. the two sextiles, the two quartiles, and the two trines and one of them is ascending in the north and the other is descending in the south, or one of them is ascending in the south and the other is descending²⁵ in the north. | In these three kinds one should look at the one with fewer degrees in latitude, when | it reaches its maximum latitude, <and consider> what degrees of latitude it reaches of the other planet with more latitude than what the heavier or lighter planet has,²⁶ and this is applying to it in latitude. When its latitude is the same as that of that planet, its application to it has been completed. When its latitude is greater than that, it has separated from it in latitude, but one of them remains in the power of the nature of the other in its application to it in latitude, as long as the two planets are in the direction in which one of them applies to the other. When the two directions are different or | one of them begins ascending and the other descending, one of them has 500 separated from the power of the nature of the other in latitude. 505

[9] There is another kind of application of the planets in latitude, i.e. that one looks at the two planets, and when they aspect, and the degrees of the latitude of the northern planet are added to the position in which it is, and the degrees of the latitude of the southern planet are subtracted in its direction from its position, then one sees how many degrees there are between them²⁷ by longitude. If there are less than 60 degrees, 90 degrees, | 120 degrees, or 180 degrees²⁸ between the light planet and the heavy one, the light planet is applying to the heavy one. When there are 515

²⁴J omits 'latitude' ²⁵J omits 'in the south ... descending' ²⁶than what ... has] If the degrees of the light planet are less than the degrees of the heavy one J. Cf. H: 'this distinction being made, lest the maximum latitude of the applying one is less than the current latitude of the other' ²⁷the two places H ²⁸60 degrees ... degrees] 30 degrees J, Jrev corr

these degrees we have mentioned according to this operation between them, its application to it has been completed, and if there are more than that between them, it has separated from it.

[10] Sometimes the planet is applying in longitude to one planet and in latitude to another. Because of this Dorotheus²⁹ said: when a white slave escapes and the Moon applies to Mars in longitude and | to Jupiter in latitude or to Jupiter in longitude and to Mars in latitude, because of its application to Mars in one of the two ways, it indicates that the fugitive will be found, and because of its application to Jupiter in the other way, it indicates that his master will be reconciled with him³⁰ and he will escape from punishment. The most secure application and separation is that it is with the lord of its term, its house, its exaltation, its triplicity, or its decan. The strongest case is when application of longitude and latitude to the same planet occurs together. For, in this case their indications do not differ.

11a | [11] Another kind of application and separation without the planets 525
 11b aspecting is called³¹ natural application and separation.³² The learned astrologers have used this only in special conditions of nativities and questions. But the majority of them³³ have rejected it because they are too thick to understand it and it is too difficult for them. Since they have not understood it, they refuse to use it.³⁴ The ancient people of Persia and Babylon and the Egyptians had mentioned it in their famous books, known as *Bizidagāt*³⁵ and the like. It is in | two ways. 530
 11c The first of them is from the nature of the degrees of the signs agreeing in rising times such as Aries and Pisces, Taurus and Aquarius, Gemini and Capricorn, Cancer and Sagittarius, Leo and Scorpio, and Virgo and Libra. Thus, when a planet is in the first degree of Aries, it is in the nature of the planet which is in the last degree of Pisces, and it is applying to it by natural application. When a planet is in less than 10 degrees of Aries, it is approaching application to the nature of the degree of the planet which is in | 20 degrees 535
 of Pisces until it completes 10 degrees. At this point its application to the nature of the degree of the planet which is in 20 degrees of Pisces is complete, because of the agreement of their degrees in rising times. When it is in the 11th degree of Aries, it has separated from the nature of the planet which is in that degree, and its application is to the nature of the degree of the planet which is in less than 20 degrees of Pisces, until the planet

²⁹ Dorotheus] a certain person J, Druvius De fugitivo H. Source not found ³⁰ will spare him J ³¹ J omits 'without the planets aspecting is called' ³² H makes a separate category out of this: 'parilitas ligationis' ³³ the others J ³⁴ Since they have ... use it] and because they have not found it being used J ³⁵ Cf. Ullmann, *Natur- und Geheimwissenschaften*, p. 338. J omits this title. H omits all these authorities and their books

which is at the end of Aries is in the nature of the planet which is at the beginning | of Pisces. <The planet> at the beginning of Taurus is in the nature of the degree of the planet which is at the end of Aquarius. The planet which is at the beginning of Gemini is in the nature of the degree of the planet which is at the end of Capricorn. The planet which is in the 12th degree of Gemini is in the nature of the degree of the planet which is in the 18th degree of Capricorn. When it passes the 12th degree of Gemini, it has separated from it and it arrives in the nature of the planet which is in less than 18 degrees of | Capricorn. | The planet which is at the end of Gemini is in the nature of the degree of the planet which is at the beginning of Capricorn. The planet which is in the first degree of Cancer is in the nature of the degree of the planet which is in the last degree of Sagittarius, because of their agreement in rising times. When it is in more than one degree of Cancer, it arrives at the nature of the planet which is in less than 29 degrees of Sagittarius, until the planet which is at the end of Cancer is in the nature of the planet which is at | the beginning of Sagittarius. The planet which is at the beginning of Virgo is in the nature of the degree of the planet which is at the end of Libra. The planet which is at the end of Virgo is in the nature of the planet which is at the beginning of Libra. That is because of the agreement in rising times of these degrees to each other.

[12] The second way is from degrees of the signs agreeing in hours of daylight. The planet which is in the last degree of Gemini is in the power of the degree³⁶ of the planet which is in the first degree of | Cancer. The planet which is in the 12th degree of Gemini is in the power of the degree of the planet which is in the 18th degree of Cancer. The planet which is at the beginning of³⁷ Gemini is in the power of the degree of the planet which is at the end of Cancer. The planet which is at the beginning of Leo is in the power of the degree of the planet which is at the end of Taurus. The planet which is at the end of Aries is in the power of the degree of the planet which is at the beginning of Virgo, until the planet which is at the beginning of Aries is in the power | of the degree of the planet which is at the end of Virgo. | The planet which is at the beginning of Libra is in the power of the degree of the planet which is at the end of Pisces. The planet which is at the end of Libra is in the power of the degree of the planet which is at the beginning of Pisces. The planet which is at the beginning of Sagittarius is in the power of the degree of the planet which is at the end of Capricorn. The planet which is at the end of Sagittarius is in the

³⁶ J omits 'of the degree' ³⁷ J omits 'the beginning of'

11d

12a

12b

12c | power of the degree³⁸ of the planet which is at the beginning of Capricorn. This is done in this way because of the agreement of each of their degrees | with each other in the length of the hours of daylight. The application 565 of the planet which is in Gemini to the degree of the planet which is in Capricorn, or that in Sagittarius to that in Cancer, or that in Aries to that in Virgo, or that in Libra to that in Pisces, is called natural application by opposition, and the application of the planet which is in Gemini to the planet in Cancer, or that in Virgo to that in Libra, or that in Sagittarius to that in Capricorn, or that in Pisces to the degree of the planet | in Aries, 570 is called natural application by sextile.

[13] 'In solitary motion' is that a planet separates from application with a planet in conjunction or aspect, and does not apply to a planet as long as it is in its sign.³⁹

[14] 'Wild' is that a planet is in a sign and no planet aspects it at all. When it is like this, it is called 'wild'. This happens most frequently to the Moon. Its application is assigned to the lords of the terms | in which it is; 575 as long as it is in a term of a planet, it is considered to be in application to the lord of that term, and when it goes out from it into another term, it separates from it and it applies to the lord of the term to which it changes. This kind of application and separation is sometimes used with a planet in solitary motion.

[15] 'Transfer' is of two kinds. The first of them is that a light planet separates from a slow planet and applies to another; then it transfers the nature of the planet it has separated from to the planet it applies to. The second is that a light planet applies to | a planet slower⁴⁰ than it, and that 580 slow⁴¹ planet applies to another planet; then the slow⁴² planet transfers the nature of the light planet to the planet to which it applies.

[16] 'Collection' is that two or more planets apply to one planet and it collects their light and receives their natures.

[17] 'Reflecting the light' is of two kinds. The first of them is that, in

³⁸ J omits 'of the degree' ³⁹ in the same sign J ⁴⁰ heavier J ⁴¹ heavy J ⁴² heavy J

the case of the planet or the two planets from which signification is sought,
 | one does not apply to the other nor do they aspect each other, but they 585
 aspect or apply to a planet, and the planet which is aspected or applied to,
 aspects a place on the sphere; then it reflects the light of both of them onto
 that place it aspects. The second way is that the lords of the ascendant
 and of the matter⁴³ do not aspect or are separating. If a planet has moved
 between them, it reflects the light of one of the two onto the other.

| [18] 'Prohibition' is⁴⁴ in two ways. The first of them is by conjunction, 590
 i.e. three planets are in one sign, but in different degrees, and the heavy
 planet has most degrees; then the middle planet prevents the one with
 fewest degrees from application with the heavy planet, until it passes it.
 E.g. when Saturn is in the 20th degree of Aries and Mercury is in its
 15th degree and Venus is in its 10th degree, Mercury prevents Venus from
 application to Saturn until it passes it; then after that | Venus applies to 595
 Saturn. The second way of prohibition is by aspect, i.e. two planets are in
 one sign and the light one is applying to the heavy one, and another planet
 is applying to that heavy one in aspect: then the one which is with it in its
 sign prevents the aspecting planet and destroys its application when their
 degrees are the same. When the degrees of that which aspects are closer
 to the application than the degrees of the encountering <planet>, there
 is application for the aspecting planet, because it applies to it before the
 encountering planet.

| [19]⁴⁵ 'Giving nature' is that the planet applies to the lord of the 600
 sign in which it is, or to the lord of its exaltation, or of its term, or of its
 triplicity, or of its decan. It gives the nature of that planet to it.

[20] 'Giving power' is that the planet is in its own house or its own
 exaltation or its own term or its own triplicity or its own decan, and applies
 to another planet. It gives its own power⁴⁶ to it.

[21] 'Giving two natures'⁴⁷ is of two kinds. The first of them is that the
 planet is in a sign in which it has | a dignity, and applies to another which 605
 has a dignity in it also. E.g. when Venus applies to Jupiter from Pisces.
 The second kind is that the planet applies to the planet which is from its
 domain, such as the application of a diurnal planet to a diurnal planet,
 i.e. the two are in a diurnal position, or a nocturnal planet to a nocturnal
 planet, i.e. the two are in a nocturnal position.⁴⁸

⁴³ res J, negotium H ⁴⁴ J adds 'also' ⁴⁵ H regards this and the following three categories
 as species of the genus application ⁴⁶ nature J ⁴⁷ Giving both natures J ⁴⁸ J omits
 both 'i.e.' phrases

[22] 'Giving management'⁴⁹ is that a planet applies to a planet from whichever direction the application is, | and it gives its own management to it. If this is from sextile or trine and there is reception between them, that giving is from agreement. From conjunction, when there is mixing between them,⁵⁰ there is agreement too. If it is the opposite of what we have mentioned, it gives management without agreement.⁵¹ 610

[23] 'Returning' is in two ways. The first of them is that the planet applies to a planet under the rays of the Sun, so it cannot grasp hold of what it had received from it and it returns <it> to it. The second is that the planet applies to a planet | which is retrogressing, so it returns to it what it had received from it, because of its retrogression. Sometimes its returning is with soundness, at other times it is with corruption. Its returning with soundness is of three kinds. The first of them is that the receiver receives the giver. The second is that the giver, in direct motion, and the receiver, burnt or retrogressing, are both in a cardine or succedent. The third is that the retrogressing, burnt, and receiving planet is cadent and the giver is in a cardine or succedent. When they are like this and a cadent, | burnt, or retrogressing <pla net> receives the management, the matter is corrupted, But whenever the receiver returns <the management> to the giver and the giver is in a good position, that ameliorates the matter after corruption. 615 620

[24] Its returning with corruption is of two kinds. The first of them is that the giver is cadent and the retrogressing or burnt receiver is in a cardine or succedent. When it returns to the giver what it had received from it, because of its retrogressing or burnt condition, and it does not take it up,⁵² the matter is corrupted after being established.⁵³ The second is that | the giver and the receiver are cadent or burnt and it returns to it what it had received from it because of the condition of its retrogressing or being under the rays, and it destroys its management, and the giver is not strong enough to take it up. This is when it indicates⁵⁴ that the matter can neither be begun nor finished. 625

[25] 'Refrenation' is that a planet is applying to a planet, but before it reaches it, it⁵⁵ retrogresses away from it and its application is aborted.

⁴⁹dispositio J, consilium H ⁵⁰See chapter 4 [8] above ⁵¹H's definition: 'a certain other <application>, made firmer by the admixture of a friendly figure (aspect) and nature, and firmest with reception' ⁵²J omits 'and does not take it up' ⁵³When what is given is returned, but that <planet> is weak, one provides the matter, but the other spoils it H ⁵⁴At that time it indicates J ⁵⁵that other planet J

| [26] 'Resistance'⁵⁶ is that a light planet has many degrees, another planet is heavier than it and has fewer degrees, and a third planet, lighter than that light planet, aims at application to the heavy planet, and then the light one with many degrees retrogresses and applies to the heavy one in its retrogression. Then it passes it, and there is application of that third planet which is lighter than the light planet, to this retrogressing planet which is heavier than it, and not to the heavy planet. 630

[27] 'Evasion' is that there is a planet going towards application to a planet, but before it reaches it, the planet to which it is applying shifts | to another sign. When the giver changes <sign>, one of the planets is closer to it than it, so its application is to the other planet, and its application to the first planet is aborted. 635

[28] 'Cutting the light' is in three ways. The first of them is that a planet is aiming at application to a planet heavier than it and a planet is in the second sign from that of the light planet, and before the light planet reaches application to the heavy planet, the planet which is in the second sign from it retrogresses, enters its sign and conjoins it. Thus it cuts | its light from that planet which was aiming at application to it. When that application indicates completion of something, and the condition in respect to cutting the light of one from the other is like this, it indicates that a man whom he had not noticed presents himself to the lord of the matter,⁵⁷ and he destroys his matter, and cuts him off from success in it. | The second is that a light planet is applying to a planet heavier than it and that planet gives <something> to a heavy planet,⁵⁸ but before the light planet reaches the degree | of the planet which is heavier than it, that planet applies to the heavy planet and passes it; then the application is of the light planet to the heavy planet and its application to the first is aborted. This indicates that the man will find in his search something which belongs to the indication of the nature of that planet and he aims for it until, when he is about to achieve it, it escapes from him and another thing comes to him. | The third way is that a planet applies to a planet other than⁵⁹ the lord of the matter, or a planet applies to it and it transfers its light to <a planet> other than⁶⁰ the lord of the matter. 640 645

| [29] 'Favour and recompense' are that the planet is in its well or its fall and a planet applies to it, or it applies to a planet which has friendship⁶¹ or one of the lords of its triplicities or planets having dignities in its sign, or the giver or the receiver has a witness in its own sign; then it pulls it 650

⁵⁶ accident J ⁵⁷ a man will come to the lord of the matter unexpectedly J. H omits the indication ⁵⁸ and that planet gives <something> to a heavy planet] and that planet applies to another heavier planet J ⁵⁹ equal to H (reading سوي for سواء) ⁶⁰ equal to H (reading سواء for سوي) ⁶¹ J adds 'with it'

28a

28b

28c

out⁶² and brings it out from its well or fall.⁶³ The favour of it towards it does not cease⁶⁴ until the planet which bestowed favour onto it falls into its well or its fall, and the other applies to it or it applies to the other⁶⁵ and draws it from its well or fall. Thus it has⁶⁶ | compensated it fully for the favour it has bestowed on it, and has⁶⁷ rewarded it for that.⁶⁸ Sometimes the lord of the exaltation of the sign of the planet is called the lord of its favour.⁶⁹ 655

30a [30] 'Reception' is that a planet applies to a planet from the house of the planet applied to or from its exaltation, term, triplicity, or decan; then it receives it. Or the planet applies to the planet and the receiver of the application is in the house of the giver or in <one of> its other shares which we have mentioned. The strongest of these is | the lord of the house 660 or the exaltation. When the application is to the lord of the term or the triplicity or the decan alone, it is weak unless the term and triplicity, or the term and decan, or the triplicity and decan are joined. For that is complete reception. 30b These planets having dignities may also 'receive'⁷⁰ by aspect without application, although reception by application is stronger. When one of the two planets is in trine or sextile with the other planet, or they are in two signs that are equal in ascending or⁷¹ in two signs whose length | of daylight is the same or in the two signs belonging to one planet, 665 each one of them receives the other because of the agreement in nature of these signs with each other. The benefics receive each other because of the moderateness of their natures, but Mars and Saturn receive each other <only> from conjunction, sextile, or trine.

[31] Reception can be strong, middling, or less than this.⁷² Strong reception occurs most frequently to the Moon from the Sun, because it (the Sun) receives it (the Moon) from all the signs, since its (the Moon's) light is from it (the Sun). But | its (the Sun's) reception of it (the Moon) 670 from opposition is hostile. When its application to it (the Sun) is from the sign in which it (the Sun)⁷³ has a dignity, the reception is double: namely, that of nature and that of sign. When Mercury receives a planet from Virgo, this is also a strong reception.⁷⁴ The middling reception is that of the planets to each other from <their> house, exaltation, term, triplicity, or decan. If two of these come together or each one of the two receives the other, it is a strong reception. The others that we have mentioned are less than this.

⁶² it will change J ⁶³ This is H's 'favour' ⁶⁴ It will not cease to be its debtor J ⁶⁵ and the other ... other] one of them applies to the other J ⁶⁶ J adds 'as it were ('quasi')' ⁶⁷ J adds 'as it were ('quasi')' ⁶⁸ This is H's 'recompense' ⁶⁹ H omits this sentence ⁷⁰ These planets having dignities may also receive] the planets also receive each other J ⁷¹ J omits 'in two signs that are equal in ascending or' ⁷² less than this] weak H, with Arabic MS P ⁷³ the Moon H ⁷⁴ J adds 'because it is its house and exaltation'

[1] The sixth chapter: on the good fortune of the planets, their power, 675
their weakness and their misfortune, and the corruption of the Moon.¹

[2] The good fortune of the planets is that they are in an aspect of the
benefics—either sextile or quartile or trine—or they are in conjunction with
them, or the malefics are cadent from them, or they are separating from a
benefic and applying to <another> benefic, or they are besieged between
two benefics, or in the heart,² or in an aspect of the Sun—either trine or
sextile—or in an aspect of the Moon while the Moon is fortunate, or | they 680
are swift in their motion, increasing in light and number,³ | or they are in
their *halb*, i.e. in their houses, exaltations, terms, triplicities, decans or joys,
or in the bright degrees, or received, or they are in their domains, i.e. the
masculine <planet> is in a masculine sign and masculine degrees by day
above the earth and by night under the earth, or the feminine <planet>
is in a feminine sign and feminine degrees by day under the earth and by
night above the earth. When the luminaries⁴ are | in shares of the two 685
benefics, then it is as if they are in their own shares. It is likewise when
the two benefics are in shares of the luminaries.

[3] These good fortunes are of three kinds: double good fortune, good
fortune, and less than that.⁵ Double good fortune is when two or more of
these dignities happen to one planet. E.g. when Mercury is in Virgo, it
indicates two good fortunes, | that of the house and that of the exaltation. 690
If it is, additionally, in its term at the same time, it indicates three good
fortunes. If the ascendant is Virgo, it has four good fortunes, those of the
house, exaltation, term, and joy. Good fortune⁶ is when the planet is in its
house in which the nature is moderate⁷ and agrees with it, such as Saturn
in Aquarius, Jupiter in Sagittarius, Mars in Scorpio, Venus in Taurus, and
the Sun and the Moon in their houses.⁸ What is less than that in the
indication of goodness is | that the planet is in one of its houses which 695
is opposite to that <condition>,⁹ such as Saturn in Capricorn, Jupiter in
Pisces, Mars in Aries, Venus in Libra, and Mercury in Gemini.

¹ Most of this chapter is included verbatim in chapter four of *The Abbreviation of the Introduction*, where some comparisons are made. Section 3 below is not in the *Abbreviation*

² united with the Sun J, zamim H ³ or they are swift . . . number] in H this refers to the Moon, as implied by the reading , in the majority of the Arabic manuscripts, and the reading يكون in the *Abbreviation* ⁴ H omits 'the luminaries' ⁵ multiplex plenaria diminuta H; J adds 'i.e. greater, medium and lesser good fortune' ⁶ medium good fortune J ⁷ in which its nature is moderated J, in houses of a better figure (aspect) H

⁸ J adds 'lesser good fortune' ⁹ which does not agree with it J

[4] The power of the planets is that they are rising in the north or are northern,¹⁰ or are rising in the orb of their apogee,¹¹ or in their second station, or leaving the rays of the Sun,¹² or in a cardine or succedent to the cardine. Or the three superior <planets> are east of the Sun—if it aspects them from | sextile, it is more powerful for them¹³ —and that they are in the two masculine quadrants. If the Sun is in these quadrants or in the masculine signs, then it is powerful also, unless it is in Libra. With regard to the power of the three inferior <planets>, it is that they are western or in the two feminine quadrants. 700

5a [5] With regard to the weakness of the planets and their indications of decrease in good fortune, it is that they are slow in their motion, or in their first station or retrogressing—the most harmful retrogression is that of the two inferior planets, | especially when, in addition to their retrogression, 705 they are burnt.¹⁴ Or the planets are under the rays of the Sun, or in the dark degrees. Or masculine planets are in a feminine sign or in feminine degrees by day under the earth and by night above the earth, or feminine planets are in a masculine sign or in masculine degrees by night under the earth and by day above the earth. Or it is in the sign of its fall, or it is descending in the south or southern, or cadent from a cardine or succedent, or it is in | the burnt path, i.e. Libra and Scorpio—the most powerful in 710 that is when it is from the 19th¹⁵ degree of Libra to the third degree of Scorpio, because these <degrees> are the falls of the luminaries. Or it is in opposition to its house—for then it is hostile to its house and in its detriment.¹⁶ Or that it applies to a planet which is retrogressing or harmed or in its fall or cadent or retreating, or it is without reception or it is in its 'absence'¹⁷ —the most powerful in that is when it is void <of course> and not aspected by a benefic or one of the planets which is compatible with it.¹⁸ | Or the three superior planets are west of the Sun or in the two 715 feminine¹⁹ quadrants. With regard to the weakness of the Sun, it is that it

¹⁰ northern and especially rising in the north J ¹¹ ascending in their eccentric circle H; H adds 'increasing in movement' ¹² H adds 'in direct motion' ¹³ H omits 'if it aspects ... them' ¹⁴ H omits 'the most harmful ... burnt' ¹⁵ 18th J, 20th H ¹⁶ H omits 'for then ... detrimentum' ¹⁷ peregrinatio J ¹⁸ H omits 'the most powerful ... with it', but adds 'descending in its eccentric circle' ¹⁹ western H

is in feminine signs or in these two²⁰ quadrants also, unless it is in the ninth place, because that it is its joy. With regard to the weakness of the three inferior planets, it is that they are at the beginning of their easterliness²¹ or in the two masculine²² quadrants.

[6] The misfortune²³ of the planets is that they are in conjunction with the malefics or in their opposition or in | their quartile or their trine or 720 their sextile, or between them and the malefic there is less than the term of a planet, or that they are in the terms of the malefics or in their houses, or that one of the malefics is rising above them in the tenth or eleventh <place> from their place—the worst of that in all this is that the malefic does not receive them. Or it is in conjunction with the Sun or in quartile aspect or in opposition to it,²⁴ Or they are with their own ascending or descending nodes, or with the Head and the Tail of the Dragon²⁵ and there are between them | and these two (the Head and the Tail) 12 degrees or 725 less, because they are in both their nodes. The most harmful of both of them (the Head and the Tail) with the Sun is when between these two and it²⁶ there are 4 degrees in front of or behind it. The most harmful of them with the Moon is when between it and one of the two there are 12 degrees behind or in front of it.²⁷

[7] Some of the ancient writers²⁸ claimed that the Head is increasing in its nature, so when the benefics are with it, it increases their good fortune, but when the malefics are with it, it increases their misfortune, whereas the nature of the Tail | is decreasing, so when the benefics are with it, it 730 decreases their good fortune, but when the malefics are with it, it decreases their misfortune. Because of this, the majority of them said that the Head is a benefic with the benefics but a malefic with the malefics, and the Tail is a benefic with the malefics because it decreases their harm, but a malefic with the benefics because it decreases their good fortune.

[8] Another misfortune is called 'besieging', and this is in two ways. The first of them is that | a planet is in a sign and with it in its sign a malefic 735 or its rays are before it and a malefic or its rays are behind it, or the planet is separating from a malefic by conjunction or by aspect, and is applying to another malefic in this condition. | The second way of besieging is that a

²⁰these two] feminine J ²¹J adds the gloss: 'i.e. when they appear in the morning'

²²eastern H ²³weakness J (as in the previous paragraph); Jrev adds in margin: 'i.e. misfortune ('impedimentum')' ²⁴H adds (from below) 'the worst is within 4 degrees'

²⁵i.e. the Moon's ascending and descending nodes ²⁶H takes this as referring to the distance between the Sun and the planets, rather than involving the Head and the Tail

²⁷H omits 'The most harmful of them with the Moon ... of it' ²⁸H omits 'of the ancient writers'

8a

8b

planet is in a sign, and a malefic in its body or in its rays is in the second sign from it, and another malefic or its rays are in the twelfth sign from it. If there is no planet in it, and the condition of the ascendant or the other signs are like this, then the ascendant or that sign²⁹ is besieged. In both ways, if the Sun or one of the benefics aspect the besieged planet³⁰ and between the planet and those rays there are less than 7 degrees, then it indicates the release from that misfortune. If what is besieged is the sign itself and the benefics or the Sun aspect it, they release that misfortune. When the planet or sign is besieged by the benefics, then that is the best of good fortune. 740

[9] The corruption of the Moon is in eleven ways. The first of them is that it is eclipsed, and the strongest form of this is that it is eclipsed in the sign in which it was in the base nativity of a person or in its trine or its quartile. The second is when it is under the rays of the Sun, and there are 12 degrees between them in front and behind.³¹ The third is when there are 12 degrees between it and the minute of its opposition³² as it is going towards its opposition or³³ separating from it. The fourth is when it is with the malefics or they are aspecting it. The fifth is when it is in Saturn's or Mars' dodecatemoron. The sixth is when it is with the Head or the Tail and between it and one of them there are 12 degrees. The seventh is when it is southern or descending in the south. The eighth is when it is in the burnt path, i.e. Libra and Scorpio. The ninth is when it is at the end of the signs, because it is then in the terms of the malefics. The tenth is when it is slow in motion, i.e. when it moves less than its mean motion. The eleventh is when it is in the ninth place from the ascendant. 750 755

²⁹and the lord of that sign J ³⁰J adds 'with an aspect of friendship' ³¹H omits 'and there are 12 degrees . . . behind' ³²the full Moon J ³³and J

[1] The seventh chapter: on the casting of the rays of the planets according to Ptolemy's practice.¹

[2] Every astrologer has mentioned the casting of the rays of the planets and many of them differ from others. We shall mention the disagreement among them in another book. In this book we shall <only> mention what Ptolemy, the author of *The Book of Astrology*,² said. He said:³ When you want to know the casting of the rays | of the planets, look in which 760 of the quarters of the sphere the planet is. If the planet is between the midheaven and the ascendant, take the right ascensions of the degree of the midheaven⁴ and keep it in mind. Then take the right ascensions of the degree of the planet and keep it in mind. Then subtract the right ascensions of the degree of the midheaven from the right ascensions of the degree of the planet, and divide the remainder by the time-degrees⁵ of the degree of the planet.⁶ The result is hours and minutes and this is the distance of the planet from the midheaven.

| [3] If the planet is between the ascendant and the cardine of the earth, 765 take the right ascensions of the degree of⁷ the midheaven and the right ascensions of the degree of the planet. Then subtract the right ascensions of the midheaven from the right ascensions of the planet, and keep the remainder in mind. Then take the time-degrees of the degree of the planet, and multiply them by 6, and subtract them from what had been kept in mind. Divide the remainder by the time-degrees of the degree opposite the planet.⁸ The result is hours and minutes and this is the distance of the planet from the ascendant.

| [4] If the planet is between the cardine of the earth and the descen- 770 dant, take the right ascensions of the⁹ cardine of the earth and the right ascensions of the degree of the planet. Then subtract the right ascensions of the cardine of the earth from the right ascensions of the degree of the planet, and divide the remainder by the time-degrees of the degree opposite the planet. The result is hours and minutes and this is the distance of the planet from the cardine of the earth.

[5] If the planet is between the descendant and the midheaven, take the right ascensions | of the cardine of the earth and the right ascensions of the 775 degree of the planet. Then subtract the right ascensions of the cardine of

¹ Abū Ma'shar, like al-Bīrūnī (*al-Qānūn 'l-Mas'ūdī*, Part XI, ch. 5, Hyderabad, 1956) ascribes the following procedure to Ptolemy, but wrongly. *Tetrabiblos* III, ch. 11 describes a similar procedure for calculating the *tasyīr*. Hogendijk, 'The Mathematical Structure of Two Islamic Astrological Tables for "Casting the Rays"', pp. 179–80 and 199. ² Liber iudiciorum J, H omits. ³ These are his very words H. ⁴ J adds 'i.e. take the rising times which are in the direction of that degree'. ⁵ partes horarum J. ⁶ J adds 'i.e. by the times of the hours which are in the direction of the degree of the planet in the clime'. ⁷ J omits 'the degree of'. ⁸ J adds 'i.e. the degree of the seventh, which is opposite it'. ⁹ J adds 'degree of'.

the earth from the right ascensions of the degree of the planet, and keep the remainder in mind. Then take the time-degrees of the degree opposite the planet,¹⁰ multiply it by 6, subtract it from what had been kept in mind, and divide it by the time-degrees of the degree of the planet. The result is the distance of the planet from the cardine of the descendant.

6a [6] When you know the distances of the planets from the four cardines and you want the projection of the rays | of sextile, quartile, or trine of the planet on its left side, add to the right ascensions of the degree of the planet 60 degrees for its left sextile, 90 degrees for its quartile, and 120 degrees for its trine. Enter the result into the <table of> right ascensions and take the equivalent in ecliptic degrees of the sign in which it falls, and keep <the result> in mind. Then take the rising times of the degree of the planet and add them too—60 for its left sextile, 90 for its quartile, 120 for its trine. Enter the result into | the table of rising times of whichever city you want (in oblique ascension). | Look at the equivalent of whichever degree¹¹ occurs in the signs. If both right and oblique ascensions are equivalent to the same degree¹² and minute, then the rays of the planet are in that degree and minute. If the two are different, know which of the two is more than the other, and take the excess of the one over the other, and divide it by 6. Multiply the result of its sixth by the hours of the distance of the planet from the cardines. Add the result to the closer of the two places to the planet | in ecliptic degrees. If the <one found using oblique> ascensions is closer,¹³ add <the result> to it.¹⁴ If the <one found using> right ascensions is closer to it, add <the result> to it. Where it reaches are the rays of the planet. 780

6b 785

790

[7] As for right sextile, quartile, and trine, subtract from the rising times of the right ascensions of the degree of the planet and from the rising times of its degree in the city (in oblique ascension) the same degrees we mentioned for sextile, quarter, and trine, and proceed with these and with the hours of the distance, as we mentioned. Add the result to the farther distance | of the two places from the planet in equal degrees. Where it reaches are the rays of the planet. As for the opposite position, its rays are cast in the <sign> opposite its sign in the same degree and minute.¹⁵ 795

¹⁰ J adds 'i.e. the degree of the seventh which is opposite it' ¹¹ in directo cuius gradus J (at the equivalent on the right ascension of each degree) ¹² in directo unius gradus J ¹³ ascendant J, Jrev corr ¹⁴ If the one ... to it] on the left it will be added to the closer, but on the right to the one farther away H ¹⁵ J adds 'if God wills', with Arabic MS P

[1] The eighth chapter: on the knowledge of the years of the *fardārs* of the planets and their greatest, great, middle, and small years.

[2] The planets have certain numbers, some of which are called *fardārs*, others years. We shall mention them | here in summary.¹ We mention the reasons for them in the book in which it is necessary to mention them. The *fardār* of the Sun is 10 years, the *fardār* of Venus is 8 years, that of Mercury is 13 years, that of the Moon is 9 years,² that of Saturn is 11 years, that of Jupiter is 12 years, that of Mars is 7 years, that of the Head is 3 years, and that of the Tail is 2 years. This comes to 75 years.

[3] Their years are of four kinds: greatest, great, middle, | and small. As for their greatest years, the Sun has 1461 years, Venus has 1151 years, Mercury has 480 years, the Moon has 520 years, Saturn has 265 years, Jupiter has 427 years, and Mars has 284 years. As for their great years, the Sun has 120 years, Venus has 82 years, Mercury has 76 years,³ | the Moon has 108 years, Saturn has 57 years, Jupiter has 79 years, and Mars has 66 <years>. As for their middle years, the Sun has 39 and a half years,⁴ Venus has 45 years, Mercury has 48 <years>, the Moon⁵ has 39 and a half <years>, Saturn has 43 and a half <years>, Jupiter has 45 and a half <years>, and Mars has 40 and a half <years>. As for their small years, the Sun has 19 years, | Venus has 8 years, Mercury has 20 years, the Moon has 25 years, Saturn has 30 years, Jupiter has 12 years, and Mars has 15 years.

¹ breviter et absolute J. H adds 'Some <numbers of years> for judgements of the world, others for human life or other numbers of things and times, have been taken, in accurate measurements, both from the power of the planets' bodies, and from the various points in their circles, both from the terms of each one of them, and from other properties in their orbits' ² 8 J, Jrev corr ³ 96 J ⁴ J adds 'and according to some 69 and a half'

⁵ J adds '66 and a half, and according to some'

[1] The ninth chapter: on the natures of the seven planets and their proper indications for existing things.

[2] We want to mention in this chapter the natures of the seven planets and their proper indications for existing things. All the indications of each of the planets that we mention in this chapter are not found together in one person, but sometimes many of these things come together in him¹ according to the condition | of the planet in itself and its condition among 820 the places of the sphere.

3a [3] Saturn: the nature of Saturn is cold and dry,² of black bile, dark, and intensely rough. Sometimes it is cold and wet,³ heavy,⁴ and ill-smelling. It is much eating and trustworthy in friendship.⁵ It indicates activities involving moisture, agriculture, farmers,⁶ owners of landed estates,⁷ and the inhabitation of land, building, waters, | rivers, measuring things, and the 825 distribution of land; riches, much wealth, those engaged in manual crafts,⁸ avarice, intense poverty, the poor, journeys⁹ on seas, long absence from the homeland, long and dangerous journeys; deception,¹⁰ malice, hatred,¹¹ cunning, artifice, deceit, perfidy,¹² harm, oppression, isolation, little mixing with people, pride, independence, arrogance, haughtiness, vainglory, enslaving people, disposers of rulership,¹³ every activity of evil, | defeating, 830 injustice, and rage; fighters, binding, imprisonment, torture, and shackling; trustworthiness in speech, slowness,¹⁴ deliberateness, intelligence, experimenting, study,¹⁵ obstinacy, much thinking, depth of thought, urgency, sticking to one path, slow to anger, but when angry not able to control himself; he does not wish the good for anyone. It indicates old and important men among people, fear, misfortunes, anxieties, sadnesses, sorrows, confusion, being difficult, difficulty,¹⁶ misfortune, oppression, the ancestors,¹⁷ the dead, | inheritances, lamentation, orphanhood, old things; grandfathers, 835 fathers,¹⁸ older brothers, slaves, drivers, misers, people with whom praise becomes corrupted¹⁹ and rapists,²⁰ thieves, gravediggers, *mardaqsēs*,²¹ despoilers of graves, tanners, and people who bring things into disrepute;²² sorcerers, practitioners of charms,²³ the riffraff, and eunuchs; long thought,

¹These <influences> cannot be found together in any singular individual, but partially in this man, partially in that; they are all accounted for in a scattered way H ²H logically puts 'sometimes accidentally moist' here ³See Part VII, chapter 4 [9] above ⁴J omits ⁵H adds (from below) 'of much thought and firm memory' ⁶J omits ⁷craftsmen J (reading صناع for ضياع) ⁸H adds 'like cementers, diggers, carpenters and the like' ⁹ships J (reading سفن for سفر) ¹⁰cunning ('calliditas') J ¹¹J omits ¹²audacia in periculis J ¹³dispositores regni J ¹⁴dilectio J (reading مودة with Arabic MS P instead of تودة) ¹⁵study in defending legal cases J ¹⁶involuciones animi J, involucrum H ¹⁷ammissio J ¹⁸H adds 'great-grandfathers and relatives of his father' ¹⁹homines qui vituperantur J ²⁰J omits ²¹people who steal the clothes of the dead J ²²people who blame men J. H adds 'Of the body, the right ear and the spleen and every chronic melancholy disease' ²³warriors J

and few words, the science of secrets, and nobody knows what is in his mind, and he does not make it evident to anyone; he knows every | hidden matter; and it indicates asceticism and hermits of religions.²⁴ 840

[4] Jupiter: the nature of Jupiter is hot and moist,²⁵ airy and temperate. It indicates the nutritive soul,²⁶ life, living bodies, children, grandchildren, embryos;²⁷ wise men, religious lawyers, judges between men,²⁸ justice, prudence, understanding, wisdom, the explanation of dreams, trustworthiness,²⁹ truth, religion, worship, virtue,³⁰ piety, righteousness, | devoutness, monotheism, understanding religion,³¹ goodness, endurance; he is praised and his commendation is good.³² It indicates suffering and zeal, and sometimes recklessness and haste happen to him, deluding himself³³ after prudence? and tolerance.³⁴ It indicates prosperity, victory, conquering over all who are hostile to him, nobility, leadership, rule, kings, nobles, and great men; great diligence,³⁵ happiness, joy, appetite for wealth,³⁶ for amassing it and for profiting from it; riches, good condition, comfort and good fortune, | good temper³⁷ in everything, good character, the giving of alms, generosity, gift, liberality, pride, and liberty of mind;³⁸ true friendship, love of leadership over citizens, love of those who possess high rank and great men, affection towards them, and helping people in things. It indicates love of buildings³⁹ and magnificent and inhabited residences, understanding things, fulfilment of promise, pursuit of loyalty, generosity, jesting, joking, beauty, adornment, coquetry,⁴⁰ joy, and laughing; much speaking, | with a sharp tongue; everybody who comes near him is happy with him; much love-making, love of the good, hatred of evil, correction among people, commanding what is good and prohibiting what is forbidden.⁴¹ 850

[5] Mars: the nature of Mars is hot and dry, fiery, of yellow bile and bitter in taste. It indicates youth,⁴² power, intelligence, fevers, fires, conflagration, everything which happens unexpectedly; the king who has power and bravery; horsemen, leading commanders, soldiers, friends | of the ruler; 860

²⁴ and it indicates lack of possessions J (reading مال for ملل), H omits and concludes with 'the secrets of profound things and inexhaustible wisdom' ²⁵ H adds 'sweet' ²⁶ naturalis anima J, virtus naturalis ac nutritiva H ²⁷ beauty J (reading جمال with Arabic MSS CL for جمال), H omits ²⁸ just judges J. H adds 'The parts of the body are the left ear and liver' ²⁹ J omits ³⁰ the doctrine of the law J (reading فقه with Arabic MS MS C for عفة) ³¹ devoutness, monotheism, understanding religion] the fear of God, the unity and providence of faith J ³² J omits 'and his commendation is good' ³³ J omits 'deluding himself' ³⁴ accidentally sometimes after deliberation an unthinking attack on things H ³⁵ J omits 'great diligence' ³⁶ J adds (as an alternative translation?) 'highness of good fortune in the newness of fruits (profits)' ³⁷ security J ³⁸ sharpness of mind J (reading حدت for حزية) ³⁹ men J ⁴⁰ J omits ⁴¹ This is a well-known Islamic injunction; command of what is known and forbidding of what is unknown J; Jrev adds 'justice' and 'injustice' ⁴² H adds 'the liver with Jupiter and the nostrils with Venus'

injustice, conquest, war, killing, fighting, courage, endurance,⁴³ search for glory, reputation and high rank, the instruments of war, those responsible for the mobilization of wars, the demand for blood vengeance, the incitement of riots, those who long for bringing together and separating, experiments,⁴⁴ becoming a thief, digging, stealing,⁴⁵ brigandage, haughtiness, courage, anger, and regarding what is forbidden as lawful; suffering, bonds, beating, imprisonment, oppression, running away, flight, capture, prisoners,⁴⁶ fear, controversy, wrong-doing, | violence, recklessness, harshness, roughness of heart, foolishness, obstinacy, lack of consideration, haste, quickness in things, and boldness; speaking badly, ugliness of speech and its crudeness and harshness, and obscenity of the tongue; expression of love and friendship, good tidings, wordiness in speech, a knack in answering quickly, but repenting <of what one says, afterwards>; lack of piety and faithfulness, much lying and slander, immorality, malice,⁴⁷ swearing by false oaths, deception, cunning, deeds of evil, lack of goodness, spoiling good things, | much thought in things, whims, change of opinion from one thing to another, swift volte-face, barefacedness, lack of shame, much trouble, hardship, journeys, absence from home, solitude, evil neighbourhood; adultery, ugly love-making, joking, and zeal; the movement that occurs when a woman gives birth, the labour pains of a pregnant woman, the death of women in pregnancy, the cutting of the fetus in the womb, and abortion. It indicates middle brothers, the management of riding animals, | the profession of a veterinary surgeon, keeping sheep, the treatment of wounds, the craft of iron and ironworking, the circumcision of boys, the despoiling of tombs, and tomb robbing.

[6] The Sun: the nature of the Sun is hot and dry.⁴⁸ It indicates the animal soul,⁴⁹ light, brightness,⁵⁰ the intellect, knowledge, intelligence, and the middle of life.⁵¹ It indicates kings,⁵² leaders, commanders, dominion, nobility, communities of men, power, combat, fame,⁵³ | beauty, pride, haughtiness, arrogance, conceit, good praise, desire for leadership and wealth, and a strong love for gold. It indicates much speaking, and a love for cleanliness.⁵⁴ It harms with the utmost harm what conjoins it and what is near to it. The person most afflicted by it is he who is in the nearest place to it; the most fortunate among them is he who is far from it; he who comes near to it is not remembered; no trace of him is evident. It makes and it destroys, it is useful and harmful, it brings good fortune or bad fortune, at one time it raises, at another it brings down. It indicates the matter | of religion, the place of return (the afterlife),⁵⁵ judges, wise

⁴³ J omits 'injustice . . . endurance' ⁴⁴ J omits 'those responsible . . . experiments' ⁴⁵ digging, stealing] digging of walls in order to steal J ⁴⁶ flight, capture, prisoners] depredations J ⁴⁷ immorality, malice] cunning ('calliditas') J ⁴⁸ hot and dry] fiery, tempered H ⁴⁹ anima vitalis J ⁵⁰ H adds 'the head of the animate being, together with his animate soul and the right eye' ⁵¹ the middle of the inhabitable zone H ⁵² the king J ⁵³ desire J ⁵⁴ cleanliness and beauty J

men, fathers, middle⁵⁶ brothers, dryness, the empty zero in which there is nothing;⁵⁷ he is mixing with people, obedient to them, giving all things that are asked for, and powerful against evil men and rebels.

[7] Venus: the nature of Venus is cold and moist, phlegmatic and temperate, and benefic. It indicates women, the mother, younger sisters, cleanliness, clothes, ornaments, gold and silver, | friendliness towards brothers (neighbours), pride, haughtiness, luxury, arrogance, love of singing and amusement,⁵⁸ laughing, adornment, joy, happiness, dancing, playing a reed-instrument, moving the strings of lutes,⁵⁹ weddings, perfumes, scents, refinement in the composition of melodies, games of backgammon and chess; idleness, rebellion,⁶⁰ want of moral principles, pranks, occupying oneself with men and children in adultery, every adulterer or adulteress, or singer or female singer, or player of <various> kinds of musical instruments; frequent swearing by oaths, and lying; wine, honey, | sugared drinks,⁶¹ much love-making of various kinds, having anal intercourse and Lesbianism.⁶² It indicates love for children, love for people, showing love to them, tranquillity towards everyone,⁶³ tolerance, generosity, kindness, liberality, independence, a good character, beauty, handsomeness, showing love, welcome, brightness, splendour, and sweetness of speech; femininity, flirtation,⁶⁴ passion, teasing, and the wishing of good health;⁶⁵ the power of the body and the weakness of the soul, much flesh of bodies, much desire for everything, joy in everything, | seekers for everything, and those desirous of it. It indicates <various> kinds of arts, refined and admirable works, the arrangement and decoration of garlands, the wearing of crowns, pictures, dyes and dyers, sewing, houses of worship, virtue,⁶⁶ adherence to religion, deifying,⁶⁷ justice, fairness, scales and measurement, love for markets, being in them, commerce, and selling scent.

[8] Mercury: Mercury inclines its nature to the natures of the planets | and the signs with which it mixes. There is⁶⁸ moderate dryness and coldness in it.⁶⁹ It indicates youth, younger brothers, love for servants and servant-girls,⁷⁰ and excessive demands from them. It indicates divinity, revelation to prophets, intellect, eloquence, speaking, prophetic traditions and reports and the memorising of them,⁷¹ knowledge, belief, good teaching,⁷² intelligence, cleverness, discussion, cultures,⁷³ philosophy, prognos-

⁵⁵ faith and the worship of God J ⁵⁶ H omits ⁵⁷ J omits 'dryness <nothing>' ⁵⁸ J omits 'and amusement' ⁵⁹ lutes] lignum quod est genus instrumenti J ⁶⁰ drunkenness J ⁶¹ every enebriating drink J ⁶² J omits 'having anal ... Lesbianism' ⁶³ trust in everyone J ⁶⁴ i.e. the entwining of threads J (the first meaning of *g-z-l*) ⁶⁵ and the wishing of good health] J omits ⁶⁶ J omits ⁶⁷ J omits ⁶⁸ There is] because of the J ⁶⁹ Mercury is promiscuous, easily assenting to every mixture H ⁷⁰ servants and servant-girls] concubines J, boys H ⁷¹ sermons and annals or rumours and their commendation to memory J, sermons H ⁷² teachers with their pupils H ⁷³ discussion, cultures] discipline J

7a

890

895

900

905

7b

7c

8a

8b
8c

tication,⁷⁴ calculation, surveying, the geometry of celestial and terrestrial things; the science of the stars, divination,⁷⁵ | inference from external signs, 910 prediction by birds, omens,⁷⁶ augury,⁷⁷ knowledge of matters, wisdom, arcane books, rhetoric, eloquence, wittiness of speech, quickness in it and explanation of it; occupation in sciences, desire for leadership, fame⁷⁸ in it, reputation and praise because of it, and rivalry in everything.⁷⁹ It indicates writing poetry,⁸⁰ writers, poetic anthologies,⁸¹ taxes, oppression,⁸² slander, lying, untruth,⁸³ forged books, and coming to know hidden secrets. It indicates little joy, and spoiling possessions. | It indicates properties, ap- 915 portionment, markets, commerce, buying and selling, receiving and giving, partnership, deceit, stealing, quarrels, cunning, swindling, slyness, malice,⁸⁴ lying, and depth of thought: nobody knows what is in his mind and he does not make it evident to anyone. It indicates fighters, enmity, heavy loss from enemies and⁸⁵ much fear from them, slaves, servants, swiftness of activities, contorted moral characters,⁸⁶ and much fickleness;⁸⁷ elegance, polite speech, incitement,⁸⁸ | encouragement, obedience, patience, 920 affection, mercy, pity, devotion,⁸⁹ gravity,⁹⁰ refraining from evil, excellence of religion and obedience to God; advocator of rights,⁹¹ and a guardian of his brothers; cowardly, timorous and fearful;⁹² with a good voice, and knowledge of melodies. It indicates friendliness with one who is suitable, the different crafts,⁹³ skill in everything which is undertaken, and the wish for every activity to be perfect and complete. It indicates cupping and the one who works with razors⁹⁴ and combs.⁹⁵ It indicates springs of water, rivers, irrigation canals,⁹⁶ prisons, the dead, skill in | riding-animals.⁹⁷ 925

⁷⁴ J omits, Jrev adds 'prescientia'; probabiles inductiones, necessarii sillogismi philosophie H ⁷⁵ astrology, divination] the wisdom and description of the stars and the worship of God J ⁷⁶ J omits 'inference from external signs ... omens' ⁷⁷ J adds 'proverbs' ⁷⁸ eagerness J (reading شهوة for شهرة) ⁷⁹ J omits 'and rivalry in everything' ⁸⁰ cutting hair J ⁸¹ or 'registers (e.g. of taxes)'; libros J ⁸² J omits 'taxes, oppression' ⁸³ false testimony J ⁸⁴ cunning, swindling, slyness, malice] thoughts (مكر for فكر), wiles and prudence J ⁸⁵ J omits 'heavy loss from enemies and' ⁸⁶ involutio morum animi J, dubii atque involuti affectus H ⁸⁷ coloration J ⁸⁸ J omits ⁸⁹ poverty J (reading مسكينة for مسكينة) ⁹⁰ J omits ⁹¹ servans veritatem J ⁹² J omits 'timorous and fearful' ⁹³ friendliness ... arts] subtlety of hand in different crafts J, aptitude in every craft H ⁹⁴ needle ('novaculum') J, Jrev adds 'razor' ('rasorium') ⁹⁵ sewing, cutting hair and shaving H ⁹⁶ wells J, aquarum derivationes H ⁹⁷ H omits 'prisons ... animals'

[9] The Moon: the Moon is the luminary of the night and its nature is cold and moist, phlegmatic, having accidental heat in it because its light is from the Sun. It is light in weight, and it is good in every matter. It desires joy, beauty, and to be praised. It indicates the beginning of all activities, and⁹⁸ kings, nobles, good fortune in one's livelihood, taking possession of the things one wants, virtue in religion, the heavenly sciences, signs,⁹⁹ sorcerers, | much thought in things, premonition,¹⁰⁰ geometry, the science of earth and water and their measurement, calculation, bookkeeping,¹ and weakness of intellect. It indicates noble women, marriage, every pregnant woman, upbringing and its conditions, mothers, maternal aunts, wet nurses,² and older sisters; delegates, messengers,³ rumours, and fugitives, lying and slander; a king with kings, a slave with slaves, he has the same nature as the person he is with; much forgetfulness, cowardly, of sound heart, | open with people,⁴ honoured by them, but cast out from them;⁵ he does not keep his secret. It indicates many sicknesses, concern for healing bodies and shaving hair; abundance of food, but little love-making.⁶

[10] The seventh part is completed, with the praise of God and His grace.⁷

⁹⁸ J adds 'the science of' ⁹⁹ women J (reading الآيات for الأناث with Arabic MSS ON)
¹⁰⁰ sharpness of mind J ¹ bookkeeping] whatever pertains to geometry J ² brothers
 J, grandmothers H ³ J omits, mandata H ⁴ ab omni malo blandus J ⁵ suffering at
 their hands J ⁶ H adds 'These leaderships (influences) of the planets are accumulated
 through various times; as they are never found all together in one body, so nor in any one
 place, or in the single condition of <any one> planet' ⁷ help J. H omits the colophon

[1] The eighth part of the book of the introduction to astrology. It has 9 chapters.

[2] The first chapter: on the reason for extracting the lots.

The second chapter: on the¹ classification of the lots and their names.

The third chapter: on the lots of the seven planets.

The fourth chapter: on the lots of the twelve places.

The fifth chapter: on the account of the lots which are not mentioned with <the lots of> the seven planets, nor | with the lots of the twelve 5 places.

The sixth chapter: on the account of all the lots in summary.²

The seventh chapter: on the³ coincidence of the lots in one position.

The eighth chapter: on the knowledge of the general indications of the lots.⁴

The ninth chapter: on how to know the positions of⁵ some indications from others.

[3] The first chapter: on the reason for extracting the lots.

[4]⁶ The Ancients among astrologers mentioned the lots universally and we see almost all | our predecessors in this art mention their power in the 10 beginning and outcomes of actions, in nativities, in the revolutions of their years, and in the revolutions of the world-years. This came about from the experience of some of them: that when they wanted to examine something specifically, such as wealth, brothers, children,⁷ or other things, they did not look at that place, nor its lord, nor the conditions of⁸ all the planets for them, but they used to look⁹ at the lot of that thing, at its position and the lord of its place,¹⁰ and they used to make a judgement on that | 15 for whatever they desired at that specific theme.

[5] Hermes and all the Ancients¹¹ among the people of Persia, the Babylonians,¹² and the Greeks used to look at the place which belonged to that theme, its lord, the planet indicating it by its nature, the lot related to

¹ J adds 'reason for the' ² H omits the sixth chapter ³ J adds 'account of or' ⁴ on the leaders of the lots H ⁵ J omits 'the positions of' ⁶ For H's version of [4], see p. 153 below ⁷ fathers J ⁸ J adds 'the indications of' ⁹ J adds 'only' ¹⁰ of the sign in which it fell J ¹¹ his followers H ¹² J omits 'the Babylonians'

that theme, its position in the signs, the condition of its lord in respect to it, the conjunction of the planets with the lot, their aspect with it, and its prorogation and movement¹³ in the twelve signs, | and then they used 20 to judge according to what this indicated. We find their procedure in this correct.¹⁴

[6] The reason for extracting the lots is clear and obvious to those who have understood the indications of the planets. There are two reasons for this. The first is that when one of the planets comes near to another, and¹⁵ they conjoin each other, or when one of the two separates from the other by more or less than a degree, a mixture and an indication of good or evil other than that indicated at another time, happen to it from it. This is most obvious | in the case of two planets that indicate one thing by natural 25 indication, such as the Sun and Saturn, which indicate the condition of the father. One needs to know the distance between them at any moment, in order to know from that the indication of the two indicators, and of their strength and weakness at that time.¹⁶ So, for this reason they extracted the lots.

[7] The second reason is that the things that the stars indicate are known¹⁷ and extracted | from bringing together two or three indicators for 30 one thing. Sometimes these indicators are doubtful¹⁸ in their indication, because sometimes one thing has two indicators, one of them nocturnal and the other diurnal, or one of them is stronger¹⁹ than the other in indication, or one of them is an indicator of the beginning and the other is an indicator of the completion. So the indication in them is doubtful.²⁰ Therefore, they needed to extract the lots and to use them in order to look at which indicator the lot inclined towards most, and they judged by this.

| [8] The definition of 'lot' is 'the knowledge of the distance between 35 the two indicators that indicate one thing by natural indication, and of its falling in a certain position of the sphere'. From this reason by which we have defined the lot, it becomes clear to us that the position of the lot is not known unless from three indicators: two of them are natural and²¹ fixed in the indication, and the third is a movable indicator. The two indicators that are natural and fixed in indication indicate an interval between them, because they share by their nature in the indication of that thing. | 40 What one begins with by day or night is the first indicator and the other is the second indicator. As for the third, movable, indicator, those degrees are

¹³its prorogation and movement] their movement and change J, ductus et transitus H

¹⁴J adds 'and convenient and useful' ¹⁵or J ¹⁶J omits 'time' ¹⁷the way planets

indicate things is known J ¹⁸similar J, Jrev glosses: 'doubtful' (two meanings of اَشْتَبَهَ)

¹⁹and one of them is not much stronger H ²⁰similar J, Jrev glosses: 'doubtful' ²¹i.e.

J

cast out from it. Therefore, they said: 'Take the equal signs, degrees, and minutes <along the ecliptic> between such and such a planet and such and such a planet and cast them out from the degree of the ascendant, or from another place, or from one of the planets, 30 degrees for each sign. Where it falls is that lot with its degree and minute.'

[9] They cast out the distance between the two indicators from the ascendant for two reasons. The first is that the judgement of things in good and evil is known when the position of that indicator from the ascendant is known. Since this distance which is between the two indicators has an indication, it must be cast out from the ascendant in order to know where it is. 45

[10] The second reason is that, because the ascendant is an indicator of bodies and beginnings, it is cast out from the ascendant. They cast it out from one of the places of the sphere or from one of the planets because that place or that planet belongs to the genus of that lot. Because the ascendant and the places of the sphere from which the distance between the two natural indicators is subtracted change at every moment, the third indicator is called 'the movable in indication'. They used equal degrees for the lots because the planets revolve about axis of the zodiacal orb and²² move on that sphere, and the ascendant similarly is calculated by degrees of the sphere of the zodiac. The degrees of the sphere of the zodiac are equal degrees, because a planet is said to be in such and such a degree of such and such a sign and the ascendant is such and such a degree of such and such a sign, and all of these <measurements> are by equal degrees of the sphere of the zodiac. Therefore, they used equal degrees for the lots. The degrees of the rising times, however, are degrees of the sphere surrounding the sphere of the zodiac, which makes the sphere of the zodiac and the rest of the spheres revolve.²³ There are 23 degrees and 51 minutes between the axis of the surrounding orb and that of the sphere of the zodiac, according to what Ptolemy maintained.²⁴ 50 55 60

²² J adds 'do not' ²³ Jrev adds 'by one degree' ²⁴ Ptolemy, *Almagest*, I, 12 (Toomer, pp. 61–3, and n. 75)

[1] The second chapter: on the¹ classificaton of the lots and their names.

[2] We have mentioned in the previous chapter the reason for extracting the lots. Now we shall mention the classificaton of the lots and their names.

| [3] Know that the authenticated lots which the Ancients of the people of Persia, Babylon, and Egypt used according to what we found in their books are ninety-seven lots, and they are of three kinds. The first kind are the lots of the seven planets, the second kind are the lots of the twelve places, and the third kind are the lots belonging to other things not mentioned in the twelve places. These are the lots that² are necessary in <certain> places in nativities, revolutions of the years, questions, | and beginnings. 65 70

[4] The number of the lots of the first kind are seven, one for each of the stars that are fast in motion³ (planets). Every lot is called by the name of its planet. All the Ancients among the learned astrologers agreed on the manner of extracting them. But some recent scholars⁴ from among those to whom many of the natures of the planets are hidden, differ from the Ancients in extracting the lots of these | seven planets. We shall mention this in its <appropriate> place. 75

5a
b [5] The number of the lots of the second kind—these are the lots of the twelve places, which are well known and used, and on which the Ancients agreed—is 80 lots.

Of them the ascendant has three. The first is the lot of life, the second the lot of the support of the ascendant, and the third the lot of reasoning and intelligence.

c | The second place has three lots. The first is the lot of wealth, the second the lot of the loan, and the third the lot of the chance find.⁵ 80

d The third place has three lots. The first is the lot of brothers, the second the lot of the number of brothers, and the third the lot of the death of brothers.

¹J adds 'reason for the' ²the third kind H ³J omits 'that are fast in motion' ⁴some astrologers J (reading منجمين with Arabic MS L) ⁵collectio J, inveniendum H

The fourth place has eight lots. The first is the lot of fathers, the second the lot of the death of fathers, the third | the lot of grandfathers, the fourth the lot of the lineage,⁶ the fifth the lot of real estates and landed estates⁷ according to Hermes, the sixth the lot of real estates according to some of the Persians, the seventh the lot of agriculture, and the eighth the lot of outcomes of matters. 85

The fifth place has five lots. The first is the lot of children, the second the lot indicating the time in which the children are <born> and their number, the third the lot of male children, the fourth the lot of female children, the fifth the lot by which one knows whether the native or the person asked about or the embryo⁸ is male or | female. 90

The sixth place has four lots. The first is the lot of illness, defects, and chronic disease according to Hermes, the second the lot of illnesses according to some of the Ancients,⁹ the third the lot of slaves, and the fourth the lot of captives. 95

The seventh place has sixteen lots. The first is the lot of the marriage of men according to Hermes, the second the lot of the marriage of men according to Wālīs, the third the lot of the cunning and deception of men towards women,¹⁰ the fourth the lot of the sexual intercourse of | men with women, the fifth the lot of the immorality and adultery of men, the sixth the lot of the marriage of women according to Hermes, the seventh the lot of the marriage of women according to Wālīs, the eighth the lot of the cunning and deception of women towards men,¹¹ the ninth the lot of the sexual intercourse of women, the tenth the lot of the immorality of women and their fornication, the eleventh the lot of the virtue of the wife, the twelfth the lot of the marriage of men and women according to Hermes, the thirteenth the lot of the time of the marriage according to Hermes, the fourteenth the lot of the arrangement of the marriage and its facilitation, the fifteenth the lot of sons-in-law,¹² | and the sixteenth the lot of quarrels and adversaries. 100

The eighth place has five lots. The first is the lot of death, the second the lot of the planet that kills, the third the lot of the year in which one fears death and famine¹³ for the native, the fourth the lot of the heavy place,¹⁴ and the fifth the lot of embroilment and misfortune.¹⁵ 105

The ninth place has seven lots. The first is the lot of the journey, the second the lot of travel on water, the third | the lot of piety, the fourth the 105

⁶parentela J, genus H; Greek has 'dependents'; Bīrūnī, *Taḥḥīm*, has خير (good, benefit)

⁷real estates and landed estates] hereditates J, fundum H ⁸he who is still in his mother's uterus J ⁹some of the Ancients] others H ¹⁰by which men entice women H ¹¹by which women entice men H ¹²J glosses: 'i.e. of him who has the sister of someone'

¹³J omits 'and famine'; H omits 'death and famine' ¹⁴heavy illness J (reading مرض for موضع), dangerous place H ¹⁵J omits 'and misfortune'

lot of intelligence and depth of thought,¹⁶ the fifth the lot of knowledge and understanding, the sixth the lot of gossip,¹⁷ and knowing rumours and superstitions of people, and the seventh the lot of whether the rumour is true or false.

The tenth place has twelve lots. The first is the lot of the high rank of the native and for him whom they doubt whether he is his father's son or not, the second the lot of rulership and authority, the third the lot of leaders, ministers, and rulers, the fourth the lot of authority, support, and victory, the fifth the lot of those who rise suddenly, the sixth the lot of chiefs¹⁸ and those who are well known among people, the seventh the lot of soldiers and policemen, the eighth the lot of authority and what job the native does, the ninth the lot of manual workers and commercial activities, the tenth the lot of commercial activities, and buying and selling, the eleventh the lot of the job and the order which has to be carried out, and the twelfth the lot of the mother.

The eleventh place has eleven lots. The first is the lot of honour, the second the lot of showing love among people,¹⁹ the third the lot of the well known and honoured among people,²⁰ the fourth the lot of success,²¹ the fifth the lot of desires and avidity for <things> in this world, the sixth the lot of hope, the seventh the lot of friends, the eighth the lot of necessity, the ninth the lot of fertility and much benefit in the house, the tenth the lot of liberty²² of the soul, and the eleventh the lot of the praised and commended.

The twelfth place has three lots. The first is the lot of enemies according to some of the Ancients, the second the lot of enemies according to Hermes,²³ the third the lot of hardship.

These are the lots of the twelve houses, and they are 80 lots. Many Ancients differ in extracting some of²⁴ them. We shall mention this in its <appropriate> places.

[6] The lots of the third kind are ten lots. The first is the lot of the *haylāj*, the second the lot of the people emaciated in their bodies,²⁵ the third the lot of chivalry and bravery, the fourth the lot of courage,²⁶ the fifth the lot of cunning and deception, the sixth the lot of the place of the need and the desired object, the seventh the lot of necessity and the delay of what one needs according to the Egyptians, the eighth the lot of necessity according to the Persians, the ninth the lot of recompense, the tenth the lot of right action. This is dealt with separately because its indication is

¹⁶ J omits 'and depth of thought' ¹⁷ historia J, memoria H ¹⁸ good fortune J (reading سعادة for سادة) ¹⁹ of him who is loved amongst men J, of amiability H ²⁰ J omits 'and the honoured among them' ²¹ of the deceived J, deliberation H ²² liberty] prudence or acuity J (reading حدة), ingenuity H ²³ H exchanges these two lots ²⁴ J omits 'some of' ²⁵ dry and thin people J ²⁶ the lot of prudence and acuity of the intellect J

not related to any of the twelve places. These are the 97 lots.²⁷

[7] The reason for extracting some of these lots is obvious and most of the masters of astrology know it, but the reason for extracting others is not known except by the skilful learned men of astrology. | We have mentioned 130 the reasons of many of the lots and explained some of the ways of extracting them. When one of the scholars of the art of the stars understands that and then he wants to extract a certain lot for one of the things for which the Ancients did not extract it, this is possible for him.²⁸ Now we shall mention the lots of the seven planets.

²⁷ H adds: 'partly of the planets by themselves, partly of the places, partly in an absolute manner, assumed for the necessity of things' ²⁸ H omits this paragraph

[1] The third chapter: on the lots of the seven planets.

| [2] We have mentioned in the previous chapter the classification of the lots. Now we shall mention the lots of the seven planets and all¹ their individual indications. 135

3a [3] Know that a lot is extracted only from two indicators which indicate one thing by natural indication. When two planets are equal in the indication of one thing and they agree in domain, but one of them is stronger in domain than the other at one moment of time, we begin with | the stronger 140 of them in domain at that time. E.g. since the Sun and Saturn are equal in indicating the condition of fathers, and agree in domain because they are both diurnal, but the Sun is stronger by day, we begin with the Sun by day in extracting the lot of the father. If the agreement in equality of indication is as we have mentioned, and one of them is diurnal and the other nocturnal, one begins with the diurnal by day and with the nocturnal by night. E.g. the Sun and the Moon are equal in indicating good fortune, but one of them is diurnal, | the other nocturnal. So we begin to extract the lot of fortune with the diurnal Sun by day and with the nocturnal Moon by night. When one of them is stronger in indication than the other, we begin with the stronger both by day and night. If the sign and its lord have the indication, usually one begins with the lord of the sign <and goes from there> to the degrees of the sign, because the indication of the sign is strong because of the² planet. In the material thing (?),³ one sometimes begins with the sign when it is strong in indication, and then there shares with it the ascendant, one of the places of the sphere, or one of the wandering planets,⁴ | according to what is necessary. 150

3b [4] Therefore the Ancients said that the distance between the two indicators is taken by equal degrees, and then one adds to that in equal degrees what rises from the beginning of the sign of the ascendant to the minute of the ascendant itself, and then that is cast out from the beginning of the sign of the ascendant.⁵ If it is cast out from <anything> other than the ascendant, <the distance> by equal degrees from the beginning of the sign of that indicator to the position in which it is, is added to the distance between the two indicators, and then that is cast out | from the beginning 155 of its sign, each sign 30 degrees, and where it arrives is that lot with its degree and minute. Whatever degrees are taken in dealing with the lots, are equal degrees.

¹ some of J ² J adds 'indication of the' ³ J omits 'in the material thing' ⁴ Lemay interprets: 'one of the planets endowed with haiz' ⁵ J adds 'to the place in which it falls'

[5] Know that sometimes in dealing with⁶ the lots <the degrees> must be taken from the lord of one of the places to that place, and that place is a sign by number, and by equality⁷ is removing to another place. So, one must take from a lord of a sign what is equal to that degree in which the calculation falls. | E.g. the ascendant is Cancer by degree in the fourth 160
clime, and the place of wealth is Leo by number, but a certain degree of Cancer by calculation. One must take <the measurement> from the Moon, which is the lord of Cancer, <and go from there> to that certain degree from it, and the Sun and Leo are not considered.⁸

[6] The lot of the Moon: The first of the lots is extracted from the Sun and the Moon. This is because the Sun is the brightest of all the planets of the sphere and is the luminary of the day and a benefic. By its ascending the day comes to be. It is | the indicator of natural life,⁹ victory, 165
might, kings,¹⁰ authority, sovereignties, command and prohibition, and of <various> kinds of possessions and essences,¹¹ and of every precious and noble thing, and the good fortune of people only <comes about> by power, rule, authority, various kinds of possessions, and religion.¹² | The Moon is the luminary of the night¹³ and a benefic. It is the indicator of bodies, plants, and of what happens in this world in general. Since the Sun is the luminary of the day and the Moon is the luminary of the night, they began with this lot by day from the diurnal benefic, | i.e. the Sun, <and counted 170
from there> to the nocturnal benefic, i.e. the Moon, by equal degrees, and by night from the nocturnal Moon to the diurnal Sun. Then they added to this <the degrees> from the beginning of the sign of the ascendant to the degree of the ascendant by equal degrees. Then they cast that out from the beginning of the sign of the ascendant, for each sign 30 degrees. Where their calculation ended, they called that place this lot. If both the luminaries are in the same minute, the lot is in the minute of the ascendant.

| [7] This lot is called the lot of fortune. It indicates the same as the 175
luminaries indicate.¹⁴ Its proper indication is for the soul, its good fortune, and its powers, and for life, bodies, wealth, benefits, good fortune, riches and poverty, gold and silver, cheapness and high cost, good commendation and praise, the rise of the native, authority, sovereign power,¹⁵ kings,¹⁶ might, high rank, good and evil, the present and absent thing, and the visible and hidden thing; and the mind and the beginning of works and matters, | God willing.¹⁷ 180

⁶ knowing J (reading علم for عمل) ⁷ by division J ⁸ For H's clarification of this, see p. 154 below ⁹ natural life] universal life and soul H; i.e. being alive, as opposed to manner of living ¹⁰ riches J ¹¹ riches J ¹² and noble thing . . . religion] and its fortune is by day J ¹³ H adds 'second to the Sun in brightness' ¹⁴ Since the Moon controls whatever is of daily necessity and use, this <lot> is also called the "lot of fortune" H ¹⁵ J includes authority and sovereign power as dependent on the rise ¹⁶ riches J ¹⁷ J omits

[8] This lot precedes the <the other>¹⁸ lots, just as the Sun precedes the planets in brightness. It is the highest and most eminent of the lots, and just as nothing is brighter, more brilliant, and better known than the two among the planets of the sphere and these are singled out in their conditions from the other planets, so, in the same way, when they are both good in condition and position and they are alone in the indication of good fortunes such as rule, authority,¹⁹ and possessions, | it (the indication) 185 is well known, celebrated, precious, powerful,²⁰ and only obtained by the most distinguished of men,²¹ who are singled out in their conditions from [those of] others. These are those who have the luminaries and the lot of fortune in their nativities in good and praiseworthy positions.²²

[9] This lot is called that of the Moon and its ascendant,²³ and it is the ascendant of the Moon and its lot because, they maintained,²⁴ when the hours of day that have passed are multiplied by the parts of its (the day's) hours, and then that is cast | from the position of the Moon by equal 190 degrees, it falls in the position of the lot of fortune. We have tried this out and found it <to be correct>, though sometimes it falls near to that spot.²⁵

[10] The lot of the Sun. Since we do not see in a planet any of the changes of increase and decrease in its essence like we see in the nocturnal luminary which is the Moon, and none of the planets of the sphere has a property in the indication of generation and growth²⁶ like what it (the Moon) has, they began | the lot of absence²⁷ by day from it (the Moon) to 195 the Sun in equal degrees, and by night from the Sun to the Moon.²⁸ One adds to the sum the amount from the beginning of the sign of the ascendant to the degree and minute of the ascendant itself, by equal degrees, and one casts out from the beginning of sign of the ascendant, 30 degrees for each sign. Where the calculation ends is this lot. | This lot is called the lot of

¹⁸all J ¹⁹J omits ²⁰J omits ²¹Only certain men especially use it J ²²H omits this paragraph ²³J omits 'and its ascendant'; Jrev adds 'the same thing is called the lot of the ascendant of the Moon and its lot. Certain people call it the ascendant of the Moon, and certain call it the lot of the Moon.' H writes: 'Because of such choiceness of power it became common for the lot of the Moon also to be the ascendant of the Moon' ²⁴it is thought that J ²⁵we have found that it perhaps falls near that spot J; H writes: 'either it falls in the position of the lot of fortune, or certainly must arrive very close to it', and adds: 'rightly in imitation of the Sun from whose place that same result derived from the rising times of the clime arrives at the degree of the ascendant. Therefore, as the Moon is consulted first and universally in every affair, so that lot is summoned for every affair in preference to all the other <lots>' ²⁶corruption J ²⁷pars futurorum J, Jrev adds 'vel secretorum vel occultorum' ²⁸rightly the lot of the Sun, as the universal father of things, ought to be taken by day from its consort the Moon to the Sun, by night from the Sun to the Moon H

absence²⁹ and it is the successor of the lot of fortune.³⁰ Its proper indication is for the body and soul and their conditions;³¹ religion, prophecy, piety, and devotional service; | secrets, thought, minds, and hidden and invisible things; those things that are absent; commendation, praise, manliness, and noble-mindedness; and heat and coldness. This lot and the lot of fortune are the best of all the lots. Their clearest indication is of everything absent or present and the beginning of actions and affairs, and the revolutions of the years of the world and of nativities. By day the lot of fortune is clearest in indication; after that comes the lot of absence.³² By night the lot of absence is clearest in indication; after that comes the lot of fortune.

[11] Since the change of times occurs with the transfer of the luminaries and the other planets from one sign to another, and alterations³³ arise in this world between moderation, heat, coldness, and the other sorts of changes,³⁴ from which the life or death of animal<s> results, and the lots are extracted from these two luminaries and from the other planets, these two lots and the other lots, in their transfer from one sign to another, have an indication for good and bad, capacity and restriction, in nativities, revolutions of years, | beginnings, and questions. These two lots, which are the lot of fortune and the lot of absence, indicate the same as what the two luminaries indicate. Some astrologers differ from the others concerning the name<s> of these two lots; for they call the lot of fortune the lot of the Sun and the lot of absence the lot of the Moon.³⁵

[12] The lot of heavy Saturn.³⁶ Since Saturn indicates everything which goes astray, falls, is stolen, | and runs away, and it indicates lands, building, repair,³⁷ waters, jails, prisons,³⁸ and bonds; and it indicates depth of thought, the sciences, and matters of religion and piety; and gaining what has been lost or stolen, release from prison and binding, possession of real estate and waters, the practice of matters of religion and the sciences, and depth of thought are good fortune, they said that the lot of heavy Saturn,³⁹ is taken by day from the degree of Saturn to that of the lot of fortune, by night the opposite. The degrees of the ascendant are added to it, and it is cast out from the beginning of the ascendant. | Where the calculation

²⁹ H is fuller: 'This is the lot which, since it is of the Sun to which belongs the happiness of the soul, they call it *zahm algaib*, i.e. the lot of the concealed, which is the internal good' ³⁰ Again H is fuller: 'it imitates the lot of fortune in everything; however, it looks rather inwards, while the <lot of fortune> embraces more external things. For just as it is appropriate that the lot of the Moon designates the accidents of the body, so the lot of the Sun governs the properties of the soul, each sharing with each other like parents'

³¹ body and soul and their bond ('compago') H ³² J adds the gloss: 'He wishes it to be understood that the indication of the lot of fortune by day is more apparent than the indication of the lot of absence; then the lot of absence follows and it is the reverse'

³³ corruptions or changes J ³⁴ J omits 'in this world ... sorts of changes' ³⁵ Some people change them round in such a way that they attribute what belongs to the Moon to the Sun, and the Sun's to the Moon. But the reasoning that we have given prevails

H ³⁶ the lot of delay H ³⁷ J omits ³⁸ J omits ³⁹ lot J

12a

12b

ends is this lot. Its indication is for preservation,⁴⁰ depth of thought, religion, piety, asceticism in religion; everything that is lost, stolen, escapes, falls into a well or into the sea, or dies; or concerning the condition of the dead, the quality of the death,⁴¹ and the conditions of lands and their sowing; building, repairs,⁴² restriction, greed, avarice; good and bad praise;⁴³ evil,⁴⁴ old age, weightiness;⁴⁵ everything which is in bondage or prison; and its release from | that bond and prison.

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[13] The lot of Jupiter, the possessor of prosperity and assistance.⁴⁶ Since the indication for⁴⁷ victory, prosperity,⁴⁸ assistance, and praiseworthy outcomes belongs to Jupiter and all these are good fortunes, they said that the lot of Jupiter, which is the possessor of prosperity and assistance, is taken by day from the lot of absence, indicating good fortune, to Jupiter, indicating prosperity and assistance, and by night the opposite. The degrees of the ascendant are added to it, and it is cast out from | the ascendant. 230 Where the calculation ends is this lot. Its indication is for power, victory, assistance, prosperity, generosity, praiseworthy outcomes, goodness, the study of religion and all its conditions, faith in God, effort in working in obedience to God, love of goodness,⁴⁹ seeking out justice, and⁵⁰ judgement among people, building mosques,⁵¹ knowledge, scholars, increase in the importance of the wise, hope, every good thing by which men benefit, and partnership of people with each other.

| [14] The lot of Mars, the possessor of courage.⁵² Since the indication 235 of boldness and courage⁵³ belongs to nocturnal Mars, and this⁵⁴ belongs to the good fortunes and powers of the soul, and what indicates powers, conditions, and good fortunes of the soul⁵⁵ is the lot of fortune, they said that the lot of Mars, the possessor of courage and boldness, is taken by day from Mars to the degree of the lot of fortune, and by night the opposite. The degrees of the ascendant are added to that, and it is cast out from the ascendant. Where it ends is the lot. It indicates management, bravery,⁵⁶ courage, boldness, strength, | daring, harshness, rudeness, crudeness, reck- 240 lessness, hurry,⁵⁷ murder, thievery, foul works, immorality, cunning, and deception.

[15] The lot of Venus, the possessor of love and intimacy.⁵⁸ Since the agreement of people with each other and their mixture is with love, tender

⁴⁰ memory, i.e. acuity of intelligence J ⁴¹ the mode of death H ⁴² J omits ⁴³ praise and blame J ⁴⁴ age J ⁴⁵ change J (reading نقل for نقل), Jrev corr ⁴⁶ the lot of morality H ⁴⁷ it is the indicator of J ⁴⁸ J adds 'wisdom' ⁴⁹ effort in working ... goodness] zeal in every good work and the love of it J ⁵⁰ J adds 'just' ⁵¹ places of prayer J ⁵² the lot of courage H ⁵³ boldness, anticipation, acuity of mind and prudence J ⁵⁴ J adds 'all' ⁵⁵ J omits 'good fortunes of the soul' ⁵⁶ bravery] probity, acuity of the mind and prudence J ⁵⁷ harshness ... hurry] greatness of the heart with rashness and hurry J ⁵⁸ the lot of love H

love, affection, and pairing, and all couples, love-making, sexual intercourse, marrying, agreements, amusement, and joy are related to Venus who | 245 indicates this; and love, and affection and the other indications of Venus we mentioned among delights and joy are all good fortunes, they counted the lot of Venus from the lot⁵⁹ of the luminaries, indicating good fortune, and said that the lot of Venus, the possessor of love and intimacy, is taken by day from the lot of fortune to the lot of absence, and by night the opposite. What ascends from the beginning of the ascendant is added to it, and it is cast out from the beginning of the ascendant.⁶⁰ Where the calculation ends is the lot. It indicates desire and wish for sexual intercourse, love | 250 and the pursuit of what the soul likes and delights in, and by which it is strengthened, love and all matters of love-making; and couples, intimacy, amusement, joy, and pleasure.

[16] The lot of Mercury, the possessor of means.⁶¹ The lot of Mercury, which is the lot of poverty and lack of means, is taken by day from the lot of absence to the lot of fortune and by night the opposite. What ascends from the beginning of the sign of the ascendant is added to it, and it is cast out from the ascendant. Where the calculation ends is this lot. It indicates | poverty, fighting, fear, hatred, frequent quarrelling, enemies,⁶² 255 anger, quarrels in the moment of anger,⁶³ commerce, buying and selling, cunning, tricks, writing, calculation, seeking out various sciences and astronomy.

[17] Thus the lots of the seven planets are extracted according to what Hermes and the scholars of the stars preceding <us> related. These are all⁶⁴ their indications. As for the rest of what is indicated from | studying 260 their mixture with the other planets and lots, we shall mention them in other places according to necessity.⁶⁵

[18] Some of those who do not know much⁶⁶ about the natures of the planets⁶⁷ have mentioned, concerning the lots of the five planets,⁶⁸ that the distance between the Sun and the Moon is taken by day and night, and it is cast out from the position of the planet whose lot one wishes to extract and where it arrives is the lot of that planet. | They said that the lot of the 265 Sun, i.e. the lot of absence, is taken by day and night from the Moon to the Sun, and it is cast out from the position of the Sun. Where it arrives is the lot of the Sun. They said that the lot of the Moon, i.e. the lot of fortune,

⁵⁹lots J ⁶⁰J omits 'it is cast out from the ascendant' ⁶¹lot of means and memory H
⁶²J adds 'and injustices' ⁶³J adds 'and injustices' ⁶⁴some of J ⁶⁵These are the
 general leaderships <of the lots>. The individual ones, as they come about, we leave to
 the treatises on judgements, adding here in a general way about all of them that, just as
 the leadership of the planets varies at every moment according to places and different
 affections, so one also must observe very carefully the leadership of the lots and the
 movements of places, for distinctions in leadership H ⁶⁶J omits ⁶⁷J adds 'and the
 lots' ⁶⁸J omits 'concerning the lots of the five planets'

is taken by day and night from the Sun to the Moon, and then is cast out from the position of the Moon. Where it arrives is the lot of the Moon. This is not correct, because extracting these lots we have mentioned at the beginning is drawn from natural indications⁶⁹ and this is what | Hermes 270 and the scholars of the stars preceding <us> agreed on. These others do not agree with the truth and correctness that the Ancients agreed on.⁷⁰

⁶⁹indicators J ⁷⁰H omits this paragraph

[1] The fourth chapter: on the lots of the twelve places.

[2] We mentioned in the previous chapter the lots of the seven planets. Now we shall mention the lots of the twelve places, how to extract them, the different views people¹ have concerning this, and which of them are² more correct, | and the sum³ of their individual indications. When many astrologers found two lots of one of the places of the sphere having the same meaning and one of them was extracted in a different way from the other, this raised doubts for them,⁴ and they did not know which of them was more correct. But we have explained this and made it clear in this book of ours. When we searched for the conditions of the lots, we found that many lots were not extracted on sound bases. So we did not mention them in this book. But we have mentioned in it the lots that are most sound and correct in their | extraction. | These are the lots that Hermes and our predecessors in Persia extracted | because they extracted the lots from the indications that two of them share in the indication of the same thing, and because, when they looked at the twelve places, they found for some of the things which were related to these places and indicated various conditions that they were indicated by many indicators that they shared with in the indication, and it was impossible for them to extract one lot which would bring an indication of the conditions of everything in them.⁵ | So they extracted for that specific thing⁶ a number of lots from which they drew an indication for its conditions. Although each lot indicated the genus of that thing, its proper indication for something of that theme which the other lots of that place did not have.

[3] An example of this is death: its indications are many and its conditions are various because some people who die suffer from a chronic illness, others die from an acute illness, some are killed, others are drowned, | and so on for the other difference of conditions of death. Because of its many indicators and the differences of its conditions they extracted four lots for it, in order to search out from these the indication of its conditions.⁷ <Another> example is the place of authority: its conditions differ because of its many indicators. So they extract eight⁸ lots for authority and each one of these lots has a proper indication for a specific thing in regard to rank, dignity, and authority, the like of which the other lots do not have. | Know that each of the places of the sphere is assigned to different things,

¹wise men J ²J adds 'more useful and' ³some J ⁴they became similar to them J, Jrev adds 'doubtful' ⁵H rewrites this convoluted sentence as: 'since each place seemed to show different leaderships for different things and various modalities, they understood that no single lot would suffice for indicating such a diversity of things' ⁶that individual place H ⁷E.g. death is the genus, but its species are natural, bitter, mature, premature, expected, sudden etc.. Hence five <lots> were necessary for the place of death: these shared in the genus, but were separated by the difference of species H ⁸12 J

e.g. the fourth sign | is assigned to fathers, real estate, and outcomes, and 295
the fifth sign to children, messengers, and gifts, and likewise for the other
twelve places: each place has indications for certain things to which it
is related. Many of these things have lots. Sometimes one of the signs
indicates something that has no lot related to it. E.g. the Ancients did not
extract a lot called the lot of gifts, nor a lot called the lot of messengers,
although gifts and messengers have an indication in the fifth sign.⁹

| [4] We aim here to describe the well-known lots for the indications of 300
the twelve places. Each place has clear indications related to it, and we
look at each place, and we give reasons of extracting many of the lots that
are in that place, but we leave out an account of the reason for extracting
some of them, because we know that our explanation and commentary is
sufficient for any one who is intelligent and practical,¹⁰ because, when a
learned person knows the reason for some of the lots from one place of the
sphere, the reasons | for the remaining lots of that place are apparent to 305
him.

[5]¹¹ The ascendant. It has three lots. The first is the lot of life. Now we
begin by extracting the lot of the ascendant, which is the lot of life, from the
two planets, Saturn and Jupiter, because they are the highest of the planets
and the heaviest in movement. They indicate length of lifetimes, duration,
and lasting things. Therefore, the two are made the two indicators of the
lot of life. The ascendant associates with the two for the reason that we
have mentioned.¹² | They began by day from the diurnal benefic. This 310
lot is taken by day from Jupiter to Saturn and by night the reverse, and
what ascends from the sign of the ascendant is added to that, and it is
cast out from the beginning of the sign of the ascendant. Where it arrives,
there is the lot of life, i.e. the lot of ascendant. This lot indicates natural
life, the conditions of bodies, and livelihood. If it is in a good condition, it
indicates length of lifetime, soundness of the body, and joy of the soul. If it
is corrupt, it indicates shortness of lifetime, frequent illnesses, | and worry 315
of the soul.

[6] The second is the lot of firmness and survival, and is the lot of the
support of the ascendant. Since firmness and survival in this world belong
to the best good fortunes of the secular world, and these come about only
by the indications of the strongest benefics among the celestial bodies, and

⁹H adds two reasons: 'either because they wished things of these kinds to be conjectured among those things which they determined, or because, since a special determination had not been found, they preferred to leave them in the office of the genus' ¹⁰J omits 'and practical' ¹¹JH add: 'Here begin the lots of the 12 places' ¹²for the reason that we have mentioned] because it presides over life H

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the Sun and the Moon are the strongest benefics and their lots indicate good fortune and the soul and the body, just as the luminaries indicate this; and firmness and survival in this | world come about only by the mixture of soul and body, and change, corruption, and ruin, only from their corruption, <for these reasons> they counted this lot from them. They said that the lot of firmness and survival, which is the lot of the support of the ascendant and the splendour and beauty of the native, is taken by day from the lot of fortune to the lot of absence and by night the opposite, the degrees of the ascendant are added to the result, and it is cast out from the beginning of the sign of the ascendant. | This lot agrees with the lot of Venus. It indicates the figure¹³ of the native, his resemblance to fathers and mothers, | health and soundness of the body at the time of birth, and travel. When this lot and its lord are sound in condition, the native has a good figure¹⁴ and body, perfect members, sound limbs, symmetrical form, no impairment in his limbs, and a cured body for the whole of his life; he benefits from his travels, and makes many gains in them. If it is corrupted, it indicates ugliness of the body and physiognomy, unsightliness of¹⁵ the figure and body, and many illnesses. If it is inclining towards the indicator of fathers, the native is similar to | <his> father and his (the father's) family. If it is inclining towards the indicator of the mother, the native is similar to <his> mother and her family. | When you want to know if something continues and remains or not, when you know the nativity of the man and the transfer of his years or the question is about firmness of something unknown or its disappearance, look at this lot. If it is in the aspect of <the lord of> its dignity¹⁶ or is with the lords of the cardines or with the lord of the ascendant and advancing,¹⁷ it indicates the firmness, duration, and continuance of that thing. If it is retreating, | it indicates its disappearance and corruption. If at the time of its advance¹⁸ it is made unfortunate, the firmness of that thing is <involved> in discomfort and griefs. If it is fortunate, its firmness is in good fortune. If at the time of retreating the lot is made fortunate, he obtains good fortune after the departure of that thing. If it is unfortunate, discomfort harms him after its departure.

[7] The third is the lot of reasoning and intelligence. Since Mercury is the indicator of reasoning, thought, | common sense, and words, and Mars is the indicator of heat and motion, they counted the lot of reasoning and intellect by day from Mercury to Mars and by night the opposite, and they

¹³face J ¹⁴face J ¹⁵J omits 'and physiognomy, unsightliness of' ¹⁶if it is in aspect to its lord H ¹⁷and advancing] in a cardine J ¹⁸at the time of its advance] in a cardine J

cast it out from the ascendant. This lot indicates reasoning, common sense, knowledge, and intelligence. When this lot or its lord is with the lord of the ascendant, or it is in a sign in which the lord of the ascendant has a testimony, and Mercury aspects them with power,¹⁹ he possesses rational speech, common sense,²⁰ and knowledge. If Mars aspects the lord of the lot and the ascendant, he is | clever, sharp,²¹ keen, and intelligent. 345

[8] The second place. It has three lots. The first is the lot of wealth. Since the indicator of the wealth of the native is the second <place> and its lord, they extracted the lot of wealth from them both. They said that the lot of wealth is taken by day and night from the lord of the place of wealth to the degree of the place of wealth by equal degrees,²² the degrees of the ascendant are added to it, and it is cast out from the ascendant. This lot indicates benefits, livelihood, nourishment by which bodies are sustained for the whole of his (the native's) life. If | it is in a sound position, it indicates the sound condition of wealth, nourishment, and livelihood. If it is corrupted, it indicates a bad condition of what we have mentioned. All the other kinds of good fortune arising from wealth which is stored up and by which one becomes rich²³ are indicated by the other indicators of wealth and good fortune.²⁴ 350

[9] The second is the lot of the loan. It is taken by day and night from Saturn to Mercury, and it is cast out from the ascendant. If this lot is unfortunate or it or its lord has an indication concerning wealth, | much of his wealth goes away because of loans and debts.²⁵ If the lot is fortunate, it indicates the opposite. 355

[10] The third is the lot of the chance find. It is taken by day from Mercury to Venus and by night the opposite, and it is cast out from the ascendant. This lot indicates the conditions of a find which is found on the road or in some <other> place, and indicates what someone has dropped or forgotten in a place.²⁶ If the planets having dignity²⁷ of the lot, or the Sun or the Moon is with this lot or aspect it with an aspect of love and the lot is in a cardine, | the owner knows the find or it gets to its owner. If a man drops something or he forgets it in a place and the condition of the indicators of the lot is as we have mentioned, its owner finds the thing picked up. If the indicators of the lot are in a sound condition in their positions in the base nativity, he benefits from the things he finds on 360

¹⁹ with a powerful aspect J ²⁰ J omits ²¹ of a tenacious memory J ²² with equal degrees J ²³ which is stored up and kept J ²⁴ it does not aspire to copious supplies of riches which belong to the first leaders (Sun and Moon) H ²⁵ debts] other such things J, Jrev adds 'and debts' ²⁶ This lot leads to the chance finds of those things which have been dropped or which someone forgets on a road or in another place H ²⁷ one of the lords of the dignities J

roads and he is made fortune by them. If the opposite to all that we have mentioned is the case, the opposite will occur.

[11] The third place. It has three lots. The first of them is the lot of brothers. Since the spheres of²⁸ Saturn and | Jupiter follow each other and both are of the same nature in so far as both are superior planets, and Saturn indicates wombs, and Jupiter indicates the generation of children and²⁹ growth,³⁰ and brothers and sisters follow one another, both are of the same nature, i.e. the humanity which brothers and sisters share, and they are only³¹ in wombs because of generation and growth, Hermes and all the learned men preceding <us> said that the lot of brothers is taken by day and night from Saturn to Jupiter by equal degrees, | what has risen of the sign of the ascendant is added to it, and it is cast out from the ascendant. Zādān Farrūḡ³² said that he reported from Wālīs³³ that the lot of brothers is taken by day and night from Mercury to Jupiter, the degrees of the ascendant are added to it, and it is cast out from the ascendant. But what Hermes said is correct, because Saturn and Jupiter are the most indicative of brothers because of the nearness of their spheres, their mixture, and their indication³⁴ of brothers and childbirth.³⁵ The Ancients have sometimes called Saturn | the brother of Jupiter, and sometimes called Jupiter the son of³⁶ Saturn.³⁷ The lot of brothers which Hermes mentioned and the lord of its place³⁸ indicate the condition, agreement, love, absence in a foreign country,³⁹ and travels of brothers. Then look, and if the lot and its lord fall in a sign of many children, they are many, but if they fall in a sign of few children, they are few. If you want to know how many they are, take what is⁴⁰ between the lot and the lord of its place or what is between the lord of its place and it,⁴¹ | and make each sign one <brother>⁴² If there is⁴³ a bicorporeal sign, double the number of that sign itself. If there is a planet between the lot and the lord of its place, take one more for it.

[12] The second is the lot of the number of brothers. The lot by which the number of brothers is known is taken by day and night from Mercury to Saturn, the degrees of the ascendant are added to it, and it is cast out from the ascendant. If this lot and the first lot according to Hermes, and the lord of their places⁴⁴ fall in a sign of many children, | the brothers

²⁸ J omits 'the spheres of' ²⁹ J adds 'their' ³⁰ Saturn is retentive, Jupiter is generative H ³¹ J omits 'both are of ... only' ³² a certain person J, others H ³³ Lelius J, Welius Jrev ³⁴ J omits 'and their indications' ³⁵ J omits 'and childbirth' ³⁶ J omits 'the son of' ³⁷ Rightly, since a brotherly companionship has been conceived by them to such an extent that in the <writings of> the Ancients, although sometimes Jupiter is the son of Saturn, occasionally they are also both related as being born from Celi as their father H ³⁸ J glosses: 'i.e. the lord of the place in which it falls' ³⁹ businesses ('negotia') H ⁴⁰ the number of signs J ⁴¹ the lot J ⁴² a brother J ⁴³ J adds 'between them' ⁴⁴ This lot and the first lot are of Hermes. If these lots and their lords J

and sisters will be many, until their number passes the numbers of the signs and planets. Their number sometimes reaches the value of the smallest, middle, or <even> largest years of the planets, and the planets aspecting them add their years to them. But if the two lots and their lords fall in signs of few children, they are few. The signs of few children or many are known from the Part in which the natures of the signs are found.⁴⁵

| [13] The third is the lot of the death of brothers. The lot of the death of brothers and sisters is taken by day from the Sun to the degree of midheaven by equal degrees and by night the opposite, the degrees of the ascendant are added to it, and it is cast out from the ascendant. Where it falls, there is the lot. This lot indicates cause of death of brothers and sisters. When this lot reaches indicators of brothers and sisters by the *dawrs*⁴⁶ of the signs, to each sign a year, or by the *tasyir*⁴⁷ of degrees—to each degree a year—⁴⁸ or indicators | of brothers and sisters reach it, as we have mentioned, the dreaded thing (i.e. death) harms brothers and sisters. 390 395

14a [14] The fourth place. It has eight lots. The first is the lot of fathers. Since the father is older than the child and Saturn has the indication of oldness, masculinity, and the like, it indicates the reasons by which fatherhood comes to be, and every child comes to be only because of the father, but the planet indicating the reasons for the life of the animal is the Sun, for this reason Saturn and the Sun come to be the two indicators of the father. | Because of this they said that the lot of fathers is taken by day 400 from the Sun to Saturn and by night the opposite, and the degrees of the ascendant are added to it, and it is cast out from the ascendant. But if Saturn is under the rays, it is taken by day from the Sun to Jupiter and by night from Jupiter to the Sun,⁴⁹ the degrees of the ascendant are added to it, and it is cast out from the ascendant. Where it reaches, there is the lot of the father. | Some people have said that when Saturn is under the rays, the lot of fathers is taken by day from Mars to Jupiter and by night | 405 the opposite, and it is cast out from the ascendant. But what Hermes said is more correct, because Jupiter is more indicative of fathers than Mars, and also, if the indication of Saturn is annulled because of its being under the rays, the indication of the Sun remains. So, when Saturn is under the rays, it is necessary that it is taken by day from the Sun to Jupiter and by

⁴⁵ I.e. Part VI, chapter 16 ⁴⁶ circle J, revolution Jrev, circuitus H ⁴⁷ number J, Jrev adds in margin: 'i.e. directionem', ductus H ⁴⁸ H adds 'of which they call the first *adwara* and the second *tecir*' ⁴⁹ from Jupiter to the Sun] the opposite J

night, the opposite, and it is cast out that from the ascendant, as Hermes said. This lot indicates the condition, nobility, and class of the father, and the lord of the place of the lot⁵⁰ indicates good fortune or misfortune for the father | in⁵¹ his wealth. If the lot is in a good condition in the sphere, 410 the father is noble. If it is contrary to this, the opposite occurs.⁵² If its lord is in a good condition, he is fortunate. If it is in a bad condition and position, he is unhappy. If it is fortunate, it indicates a long life for him. If it is unfortunate, it indicates a short life for him. This lot and its lord indicate authority and honour, and power⁵³ for the native.

[15] The second is the lot of the death of fathers. The lot of the death of fathers is taken by day from Saturn to | Jupiter and by night the opposite, 415 and the degrees of the ascendant are added to it, and it is cast out from the ascendant. This lot indicates the cause of death of fathers. Also, when the year⁵⁴ reaches this lot or its lord, they indicate misfortunes⁵⁵ for the father. They indicate the same when one of them reaches the indicators of the father.

[16] The third is the lot of grandfathers. The lot of grandfathers is taken by day from the lord of the place of the Sun to Saturn and by night the opposite, and it is cast out from the ascendant. Where it reaches, there is this lot. But if | the Sun is in its own house, take by day from the first 420 degree of Leo to Saturn and by night the opposite, and cast it out from the ascendant. If the Sun is in the house of Saturn, take by day from the Sun to Saturn and by night the opposite, and cast it out from the ascendant. Do not mind whether Saturn is under the rays or visible. This lot and its lord indicate the conditions of grandfathers. When it applies to the malefics, misfortunes⁵⁶ afflict the grandfathers, and when it applies to the benefics, the good, good fortune, | and plenty of wealth come to them. 425

[17] The fourth is the lot of the lineage,⁵⁷ which is the lot of origin and noble descent. It is taken by day from Saturn to Mars and by night the opposite, the <number of degrees> Mercury has passed through in its sign is added to it, and it is cast out from the beginning of the sign of Mercury. Where it comes to an end, there is this lot. Look, and if this lot is in a cardine which one of the planets of its dignity aspects; or the Sun, the lord of the midheaven, or one of the lords of the cardines aspects | it with an 430 aspect of love, then the native has a noble origin and an eminent descent, and there is no defamation in his origin nor⁵⁸ in his descent. If this lot is

⁵⁰ the father J ⁵¹ and J ⁵² J omits 'If it is contrary to this, the opposite occurs'

⁵³ strength J ⁵⁴ perfectio anni J, profectio anni Jrev ⁵⁵ danger J ⁵⁶ dangers J ⁵⁷ parentela J, genealogia H ⁵⁸ J omits 'in his origin nor'

cadent and in conjunction with the malefics, or the planets of its dignity and the lords of the cardines do not aspect it, he is low and vile in origin and descent.

[18] The fifth is the lot of real estates and landed estates⁵⁹ according to Hermes. The lot of real estates and landed estates⁶⁰ is taken by day and night from Saturn to the Moon, the degrees of the ascendant are added to it, and it is cast out from the ascendant. | Where it reaches, there is this lot. This lot is equivalent to the lot of authority and which job the native does. When this lot and its lord are sound in condition and position, he has real estates and landed estates⁶¹ because of which and because of arable land and sowing he is happy and he gains wealth because of them. If they are bad in condition and position, it indicates griefs, misfortunes, and calamities because of real estates. 435

[19] The sixth is the lot of real estates according to some of⁶² the Persians. The lot of real estates is taken by day from | Mercury to Jupiter and by night the opposite, and it is cast out from the ascendant. In matters of landed estates and real estates,⁶³ one looks from this lot as one looks about them from the preceding lot. 440

[20] The seventh is the lot of agriculture. The lot of agriculture and sowing seeds is taken by day and night from Venus to Saturn, and it is cast out from the ascendant. Where it reaches, there is this lot. Look at this lot and its lord. If they are fortunate, he gains from arable land, sowing, and planting. If they are | unfortunate, he is not blessed with good from them and discomfort and damages harm him because of it. 445

[21] The eighth is the lot of the outcomes of matters. The lot of the outcomes of matters is taken by day and night from Saturn to the lord of the place of the conjunction <of the Sun and Moon> if the native is 'conjunctional', and to the lord of the place of opposition if the native is 'oppositional', the degrees of the ascendant are added to it, and it is cast out from the ascendant. If this lot and the lord of its place⁶⁴ are in signs straight in rising or fortunate, the outcomes of his matters | are good. 450 When they are in signs of crooked rising or unfortunate, the outcomes of his matters are bad. If they are different and one of them is in a direct sign and the other in a crooked sign, there arises difference and confusion in the outcomes of his matters; then after that the matter goes back to what the sign in which the lord of the place⁶⁵ of the lot is indicates.

⁵⁹ J omits 'and landed estates' ⁶⁰ J omits 'and landed estates' ⁶¹ J omits 'and landed estates' ⁶² some of] J omits, other H ⁶³ J omits 'and real estates' ⁶⁴ J omits 'of its place' ⁶⁵ J omits 'of the place'

[22] The fifth place. It has five lots. The first of them is the lot of children.⁶⁶ The lot of children according to what | Hermes and all the 455
 Ancients maintained is taken by day from Jupiter to Saturn and by night
 the opposite, the degrees of the ascendant are added to it, and it is cast
 out from the ascendant. Where it reaches, there is the lot of children. This
 lot agrees with the lot of life. As for by night, the lot of children and the
 lot of brothers agree in the same position. Tawfil⁶⁷ maintained that the
 lot of children is taken by day and night from Jupiter to Saturn. But the
 first lot, which Hermes and all the Ancients mentioned, is more correct.⁶⁸
 | From this lot one is informed | whether the person will have children or 460
 not. If this lot and its lord are in a fertile sign, he will have many children.
 If it is in a barren sign, he will have no children. If it is in a sign of few
 children, he will have few children. If this lot indicates the coming-to-be
 of the children and it is fortunate, then they survive. If it is unfortunate,
 it indicates the death of the child, and it indicates also the other general
 conditions of the child: how his condition is with <his> father in respect
 to agreement and difference, love and hate. | The signs between this lot 465
 and its lord or between its lord and it are taken and a child is appointed for
 each sign. If there is a biciporeal sign between them, double the number
 of that sign. If there is a planet between them, it counts as one child for
 him.

[23] The second is the lot that indicates the time in which children are 23a
 born and their number.⁶⁹ Since Jupiter is the indicator of the beginning of
 the coming-to-be of children, moderate moisture, and growth, and | Mars 470
 indicates heat, motion, desire, avidity, copulation, and natural intercourse⁷⁰
 which is for men,⁷¹ and they found that no children came into being with-
 out the copulation and intercourse of men with women and with natural
 heat with which moderate moisture is mixed, they said that the lot of those
 who are judged to have children, their number, and whether it is male of
 female, is taken by day and night from Mars to Jupiter, the degrees of the
 ascendant are added to it, and it is cast out from the ascendant. Where
 it reaches, there is the lot. | Then look, and if | the first lot, which Hermes 475
 mentioned, and the other indicators of children indicate that the native

⁶⁶of the child J *passim*, proles H ⁶⁷Theophilus J *passim*, Herkil H *passim* ⁶⁸H adds the reason: 'because what is related by day to the lot of life, by night to the lot of brothers, is more appropriate' ⁶⁹H adds 'and the sexual distinction' ⁷⁰luxuria et coitus J ⁷¹H summarises all these indications as 'calor voluptarius'

will have children, then this <lot> indicates their number. Additionally, when Jupiter arrives at this lot by conjunction or aspects it with power, a child is produced for him at that time after the man has become sexually mature. If it is in a masculine sign, most of his children are male. If it is in a feminine sign, most of them are female. When the indicators indicate many children for the native, see | which sign this lot and the lord of its place⁷² are in, because it indicates that he has children by the number of smallest, middle, or greatest years of the lord of the lot. Sometimes aspecting <planets> add the number of their years to it. 480

24a [24] The third is the lot of male children. Since the Moon indicates youthfulness and a younger age, and Jupiter indicates coming-to-be, growth, figures, and male children, they calculated | the lot of male children from them. They said that the lot of male children is taken by day and night from the Moon to Jupiter, the degrees of the ascendant are added to it, and it is cast out from the ascendant. 485
24b | Some of the Persians said that the lot of male children is taken by day from the Moon to Saturn and by night the opposite, and it is cast out from the ascendant.⁷³ Tawfil mentioned that it is taken by day and night from the Moon to Saturn, and it is cast out from the ascendant. Some of the Persians and⁷⁴ Tawfil said that these two lots which they mentioned are consulted for⁷⁵ | the good fortune of the native just as the lot of fortune is, and they are right that this lot indicates 490
24c good fortune. | The correct way of extracting the lot of male children is that which Hermes mentioned, since it is taken from the Moon to Jupiter, which is more indicative of male children than Saturn. It indicates the conditions of male children in respect to good and evil, excellence and wickedness, power, authority, marriage, and their other conditions and change. When this lot and its lord are sound in condition and position, | male children 495
obtain power, authority, and good fortunes. When they are in a bad condition, it indicates the opposite. Whenever this lot is good, it indicates that male children obtain misfortune and discomfort.⁷⁶

25a [25] The fourth is the lot of female children. Since the Moon indicates youth and femininity and Venus indicates coldness,⁷⁷ moisture, and female

⁷² the lord of its place | its lord J ⁷³ H omits this view of the Persians ⁷⁴ H omits 'some of the Persians and' ⁷⁵ help J ⁷⁶ J omits 'excellence ... discomfort' ⁷⁷ coming-into-being J

children, Hermes said that the lot of | female children is taken by day 500
 and night from the Moon to Venus, and the degrees of the ascendant are
 added to it, and it is cast out from the ascendant. Tawfil said that it is
 taken by day from the Moon to Venus and by night the opposite, and cast
 out from the ascendant. What Hermes said is more correct, because both
 the planets are nocturnal, and the Moon's indication by day and night of
 female children is stronger than Venus's. So it is necessary to begin from
 it. | This lot indicates the conditions of female children and their marriage
 and change in their conditions. When | it is sound in condition, they arrive 505
 at praiseworthy good fortune and benefit from marriage. If it is contrary
 to that, the opposite. Whenever this lot is unlucky, discomfort harms the
 female children. If the man has male and female children, and you want to
 know who has the greatest fate or the best fortune among them, see which
 of the two lots, of male and female children, is in a better position and
 sounder condition, and the aspect of the benefics to it is stronger. If the
 lot of male children is in a better condition, say | that the male children are 510
 more fortunate than the female. If the lot of female children is in a better
 condition, say that the female children are in a better condition than male.

[26] The fifth is the lot by which one knows whether the native, or
 the person asked about, or the embryo, is male or female. It is taken by
 day from the lord of the place of the Moon to the Moon and by night the
 opposite, and it is cast out from the ascendant. If it falls in a masculine
 sign, the native, or the person asked about, or the embryo, is male. If it is
 in a feminine sign, it is | female. 515

[27] The sixth place. It has four lots. The first of them is the lot of
 illness, defects, and chronic disease according to Hermes. Since pains, ill-
 nesses, and chronic disease result from excess of heat, dryness, coldness,
 and wetness, and their prevalence and preeminence, and heat and dryness
 belong to Mars and wetness and coldness belong to Saturn, for this rea-
 son all illnesses and diseases are related to these two planets, and they
 said that⁷⁸ the lot of illness, | defects, and chronic disease is taken by day 520
 from Saturn to Mars and by night the opposite, and it is cast out from the

⁷⁸ J omits 'Since ... said that'

256

ascendant. If this lot and its lord are bad in condition or unfortunate, it indicates serious diseases, prolonged illnesses, and chronic disease. If they are fortunate, it indicates health.⁷⁹

[28] The second is the lot of illnesses according to some of the Ancients.⁸⁰ It is taken by day and night from Mercury to Mars, and it is cast out from the ascendant. This lot indicates illnesses which are not lasting. Whenever | this lot and its lord are corrupted, they indicate frequent compulsion (?) 525 of body and short-term diseases. If it is contrary, the opposite.⁸¹

29a [29] The third is the lot of slaves. Since female slaves, slaves, servants, retinue, messengers, delegates, and rapid matters belong to the indication of the two swift and light planets, i.e. Mercury and the Moon, they related everything of this kind to them. Hermes and the Ancients said that the lot | of slaves is taken by day and night from Mercury to the Moon, and it is 530 cast out from the ascendant. Where it reaches, there is this lot. If this lot and its lord are fortunate, it gets good from slaves. If they are unfortunate, it gets discomfort from slaves. | If the lot is good in condition and its lord is bad in condition, it gets good from slaves, then gets harm from them after that. If it is contrary, the opposite. If this lot is in a sign of many children, he has many servants, retinue, following, | and dependents. If it 535 is contrary, the opposite. Tawfil said that this lot is taken by night in the opposite <direction>. Zādān Farrūḥ and⁸² others maintained that the lot of slaves is taken by day from Mercury to the lot of fortune and by night the opposite, and it is cast out from the ascendant. The first <lot>, which Hermes mentioned, is more correct.

[30] The fourth is the lot of captives. The lot of captives and bondage⁸³ is taken by day from the lord of the place of the Sun to the Sun and by night from the lord of the place of the Moon to the Moon, and it is cast out from the ascendant. | Where it reaches, there is this lot. 540 If this lot falls in good positions with the benefics, it sets free and unbinds prisoners, the bound and the fettered. If it falls in bad positions with the malefics, their death and ruin are in it. If the Sun is by day in its place or the Moon by night in its place, one of them is the indicator. Then look at the one from

⁷⁹ J omits 'If this lot ... health' ⁸⁰ others H ⁸¹ J omits 'This lot ... opposite' ⁸² J omits 'Zādān Farrūḥ and', Zedamfroch H ⁸³ bound people J

which the judgement is to be made, <and see> in which position of the sphere it is, and from which <planet> it separates or to which it applies. Then proceed according to that.

| [31] The seventh place. It has sixteen lots. The first of them is the 545
lot of the marriage of men⁸⁴ according to Hermes. Since the indication
of precedence and masculinity belongs to Saturn, and the indication of
femininity to Venus, and every male precedes the female by nature of mas-
culinity and action, Hermes calculated the lot of partners of men by day
and night from Saturn to Venus, added the degrees of the ascendant to it,
and cast it out from the ascendant. Some people said that it is taken by
night in the opposite <direction>, and it is cast out from the ascendant.
But the account of Hermes is more correct.⁸⁵ | This lot, which | Hermes 550
mentioned, and its lord indicate the condition of the marriage of men. If
both are in a sound condition, they indicate good marriage and good for-
tune, and benefit because of it, and it indicates that he marries a beautiful
and suitable woman. If both are corrupt, they indicate a bad marriage
and misfortunes because of the marriage and women, and he marries bad
women.⁸⁶ Whenever Jupiter reaches this lot or aspects it with power,⁸⁷ he
gets married at that time. When this lot is with the lord of its place or the
Sun | and the Moon aspect this lot or the lord of its place with power, he 555
gets married to his relative.

[32] The second is the lot of the marriage of men according to Wālīs.
Another lot of the marriage of men, among what Wālīs mentioned,⁸⁸ is
taken by day and night from the Sun to Venus, it is added to the degrees
of ascendant, and it is cast out from the ascendant. Where it ends, there
is this lot.

[33] The third is the lot of cunning and deception of men towards women.
The lot of cunning and deception of men towards women | is like the lot of 560
marriage of men according to Wālīs.

[34] The fourth is the lot of sexual intercourse of men with women. The
lot of sexual intercourse of men with women is like the lot of marriage of
men according to Wālīs.

[35] The fifth is the lot of immorality and adultery of men. The lot of
immorality of men is like the lot of marriage of men according to Wālīs.
Look at it. If it is in a good position, his marriage is praiseworthy, and

⁸⁴J omits 'of men' ⁸⁵H omits 'Some people ... is more correct.' ⁸⁶and women
... women] and bad women J ⁸⁷aspects it with power] strong in its body or rays H
⁸⁸Vettius Valens, *Anthologies*, II, 38.56, ed. Pingree, p. 113, 20-21

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31b

35a

if it is in a bad | position, his marriage is blameworthy. | As for the indication 565
of the lot of cunning and deception of men towards women, it indicates
that if the position of this lot is good or it is in the sign of tricks and
cunning, the man cheats any woman he wants to. If it is corrupt, he is
not able to cheat a single woman. As for the indication of the lot of the
sexual intercourse of men with women,⁸⁹ if this lot is made unfortunate in
a sign of love-making, the man makes love frequently, and is an adulterer
and fornicator. If it is fortunate in a sign of love-making, much of his
love-making is in | praiseworthy ways.⁹⁰ As for the indication of the lot of 570
immorality and adultery of men, if the⁹¹ lot of the wedding of men, which
Hermes mentioned, falls with this lot which Wālīs mentioned, and the lord
of this lot aspects the lot of the wedding of men, he commits adultery with
a woman before he gets married to her, then her authority is raised⁹² and
he becomes an adulterer.

[36] The sixth is the lot of marriage of women according to Hermes. The
cause of the marriage of women is like that of men, but for the marriage of
women, Hermes counted by day and night | from Venus to Saturn, added 575
the degrees of ascendant to it, and it is cast out from the ascendant. This
lot agrees with the lot of agriculture. If this lot and its lord are in a sound
condition, they indicate the good fortune of women in marriage. If they
are corrupt, they indicate the worry and misfortunes that happen to them
because of marriage, and the woman becomes an adulteress.

[37] The seventh is the lot of the marriage of women⁹³ according to
Wālīs. Another lot of the marriage of women among what Wālīs men-
tioned⁹⁴ | is taken by day and night from the Moon to Mars, the degrees of 580
the ascendant are added to it, and it is cast out from the ascendant. Some
of the Persians said that it is taken by night in the opposite <direction>.
The first <lot>, which Wālīs mentioned, is more correct.

[38] The eighth is the lot of the cunning and deception of women.⁹⁵ The
lot of the cunning and deception of women towards men is like the lot of
the marriage of women according to Wālīs.⁹⁶

[39] The ninth is the lot of the sexual intercourse of women. The lot of
the sexual intercourse of women is like the lot of the marriage of women | 585
according to Wālīs.

[40] The tenth is the lot of the immorality and adultery of women. The
lot of the immorality and adultery of women is like the lot of the marriage

⁸⁹ J omits 'As for ... with women' ⁹⁰ he makes love frequently, but love-making is
from a praiseworthy aspect J ⁹¹ J adds 'lord of the' ⁹² the matter is made public J
⁹³ men J ⁹⁴ Vettius Valens, *Anthologies*, II, 38.56, ed. Pingree, p. 113, 20-21 ⁹⁵ J adds
'towards men' ⁹⁶ Hermes J

of women according to Wālīs. When this lot and its lord are in a good condition, the woman becomes pregnant and⁹⁷ praiseworthy because of her marriage.⁹⁸ If both are in a bad condition, the woman is vituperated because of her marriage⁹⁹ and griefs and misfortunes happen to her because of consorts.¹⁰⁰ As for the indication of the cunning and deception of women towards men, if | the position of this lot is good and¹ it is in the signs of cunning and deception and in a good position, the woman cheats all the men she wants to. If it is not in a sign of tricks or is in a bad position, the woman is unable to cheat any man. As for the indication of the lot of their sexual intercourse and marriage, if it is made unfortunate in a sign of love-making, she is a whore, adulteress, spoiled,² and a harlot. If it is fortunate in a sign of love-making, she will be very desirous for love-making in good ways of that kind. As for the indication of the lot of immorality and adultery of women, | if the lot of marriage of women mentioned by Hermes is with this lot mentioned by Wālīs, or the lord of this lot is with the lot of marriage, she will commit adultery with men, then gets married with them³ after that.

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[41] The eleventh is the lot of the virtue of the wife. The lot of the virtue of the wife is taken by day and night from the Moon to Venus, and it is cast out from the ascendant; where it falls, there is this lot. This lot | agrees with⁴ the lot of female children. Look at it. If it is in a fixed sign in an aspect of the planets having its dignity or one of the benefics aspects it, the woman is virtuous. If it is in a bicorporeal sign and the benefics aspect it, also she is virtuous,⁵ but she desires love-making in a good way in this kind of thing.⁶ If it is in a tropical sign and in an aspect of the benefics, she desires love-making.⁷ If the malefics which have no share in it aspect it and it is in a tropical sign, she | is very desirous of love-making. She gives discomfort to herself because of it,⁸ and she sometimes becomes an adulteress.

[42] The twelfth is the lot of the marriage of men and women according to Hermes.⁹ The lot of marriage of men and women is taken by day and night from Venus to the degree and minute of the cardine of the wedding,¹⁰ and it is cast out from the ascendant. If this lot is conjoined to a malefic

⁹⁷ pregnant and] J omits with Arabic MS P ⁹⁸ the women will praise her marriage J ⁹⁹ the woman hates and vituperates her marriage J ¹⁰⁰ marriage J ¹ or J ² bad J ³ with a man ... with him J ⁴ agrees with] is J ⁵ J omits 'If it is in a bicorporeal sign ... virtuous' ⁶ <the lot> in a bicorporeal sign, aspected by benefics, indulges in love-making (Venus), but restrains in chastity H ⁷ J omits 'from an aspect ... desires love-making' ⁸ She makes ... because of it] giving herself to horrible <things> because of her desire J ⁹ H omits 'according to Hermes' ¹⁰ the western cardine H; J adds 'i.e. the seventh'

or aspects it,¹¹ their marriage becomes the subject of scandal.¹² If | its lord 610
is in a bad position and Venus is made unfortunate by Saturn or under the
rays of the Sun, he¹³ never gets married.

[43] The thirteenth is the lot of the time of the marriage according to
Hermes.¹⁴ The lot mentioned by Hermes about the time of the marriage
is taken by day and night from the Sun to the Moon, the degrees of the
ascendant are added to it, and it is cast out from the ascendant. When
Jupiter arrives at this lot or¹⁵ aspects it with power,¹⁶ the man gets married
| to a beautiful, clean, shining,¹⁷ and desirable woman at that time. This lot 615
is used when the base nativity of the man indicates that he will marry. The
reason for this is that one of the luminaries is hot and masculine and the
other wet and feminine, and by mixing heat and masculinity with wetness
and femininity all reproduction comes to pass in this world. For this reason
they counted the lot of the time of the marriage from the two luminaries.

[44] The fourteenth is the lot of the arrangement and facilitation of the
marriage. The lot of the arrangement and facilitation of the marriage is
taken | by day and night from the Sun to the Moon, and it is cast out 620
from Venus. Where it arrives, there is this lot. Look at this lot. If it is
in a sound condition and fortunate in a sign of arranging, the beginning of
his marriage is arranged, facilitated and made easy, and every arrangement
which he employs because of marriage will be completed. If it is in a bad
condition and unfortunate, his marriage will be brought with difficulty and
misfortune, and no arrangement for marriage will be completed because of
it.

[45] The fifteenth is the lot of sons-in-law.¹⁸ The lot of sons-in-law is
taken by day and night from Saturn | to Venus, the degrees of the ascendant 625
are added to it, and it is cast out from the ascendant. This lot agrees with
the lot of the marriage of men that Hermes mentioned. Look at this lot.
If it is fortunate and agreeing with the lord of its place, he is agreeable to
his sons-in-law and the family of his women.¹⁹ If it is unfortunate, he is
hostile to them.

[46] The sixteenth is the lot of quarrels and adversaries. The lot of
quarrels and adversaries | is taken by day from Mars to Jupiter and by 630
night the opposite, and it is cast out from the ascendant. If this lot falls in
the ascendant or with its lord or²⁰ in one of the cardines, the native quarrels

¹¹is conjoined to malefics or they aspect it HJ ¹²it is an omen of an unlucky
<marriage> contract H ¹³The gender is not specified in J; they H ¹⁴H omits
'according to Hermes' ¹⁵and J ¹⁶with a strong aspect J; with a strong body or rays
H ¹⁷clean, shining] honourable J ¹⁸the son-in-law J, relations ('agnati') H ¹⁹wives
J ²⁰and J

frequently and is burdened with²¹ quarrels. If it is unfortunate, discomfort happens to him because of them. If it is fortunate, benefit happens to him because of them. If this lot is with the lord of the seventh <place> in the ascendant, the native belongs to those who argue in front of authorities, judges, and cadis.²²

[47] The eighth place. It has five lots. The first of them is the lot of death. Since the Moon is the indicator of bodies, the eighth place is an indicator of death and ruin, and Saturn is an indicator of passing away, perdition, destruction, grief, sadness, weeping, wailing, and worry, Hermes made these three indicators the indicators of death. He said: 'The lot of death is taken by day and night from the degree of the Moon to the degree of the eighth place by degrees of right ascension,²³ the amount Saturn moves in its sign is added to it, and it is cast out | from the beginning of the sign of Saturn. Where it arrives, there is this lot.' If this lot and its lord are unfortunate and the benefics do not aspect them both, the one to whom it belongs²⁴ is killed by a disgraceful murder. If the benefics aspect it, the opposite. Some Persians²⁵ said about the lot of death: 'It is taken by day from Mars to Saturn and by night the opposite, and it is cast out from the ascendant.' The first lot, which Hermes mentioned, is more correct, because he takes it out from the indicators which indicate death by a natural indication. 635 640

[48] The second is the lot of the planet that kills. Since the lord of the ascendant indicates the soul and the Moon indicates the body, when the soul and body intermix symmetrically,²⁶ they remain in agreement for a long time, but when they differ, the body perishes. They said: 'The lot of the planet that kills is taken by day from the degree of the lord of the ascendant to the degree of the Moon and by night the opposite, and it is cast out from the ascendant. Where it²⁷ comes to an end, there is this lot. If the Moon alone aspects the lord of²⁸ this lot, and the Moon is in a sign whose members are cut and unfortunate, | he is killed in captivity.²⁹ If it is not unfortunate, one of his members is cut. When the lord of this lot and the lord of the eighth <place>³⁰ each make the other unfortunate, he is killed in captivity.³¹ 645 650

[49] The third is the lot of the year in which the native fears death and famine.³² Since Saturn is an indicator of cold, death, passing away, and

²¹ is dedicated to J ²² J omits 'and cadis'; he will obtain honours by performing the function of an orator H ²³ by equal degrees J ²⁴ the native J ²⁵ others H ²⁶ J adds 'they indicate for the body a good temperament and continuance' ²⁷ the number J ²⁸ J omits 'the lord of' ²⁹ patiently J ³⁰ When this lot its lord and the lords of the signs in which it is J ³¹ patiently J ³² famine] affliction or want J

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disasters,³³ and the degree<s> of conjunction and³⁴ opposition likewise, they counted the lot of disaster from these two positions. They said: 'The lot of the year | in which the native fears death, disaster, famine, harm, and misfortune is taken by day and night from Saturn to the lord of the place of the conjunction or the opposition before the birth of the native, the degrees of the ascendant are added to it, and it is cast out from the ascendant. Where it arrives, there is this lot.' This lot agrees with the lot of the outcome. When this lot and its lord are with the lord of the ascendant and are unfortunate, the native often suffers sicknesses³⁵ and misfortunes of body and possessions, and he is often on | the brink of ruin of the body and loss of possessions. Whenever the year arrives at it or this lot arrives by the *dawrs*,³⁶ according to which each sign is a year, or by *tasyir*,³⁷ at the ascendant or at its lord, disasters of the body happen to the native from sicknesses and illnesses; depression, discomfort, and harm³⁸ in wealth and other possessions happen to him, and fear for <his> soul comes to him³⁹ from various directions.

[50] The fourth is the lot of the heavy place.⁴⁰ The lot of the heavy place is taken by day from Saturn | to Mars and by night the opposite, the amount Mercury moves in its sign is added to it, and it is cast out from the beginning of the sign of Mercury. Where the calculation comes to an end, there is the lot. This lot agrees with the lot of lineage.⁴¹ If this lot and the lord of the ascendant are unfortunate, tenacious illness in the sign⁴² the lot indicates is with the native. His needs and demands delay him and are confused for him. When the year arrives from the ascendant at this lot or this lot arrives at the ascendant or at its lord | by the *dawrs*—in which each sign has a year—or the *tasyir*, it indicates that the needs are difficult for the native, his labours delay him, and griefs and disasters happen to him. Few things begin for him⁴³ in that year except delay and slowing down for him. Whenever the year arrives at this lot, illness happens to him in the place⁴⁴ which the sign in which the lot is indicates. If the malefics aspect the lot, hardships and destruction happen to him.

[51] The fifth is the lot of embroilment and misfortune. The lot of embroilment and misfortune is taken by day from Saturn to Mercury and by night the opposite, and it is cast out from the ascendant. When this lot and its lord are unfortunate, and the year arrives at both or one of them by the *dawrs*—in which each sign is a year—or by the *tasyir* degree by degree, misfortune and griefs reach the native, and calamities⁴⁵ from which

³³ affliction J ³⁴ or JH ³⁵ often suffers sicknesses | suffers many sicknesses J, has frequent sicknesses H ³⁶ per circulos i.e. per profectiones J ³⁷ J adds 'which happens through degrees' ³⁸ J omits 'and harms' with Arabic MS P ³⁹ he will fear death J ⁴⁰ the place to be feared H ⁴¹ relationship 'parentela' J ⁴² member (of the body) J ⁴³ nothing will begin J ⁴⁴ J adds 'i.e. member' ⁴⁵ calamities reach the native J

he is not freed in the year or which make his salvation from it difficult. Whenever he is free from discomfort, he falls into another. If the benefics aspect it | from strong positions, they release some of this <misfortune>.⁴⁶ 680
 If the lord of the ascendant is with this lot in the base nativity of the native and both of them are unfortunate, the whole life of the native is brought with misfortune and calamities. Whenever he does something, he becomes embroiled in it and discomfort harms him because of it.

[52] The ninth place. It has seven lots. The first of them is the lot of the journey. The lot of the journey is taken by day and night from the lord of the sign of the ninth <place> to the degree of the ninth place by equal degrees, and it is cast out from | the ascendant. This lot and its lord 685
 indicate the journey of the native and the condition in it.⁴⁷

[53] The second is the lot of travel on water. It is taken by day from Saturn to 15 degrees of Cancer and by night the opposite, and it is cast out from the ascendant. If this lot falls with the benefics in watery signs, he sees in travel on water his good operation, benefit, profit, and safety. If it is opposite, the opposite. If Saturn⁴⁸ is in the 15th degree of Cancer, | that 690
 degree in which Saturn is and the degree of the ascendant are indicators. Look at both of them and their conditions and the aspect of the planets to them both. Then act according to what you see.

[54] The third is the lot of piety. It is taken by day from the Moon to Mercury and by night the opposite, and it is cast out from the ascendant. If this lot and its lord fall with the lord of⁴⁹ the ascendant or with indicators of the ascendant,⁵⁰ the native is pious and honest.⁵¹ Likewise, if the indicators of the lot are aspecting it and the lord | of the ascendant, he becomes a 695
 pious man.⁵² If it is opposite to that or the lot is unfortunate, the opposite.

[55] The fourth is the lot of intelligence and depth of thought.⁵³ The lot of intelligence and depth of thought is taken by day from Saturn to the Moon and by night the opposite, and it is cast out from the ascendant. This lot indicates intelligence, reflection, depth of thought, insight into things, research,⁵⁴ and inquiry about hidden things, | discovering items of 700
 knowledge and praiseworthy concepts, especially if Saturn is by day above the earth, eastern, and aspects the lot and receives it or the Moon aspects it from a good position.

[56] The fifth is the lot of knowledge and understanding.⁵⁵ Since confirmation, philosophy, profound thinking about things, close study of speech,

⁴⁶ J adds 'ill' ⁴⁷ J omits 'and the condition in it' ⁴⁸ J omits 'Saturn' ⁴⁹ J omits 'the lord of' ⁵⁰ J adds 'i.e. with the lord of the ascendant or with the almutazz over the ascendant' ⁵¹ J omits 'and honest' ⁵² J omits 'he becomes a pious man' with Arabic MS P ⁵³ providence H ⁵⁴ J omits 'research' ⁵⁵ patience J

and length of thought belong to Saturn, intelligence, knowledge, and learning⁵⁶ belong to Jupiter, and writing, science, culture, and experimenting on matters belong to Mercury, they counted the lot of knowledge⁵⁷ from these | three planets that we mentioned. They said: 'The lot of knowledge 705 and understanding is taken by day from Saturn to Jupiter and by night the opposite, and it is cast out from Mercury.' This lot indicates knowledge, understanding, steadiness, and patience.⁵⁸ If this lot is aspecting Saturn and Jupiter and received by both or one of them, and aspecting the lord of the ascendant,⁵⁹ he is a man of patience, steadiness, tolerance,⁶⁰ intelligence, and understanding. If Mercury aspects it, he is a man of learning, experimentation in matters, search for, and⁶¹ examination | of hidden 710 things, and application to⁶² similar cases.

[57] The sixth is the lot of gossip,⁶³ and knowing rumours about people, and superstitions. The lot of gossip, and knowing rumours about people, and superstitions is taken by day from the Sun to Jupiter and by night the opposite, and it is cast out from the ascendant. This lot agrees with the lot of fathers⁶⁴ when Saturn is under the rays. If this lot falls in a cardine, in aspect with Mercury or⁶⁵ Venus, and the lord of the ascendant aspects it, | the native becomes a rememberer of old gossip and of rumours about 715 people, and a man of superstitions,⁶⁶ wit, and amusing stories which cause laughter and amazement.⁶⁷ If it is opposite to that, the opposite.

[58] The seventh is the lot of whether the rumour is true or false. The lot of whether the rumour is true or false is taken by day and night from Mercury to the Moon, and it is cast out from the ascendant. This lot agrees with the lot | of slaves. If this lot is in a cardine, in a fixed sign, or 720 a sign which is straight in rising,⁶⁸ the rumour is true. If it is opposite, the opposite.

59a [59] The tenth place. It has twelve lots. The first is the lot of the high rank of the native and for him whom they doubt whether he is his father's son or not.⁶⁹ Since the Sun belongs to the diurnal domain,⁷⁰ and by day it is the indicator of the life of the native and its duration, and life, soul, standing, honour, power, authority, and victory; and the Moon | is nocturnal, and by night it is the indicator of the same as what the 725

⁵⁶ patience J ⁵⁷ J adds 'and patience' ⁵⁸ J omits 'patience' ⁵⁹ J omits 'and aspecting the lord of the ascendant' ⁶⁰ J omits 'steadiness, tolerance' ⁶¹ J omits 'search for, and' ⁶² and application] quick in finding J ⁶³ historie J, fama H ⁶⁴ the father J ⁶⁵ and J ⁶⁶ an inventor of stories J ⁶⁷ wit, ... amazement] or of beautiful narrations by which the audience is delighted and laugh and derive amusement J; <the lot> strengthens the capacity for stories and rumours, strengthens the memory, facilitates the enunciation H ⁶⁸ in signo equalis ascensionis i.e. directe ascensionis J, directi ortus H ⁶⁹ whether he is the son of the same father who is recognized to be his or not J ⁷⁰ the Sun is the luminary of the day JH

Sun indicates by day, the lot of the high rank of the native is counted from both of them and from the degrees in which both of them are exalted. They said: 'The lot of high rank is taken by day from the Sun to the degree of its exaltation which is the completion of 19 degrees of Aries, and by night from the degree of the Moon to the completion of 3 degrees of Taurus and the amount that ascends from the ascendant is added to that, and it is cast out from the ascendant. Where it arrives, there is the lot of the high rank of the native.' Look at this | lot. If it falls in midheaven or with planets that are of a good condition and position, the native achieves high rank, an exalted standing, and the ranks of kings.⁷¹ If he is among those who are allowed to become a king,⁷² he gains rulership. If the Sun is in the 19th degree of Aries by day and the Moon is in the 3rd degree of Taurus by night, the indication belongs to their degree<s> and that of the ascendant. If the indicators of this lot aspect it or they are with it in one | of the good mixtures, the native belongs to the father who is recognized to be his. If it is opposite to this, he does not belong to his father.

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[60] The second is the lot of rulership and authority. The lot of rulership and authority is taken by day from Mars to the Moon and by night the opposite, and it is cast out from the ascendant. When this lot and its lord are in a sound condition and mixed with the lord of the tenth <place> and the ascendant, its (the lot's) possessor⁷³ is a leading king or he is with kings;⁷⁴ they accept what he says and pay attention to him.

| [61] The third is the lot of leaders, ministers, and rulers. Since the indicator of receiving and giving, writing, remaining in one's position,⁷⁵ government, ordering and prohibiting, books,⁷⁶ letters, calculation, tax, levies, intelligence, mind, and discernment⁷⁷ is Mercury, and scaring, intimidation, fright, and beating⁷⁸ belong to Mars, they counted the lot of rulers and leaders from both of them. They said: 'The lot of rulers and leaders is taken by day from Mercury to Mars and by night the opposite, | and it is cast from the ascendant.' When this lot and its lord are in a sound condition and place and with the lord of the ascendant, the native is clever, intellectual, intelligent, rational, and organizing,⁷⁹ and he becomes the possessor of government,⁸⁰ of the secretariat of kings, of the collection of taxes and treasures for a great king; his command and prohibition spread to the furthest countries, and he is of those who raise some people to the highest position, and depose others, and beneficence and offense⁸¹ for people flow through him.

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⁷¹ rich men J ⁷² among those to whom rulership is owed J ⁷³ the native J ⁷⁴ rich men J ⁷⁵ achieving things J ⁷⁶ ambassadors J ⁷⁷ J omits 'levies ... discernment' ⁷⁸ J omits 'frightening, and beating', Jrev adds 'beating' ⁷⁹ enjoys consulting ('consulatus') J ⁸⁰ J omits 'the possessor of government' ⁸¹ beneficence and offense] soldiers and things J

| [62] The fourth is the lot of authority, support, and victory. The lot of authority is taken by day from the Sun to Saturn and by night the opposite—if Saturn is under the rays, take <it> by day from the Sun to Jupiter and by night the opposite⁸²—and it is cast out from the ascendant. This lot agrees with the lot of fathers, when Saturn is under the rays, and it indicates for the native authority, honour, power,⁸³ and standing. If it (Saturn) mixes with the lord of midheaven and the lord of the ascendant, he receives authority, standing, | and honour. If it is in a sign in which the lord of the ascendant has a dignity, it indicates that he conquers all that fight him.

[63] The fifth is the lot of those who rise suddenly. The lot of those who rise suddenly is taken by day from Saturn to the lot of fortune and by night the opposite, and it is cast out from the ascendant. This lot agrees with the lot of Saturn which is the lot of bondage.⁸⁴ If the place of this lot is made good by the ascendant | and the benefics, the one possessing this lot⁸⁵ rises suddenly. If he is in a position of standing, he increases his standing unexpectedly and he obtains authority suddenly. You look at this lot when you <want to> know that a man rises and gets authority and standing. If this lot is unfortunate, disaster and discomfort will happen to the native suddenly.

[64] The sixth is the lot of chiefs and those who are well known among people. The lot of chiefs and those who are well known among people | and⁸⁶ possessors of honour is taken by day and night from Mercury to the Sun, and it is cast out from the ascendant. When this lot and its lord are in a sound condition, its possessor becomes an honoured, glorified, and having honour chief⁸⁷ among authorities and kings.⁸⁸ If it is with a planet which has a strong witness in midheaven,⁸⁹ he has leadership because of which people take their *nisbas* (surnames) from him, just as they take their *nisbas* from leaders of tribes and towns⁹⁰ and leaderships similar to these.

| [65] The seventh is the lot of soldiers and policemen.⁹¹ The lot of the army and the police force is taken by day from Mars to Saturn and by night the opposite, and it is cast out from the ascendant. When this lot and its lord mix with the lord of the ascendant, the one to whom it belongs⁹² becomes a follower of the authority and⁹³ is one of the soldiers or policemen.

⁸² J omits 'if Saturn ... opposite' ⁸³ J omits ⁸⁴ conjunction J, binding Jrev ⁸⁵ J omits 'the one possessing this lot' ⁸⁶ or J ⁸⁷ J omits 'and having honour chief' ⁸⁸ rich men J ⁸⁹ J adds 'i.e. the greatest dignity' ⁹⁰ people take ... towns] he will be named just as tribes and citizens of cities are named by their cities J ⁹¹ ministers J; the lot of the court of the king and the military H ⁹² the native J ⁹³ or J

[66] The eighth is the lot of authority and what job the native does. Since trouble, hardship, | necessity, poverty, and all crafts and occupations⁹⁴ like builders, ironsmiths, weavers, and sweepers,⁹⁵ and tiring works, belong to Saturn, indicating misfortune, and to the Moon, indicating trouble and hard work because of its quick motion, and Saturn is also an indicator of kings⁹⁶ and the Moon is an indicator of the people, they counted the lot of authority and the crafts from both of them. They said: 'The lot of authority and what job the native does is taken by day and night from Saturn to the Moon, and it is cast out from the ascendant.' This lot indicates authority, honour, standing, | what job the native does, which handicraft he engages in, whether or not he tries to earn a living and is successful in works of authority and the crafts. If this lot and its lord are in a sound condition, he gains authority and standing. If it is in Gemini or Virgo, or in the signs of devices and arts, he is exalted in the handiwork that kings⁹⁷ demand of him for their clothing and⁹⁸ beauty, and he is with kings⁹⁹ because of <his> subtlety and skill in the crafts. If it mixes with indicators of wealth, he gains | a quantity of wealth from his craft. If both are opposite to what we mentioned, he is a poor and deprived craftsman and gains food for the day.

[67] The ninth is the lot of manual workers and commercial activities. The lot of manual workers and commercial activities is taken by day from Mercury to Venus and by night the opposite, and it is cast out from the ascendant. This lot agrees with the lot of the chance find.¹⁰⁰ This lot and its lord indicate craftsmen who produce | excellent and splendid works like goldsmithing, and everyone who produces with their hands gold, silver, bedspreads and clothes, or who are occupied with buying and selling these things, traders in slave girls¹ and dealers in precious stones, and the kinds of trade which belong to the nature of Mercury and Venus. If this lot and its lord mix with the lord of the ascendant, the one to whom it belongs² is raised, subtle with his hand, and makes with his hand excellent and extraordinary³ things like those which kings need.

| [68] The tenth is the lot of commercial activities, and buying and selling. The lot of commercial activity, according to what some Persians⁴ mentioned, is taken by day from the lot of absence to the lot of fortune and by night the opposite, and it is cast out from the ascendant. This lot agrees

⁹⁴ J omits ⁹⁵ J omits 'and sweepers' ⁹⁶ rich men J ⁹⁷ rich men J ⁹⁸ J omits 'clothing and' ⁹⁹ rich men J ¹⁰⁰ collectio J ¹ J omits 'traders in slave girls' ² the native J ³ J omits 'and extraordinary' ⁴ men J

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with the lot of Mercury. When these two lots belonging to commercial activity aspect Mercury and are received, the native is knowledgeable in commerce, buying and selling. If both are fortunate, he profits by this and obtains benefit and favour because of it. If it is the opposite, the opposite.

[69] The eleventh is the lot of the job and the order which has to be carried out. The lot of the job and the order which has to be carried out is taken by day from the Sun to Jupiter and by night the opposite, and it is cast out from the ascendant. This lot agrees with the lot of fathers when Saturn is under the rays. When this lot is with the lord of the ascendant, the native is absorbed⁵ in his jobs and he is in anguish concerning everything that he has to do, until he does and completes it. When a job that has to be done comes | to someone, then look at this lot. If it is with the benefics, it indicates⁶ that he will profit by expediting that action. If it is with the malefics, that distressful job afflicts him when he expedites it. 800 805

[70] The twelfth is the lot of the mother. It is taken by day from Venus to the Moon and by night the opposite, and it is cast out from the ascendant. This lot indicates the conditions of mothers. We have put the lot of the mother | in the tenth sign because the tenth sign indicates the conditions of mothers because it is opposite the place of the fathers. 810

[71] The eleventh place. It has eleven lots. The first is the lot of honour. Since the lot of fortune and the lot of absence are the noblest lots and they both indicate honour and exaltedness, the lot of honour is counted from both of them. They said: 'The lot of honour is taken by day from the lot of fortune to the lot of absence⁷ and by night the opposite, and it is cast out from the ascendant'.⁸ This lot agrees with the lot of firmness and duratio | and with the lot of Venus. If this lot, i.e. the lot of honour, is with the benefics in a sound position and is received, especially if it is in the tenth or the eleventh <place> and cadent from the malefics, the native acquires nobility and he enjoys lasting good fortune, is praised, and good-tempered.⁹ He is the kind of person that people take refuge in because of his good fortune and dignity,¹⁰ and they are proud of him¹¹ and receive their *nisba* (surname) from him.¹² He is like a head of tribes. His reputation survives for a long time and many years. He acquires his demands¹³ and whatever he does, | he sees in it love and joy. 815 820

⁵ lazy J, anxious Jrev ⁶ J omits 'it indicates' ⁷ pars boni H ⁸ J omits 'and it is cast out from the ascendant' ⁹ J omits 'and good-tempered' ¹⁰ J omits 'and dignity' ¹¹ J omits 'and they are proud of him' ¹² J adds 'i.e. they will be numbered from him'; Jrev adds 'i.e. they are subjected and will be named' ¹³ leadership J, fidelity Jrev

[72] The second is the lot of the being loved among people. The lot of the man who is agreeable or hateful among people is taken by day from the lot of fortune to the lot of absence and by night the opposite, and it is cast out from the ascendant. This lot agrees with the lot of Venus. If this lot falls with the benefics or the benefics are lords of its place, those of its exaltation, or those of its triplicity, he is loved among | people, loving them 825 in turn, and charming in their eyes. If it falls with the malefics which have no share in it, he is hateful among people and troublesome for them.

[73] The third is the lot of the well known and honoured among people. The lot of the well known and honoured among people and of the man supporting their needs is taken by day from the lot of fortune to the Sun and by night the opposite, and it is cast out from the ascendant. Where it reaches, there is this lot.¹⁴ If this lot is received with | the Sun, Jupiter, 830 and the other benefics, or they aspect it and the lord of the ascendant from <an aspect of>¹⁵ friendship, kings¹⁶ and the people exalt the native. He becomes eminent¹⁷ among them, supports the needs of people, makes efforts for them, and many needs are completed through him.

[74] The fourth is the lot of success.¹⁸ The lot of success is taken by day from the lot of fortune to Jupiter and by night the opposite, and it is cast out from the ascendant. Where it falls, there is the lot. When this lot is with | the lord of the ascendant or it aspects it and it is not unfortunate, 835 the native is successful in needs and matters, and he takes possession of all that he wants. His needs become complete and provision for the needs of the people is prepared through him according to what he wants. If the benefics aspect it, there are a few things that he wants that are not easy for him. Sometimes he seeks something, and easily gets more than he wanted. If this lot is not with the lord of the ascendant, is not in its aspect, and the malefics aspect it, the opposite.

| [75] The fifth is the lot of desires and avidity for <things> in this 840 world. The lot of desires and avidity for <things> in this world is taken by day¹⁹ from the lot of fortune to the lot of absence and by night the opposite, and it is cast out from the ascendant. This lot agrees with the lot of Venus. Look, and if the position of this lot is good, the native conquers his desires. If its position is bad, his desire²⁰ conquers him, he is avid for <things> in this world and their pleasures and squanders his wealth in his desire for them.

¹⁴ J omits 'Where it reaches, there is this lot' ¹⁵ aspect of J ¹⁶ rich men J ¹⁷ he is loved J ¹⁸ deliberation H ¹⁹ J omits 'by day' ²⁰ his desires J

| [76] The sixth is the lot of hope. The lot of hope is taken by day from 845
Saturn to Venus and by night the opposite, and it is cast out from the
ascendant. Some people have maintained that the lot of hope is taken out
like the lot of the marriage of men according to Hermes. They have made a
mistake. If this lot, i.e. the lot of hope, and its lord are in a good position
and fortunate, he takes possession of everything he wishes or hopes for. If
it is in a bad condition and position, he does not take possession of it.

| [77] The seventh is the lot of friends. Since Mercury is varying in 850
indication, because it indicates being masculine at one time and it indi-
cates being feminine at another, it is sometimes a benefic and sometimes
a malefic, it always tends towards the strongest and most overwhelming
nature, and the Moon is similar to it in the quickness of its motion, and
likewise man is varying in <his> condition with friends and brothers,²¹
they made them²² the two indicators of this lot. They said: 'The lot of
friends and brothers²³ is taken by day and night from the Moon to Mer-
cury, | and it is cast out from the ascendant.' If both this lot and its lord 855
are in a sound condition and position in the tropical signs, there are many
brothers and²⁴ friends. If both of them are fortunate, he profits from them
and they profit from him, and they benefit each other. If both of them are
received, he is praised among them and loves them in turn.²⁵ Some as-
trologers maintained that the lot of Mercury indicates the whole condition
of friends, but that is not correct, because the lot of Mercury has a partial
indication of friends.

| [78] The eighth is the lot of necessity.²⁶ It is taken by day and night 860
from the lot of absence to Mercury, and it is cast out from the ascendant.
Where it arrives, there is this lot. It indicates friendship between two
friends or love between a man and his wife. That is because you look, and
if this lot at the time of the birth of each one of them²⁷ is in the fall of the
other or its detriment, or they are in two opposite signs, they are hostile
to each other.

| [79] The ninth is the lot of fertility and much benefit in the house. It 865
is taken by day and night from the Moon to Mercury, and it is cast out
from the ascendant. This lot agrees with the lot of friends. If this lot or
its lord mixes²⁸ with the lot of fortune and the lord of the ascendant, the
native is generous in his house, productive and liberal-minded in food.²⁹ If
it is opposite, the opposite.

²¹ J omits 'and brothers' ²² these planets J ²³ J omits 'and brothers' ²⁴ J omits
'brothers and' ²⁵ and is loved by them J ²⁶ the lot of concord and discord necessarily
J ²⁷ J adds 'is in the ascendent of the other or its exaltation, or in concordant signs, they
will love each other. But if it' ²⁸ is in a good mixture J ²⁹ J omits 'and liberal-minded
in food'

[80] The tenth is the lot of liberty of the soul.³⁰ The lot of liberty of the soul is taken by day from Mercury to | the Sun and by night the opposite, 870 and it is cast out from the ascendant. If it falls with the benefics, especially with Jupiter, or it aspects Jupiter or the Sun by an aspect of friendship, he is free-minded, easy, open, happy, and tolerant. Likewise, if this lot or its lord falls in the signs of liberty. If both of them fall with the malefics or in opposite signs, the opposite.

[81] The eleventh is the lot of the praised and commended. The lot of the praised and commended is taken by day | from Jupiter to Venus and 875 by night the opposite, and it is cast out from the ascendant. If the benefics aspect this lot or³¹ its lord, especially Jupiter, or it is with both of them, the native is praised and commended for his great deeds and beneficence, and the commendation of him is good. If the malefics aspect it, he is not praised nor commended for his great good deeds, and sometimes he does good to a man and that beneficence results in blame, and commendation of him becomes abuse.

| [82] The twelfth place. It has three lots. The first of them is the lot of 880 enemies according to some of the Ancients.³² It is taken by day and night from Saturn to Mars, and it is cast out from the ascendant.

[83] The second is the lot of enemies according to Hermes. Hermes maintained that the lot of enemies is taken by day and night from the lord of the place of enemies to the degree of the place of enemies, and it is cast out from the ascendant. One operates with both these lots. If they are in quartile or opposition to the lord of their places or the lord of the ascendant, | the native has many enemies. If it is the opposite, the opposite. 885

[84] The third is the lot of hardship. The lot of hardship is taken by day and night from the lot of absence to the lot of fortune, and it is cast out from the ascendant. This lot agrees with the lot of Mercury, and it indicates the hardship and good fortune of the native. If this lot is with the lord of the ascendant or it mixes with it in one of the bad aspects, the native is miserable all his life, does not turn <anything> to his advantage, does not adapt himself to, and does not enjoy his wealth | or his good 890 fortune.

³⁰ goodness of the mind J, ingenuity and liberality of the mind H ³¹ and J ³² H omits 'of the Ancients'

[1] The fifth chapter: on the account of the lots which are not mentioned¹ with <the lots of> the seven planets, nor of the twelve places. They are used in nativities and in many cases with those lots we mentioned first.

2a [2] Their number is ten. The first of them is the lot of the *haylāḡ*. Look, and if the nativity is conjunctional,² take from | the degree and minute 895 of the conjunction which was before the birth of the native³ to the Moon. If the nativity is oppositional,⁴ take from the degree and minute of the opposition which was before birth of the native to the Moon. Cast it out from the ascendant.⁵ This lot moves like the *haylāḡes* move, degree by degree, and increases in the signs, sign by sign.⁶ When it arrives at the malefics, it indicates misfortune. Many astrologers sometimes found that a bad disaster happened to a man at some time, but they did not find that | the *haylāḡes* arrived at the positions of the malefics at that time. 900 That disaster had no clear indication in the transfer of that year. They did not know the reason for this, which was hidden from them because they did not set in motion this lot. If they had set it in motion, they would have found that it was in the time at which this lot arrives at one of the positions indicating disaster, because this makes the indication of things clear through the motion of the degrees and rotations of the signs.⁷

2b [3] The second is the lot of the people emaciated in their bodies. The 905 lot of the people emaciated in their bodies, i.e. those whose bodies are emaciated, is taken by day from the lot of fortune to Mars and by night the opposite, and it is cast out from the ascendant. When this lot is with the lord of the ascendant or with a planet having a dignity in the ascendant or in the *kadhūdā*, and the planet is in its *ḥall*⁸ or in a wet sign, the native has a corpulent body and large limbs and⁹ members.¹⁰ If it is contrary to this and is with Mercury or Mars, or | they are both masters over it, he is 910 emaciated.

[4] The third is the lot of chivalry and bravery. The lot of chivalry and bravery is taken by day from Saturn to the Moon and by night the opposite, and it is cast out from the ascendant. This lot agrees with the lot of intellect and depth of thought and the lot of authority and what job the native does. When this lot, i.e. the lot of chivalry,¹¹ is sextile to Mars or

¹ which he did not mention J, with Arabic MS C ² I.e. the birth is after a conjunction of the Sun and Moon (New Moon) ³ J omits 'of the native' here and in the next two phrases ⁴ i.e. the birth is after the opposition of the Sun and Moon (Full Moon) ⁵ J adds 'Where the number ends, there will be the lot' ⁶ and its profection (*intihā*) is led through the signs, as happens for the *haylāḡ* J ⁷ Because this lot has an indication for things in its movement through the signs which is close to the indication of the other *haylāḡes* J with Arabic MSS OLSH ⁸ dignity J, fi *halietu* H ⁹ J omits 'limbs and' ¹⁰ H adds 'and is morbid' ¹¹ J omits 'i.e. the lot of chivalry'

Jupiter in the signs of animals, it indicates that | the one to whom it belongs 915
is brave and a horseman who deals with animals and their activities, and
is a man of culture,¹² playing with spears and swords.

[5] The fourth is the lot of courage, violence and combat.¹³ The lot of
courage is taken by day from the lord of the ascendant to the Moon and by
night the opposite, and it is cast out from the ascendant. When this lot is
in sextile to Mars or Jupiter, or in the places of the malefics and received in
strong signs, it indicates that | the one to whom it belongs is bold, warlike, 920
forceful in his body, and murderous.¹⁴

[6] The fifth is the lot of cunning, deceit, and tricks.¹⁵ Since the indica-
tor on cunning, deceit, tricks, outwitting, malice, deception, slyness,¹⁶ and
similar things of this genre is Mercury, and all these belong to the condi-
tions of the soul and the lot of absence has the indication on the conditions
of the soul, they counted this lot from both of them. They said: 'The lot
of cunning, deceit, and tricks is taken by day from Mercury to the lot of
absence and by night | the opposite, and it is cast out from the ascendant.' 925
If this lot and its lord mixes with the lord of the ascendant, the native is
wicked, a master of deceit, cunning, trick, deception, and slyness.¹⁷ If it
is fortunate, he benefits because of these reasons, and if it is unfortunate,
he gets discomfort through this. If Mercury is with Mars or mixes with it,
and it has an indication in the lot, the one to whom the lot belongs is one
of those who opens gates and locks by his action, <employing> tricks and
thievery.

| [7] The sixth is the lot of the place of the need and the desired object.¹⁸ 930
Since corruption and delay of all needs¹⁹ is from these two malefics and
Mercury has a partnership in needs, and when the two malefics are good
and they do not make the needs unfortunate, it indicates their ending.²⁰
When the two malefics harm the needs, they become bad and slow down.
For this reason they counted this lot from the three of them. They said:
'The lot of the place of the need and the desired object²¹ is taken by day
and night from Saturn to Mars and the degrees of Mercury are added to it,
and it is cast out from Mercury | and the place where it arrives is the lot.' 935
When this lot is not harmed by the malefics, especially by Mars by day
and by Saturn by night, it indicates the ending of needs.²² If it is harmed
by them, it indicates that the needs are not completed nor ended. This

¹² and their activities, and is a man of culture] and its owner will be a gladiator J ¹³ the
lot of fierceness 'feritas' H ¹⁴ a killer J ¹⁵ J omits 'and tricks' ¹⁶ tricks ... slyness]
learning and all arts, sharpness of the mind and memory J ¹⁷ If this lot ... slyness] If
this lot is with Mercury the native will be cunning and of many arts and sharpness of
mind J ¹⁸ the lot of the thing and its acquisition J, the lot of the job ('negotium') H
¹⁹ things J passim ²⁰ completion J ²¹ the place of the thing and its acquisition or its
putting into effect J ²² the effect (completion) of things JH

7a

7b

lot is used in vague needs whose kind is not known.²³ When the kind of need is known, whether it is wealth, marriage, authority, or something else, one looks for these needs from its place and one seeks help from this lot together with that indicator.

| [8] The seventh is the lot of necessity and the delay of what one needs²⁴ 940
according to the Egyptians. The lot of necessity and the delay of what one needs according to the Egyptians is taken from by day and night from Mars to the degree of <the place of> brothers, and it is cast out from the ascendant.

[9] The eighth is the lot of necessity according to the Persians. The lot of necessity and the delay of what one needs²⁵ is taken by day and night from the lot of love and intimacy to Mercury, and it is cast out from the ascendant. These | two lots are both used. Then one looks, and if they 945
are with the malefics, especially with Saturn, or it or its lord is with the lord of the ascendant, the native is weak and lazy and hardly moves to do anything he has to do, unless his need for it becomes strong or something else makes him do this and forces him to want or refuse.²⁶ Sometimes he is satisfied without agreeing to the coercion, the place of need, and fear of missing <something>.²⁷ If the lord of this lot²⁸ makes the indicators of wealth unfortunate, his wealth is harmed or misfortunes happen to him in it.

| [10] The ninth is the lot of recompense. It is taken by day from Mars to 950
the Sun and by night the opposite, and it is cast out from the ascendant, and wherever it falls, there is this lot. Then if this lot is in one of the cardines or succedents with its dignity or with the lord of the ascendant, the one to whom it belongs receives recompense and reward. If it is opposite to this, the opposite.

[11] The tenth is the lot of right action.²⁹ It is taken by day from Mercury to Mars and by night the opposite, | and it is cast out from the 955
ascendant, and where it arrives, there is this lot. This lot agrees with the lot of reasoning and intellect. If this lot is in direct motion³⁰ and fortunate, the one to whom it belongs is intent on right action and uses it, and correctness³¹ and benefit in it is prepared for him because of it. If it is in direct motion³² but unfortunate he uses right action, but discomfort comes to him because of it. If it is cadent with its dignity or is in a tropical sign, he is familiar with right action but does not use it.

²³H adds 'as in silent questions' ²⁴delay of things J; the lot of harm and obstacle H
²⁵delay of things J ²⁶J omits 'and forces him to want or refuse' ²⁷Sometimes he
yields ... something] and then perhaps unwillingly, but because of necessity and because
he fears to lose its coming into effect J ²⁸evil J ²⁹good action and truth J, true action
H ³⁰in direct motion] in a cardine J ³¹usefulness J ³²in direct motion] in a cardine
J

[12] These are the well known and mentioned lots that the Ancients³³ 960
mentioned. They are used in nativities, in many places in the transfers
of years,³⁴ in beginnings, and in questions, and each lot is in the position
that it should be in. Know that there are lots that, we do not mention
here, belonging to many things of the indications of the twelve places,
the questions, the beginnings, and the transfers of the years, because such
things need to be mentioned in other places and books. What we have
mentioned about the indications of the lots in this | book, is a summary 965
without close examination, because the positions of these lots in the signs
in which they are and their conjunction with the planets and aspect with
them change frequently in their indications for good or bad. We shall
mention with close examination their indications in their positions in the
signs in each book as necessary, God willing.

³³ different authors H ³⁴ in genezia, annalibus H

[1] The sixth chapter: on the account of all the lots in summary, i.e. ninety-seven lots.¹

[2] We have mentioned in the chapters which precede² the lots which belong to the seven planets, twelve places, and others among those used in nativities and on many occasions in questions. We mentioned how they differ in their extraction and <gave> a summary of their indications among what is sufficient in this book. Now we shall mention all the lots in summary so that it is more convenient for whoever wants to extract and place them in nativities and questions.³ We begin with the lots of the seven planets. Then we shall mention | the lots of the twelve places and what corresponds to them in the position of all the lots. Then after that we shall mention the lots which do not belong to the genre of the twelve places,⁴ and each one we mention in this chapter belongs to extracting the lots. They are the lots the Ancient astrologers agreed on extracting and they thought proper. We leave aside other lots about which they differ. Those who do not know the natures of the planets mention them.

[3] The lots of the seven planets. Their number is seven. The Moon has the lot of fortune, taken by day from the Sun to the Moon by equal degrees and by night from the Moon to the Sun. The degrees of the sign of the ascendant which have ascended are added to it, and it is cast out from the beginning of the sign of the ascendant. Where it arrives, there is the lot of fortune. If the luminaries are in the same minute, the lot of fortune is in the <first> minute of the ascendant. The Sun has the lot of absence and religion, taken by day from the Moon to the Sun and by night from the Sun to the Moon. | The degrees of the ascendant are added to it, and it is cast out from the ascendant. Venus has the lot of love and intimacy, taken by day from the lot of fortune to the lot of absence, and by night the opposite. The degrees of the ascendant are added to it, and it is cast out from the ascendant. Mercury has the lot of poverty and lack of means, taken by day from the lot of absence to the lot of fortune, and by night the opposite, and it is cast out from the ascendant. Mars has the lot of boldness and courage, taken by day from Mars to the degree of the lot of fortune, and by night the opposite, and it is cast out from the ascendant. Jupiter has the lot of prosperity, | support, and victory, taken by day from the lot of absence to Jupiter, and by night the opposite, and it is cast out from the ascendant. Saturn has the lot of bondage, prison, and whether he escapes from it or not, taken by day from Saturn to the degree of the lot of fortune, and by night the opposite, and it is cast out from the ascendant.

[4] The lot of the twelve places. Their number is eighty. The ascendant.

¹H omits this chapter; see p. 154 below ²J adds 'causes of' ³J omits 'and questions'

⁴J adds 'nor to the 7 planets'

It has three lots. The lot of life is taken by day from Jupiter to Saturn, and by night the opposite. The degrees of the ascendant are added to it,⁵ | and 995 it is cast out from the ascendant. The lot of the support of the ascendant, and the splendour and⁶ beauty of the native is taken by day from the lot of fortune to the lot of absence, and by night the opposite. The degrees of the ascendant are added to it, and it is cast out from the ascendant. This lot agrees with the lot of Venus. The lot of reasoning and intelligence is taken by day from Mercury to Mars, and by night the opposite, and it is cast out from the ascendant.

[5] The place of wealth. It has three lots. The lot of wealth is taken by day and night from the lord of the place of wealth | to the degree and minute of the place of wealth in equal degrees. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of the loan is taken by day and night from Saturn to Mercury, and it is cast out from the ascendant. The lot of the chance find is taken by day from Mercury to Venus, and by night the opposite, and it is cast out from the ascendant. 1000

[6] The place of brothers. It has three lots. The lot of brothers is taken by day and night from Saturn to Jupiter. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of the number of brothers is taken | by day and night from Mercury to Saturn. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of the death of brothers is taken by day from the Sun to the degree of the midheaven, and by night the opposite. The degrees of the ascendant are added to it, and it is cast out from the ascendant. 1005

[7] The place of fathers. It has eight lots. The lot of fathers is taken by day from the Sun to Saturn, and by night the opposite. The degrees of the ascendant are added to it, and it is cast out from the ascendant. If Saturn is under | the rays, it is taken by day from the Sun to Jupiter, and by night 1010 from Jupiter to the Sun. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of the death of fathers is taken by day from Saturn to Jupiter, and by night the opposite. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of grandfathers is taken by day from the lord of the place of the Sun to Saturn, and by night the opposite, and it is cast out from the ascendant. Where it arrives, there is the lot of grandfathers.⁷ | If the Sun is in its own house or | one of the two houses of Saturn, take by day from the Sun to 1015 Saturn, and by night the opposite, and it is cast out from the ascendant and you do not care whether Saturn is under the rays or visible. The lot of the lineage, i.e. the lot of origin and noble descent,⁸ is taken by day from

⁵ J omits here and in most cases 'the degrees of the ascendant are added to it' ⁶ J omits 'splendour and' ⁷ J omits 'of grandfathers' ⁸ the lot of knowing the pedigree ('parentela'), i.e. whether he is noble or of base birth J

7a

7b

7 c Saturn to Mars, and by night the opposite. The degrees Mercury moves in its sign are added, and it is cast out from the beginning of the sign of Mercury. The lot of real estates and landed estates according to Hermes is taken by day and night from Saturn to the Moon.⁹ The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of real estates according to one of the Persians¹⁰ is taken by day from Mercury to Jupiter, and by night the opposite, and it is cast out from the ascendant. The lot of agriculture and cultivation is taken by day and night from Venus to Saturn, and it is cast out from the ascendant, and where it arrives, there is this lot. The lot of outcomes of matters is taken by day and night from Saturn to the lord of the place of conjunction if the birth is of conjunction or to that of opposition if it is of opposition. The degrees of the ascendant are added to it, and it is cast out from the ascendant. 1020

[8] The place of children. It has five lots. The lot of children¹¹ is taken by day from Jupiter to Saturn, and by night the opposite. The degrees of the ascendant are added to it, and it is cast out from the ascendant.¹² The lot which indicates the time in which children are born and their number¹³ is taken by day and night from Mars to Jupiter. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of male children is taken by day and night from the Moon to Jupiter. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot of female children is taken by day and night from the Moon to Venus. The degrees of the ascendant are added to it, and it is cast out from the ascendant. The lot by which one knows whether the native, or the person asked about or the embryo is male or female is taken by day from the lord of the place of the Moon to the Moon, and by night the opposite, and it is cast out from the ascendant. 1025 1030

[9] The place of illnesses.¹⁴ It has four lots. The lot of illness, defects, and chronic disease according to Hermes is taken by day from Saturn to Mars, and by night the opposite, and it is cast out from the ascendant. The lot of illnesses according to some of the Ancients is taken by day and night from Mercury to Mars, and it is cast out from the ascendant. The lot of slaves is taken by day and night from Mercury to the Moon, and it is cast out from the ascendant. The lot of captives and bondage is taken by day from the lord of the place of the Sun to the Sun, and by night from the lord of the place of the Moon to the Moon, and it is cast out from the ascendant. 1035

10a [10] The place of women. It has sixteen lots. The lot of marriage of

⁹J omits 'The degrees Mercury ... the Moon' ¹⁰certain Persians J ¹¹J adds: 'which Hermes and all the Ancients considered' ¹²J adds: 'This lot agrees with the lot of life'

¹³J adds 'and whether the child is male or female' ¹⁴J adds 'and slaves'

men according to Hermes is taken | by day and night from Saturn to Venus. 1040
 The degrees of the ascendant are added to it, and it is cast out from the
 ascendant. The lot of marriage of men according to Wālīs is taken by day
 and night from the Sun to the Venus. The degrees of the ascendant are
 added to it, and it is cast out from the ascendant. The lot of cunning and
 deception of men towards women is like the lot of marriage of men according
 to Wālīs. The lot of sexual intercourse of men with women is like the lot
 of marriage of men according to Wālīs. The lot of immorality and adultery
 of men is like the lot of marriage of men according to Wālīs. The lot of
 marriage of women | according to Hemes is taken by day and night from 1045
 Venus to Saturn. The degrees of the ascendant are added to it, and it is
 cast out from the ascendant. The lot of marriage of women according to
 Wālīs is taken by day and night from the Moon to Mars. The degrees of the
 ascendant are added to it, and it is cast out from the ascendant. The lot of
 cunning and deception of women towards men is like the lot of marriage of
 women according to Wālīs. The lot of sexual intercourse of women is like
 the lot of marriage of women according to Wālīs. The lot of immorality
 and fornication of women is like the lot of marriage of women according
 to Wālīs. The lot of the virtue of the wife is taken by day | and night 1050
 from the Moon to Venus, and it is cast out from the ascendant. The lot of
 marriage of men and women according to Hermes is taken by day and night
 from Venus to the degree and minute of the cardine of marriage, and it is
 cast out from the ascendant. The lot of the time of marriage according to
 Hermes is taken by day and night from the Sun to the Moon. The degrees
 of the ascendant are added to it, and it is cast out from the ascendant. The
 lot of the arrangement and facilitation of the marriage is taken by day and
 night from the Sun to the Moon, and it is cast out from Venus. The lot of
 sons-in-law is taken by day and night from Saturn to | Venus. The degrees 1055
 of the ascendant are added to it, and it is cast out from the ascendant.¹⁵
 The lot of quarrels and adversaries¹⁶ is taken by day from Mars to Jupiter,
 and by night the opposite, and it is cast out from the ascendant.

[11] The place of death. It has five lots. The lot of death is taken by day
 and night from the degree of the Moon to the degree of the eighth place in
 equal degrees. The degrees Saturn moves in its sign are added to it, and it
 is cast out from the beginning of the sign of Saturn. The lot of the planet
 that kills is taken by day from the degree of the lord of the ascendant to | 1060
 the degree of the Moon, and by night the opposite, and it is cast out from
 the ascendant. The lot of the year in which one fears death and famine for
 the native is taken by day and night from Saturn to the lord of the place
 of the conjunction or to that of the opposition which is before the birth
 of the native. The degrees of the ascendant are added to it, and it is cast

¹⁵ J adds: 'This agrees with the lot of marriage of men according to Hermes' ¹⁶ J omits
 'and adversaries'

out from the ascendant. The lot of¹⁷ the heavy place is taken by day from Saturn to Mars, and by night the opposite. The degrees Mercury moves in its sign are added to it, and it is cast out from the beginning of the sign of Mercury.¹⁸ The lot of embroilment and misfortune | is taken by day from Saturn to Mercury, and by night the opposite, and it is cast out from the ascendant. 1065

12a [12] The place of the journey. It has seven lots. The lot of the journey is taken by day and night from the lord of the ninth place to the degree of the ninth place by equal degrees, and it is cast out from the ascendant. The lot of travel on water is taken by day from Saturn to 15 degrees of Cancer, and by night from 15 degrees of Cancer to Saturn, and it is cast out from the ascendant.¹⁹ The lot of piety is taken by day from | the Moon to Mercury, 1070 and by night the opposite, and it is cast out from the ascendant. The lot of intelligence and depth of thought is taken by day from Saturn to the Moon,²⁰ and by night the opposite, and it is cast out from the ascendant. The lot of knowledge and understanding²¹ is taken by day from Saturn to Jupiter, and by night the opposite, and it is cast out from Mercury.²² The lot of gossip, and knowing rumours about people, and superstitions is taken by day from the Sun to Jupiter, and by night the opposite, and it is cast out from the ascendant.²³ The lot of whether whether the rumour is true or false is taken by day and night from Mercury to | the Moon, and it is 1075 cast out from the ascendant.

13a [13] The place of authority. It has twelve lots. The lot of the high rank of the native²⁴ is taken by day from the Sun to the degree of its exaltation which is²⁵ nineteen complete degrees of Aries, and by night from the degree of the Moon to three degrees of Taurus. The degrees of the ascendant are added to it, and it is cast out from the ascendant.²⁶ The lot of rulership and authority is taken by day from Mars to the Moon, and by night the opposite, | and it is cast out from the ascendant. The lot of rulers and leaders²⁷ is 1080 taken by day from Mercury to Mars, and by night the opposite, and it is cast out from the ascendant. The lot of authority, support, and victory is taken by day from the Sun to Saturn, by night the opposite. If Saturn is under the rays, take by day from Sun to Jupiter, and by night the opposite, and it is cast out from the ascendant. The lot of those who rise suddenly is taken by day from Saturn to the lot of fortune, by night the opposite,

¹⁷ J adds 'illness and' ¹⁸ J adds: 'This lot agrees with the lot of generosity' ¹⁹ J adds: 'If Saturn is in the 15th degree of Cancer, that degree of Saturn and the degree of the ascendant will be the indicators of the travel on water' ²⁰ from the Moon to Mercury J ²¹ J adds 'and kindness' ²² J adds 'This lot agrees with the lot of slaves' ²³ J adds 'and it is similar to the lot of fathers when Saturn is under the rays' ²⁴ J adds 'and about whom one doubts whether he is of the same father or not' ²⁵ J omits 'the degree of exaltation which is' ²⁶ J adds: 'If the Sun is in the 19th degree of Aries or the Moon in the 3rd degree of Taurus their degrees in the degree of the ascendant will be the indication' ²⁷ J adds 'and magistrates'

and it is cast out from the ascendant.²⁸ The lot | of chiefs and those who 1085
 are well known among people is taken by day and night from Mercury to
 the Sun, and it is cast out from the ascendant. The lot of army and police
 force is taken by day from Mars to Saturn, by night the opposite, and it is
 cast out from the ascendant. The lot of authority and what job the native
 does is taken by day and night from Saturn to the Moon, and it is cast out
 from the ascendant. The lot of manual workers and commercial activities²⁹
 is taken by day from Mercury to Venus, and by night the opposite, and is
 cast out from the ascendant. The lot of commercial activities³⁰ is taken
 by day from the lot of absence | to the lot of fortune, and by night 1090
 the opposite, and it is cast out from the ascendant.³¹ The lot of the job
 and the order which has to be carried out is taken by day from the Sun to
 Jupiter, and by night the opposite, and it is cast out from the ascendant.³²
 The lot of the mother is taken by day from Venus to the Moon, and by
 night the opposite, and it is cast out from the ascendant.

[14] The place of friends. It has eleven lots. The lot of honour is taken 14a
 by day from the lot of fortune to the lot of absence, and by night the
 opposite, and it is cast out from the ascendant.³³ The lot of being loved
 among people | is taken by day from the lot of fortune to the lot of absence, 1095
 and by night the opposite, and it is cast out from the ascendant. The lot
 of the well known and honoured among people³⁴ is taken by day from the
 lot of fortune to the Sun, and by night the opposite, and it is cast out from
 the ascendant. The lot of success is taken by day from the lot of fortune to
 Jupiter, and by night the opposite, and it is cast out from the ascendant.
 The lot of desires and avidity³⁵ is taken by day from the lot of fortune to
 the lot of absence, and by night the opposite, and it is cast out from the
 ascendant. The lot of hope is taken | by day from Saturn to Venus, and 1100
 by night the opposite, and it is cast out from the ascendant. The lot of
 friends is taken by day and night from the Moon to Mercury, and it is cast
 out from the ascendant. The lot of necessity³⁶ is taken by day and night
 from the lot of absence to Mercury, and it is cast out from the ascendant.
 The lot of fertility and much benefit in the house is taken by day and night
 from the Moon to Mercury, and it is cast out from the ascendant. The lot
 of liberty of the soul³⁷ is taken by day from Mercury to the Sun, and by
 night the opposite, and it is cast out from the ascendant. The lot of the
 praised | and commended is taken by day from Jupiter to Venus, and by 1105

²⁸ J adds 'and this lot agrees with the lot of Saturn which is the lot of binding' ²⁹ J
 adds 'experientes' (experimenters?) ³⁰ J adds 'and buying and selling according to the
 Persians' ³¹ J adds 'and this lot is similar to the lot of Mercury' ³² J adds 'and this
 lot is similar to the lot of fathers when Saturn is under the rays' ³³ J adds 'and this lot
 is similar to the lot of firmness and durability and to the lot of Venus' ³⁴ and honoured
 among people] for generosity and of acting for their causes J ³⁵ zeal and love of this
 world J ³⁶ The lot of agreement and disagreement necessarily J ³⁷ of the peaceful and
 well-mannered soul J

night the opposite, and it is cast out from the ascendant.

[15] The place of enemies. It has three lots. The lot of enemies according to some of the Ancients is taken by day and night from Saturn to Mars, and it is cast out from the ascendant.³⁸ The lot of enemies according to Hermes is taken by day and night from the lord of the place of enemies to the degree of the place of ascendant, and it is cast out from the ascendant. The lot of hardship is taken by day and night from the lot of absence to the lot of fortune, and it is cast out from the ascendant.

16a | [16] The lots which are not mentioned with the seven planets, nor 1110
in the twelve places. Their number is ten. The lot of the *haylāq̃*. Look
if the nativity is conjunctual, take from the degree and minute of the
conjunction which is before the birth of the native to the Moon. If the
nativity is oppositional, take from the degree and minute of the opposition
which is before the birth of the native to the Moon. Cast out <the degrees>
from the ascendant. The lot of people emaciated in their bodies is taken
by day from the lot of fortune to Mars, and by night the opposite, | and it 1115
is cast out from the ascendant. The lot of chivalry and bravery is taken by
day from Saturn to the Moon, and by night the opposite, and it is cast out
from the ascendant. The lot of courage, violence, and combat is taken by
day from the lord of the ascendant to the Moon, and by night the opposite,
and it is cast out from the ascendant. The lot of cunning, deceit, and
tricks is taken by day from Mercury to the lot of absence, and by night the
opposite, and it is cast out from the ascendant. The lot of the place of the
need and the desired object is taken by day and night from Saturn to Mars.
| The degrees of the ascendant are added to it, and it is cast out from the 1120
ascendant. The lot of necessity and the delay of what one needs according
to the Egyptians is taken by day and night from Mars to the degree of the
place of brothers, it is cast out from the ascendant. The lot of necessity
and the delay of what one needs according to the Persians is taken by day
and night from the lot of familiarity and love to Mercury, and it is cast out
from the ascendant. The lot of recompense is taken by day from Mars to
the Sun, and by night the opposite, and it is cast out from the ascendant.
The lot of right action is taken by day from Mercury to Mars, and by night
| the opposite, and it is cast out from the ascendant. 1125

³⁸ J adds 'by equal degrees'

[1] The seventh chapter: on the coincidence of the lots in one position.

[2] Know that several lots sometimes coincide in one degree. This happens in two ways. The first way is that two or three lots have different meanings, but agree in how they are extracted, and fall¹ on the same minute. The second way is that the extraction of the lots differs, but | 1130 several of them coincide in the same degree in spite of the difference in extracting them. Examine this, and <you will find> that, even if they coincide in their positions, the judgement from them is different.

[3] As for the first way, in which their extraction is the same, and they fall² on the same minute, it is like the lot of Venus. It is extracted in the same way as the lot of the support of the ascendant, and they fall³ on the same minute. If Venus is with this lot, that indicates, from the meaning of the lot of the support of the ascendant, | complete members and sound 1135 body at the time of birth, the native being similar to women, and the good fortune of the native on a journey; from the meaning of Venus being with her lot,⁴ it indicates desire of the native for sexual intercourse, love, search for the pleasures the soul likes and delights in from joy.

[4] The example of the lot of slaves. It is taken by day and night from Mercury to the Moon and the result is cast out from the ascendant. The lot of whether the rumour is true or false is extracted in the same way. The lot of slaves | and the lot of <discerning> the truth of rumours from 1140 its falsehood fall on the same minute.⁵ If Saturn is with this lot and it is retreating and retrograding, it indicates, from the meaning of the <lot of> slaves, their running away and subsequent capture, and from the meaning of the lot of <discerning> the truth of rumours from its falsehood, it indicates its falsehood.

[5] The example of the lot of children, which is taken by day from Jupiter to Saturn. It agrees with the lot of life. If Saturn is with this lot and makes it unfortunate, it indicates, from the meaning of the lot of children, | their 1145 disease or death, and it indicates, from the meaning of the lot of life, for the subject of the nativity, disorder of the body, victory of evil thought over him, force, and mental fear.⁶ The judgement on them differs and its indication for badness for children is more than that for the subject of the nativity⁷ because this lot has a more general indication for children.

¹agree J ²agree J ³agree J ⁴in this lot J, in propria parte H ⁵number J, minute Jrev ⁶mental fear] perturbation and disturbance or fear of the mind J ⁷J omits 'and its indication ... nativity'

[6] The example of the lot of chivalry. It is taken by day from Saturn to the Moon, and by night the opposite, | and it is cast out from the ascendant. The lot of intellect and depth of thought is extracted in the same way, but the kind⁸ of speculation differs in each of them because, when Saturn is with this lot, it indicates, from the meaning of the lot of chivalry, endurance⁹ in it, even if he is cowardly from it, and it indicates, from the meaning of the lot of intellect and depth of thought, that the one to whom it belongs is deep in thought and inscrutable in his thinking. Examine the example of these lots. Even if they agree in their extraction and in the position in which they fall, the judgement from one of them | is different from that from the other and this is due to the difference of their kinds.

[7] As for the second way, it is that the extraction of the lots differ, but several of them fall on the same degree. Know this, and operate with this just as you operate with those lots that coincide in the same degree that we have mentioned.

⁸ beauty J (reading جنس for حسن) ⁹ timidity J

[1] The eighth chapter: on the knowledge of the general indications of the lots.

| [2] We have mentioned in the preceding chapters the reasons for the 1160
lots, how to extract them, their power, and what the Ancients said about
their single indications. We leave out looking at what is indicated by the
lords of the place of the lot, its exaltation, its term, its triplicity, and its
decan, or by the planet which conjoins it, or which aspects it, and by its
position in the sphere, because each one of them has specific indications.
We shall mention these in the places in our books where it is necessary to
mention them. Now we <only> mention their general indications.

| [3] When you want to know this, look in which sign the lot falls. Then 1165
look at it, because it sometimes has one, sometimes two, and sometimes
three indicators. No lot has more than three general indicators. As for the
lot which has one indicator, it is like the lot of the journey when it falls in
the place of the journey, because it has one indicator, i.e. the lord of the
place of the journey. And <it is> like the lot of wealth when it falls in the
place of wealth; it has one indicator, i.e. the lord of the place of wealth. | 1170
Whenever one of the lots is like this, it has one indicator.

[4] As for the lot which has two indicators, it is like the lot of the journey 1175
when it falls in a place other than the place of the journey, or the lot of
wealth when it falls in a place other than the¹ place of wealth. It then has
two indicators, one being the lord of the place² of wealth, the other being
that of the place in which the lot is. It has two indicators because you
measure from the planet to its place. If it falls on the place of the planet,
it (the planet) is its sole indicator, and if it does not fall in | its place, it 1175
has two indicators, one of them being the planet from which one begins the
extraction of the lot, the other the planet in whose place the lot falls.

[5] Sometimes one lot has two indicators also in a different way. This is
the example of the lot of fortune, the lot of absence, or other lots besides
these, because you measure from one of the two planets to the other. If
it falls in the place of one of the two, it has two indicators, which are the
planets <involved when> you measure from | one of them to the other. 1180
The more appropriate of the two indicators³ for the lot is the planet in
whose place the lot falls. If the lot falls on a place other than the places

¹J omits 'place other than the' ²J omits 'of the place', Jrev corrects ³J omits 'of
the two indicators'

of the two planets, it has three indicators, two of them being the planets from which <the lot> is extracted—from one to the other—and the third being the planet in whose place the lot falls.

6a

[6] Know that the lot which has one indicator becomes strong when its indicator aspects it. The lot which has two indicators becomes strong when both the indicators aspect it. The stronger indicator is the lord | of the place of the lot. The lot which has three⁴ indicators is the strongest possible if all the indicators aspect it. When the three⁵ indicators aspect the lot, the lot has⁶ complete power, and all of them are equal in indication. If some of the indicators aspect the lot and others do not aspect it, the lot is less powerful than the complete indication.⁷ When one of them is retrogressing or in its fall, it indicates weakness of indication for the lot. | When none of the indicators of the lot aspect the lot, the lot is weak | and does not show its indication and everything that belongs to its indication is only thoughts, ideas, and mental images and hardly anything that it indicates is completed. When the indicators of the lot aspect the lot with an aspect of friendship, he sees what he wants because of that thing the lot indicates. If they aspect it with an aspect of enmity, discomfort belonging to the genus of that thing happens to him. When a planet of like nature aspects the lot, without its indicators aspecting the lot, it indicates the appearance⁸ of part of that thing, but it is | little or it is of a different kind than he considered, unless the planet has a witness in the lot.

1185

1190

1195

7a

[7] For example, you want to know about wealth and you derive a judgement from the lot of wealth and you find that the indicators of the lot do not aspect it, but Jupiter, which has the indication of wealth by its nature, aspects the lot of wealth. Or you want to know about marriage; you derive a judgement from the lot of marriage and the indicators of the lot do not | aspect it, but Venus, which has the indication of marriage by its nature, aspects the lot. Or you want to know about slaves; you derive a judgement from the lot of slaves and you find that the indicators of the lot do not aspect it, but Mercury, which has the indication of slaves by its nature, aspects the lot. When it is thus, look. | If the aspecting planet is benefic by its nature and received, and it is in a cardine, then it indicates

1200

7b

⁴two J, three Jrev ⁵two J, three Jrev ⁶they have J ⁷than the complete indication]
in a second indication J ⁸harm J

the appearance of that thing, but it is little or it is something less than the thing that you thought of, and it is with the help of a man. If | the planet 1205 which aspects the lot is in a place in which it has a dignity, that <help> is from a direction one expects or from the help of one of one's friends. If it is in a foreign sign, that <help> is from a direction one does not expect or it is the with help of a man one does not know.

[8] All of this <is achieved>, if the planet aspecting the lot which indicates soundness and completeness is a benefic. If the planet aspecting the lot is a⁹ malefic, it does not receive the lot, or | it is cadent or harmed, 1210 movements and rumours are in it, but nothing the lot indicates is completed.¹⁰ Then look at the malefic.¹¹ If it is in a cardine or succedent to a cardine and it is direct in motion, its destruction is after one thinks that it has been completed. If that malefic is Saturn and it is retrogressing, that destruction is because of an enemy.¹² If it is Mars, it is because of a quarrel. If Mercury is unfortunate and it indicates destruction, that is because of commerce and books.¹³ If | the Moon is the indicator of sound- 1215 ness or decay, look at it. If it is increasing, then it is because of rumours or the increase of something. If the Moon is decreasing, it is because of decrease. If it is Venus, because of women. If it is the Sun, because of the authority, kings,¹⁴ and very great men. If it is Jupiter, because of religion, aloofness,¹⁵ ascetics, cadis, and people who belong to them. If the Tail conjoins the lot, because of the lower people. If the Head | conjoins the lot, 1220 because of leaders.¹⁶

⁹J omits 'indicates soundness ... is a' ¹⁰They pretend to do something, but they do not do it H ¹¹benefic J, Jrev corrects ¹²that ascendant J ¹³letters or description J ¹⁴rich men J ¹⁵J omits ¹⁶capitanei atque principes J

[1] The ninth chapter: on how to know the positions of some indications from others.

2a

[2] Know that each lot is extracted from several indicators. The first indicator is the planet with which it begins. The second is the planet to which it is taken. The third is the position¹ from which it is cast out. The fourth is the place of the lot. When three of these indicators are known by place² and one is unknown, it is possible | to know the position of the unknown indicator. When the position of the lot and the two indicators are known and you want to know the degree of the ascendant, measure from the first indicator to the³ second indicator by equal degrees. Cast out the result from the degree in which the lot is,⁴ from the end of the sign to its beginning. Where the calculation comes to an end, there is the degree of the ascendant. | If three positions are known and the position of the first indicator is unknown, measure from the third⁵ indicator to the lot according to the order of the signs. | Cast out the result from the degree of the second indicator, from the end of the sign to its beginning. Where it comes to an end, there is the degree of the first indicator. If the degree of the second indicator is unknown, measure from the degree of the third⁶ indicator to the degree of the fourth⁷ indicator, and add to it (the second indicator) the distance in its sign the first indicator moves. Then cast it out from the degree of the first indicator directly from the beginning of the sign to its end, each sign 30 degrees. Where it arrives, there is the degree of the second indicator. 1225 1230

2b

3a

| [3] For example, the Sun is in 17 degrees of Aries, being the first indicator, and the Moon is in 20 degrees of Leo, being the second indicator, and the ascendant is in 15 degrees of Gemini, being the third indicator,⁸ and the lot of fortune is in 18 degrees of Libra, being the fourth indicator. We know the positions of the three indicators, but we do not know the degree of the ascendant and we want to know it. So we measure from the Sun to the Moon by equal degrees. That is | four signs and three degrees,⁹ and we cast it out from the degree of the lot¹⁰ backwards. It comes to an end in 15¹¹ degrees of Gemini. We know that the ascendant is Gemini according to the distance of those degrees. | If the degree of the Sun is unknown, we measure from the degree of the ascendant to the lot, i.e. four signs and three degrees; then we cast it out from the position of the Moon, from the end of the sign to its beginning. The calculation comes to end in 17 degrees of Aries; we know that the Sun¹² | is at the same degree of Aries. If the degree of the Moon is unknown, we measure from the ascendant to the 1235 1240 1245

3b

¹planet J ²J omits 'by place' ³J adds 'degree of the' ⁴J adds 'by reverse order, i.e.' ⁵second J, third J rev ⁶second J, third J rev ⁷J omits ⁸J omits 'second ... indicator' ⁹123 degrees H ¹⁰from the degree of the lot] by equal degrees J ¹¹19 J ¹²say J

lot.¹³ That is four signs and three degrees. Then we add to it the amount the Sun moves in its sign, then we cast it out from the beginning of the sign of the Sun directly. The calculation comes to an end in 20 degrees of Leo, and we know that the Moon is there.

[4] The book of the introduction,¹⁴ in the composition of Abū Ma'sar the astrologer¹⁵ has been completed. | Praise be to God, the Lord of all 1250 Being. God bless Muḥammad, the Prophet, and his family and grant him much salvation.¹⁶

¹³from the lot to the ascendant J ¹⁴greater introduction in the craft of the science of the stars J ¹⁵in the composition of Abū Ma'sar the astrologer] translated by John of Seville J ¹⁶J omits 'Praise be to God ... salvation'

