INTRODUCTION

*Persian Nativities* is part of a cycle of translations which will define the contours of medieval astrology for modern students, using the most important Latin texts, astrologers, and parts of the medieval period: primarily the Latin translations of the Persian and Arab astrologers of the 8th-10th Centuries.¹ In *Persian Nativities II* I present translations of ʿUmar al-Tabari’s *Three Books on Nativities* (TBN) and Abū Bakr’s *On Nativities*, both important natal works which had lasting influence in the Latin West up through the time of William Lilly. *Persian Nativities III* (forthcoming, 2010) will present a new translation of Abū Ma’shar’s *On the Revolutions of the Nativity* as a stand-alone volume, containing annual techniques such as profections, solar revolutions, primary directions through the bounds, the *firdāriyyāt* (sing. *firdāriyyah*), and more. Barring new discoveries,² after *Persian Nativities III* I will consider the natal portion of the cycle complete and definitive.

In the next few years I will release other installments in this cycle, featuring first-time translations of horary, electional, and mundane material, with additional volumes acting as invitations and introductions to the whole project. Within five years, students interested in traditional and particularly medieval astrology will enjoy a complete learning experience in all branches of astrology, from basic concepts to delineation, numerous predictive techniques, and a traditional philosophical outlook. Of course students may also supplement their reading with Hellenistic works such as the *Carmen* of Dorotheus, Ptolemy’s *Tetrabiblos*, or Rhetorius, and also by later Renaissance and early modern works. On my own site at www.bendykes.com, I have begun to issue free study guides for students, and more will appear throughout the cycle.

§1: New insights: prosperity, the *mubtażż*

One benefit of comparing all four texts in *Persian Nativities I-II* is that one may get a richer view of how topics were handled and conceived. For one thing, both *BA* and Abū Bakr provide lists of individual questions to ask

1 Original Pahlavi works are largely lost, and there are few astrologers in the Western tradition who can read Arabic.
2 Pingree has claimed that an edition of the *Book on Nativities* by a so-called Zaradusht will be published, but I do not currently know its status. Zaradusht also wrote several works on mundane astrology.
about topics such as marriage or siblings.\textsuperscript{3} For another, the treatments of topics such as wealth and prosperity shed light on how the Persians reconceived the Hellenistic material. If we take Abū Bakr as our example, the Persians first seem to have distinguished several categories of prosperity, from those who will always enjoy high status, to middling or low status, and even those who will go from high to low or from low to high prosperity.\textsuperscript{4} This overlapped with but was not identical to, financial wealth. In a related way, they also distinguished those who have well-defined leading roles in the society as a whole (which normally confers lasting wealth and prosperity) from those who work at a trade (which can fluctuate in wealth). Thus in the leading roles we have kings, politicians and governmental functionaries, military leaders, and what we might now call captains of industry: these are handled alongside the prosperity material, or at least separately from the trades. In the category of trades or “masteries” (professions) people are distinguished by practical skills such as being a carpenter, but with \textit{no} indications as to the inherent level of wealth. Thus the Persian delineation of prosperity, wealth, and profession is handled in terms of a realistic understanding of social structure and functions. But these distinctions are not made at all clear in Bonatti, appear in a disorganized, piecemeal way in Dorotheus, and were obscured in Holden’s translation of \textit{JN}. Only by taking these works together can we see a coherent approach and set of delineation instructions.

These texts also provide the closest answer yet to the issue of the “weighted” \textit{mubtazz} and who invented it. \textit{Mubtazz} (often spelled \textit{almuten}) means “winner,” and is nothing more than a planet which—among a set of competing options—is authoritative enough to act as the chief planet to represent some topic. This idea is common enough in Hellenistic longevity techniques, when identifying the “predominator” (Gr. \textit{epikratetor}) or in medieval astrology the \textit{hilāj} (or \textit{hyλegov}). And Ptolemy himself\textsuperscript{5} provides a method for finding a \textit{mubtazz} or ruling planet, in which the rulers of different dignities in some place each receive one point or count: the one with the most points is the most authoritative planet to work with.

But at some point in the Perso-Arabic period, a weighted approach to the \textit{mubtazz} was adopted. Instead of the Lords of dignities receiving one point

\textsuperscript{3} See throughout \textit{BA} III, and Abū Bakr I.1.2.
\textsuperscript{4} See for instance \textit{BA} III.2.0, \textit{JN} Ch. 7, \textit{TBN} III.1, and Abū Bakr II.2.0.
\textsuperscript{5} \textit{Tet.} III.5.
apiece, the domicile Lord of a place received 5, the exalted Lord (if there was one) received 4, the primary triplicity Lord 3, the bound Lord 2, and the face or decan Lord 1. Again, the one with the most points was the mubtazz. But this method was not universally adopted. It is not found in Sahl or Māshāllāh or Abū ’Ali’s JN. ‘Umar himself seems to follow Ptolemy, but in one place (TBN III.4.2) he refers to the luminary of the sect as being a mubtazz, showing that it did not always have a consistent technical meaning. But by about 850 AD, the weighted mubtazz was straightforwardly endorsed by al-Kindī and later by al-Qabīsī, whose book was so popular in the Latin West that Bonatti simply repeats al-Qabīsī’s account. What happened between the 790s and approximately 850 AD?

We may now know. In his material on parents, Abū Bakr makes a few statements explaining his connections to ‘Umar and his texts. First (II.5.9), he describes a day on which a then-famous poet and astrologer, Abū al-‘Anbas al-Saimari, helped him delineate a client’s chart (thus establishing al-‘Anbas as a more experienced mentor). Next (II.5.10), he describes how his own father used to watch ‘Umar work. Finally (II.5.14), he mentions in passing that al-‘Anbas told him how “he had found the mubtazz according to what ‘Umar said, by giving 5 dignities to the Lord of the domicile, 4 to the Lord of the exaltation,” and so on. But Abū Bakr does not explicitly endorse or reject this approach, which indicates that it was not a commonly-accepted view.

Let me say a few words about this al-‘Anbas, because more research needs to be done on him. He was a poet, raunchy satirist, polemicist, and astronomer-astrologer. Sources agree he was originally from Kufa and died in 888 AD, but his birth year is unclear. Sezgin claims that the usual date of 828 AD is suspect, and I agree. For Abū Bakr says (II.5.9) that either he or al-

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6 The Forty Chapters §137.
7 Al-Qabīsī I.77.
8 BOA pp. 145-46.
9 Al-‘Anbas seems to mean “the talker,” which does match his reputation (see below).
10 The 1540 edition and Jag. seem to differ on this. 1540 unequivocally names al-‘Anbas, but Jag. attributes a different statement to him, then attributes the weighted mubtazz to something like Azemczael, who is probably al-Hasan bin Sahl, an astrologer and vizier to Caliph al-Ma’mūn (r. 813-833), whose dates are 782-851. But this al-Hasan bin Sahl is probably not the inventor of the weighted mubtazz as he was part of the Pahlavi-to-Arabic translation movement and so probably would have followed the source material which did not contain such a weighted mubtazz. He should also have been able to ask ‘Umar personally about his mubtazz instead of having to invent a weighting system.
'Anbas was twenty-three when they were together in 844 AD: if al-'Anbas were born in 828, this would have made him sixteen when he mentored Abū Bakr (which is unlikely); but if Abū Bakr was twenty-three, then al-'Anbas’s birth is would have been somewhat earlier, putting Abū Bakr’s own birth at about 821 AD. This latter option makes more sense to me.

Al-'Anbas befriended famous poets of the day, was for a while a magistrate, and lived at the courts of Caliphs al-Mutawakkil (r. in Samarra 847-861) and al-Mu’tamid (r. in Baghdad 870-892). He was interested in a life of vagrancy and the social underworld, wrote bawdy works whose titles should probably not be repeated here, a *Refutation of the Astrologers* (in which he probably posed as a critic), and much more. Astrologically speaking, he wrote several works which survive in Arabic, including a *Book of Nativities* and an introductory work on astrology which—according to critics—he plagiarized from his contemporary Abū Ma’shar. In fact it seems that accusations of plagiarism followed him in several areas, and I get the impression that there was something of the moocher and con man to him. However, his works deserve to be examined, because I suspect that he would be rather vocal about having invented the weighted *mubtazz*.

Thus, Abū Bakr had a connection to one of the more famous early astrologers of the period through a family member, which increases his credibility regarding ‘Umar’s practice. He identifies a bombastic astrologer and poet as inventing the weighted *mubtazz*. It further suggests that as people learned this Persian astrology now in Arabic, they struggled with some of the techniques: the weighted *mubtazz* must have been part of this attempt at understanding, but it was a particular response to a particular passage and not conclusive or generalizable in any way. From this we should conclude that the real and dubious influence of al-'Anbas was to have invented this weighted *mubtazz* sometime between the death of ‘Umar in 815 and his mentorship of Abū Bakr in 844 AD, bequeathing it thereafter to notable contemporaries such as al-Kindī. The rest, as they say, is history. But these facts also support the argument that the weighted *mubtazz* is misguided and artificial. Those who use it, from the *mubtazz* of the chart as found in Abraham ibn Ezra,\(^\text{12}\) to the elaborate numeric grids in Lilly’s *Christian Astrology*, must wonder if and when it is justified.

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\(^{12}\) See ibn Ezra, pp. 13-14.
Based on the above facts and some of the trends I noted in my introduction to *Persian Nativities I*, I would like to summarize a few important changes which took place in medieval astrology, which affects our understanding of it today.

First, the readability of John of Spain’s translations influenced what works were favored in the Latin West, and what vocabulary astrologers still use. Difficult, fussy translations by people like Hugo of Santalla (such as the *Book of Aristotle*, with its Hellenistic techniques) were more readily ignored, while easier works written by John or in his style (such as Abū Bakr, *JN*, *TBN*) were more popular and used as the basis for works like Bonatti’s *Book of Astronomy*. Thus also, we say “exaltation” because of John’s use of *exaltatio*; we do not follow Hugo and speak of a planet’s “kingdom” or “supremacy” (*regnum*).

Second, the timing and length of certain translations also affected what texts and techniques were used. For example, Abū Ma’shar’s *On Rev. Nat.* seems to have been translated into Latin too late (1268) for Bonatti to have used it. Thus, early and shortish introductory works like al-Qabīsī’s, which uses a weighted *mubtazz* but has only minimal information on the annual predictive techniques, enjoyed great popularity—thus passing on the weighted *mubtazz* but not the extensive annual methods. This too, affected how astrologers worked.

Third, one clear feature of the astrology of the very popular ʿUmar and Abū ʿAli is the use of methods akin to horary in delineating natal matters. Abū ʿAli clearly draws on the older ʿUmar, looking at the relationship between the most powerful planet ruling the matters of the native, and the one ruling the matters of some topic (such as parents). This would have been familiar to people practicing horary, for which ʿUmar was well known. But the delineation material in *JN* and *TBN* which supplies the remaining details (based on Hellenistic-era texts) is disorganized and thin compared with the parallel and fuller accounts in the *Book of Aristotle*. Thus the horary contribution to astrology began to blend into much natal practice.

Based on these trends and this new discovery in Abū Bakr, I would like to propose that there was a divergence of “lineage” in natal astrology. The first stream or lineage is the more traditional one based on Hellenistic techniques. It runs from sources in Valens, Dorotheus and Rhetorius, through
Māshā’allāh and Sahl.\textsuperscript{13} It does not use a weighted \textit{mubtazz}, continued to rely more on whole-sign houses, and borrowed little from horary technique. But it did not predominate in the Latin West and so was largely lost after the 13\textsuperscript{th} Century. The second stream or lineage draws less on the delineation details of Dorotheus and others, and runs through ‘Umar, al-‘Anbas, al-Kindī, and others. This stream began to adopt the weighted \textit{mubtazz}, tended towards quadrant-based houses, and applied horary technique to nativities. It was more popular and so became favored. Not every astrologer fits neatly into one of these two categories, and some (such as Abū ‘Alī) straddle both. But I think this basic distinction is helpful in trying to understand the nature of medieval natal practice in the West.

\textit{§4: ‘Umar al-Tabarī’s Three Books of Nativities}

‘Umar bin al-Farrukhān al-Tabarī\textsuperscript{14} was one of the earliest and most famous Persian astrologers writing in Arabic. Like Māshā’allāh, he was one of the members of the largely Persian team to have established the election chart for the founding of Baghdad (July 31, 762). Apart from \textit{TBN}, he wrote a work on the Persian theory of conjunctions and mundane revolutions, a work of 138 chapters on horary (which must be the basis for his prominence in the Latin \textit{Book of the Nine Judges}), another work of 136 chapters which seems to be on horary and perhaps elections, and another on “reading thoughts,” a work which must have been on consultation charts, and which recalls Māshā’allāh’s \textit{On the Interpretation of Cognition}.\textsuperscript{15} Sezgin lists other possible works which still need to be verified. Perhaps his most important contribution was a translation of Dorotheus’s \textit{Carmen} from its Pahlavi edition into Arabic, the most complete surviving version of that book in any language. Māshā’allāh had also made his own translation, but it exists only in small bits. The fact that these two colleagues made their own translations, and that \textit{TBN} mentions Māshā’allāh only to criticize him, suggests that they may not have been on good terms. ‘Umar died in about 815 AD.

This is the second translation of \textit{TBN}, replacing the Project Hindsight edition of 1997. At the time, there were few known texts explaining the Persian annual methods: ‘Umar himself omits some elements such as the

\textsuperscript{13} It may also be picked up by Abū Ma’shar in his work on nativities, which is still only in Arabic.

\textsuperscript{14} See Sezgin, pp. 111-13.

\textsuperscript{15} See my \textit{Works of Sahl \& Māshā’allāh} (2008).
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only a few people even knew of the existence of the Book of Aristotle or its model in the work of al-Andarzaghar, and no one has yet translated Abū Bakr’s own work on the revolutions of nativities. Moreover, as I mentioned earlier, Bonatti’s and al-Qabīsī’s treatments are rather brief and not well informative. On top of this, TBN Books I-II were badly organized: as a result, they appeared to be a nightmare jumble of theories and techniques.

All of these problems have now disappeared, and readers of this edition of TBN will find it very reader-friendly and easy to understand. It is now evident that the formerly jumbled appearance (with insertions from other authors) actually disguised a kind of organization followed by Abū Bakr, borrowed in turn from ʿUmar. Using BA and Abū Bakr as partial models, I have for the most part simply rearranged individual paragraphs to form a virtually seamless and logical progression of ideas and techniques. Otherwise, I have deleted the insertions from other works (now in Appendix A), and added some bracketed section titles and added bracketed numbers to itemize certain lists of significators and topics in order to make TBN’s relation to contemporary Persian treatments explicit. Following are some highlights of this edition:

**Book I: Organization.** This book is now wholly devoted to general questions about life: conception, gestation, rearing or nourishment, and longevity. Several paragraphs on these topics have been brought up from the end of the Latin Book III, while others were put into Appendix A: it seems that some editor inserted four horary questions about pregnancy and birth based on works of ʿUmar, since two of them bear a resemblance to questions in the Book of the Nine Judges.

**Book I: Four types of nativities.** ʿUmar’s four-part division of births is based on Dorotheus’s material on rearing, which Māshāʾallāh handled in only a very general way in BA III.1.2-3. Abū Bakr clearly bases his own division on ʿUmar, and like ʿUmar has a similar (but greatly expanded) treatment of pregnancy.

**Book II: Organization.** This book is devoted entirely to annual methods, and needed the most reorganization. ʿUmar’s methods include directions, the jārbakhtār method of directing through the bounds, directions in the solar revolution, and profections.

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16 Also, being mislead by later texts, Hand and Schmidt believed that ʿUmar used a compound weighted mubtazz (pp. vi, vii).
Book II: Three predictive “conditions.” As part of his annual methods, ‘Umar introduces three terms for predicting the life and condition of the native and his parents (II.4-6). The “general” condition of the native and parents uses primary directions in the nativity; the “greater” condition uses profections in the nativity; the “lesser” condition uses primary directions in the solar revolution, directing various points around the entire circle over the course of one year. For parents, the points to be directed differ based on what condition is sought.

Book II: 30º increment profections. ‘Umar’s profection method departs from the usual approach. In Hellenistic astrology and as found in B.A, profections are done sign-by-sign. But ‘Umar profects in 30º increments from whatever point he is interested in, and treats that increment as a compacted year: thus every 2.5º of a 30º increment is equivalent to one month, and shows by the positions of planets or their rays when some effect should come about.

Book II: 7th Century charts. ‘Umar’s charts illustrating the three conditions of the native suggest an intriguing possibility: that his annual techniques are based on a Sassanian original, perhaps by al-Andarzaghar himself. For the charts can all be dated to between 614 and 642 AD, shortly before the Muslim invasions: since al-Andarzaghar seems to be Māshā’allah’s and Abū Ma’shar’s main sources, could these charts provide evidence of his rough dates?17

Book III: Horary-style delineations. As mentioned above, ‘Umar did rely primarily on works like Carmen and Tet. for his material on rearing and longevity, and presumably material based on al-Andarzaghar for his annual methods. But his distinctive approach to delineation is largely a combination of a Ptolemy-style mubtaż to determine primary significators, and a horary-style comparison between them. In fact it is striking how little material Hellenistic material available to him (especially as a translator of Carmen) he actually used in topical delineations such as siblings and wealth—which is one reason why his chapters are so short when compared with the other works in Persian Nativities. This does not make his focus on horary-style combinations illegitimate, but it is something to note when comparing him to his contemporaries.

17 We must also consider Abū Ma’shar’s chart in On Rev. Nat., which can be dated to August 19, 550 AD JC. This chart would have been cast around the time of the revisions to many Pahlavi texts and the influx of philosophers and astrologers from the Byzantine Empire.
Relation to JN. In Persian Nativities I, I pointed out that Abū ‘Ali’s JN was a pastiche of different works, with the middle portions based on BA and TBN, and the beginning and final chapters comprised of works by Māshā‘allāh. I still maintain this view, but would like to add a few more details. While there is a close connection between JN and TBN (such as the initial lists of significators and their horary-style combinations), the text still shows that Abū ‘Ali either had access to fuller editions of works like Carmen or else relied on Māshā‘allāh—and yet kept to a very pared-down treatment of topics. For example, in the material on travel, almost all of ‘Umar’s treatment (III.8) is reflected virtually verbatim in JN Ch. 27. Abū ‘Ali then goes on to include material such as the days of the Moon after birth, which comes right out of the fuller edition of Carmen which Māshā‘allāh had (see BA III.9.2). But Abū ‘Ali omits the rest of the Carmen material we can see reflected in BA III.9.2. For the topic of friends, JN’s description of the quadruplicities of the significators (pp. 301-02) provides a more complete account than TBN’s, which only includes the movable signs. But rather than use BA’s additional descriptions of synastry with the Lot of Friends (BA III.12), he sticks to ‘Umar’s horary-style structure.

Thus, while JN is reader-friendly and good for beginners, it is a pastiche whose motivations for particular contents is puzzling. It uses some of BA or Carmen to supplement TBN (travel) but neglects other, obvious material. It fills in some gaps in TBN (friends), suggesting that perhaps there was a fuller version of TBN available, but then does not use all of ‘Umar’s material. And when other approaches to topics are available, Abū ‘Ali prefers ‘Umar’s simplified horary structure. JN probably represents an attempt both to compose a handy textbook for Abū ‘Ali’s personal use, and a general attempt to confront and synthesize the different lineages or streams which were forming during the Arabic period, as I mentioned above.

§5: Abū Bakr’s On Nativities

Abū Bakr al-Hasan bin al-Khasibī al-Kūfī was an astrologer and possibly a physician living in the 9th Century, and very influential on astrologers such as William Lilly. His exact dates are unknown, but as I explained above he was most likely born in 821 AD. “Al-Khasib” refers to calculation and arithmetic, indicating that his father was a mathematician and—according to his report in II.5.10—an observer of ‘Umar’s own astrological practice. As also mentioned, a mentor of his was the bombastic astrologer and poet, al-ʿAnbas
THREE BOOKS ON NATIVITIES
‘UMAR AL-TABARĪ

BOOK I: [BIRTH AND LONGEVITY]

[Chapter I.1: The planetary months of gestation]\(^{24}\)

When the seed falls into the vulva in the first month, it comes to be in the disposition of Saturn, and he disposes [the fetus] through cold. And in the second month Jupiter disposes it, and the Lord projects spirit in it, and it disposes it by a certain mixture.\(^{25}\) In the third month it is disposed by Mars, and blood comes to be. But in the fourth month the Sun disposes it, and God infuses\(^{26}\) the breath\(^{27}\) of life (that is, the living being)\(^{28}\) in it, and therefore He grants a portion to him in relation to the hilāj.\(^{29}\) Do you not see that when the Sun comes along into a sign, it moves the weather, and conveys a likeness of the nature of his sign to the earth? But if he were changed from the sign, the work of that sign which comes to be recedes, because [it is like] a body without a soul. [In] the fifth it is disposed by Venus, and God puts together the masculine or feminine sex into it. [In] the sixth [it is disposed] by Mercury, [who] operates the tongue in it. In the seventh the Moon, and its image is perfected in it. Which if he were born in the disposition of the Moon, he will pass [safely] through. But if he were born in the eighth, the disposition for it returns to Saturn, and he will die. And if he were born in the ninth month, the disposition reverts to Jupiter and he will live, if God wills.

\(^{24}\) This chapter originally fell at the end of Book III, but belongs here. Cf. Abū Bakr I.2-3, I.5.

\(^{25}\) Temperamento.

\(^{26}\) That is, by breathing (inspirat), as in Genesis 2:7.

\(^{27}\) Spiraculum.

\(^{28}\) Reading animationem for animatum.

\(^{29}\) Hand reads this as though it pertains to the Lot of the Hilāj.
If therefore you wished to know the degrees of an unknown Ascendant, put down the figure of that same ascension, and of the planets in their places in the signs. After this, know whether it is conjunctional or preventional, and you will verify it (that is, the conjunction or prevention) by its degree and minute. Which if it were conjunctional, look at the planet which will be in charge of the degree of the conjunction. If it were preventional, you will look at the degree of the luminary which was above the earth.

After this you should look at the planet which, above the rest, has more dignities (of the domicile or exaltation, triplicity or bound) in the degree of the conjunction or prevention, [and] you will give an aspect a part of the strength. For example, if a planet were the Lord of a domicile, and it aspected the degree of the conjunction or prevention, and another were the Lord of the exaltation [but did not] aspect, from thence the one aspecting will be more worthy. And you will understand the strengths of these from their places.

But if two or more planets agreed [in strength], you will look at those closer than the rest from a foundation, [and] you will establish [them] as models. And the one closer than the rest in terms of a foundation is that you should look at the planets to see if there were, in an angle, one who was closer to the degree of the angle. And if they were oriental, the one which was closer to the Sun. And if they were in the bounds, the one which was closer to the bound. But if the dignity of each of the planets, and the aspect, were equal, you will set up as the model the one which was closer by aspect. After this, you will look at this model to see whether it is closer to the degree of the Ascendant or to the degree of the Midheaven (and its nadir). Which if it were closer to the degree of the Ascendant and its nadir, cast away the degree of the [imprecise] Ascendant (that is, dismiss it), and make the Ascendant to be like the degree of the planet and its minute. But if it were

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31 Reading *planetarum* for *planetae*.
32 Reading *aut* for *a*.
33 Reading *…[non vero] aspexerit, inde aspiciens dignior erit* for *…inde aspexerit aspiciens digniorque erit*.
34 *Auctores*. That is, the planet which will act as the standard for establishing the correct Ascendant.
closer to the degree of the Midheaven and [its] nadir, make the degree of the Midheaven just like the degree of the planet and its minute. Then know how many hours will be ascending, in what hour those degrees ascend, through the operation of extracting the Ascendant from the Midheaven: and what came out for you in terms of hours, establish the planets upon that, and this will be the time in the hour of the native, if God wills.

[For] the knowledge of the Ascendant from the Midheaven, look from the first minute of Capricorn up to the minute of the Midheaven by the ascensions of the right circle. After this, project this from the first minute of Aries by the ascensions which I have explained to you; and where it reached, turn that into equal degrees, and that will be the Ascendant.

[Chapter I.3: Rearing and the determinations of births]

‘Umar bin al-Farrukhān al-Tabarī said: Know that there are four determinations of nativities for nourishment, namely [1] one of them: those who do not taste food, nor do their souls have life. [2] The second of them: those who taste food and are not nourished. [3] The third of them: those who taste food and are nourished, but do not reach long life. [4] The fourth of them: those who are nourished and reach long life (that is, to old age).

[3.1: The first determination of births]

[1] But now we must speak of the first determination, namely about those who neither taste nor are nourished, so that you should look at [1a] the degree of the Ascendant, and at [1b] the angles, also [1c] the degrees of the luminaries, and [1d] the Lords of all these, and at [1e] all three Lords of the triplicity of the Ascendant, and at [1f] the Lot of Fortune, and at [1g] its Lord, even at [1h] the Lord of the conjunction or prevention which was before the native’s nativity.

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35 This instruction is based on the practice of assigning a value of 0º RA to 0º Capricorn. Since by definition the oblique ascension of the Ascendant is 90º in RA from the RA of the Midheaven, the distance of the Midheaven in RA from 0º Capricorn will be the distance which the Ascendant’s oblique ascension has from 90º RA (or 0º Aries). Most modern astrologers will simply find it easier to use a Table of Houses or a computer program to generate the Ascendant from the Midheaven.


37 Lat. Omar Behnalfargdiani Tiberiadis.
After these things, you should look at [1i] the mubtazz over these places: that is, at that planet which had dominion in these places, whether it were one or two or three. Which if it were one, and you found it cadent and impeded from out of the degrees of some bad one (that is, so that it would be with a bad one in one degree), or the degree of the ascending sign were impeded, then he will taste nothing until he dies. And if the degrees of the shining ones were impeded in any way, and [also] the degree of the Ascendant, he will not taste anything, if God wills. Ptolemy also said:38 because if the luminary whose authority it was were impeded, and [also] the degree of the Ascendant, and the Lord of the shining ones receded from the angles, he will not taste food until he dies. And the same hour of this matter [will be] when the luminaries arrived at a bad one.

But the generality of the ancients said:39 because if all three Lords of the triplicity of the Ascendant receded from the angles, and the luminaries and their Lords receded, and the conjunction or prevention and its Lord receded, then the native will not taste anything (if God wills), or that native will not be a man, or he will be of those who are born with some signs like apes, or those who are said by the rustics to be “changed”: that is, he will be born a monster or a brute animal. If however he were a brute animal, it would be with the receding of these which I have said, being impeded by the bad ones, and, were the bad ones in charge of them,40 the animal itself will be an impeding wolf, who will not be united with men. But if [both] bad ones and good ones were in charge (especially if Mercury had some dignity in these places), he will be an animal of those who are joined with men, and with whom they play.

[3.2: The second determination of births]

[2] The second determination is that you should look at [2a] the Ascendant and [2b] the angles and [2c] the degrees of the luminaries, and at [2d] their Lords; also [2e] the three Lords of the triplicity of the Ascendant, and at [2f] the Lot of Fortune, and [2g] its Lord, even at [2h] the conjunction or prevention, and also [2i] the Lord of the conjunction or prevention which was before the native’s nativity.

40 Praefuerint. Bonatti reads this as though “the mubtazz itself were a malefic” (BOA p. 1124).
[Chapter II.5: The general, greater, and lesser conditions of the native and his parents]¹⁶⁸

For the [general condition of the] native, you will direct the degree of the [natal] Ascendant (whether it were the hilāj or [not]), [giving] a year to every degree by means of ascensions, up to the rays of the bad ones or of the fortunes in the root of the nativity.

And for knowing the greater condition of the native, you will direct from the sign of the advancement.¹⁶⁹ And know that the sign of the advancement is always like the degree of the Ascendant, because every 30° are one year. For it is like the Ascendant of the root, an example of which is this: if the Ascendant of the root were the tenth degree of the sign of Aries, the sign of the advancement in the second year will be the same degree of Taurus. Likewise, [you will] always [give] one sign to every year, if God wills. Likewise if you wished to know [the native’s] greater condition [to the day], multiply the degrees of the sign of the profection and the rays of the bad ones and the fortunes. That is, multiply the degrees which are between the degree of the sign of the profection and the rays [of the planet] by 12 1/6,¹⁷⁰ and on that number of days, the native’s condition will be changed from good into evil, or from evil into good, according to the nature of the Lord of the rays, whether it were a fortune or a bad one.

And for knowing [the native’s] [lesser] condition in the revolution of the year, direct the degree of the Ascendant [of the revolution] by equal degrees¹⁷¹ to the rays of the fortunes and the bad ones, [and] to the Lords¹⁷² of the places, and you will put an entire day¹⁷³ for every 59’ 8”, if God wills.

For knowing [the general condition of] the life [of the parents], the Lot of the Father and [the Lot] of the Mother are directed by means of ascensions in terms of the number of degrees to the bodies of the bad ones and [to]

¹⁶⁸ In this section, ‘Umar introduces three types of direction and profection, with some new vocabulary. I have rearranged the paragraphs so that the parents and native are not mixed together as in the text. The “general” condition of the native and parents is found by directing points in the nativity; the “greater” condition is found through the 30° profections described above; the “lesser” condition is found by directing a point around the circle within the native’s solar revolution.

¹⁶⁹ Provectione. That is, the profection. See also below.

¹⁷⁰ Reading as above in the first explanation of this method. The text reads: septem gradus…et sextam partem unius.

¹⁷¹ That is, ecliptical degrees.

¹⁷² Reading dominos for domos.

¹⁷³ Reading “day” for “degree,” with Hand.
their rays, namely a year for every degree, or [until] some one of the four actors\textsuperscript{174} aspected them: that is, [the Lord] of the domicile or bound or exaltation and triplicity.

(And\textsuperscript{175} [it was] Māsha‘allāh [who] said you will direct from the ray of the Lord of the exaltation of the Ascendant (or of the Lord of the triplicity or of the bound of the same Ascendant), namely from the rays of the one whose aspect [into the rising sign] was closer to the degree of the Ascendant. Granted, [this] opinion is not valid, since it can come about that some one of these four does not aspect the Ascendant or the Lot of the Father or of the Mother, and the house of fathers, or the degrees of these places. And it is necessary for us to direct from them, if God wills: [therefore] you will direct from the sign of the profection [of the Ascendant] up to the completion of the year, for knowing the greater condition [of the native]; and for the greater condition of the father and mother,\textsuperscript{176} from the profection of the Lot [for each], if God wills.)

And for knowing the greater condition of the father [to the day], you will direct from the sign of the profection—that is, from the Lot of the Father,\textsuperscript{177} from the number of all 30º. For you will direct what there was between the aforesaid and the rays of the bad ones and the fortunes, and you will multiply those degrees\textsuperscript{178} by 12 1/6\textsuperscript{179} and what it reached will be the number of the days which will signify the happening of the evils or goods\textsuperscript{180} according to the nature of the Lord of the rays, and those things of the places pertaining to it.

And for knowing the [lesser] condition of the father every day, you will direct from the degree of fathers [in the revolution] (that is, from the degree of the 4\textsuperscript{th} house) to the bodies of the fortunes, the bad ones, and their rays, and you will put one day for every 59’ 8”. And in what befalls [him], it will be described according to the quantity of the bad ones and the good ones, and

\textsuperscript{174} \textit{Actorum.} I have not seen this term before.

\textsuperscript{175} The rest of this paragraph originally appeared below, after the first example. But it is clearly ‘Umar’s or an interpolator’s criticism of the view just expressed. ‘Umar wants us to direct and profect to whatever body or aspect comes next, and not to these three or four Lords in particular. See also below, II.8.

\textsuperscript{176} Omitting an extra \textit{partis/patris.}

\textsuperscript{177} Omitting “the house of the father.” ‘Umar makes it clear below that one profects the Lots for the greater condition of the parents.

\textsuperscript{178} Omitting a redundant “which were between the aforesaid and the rays of the bad ones and the good ones.”

\textsuperscript{179} Reading as before, for \textit{xii gradibus ex x minutis.}

\textsuperscript{180} Reading \textit{bonorum} for \textit{malorum.}
the fortunes in which they were, and [according to] the places in which they were, and what pertains to their places through [their] rulership of the twelve signs: because each planet conveys the nature of its own sign, provided that it aspects the sign. But one which did not aspect the sign [does not convey] the likeness of its nature by vision and desire and thought, if God wills.

And for knowing [the mother's] life [in general], you will direct from the Lot of the Mother in the root of the nativity to the rays of the fortunes or the bad ones, and every degree will be a year by means of ascensions.

But for the greater condition of the same mother, you will direct it in the root of the nativity, a year for every 30º, in just the way you do [it for the life] of the father for [his] greater condition.

For the lesser condition of the mother, you will direct the degree of the Moon [in the revolution], an entire day for every 59º and 8”.

[Chapter II.6: Examples of directions and profections for the native]

And I have already repeated for you many times in this book, for knowing the native’s [general] condition, that in nativities you should always direct the degree of the Ascendant, because [the bound Lord of the Ascendant] is the distributor which is called the järbakhṭār. After this you would look at what remained to it, until it completes its own bound, in terms of degrees and minutes; and you will put [down] for them a year for every degree by means of the ascensions. Then, when the bound is completed, look from the Lord of the second bound [and] how many degrees it has: because you will even

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181 *Et pertinentia locorum.*
182 Translating somewhat loosely from: *planeta quodcumque, id est, ex suis propriis signorum aspecerit, affert eius signi naturam.*
183 The reason for ‘Umar’s expressing things this way is unclear to me. But the basic point is clear: we can only be confident of certain significations if the natal planet to which the profection arrives is able to aspect its own domicile. Hand’s confusion in this paragraph was due to two things. First, he read *affert* (“conveys”) as *aufert* (“bears away”). Second, in the 1990s it was not very clear that traditional astrologers insisted on the importance of aspecting one’s own domicile: thus Hand did not see the sign itself as the object of the aspecting. See the Introduction to my *Works of Sahl & Māshā’allāb.*
184 Omitting in *vita.*
185 *Eum.* If correct, this could mean the house of mothers (i.e., the degree of the Midheaven); but it might also mean the Lot of the Mother (*eam*), as with the father’s greater condition above.
186 Reading *lx* for *xxx.*
put those down by means of the ascensions, since it will distribute\textsuperscript{187} years according to the number of their degrees. And if the distribution were in the rays of a fortune and the distributor were a good one, he will be in tranquility and abundance in those years, or the bounty of life; and it will extend to the end of those things which it signified in terms of the good, when the degree arrives at the degree of a good one, if God wills. You will do likewise until the work of life would be perfected.

\[6.1: \text{The native’s lesser condition}\]

Now I will put [down] an example for you through which you will direct, and always [so] that you will go step-by-step:

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure3.png}
\caption{The “lesser” condition of the native}
\end{figure}

\textsuperscript{187} Reading \textit{dividet} for \textit{dimittet}. 


I looked at the directions of this [revolution of the] nativity.\textsuperscript{188} And the Ascendant was the fifth degree of Taurus, and none of the planets was in it, nor were [any of] their rays more than 5º, except for the Moon’s.

But she was in the sextile aspect of the Ascendant,\textsuperscript{189} namely in Cancer in 24º.\textsuperscript{190} I took away the 5º of the Ascendant from 24º of the rays of the Moon in the Ascendant, and there remained 19º. And we said that the Ascendant would have disposed 19 days\textsuperscript{191} up to where it reached the disposition of the Moon, through the rays of her sextile aspect.

After this, the Moon will manage [from] the completion of 30º from the Ascendant, and, of the second [sign], two complete degrees, up to where it reached the light of the rays of Saturn’s sextile aspect, [making] nine [degrees total].\textsuperscript{192}

Then Saturn will receive the disposition up to\textsuperscript{193} the light of the sextile aspect of Venus, because the closer of the planets to the rays of Saturn, after Saturn, was Venus. And so we subtracted the degrees of Saturn from Venus, and there remained 4º. And we said that Saturn will dispose four days.

After that we subtracted [the degree of the sextile of Venus]\textsuperscript{194} from [the sextile of]\textsuperscript{195} Mercury, and there remained eight days.

\textsuperscript{188} Diagram mine. The date may be approximately March 28, 614 AD GC (with some allowances for incorrect values for Mercury and Venus), except that Mars is in Taurus (which would have put him directly in the middle of the direction). I have put a gray Jupiter and Saturn in the signs they occupied on that date, with the degrees given in the text.

\textsuperscript{189} Note that ‘Umar is using whole-sign configurations in this statement.

\textsuperscript{190} ‘Umar should be multiplying by 59’ 08”, but perhaps the values will often be so close to 1º, he feels entitled to simplify matters for the example.

\textsuperscript{191} The Moon’s sextile aspect was really in the 24\textsuperscript{th} degree of Taurus, or 23º. The sextile of Saturn falls at 2º Gemini. Thus she disposed the remaining 7º of Taurus and the first 2º of Gemini, making 9º total.

\textsuperscript{192} Reading \textit{usque} for \textit{per}.

\textsuperscript{193} Reading for \textit{minimusve est}.

\textsuperscript{194} Mercury must be in Aries, else he would already have been in or cast his ray to degrees already covered.
Then we subtracted Mercury from Jupiter, and there remained thirteen, and we said that Mercury would dispose thirteen days.

After this, we took the $27^\circ$ of Jupiter away from the thirty, and there remained three days of Gemini. Let it happen likewise up to the completion of the twelve houses.

And if some planet aspected the degree of the Ascendant from a like degree, the Ascendant would have had no disposition, but the planet would have had the disposition because the planet would have been occupying the ascending minute.

[If you] revolved the year from the Ascendant, work it in this way up until the Ascendant [of the revolution] even returns [to the place it was in at the revolution], if God wills: and you will do thusly for knowing the [native’s lesser] condition, and in this way you will direct from the degree according to the house of fathers for the father, and for the mother from the degree of the Moon for knowing her lesser condition.

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196 In order for the numbering to work, this should be “twelve.”
BOOK III: [TOPICS]^{217}

[Chapter III.1: Social Status and Prosperity]

If you ordered the matter of the native with respect to nourishing and life (with God ratifying), and [his] condition in the direction of the degree of the Ascendant from the perspective\textsuperscript{218} of the distributor and the conversion of the degrees of the bound of the distributor into ascensions, and by their direction to the rays of the bad ones and the fortunes, a year for every degree; and [if] by the command of God you wished to know his accidents and dignities, begin, and know of what stock and dignity the native is.

[1.1: Delineating prosperity]

[1] The knowledge of which is that you should look (by the command of God) at the statements of Ptolemy\textsuperscript{219} in accordance with the dustūrīyyah of the diurnal planets from the Sun, and the dustūrīyyah of the nocturnal planets from the Moon; and the explanation of dustūrīyyah is “security” or “rightness.”\textsuperscript{220} But this happens if the planets were oriental from the Sun in the day, and occidental from the Moon in the night. If therefore the superior planets were oriental from the Sun, in their own domiciles or own exaltations, and with the Sun in his own domicile or exaltation, and the place were an angle, and they aspected each other, the native will be a king or prince similar to a king; and if they were in their own domiciles or exaltations, and they were not all in angles, or [at least] one of them [was], the native will be a duke or a great prince, if God wills. And if they were cadent and peregrine, the native will be from middling households, [from] men of

\textsuperscript{217} The Latin subtitle read: “On natural things according to their quantity and their fortune” (reading fortunium for fortunarum).

\textsuperscript{218} Ex parte.

\textsuperscript{219} ‘Umar is relying on Tet. IV.3 for his ranking of different levels of dustūrīyyah, but not so much for its content. The very garbled content (note for instance the confusion between superior and diurnal planets) is ultimately dependent on Rhetorius Ch. 23 (and originally on Antiochus), but mixes elements from all three types of dustūrīyyah. Cf. B.A II.12 and JN Ch. 6 p. 240.

\textsuperscript{220} Dexteratio. The origin of the notion of dustūrīyyah (Gr. doruphoria) is indeed that or bodyguarding: see Persian Nativities I p. xl. The notion of “rightness” comes from the fact that dustūrīyyah Types 2 and 3 refer to planets on the right of, or rising before, the Sun. See B.A II.12 and Schmidt’s reconstruction of this concept (2009, pp. 247-265).
good bearing, and [he will be] respectable among his associates. But if there were not a dustūriyyah to the luminary from superior planets which were in their own hayyīz, the native will be of low-class people, of no memory, and unknown in his own rank.

[2] But according to Dorotheus, in diurnal nativities it is looked at from the Lord of the Sun’s triplicity (that is, the sign where [it is]): and firstly the Sun in the day, and firstly from the Lord of the Moon’s triplicity in the night. After [this], you will look at the condition of the planets out of the twelve places, and you will take the degrees which are between the degree of the planet and the degree of the angle, and where it arrived in terms of degrees: if the planet were in the first 15º, the native will be a prince or like a king; and if it were in the next 15º, he will be a noble prince of high memory; but if it were in the third 15º, the native will be of middling men; and if it added [degrees] on top of this, he will be hard at labor, miserable, and low-class.

[3] But the third way in the knowledge of this matter springs up in the opinion of rational things from the Book of Allegories. For the philosopher said that there are four types of nativities:

[3.1] Certain people are born who will be kings, and they persist in a kingdom.

[3.2] And certain people are born who will be full of labor, and they persist in labor and trouble.

[3.3] And certain ones of those born were first paupers and full of labor, after this they are made kings or rich.

[3.4] But others were first kings or rich, afterwards they are made to be full of labor and paupers.

[3.1] Certain people are born kings, and they will last in a kingdom—these are those in the nativity of whom the Lord of the Ascendant and the Moon

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221 See footnote in I.4.3 above.
222 That is, they have little record of their lineage, or are ignored by their contemporaries.
223 Carmen I.26.2-4. Cf. also JN Ch. 7 pp. 240-41 and BA III.2.1 p. 82.
224 Unknown at this time, but the following division of topics is closely related to BA III.2.0.
225 Omitting a redundant postea efficiuntur laboriosi, which belongs with the next type.
were in the angles, and each are being joined to planets\textsuperscript{226} in the angles or to the Lords of the angles, or the luminaries and the Lords of the angles are being joined to the Lord of the Ascendant, and [the Lord of the Ascendant] itself was received in the angles: this signifies that he is going to be born a king or rich, and he will persist in the kingdom and in riches.

[3.2] And if the Moon and the Lord of the Ascendant were cadent, and were joined to cadent planets, and they themselves were the Lords of places which are called cadent, or the Lords of the cadents are being joined to them, the native will be miserable and full of labor, of the children of low people, and he will persist in his labor.

[3.3] But\textsuperscript{227} if the Lord of the Ascendant and the Moon and the Sun were cadent or in their own descensions, and they were joined to fortunes in the angles (or to bad ones who will receive them in the angles), and they themselves were Lords of angles, they will be born in the houses of people full of labor, and of those who were in distress and life's affliction. And at first they will paupers,\textsuperscript{228} [but] after this they are made lofty, and they will be respectable according to what we told you.

[3.4] And if the Lord of the Ascendant and the Moon and the Sun and the Lords of the angles were in angles, and they were joined to cadent and receding planets, and to bad planets [or] the Head, [and]\textsuperscript{229} bad ones were the Lords of cadent houses, the native will be a king of great power, and he will fall from his fortune, and his kingdom will be taken away, and he will arrive at labor and poverty, and certain ones of them are captured [and] subjected to servitude.

[4] Also, Dorotheus\textsuperscript{230} and Hermes\textsuperscript{231} thought that one should look, after the native’s nativity, first at the planet which proceeds\textsuperscript{232} to the degree of the Moon, or to the degree of the Ascendant\textsuperscript{233} apart from the degree of the Moon, because that planet signifies the native’s dignity and his fortune:

\begin{footnotes}
\textsuperscript{226} Reading \textit{planetis} for \textit{plures}.
\textsuperscript{227} This paragraph originally appeared after the following one [3.4], but I have put it here in order to conform to the list above.
\textsuperscript{228} Reading \textit{pauperes} for \textit{principes}.
\textsuperscript{229} Somewhat conjectural, as some small words and case endings are missing and wrong: \textit{et planetis malis capiti mali fuerunt}. Hand reads this as: “and the lords of the angles are malefics seized by malefic planets.”
\textsuperscript{230} \textit{Carmen} I.12.
\textsuperscript{231} Source unknown at this time.
\textsuperscript{232} \textit{Profiscitur}. I am not sure if this is by transit or direction, or even by profection.
\textsuperscript{233} In the next paragraph this seems to be the first degree of the rising sign, not necessarily the axial degree.
\end{footnotes}
which if it were a fortune and the place were appropriate to it, he will be a well-fortunate king or wealthy man, by the command of God. If there were not a bad one impeded in the same places (which are the place of the Moon’s degree and the degree of the Ascendant), the native will be falling and full of labor, if God wills.

[5] Hermes\textsuperscript{234} thought that the planet which first changed its figure in the revolution of the year of the world\textsuperscript{235} (that is, through its own change from a sign into the next sign, or from an eastern degree to the west, or through its arrival to the Moon’s degree or [to] the degree of the ascending sign apart from the Moon), it itself will be the Lord of the Year, and the significator of the matter of the year.

[6] And the generality [of the sages] thought that when the Moon proceeds from her own average course to her faster course, the native will be noble and rich. and when she proceeds from her own greater course to her average course, he will be of a middling condition below the nobles. And if she is changed from the average course to the lesser course, the native will be unfortunate and they said [he would be] of a bad condition.

[7] Which if the Moon were joined to none of the planets, nor separated from one in nativities, the native will be a wild man, of the sects of the desert. It will especially increase evil if she were in the nature of bad ones and in a bad place.

\textit{[1.2: Three methods of prediction]}

The knowledge of [the native’s] condition in nativities: and this comes to be in many ways from the sayings of the ancients.

[The first way is:] look at the Lords of the triplicity of the luminary whose authority or power it is. For you are looking at the first age from the first Lord of the triplicity of the Sun, and [the condition] of the second age from the second Lord of the triplicity of the Sun, and [the condition] of the third one from the third Lord of the triplicity of the Sun—in the day. Whatever one of them were of a better\textsuperscript{236} place, and more sound, that same age will be better and more worthy. Likewise look in the night from the Lords of the triplicity of the Moon, just as you look for the Sun.

\textsuperscript{234} Source unknown at this time, but cf. Sahl’s \textit{On Times} pp. 223-24.

\textsuperscript{235} This should probably be a revolution of the year of the nativity.

\textsuperscript{236} Reading \textit{melioris} for \textit{mediociris}. 
BOOK II: TOPICS

Chapter II.1.0: On the native’s morals and his nature

You should know that the nature and morals of the native are distinguished according to the significations and natures of the seven planets in [their] shapes and morals:

For Saturn, from his own nature, signifies laziness, stupidity, foulness, fear, servitude, injury, lying, sorrow, and a bad will in the heart.

Jupiter, from his own nature, signifies law, faith, knowledge, humbleness, modesty, faithfulness, liberality, patience, sense, sobriety, and a clear face.

Mars, from his own nature, signifies wrath, disgust, violence, wastefulness, cunning, thieving, immodesty, attacks.643

The Sun, from his own nature, signifies strength, loftiness, honesty, and great power.

Venus, from her own nature, signifies humbleness, piety, a good will, the esteem of the heart, happiness, and good morals, except that the native will be reputed to be impertinent and effeminate.

Mercury, from his own nature, signifies commerce, speech, the recitation of histories, intellect, quickness of discourse, grammar, logic, rhetoric, arithmetic, and astrology.

The Moon, from her own nature, signifies a heavy tread, weakness, misery, travels, whisperings, and the introduction of evil [into things].

And these significations of the planets will be strong or weak according to the strength or weakness of the planets in themselves, and in their places. Therefore if some one of the planets were in the Ascendant or the Midheaven, it will give morals and a shape to the native according to its

643 Reading laesionem for laetitiam.
strength; which if a planet inimical to it aspected it, it will alter the morals given, according to the strength or weakness of the aspecting planet. But if the said planets would not be inimical, neither amongst themselves nor by aspect, then the morals given by the first planet will be strengthened, so that if the first planet gave modesty to the native, he himself will be truly modest, so that he will hardly hear to speak;\textsuperscript{644} and it must be judged thus for the other significations of morals by means of the significating\textsuperscript{645} planets. But if the said planets are inimical to each other by aspect or naturally, one will render its own signification upon the other, and one changes the morals and peculiar qualities of the other, just as you could see here: for in the nativity of one who is without fear, or bold, you will find Mars in the Ascendant or in another strong place.

And if the Moon or the Lord of the Ascendant aspected him, and he were in a strong place (so that he would have some dignity there),\textsuperscript{646} the native will be a lord and master of soldiers, and have much boldness, and great powers, [and] the boldness will appear from out of the source in his heart; he will strive to kill by hand, he will love slaughter, violence and insanity, he will be a traitor, of a hard and ferocious heart, a thick liver and long anger.

And if Saturn aspected [Mars], he will give him the deliberation of a bad heart, fear, laziness, misery, heaviness, a thickness of heart, and sorrow in his matters.

And if Jupiter aspected Mars, he will break his anger, and decrease his furor, and will make him come down; he will restrain his frivolity, and will make him gain wealth more quietly than by war; he will restrain his furor, so that he will not kill someone with his own hand, and besides that he will make him turn back from places where he would be captured or killed.

\textsuperscript{644} This is obviously an idiom, and its meaning seems to be the opposite, just as when we tease quiet people by telling them to stop speaking so much.

\textsuperscript{645} Reading significantes for significatis.

\textsuperscript{646} This is an important point not mentioned before: Mars (or any other planet) should be joined to the Moon or the Lord of the Ascendant.
And if the Sun aspected Mars, he will give him strength, dominion, and mastery over men and soldiers, not to mention beauty of form, military discipline, and intellect.

And if Venus aspected Mars, the native will be a great lover of women, and he will have womanly moral qualities, and he will expose himself and his soul to evil and death on account of women and jealousy of them, for he will be jealous beyond measure.

And if Mercury aspected Mars, the native will be fearful, solitary, and someone who will in no way please others, nor even will others please him; he will be stupid in his approach, and lying much, he says what he doesn’t know, and wants to do what he cannot.

The biyābānīya stars even confer their own significations and peculiar qualities to the native: which, were they with the Sun and the rest of the planets, they confer great and sudden fortune from their own nature. When the biyābānīya star which is in the second degree of Taurus (having southern latitude, and second magnitude, not to mention being of the nature of Mars) were in the Ascendant or the Midheaven in a nocturnal nativity, the native will be a soldier, and a master and organizer of wars, and an eyewitness of nearby slaughter, having high greatness, and someone who will be scorned under some condition. But if the nativity were a diurnal one, the native will have a hard intellect, bad profit, and someone who will obtain disgrace. And if instead of the said biyābānīya star there were some star of the nature of Jupiter and Mars, the native will be a master of soldiers, and he will go with many banners, and he will be elevated in dominion, and high in his own place, [having] great fame, powerful in matters, fortunate and wise in war, he will have power in faraway lands, he will be strong in cities and lands, he will esteem truth, and will be praised by many.

647 Incessu. Normally this refers to one’s style of walking, or else advancing in attack.
648 That is, “fixed.” In B.4 III.2.1 these are associated with eminence and prosperity (as they are below in II.2), but here Abū Bakr wants to associate this star at least with character.
649 B.4 III.2.1 p. 79, Rhetorius Ch. 58 p. 104. This must be Pollux (β Gemini).
650 Or, an “ordainer of wars,” in the sense that he starts wars.
651 See B.4 III.2.1, p. 78 and Rhetorius Ch. 58 p. 102. These are: Regulus (α Leo), Antares (α Scorpio), Sirius (α Canis Major), Menkalinan (β Auriga), and Altair (α Aquila).
Mars in a nocturnal nativity, appearing in his own domicile, signifies that the native will be one master, and he will have others under himself, and he will be a good soldier, and fortunate in slaughter and in wars, and always conquering, and wise in wars. And if he were in his own domicile in a diurnal nativity, the native will be lazy in those things in which he ought to make money; infirm, greedy, an evil plunderer of strangers, a fornicator, esteeming murders and evils, violent and unsound.\textsuperscript{652} And if Mars were in a domicile of Saturn, the native will have a fatty liver, he will be quick in his acts, he will put the evil which is inflicted upon him into his own heart, and will retain it for a long time; and he will express his words hastily. And it was already stated that if Mars would appear in the Midheaven, and he would rejoice in his own place, the native will be fortunate in war and slaughter, and a beautiful organizer of wars, and wise in them. And if a fortune aspected a Mars so disposed, the native will acquire advantage and great fame from his wars.

The Moon, appearing in the aspect of Jupiter and Venus, in some one of the angles or the succeedents, and in some one of her own dignities, signifies that the native will be strong, a master of wars, rejoicing, and having a great heart, and an endurer of all things which happen to him.

When a masculine planet will be in a masculine sign and quarters, the native will be strong, and complete in strength, having good sense, good memory, wise in slaughter but keeping death away, a master of horses, and apt in riding and arms.

If the Lot of Boldness\textsuperscript{653} happened to be in the domicile of Mars or his bound, and were in one of the angles (especially in the Midheaven), and besides that in the aspect of Jupiter and Mars from a strong place, the native will be strong and renowned among men; he will be feared by others, he will be fortunate in war, a soldier of the battlefield, and always a victor over his enemies.

\textsuperscript{652} \textit{Insanus}, the root of our “insane.” Nowadays this word has clinical overtones that are not present in the Latin, though Latins would have seen it as roughly equivalent to “crazy,” which is a much looser notion.

\textsuperscript{653} This is undoubtedly the Hermetic Lot of Mars, as \textit{Pars Audaciae} is also the name used by John of Spain when describing this Lot as given in Abū Ma'shar's \textit{Gr. Intr.} See JN Ch. 34.
Chapter II.1.1: On him who has anxiety

If Mars were cadent in someone’s nativity, weak and made unfortunate, not aspecting the Ascendant, and Saturn aspected him, the native will be weak of heart, and timid, and besides that abhorring a place of killing.

Likewise, if Venus were in a human sign the native will be weak of heart and timid.

If Saturn were in the Midheaven in a nocturnal nativity, the native will be very fearful, and have a most wretched heart.

If the Lot of Lawsuits or Wars654 were under the rays of the Sun, and were cadent from the angle, and its Lord were with Saturn, the native will be timid, having a weak heart, and lazy or low-class in war and slaughter.

Chapter II.1.2: On the native’s quickness to wars and rage655

Mars appearing in the Ascendant renders the native keen for discord and lawsuits, a killer, and having a powerful unsoundness.656

If Mercury were in the fourth and appearing from under the rays of the Sun, and besides that in the aspect of Mars and Saturn, the native will have a sharp and quick change, always unsound, and busy.

Mars appearing in the 8th house and a peregrine sign, whether in a diurnal nativity or a nocturnal one, signifies that the native will be unsound, and of lasting unsoundness, and a stupid killer.

If Mercury were in his own domicile, the native will be fearful and unsound.657

If the Moon were in a domicile of Mars [and] increased in light, the native will be keen, liable to anger, having a large liver, an appetite for wars and openly expressing abuse toward men.

If the Moon applied to Mars in a nocturnal nativity, and she were increased in light, the native will have a great motion to anger, having an appetite for lawsuits and discords without reason.

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654 Jag. simply reads “Lawsuit.” Cf. JN 34 p. 300 for a Lot of the Military and its possible source in Gr. Intr: from Mars to Saturn (reversed at night), projected from the Ascendant.
655 Cf. JN Ch. 34.
656 Both here and below, insania. This can also mean “frenzy,” “mania.”
657 Surely this must be in combination with other conditions, such as the ones above.
If the Lot of Fortune or its Lord, or the Lord of the domicile of life, were in a domicile of Mars, the native will be frenzied, always sad, and have great fury, turning back slowly [from it].

Chapter II.1.3: On the native’s humbleness

If Mercury were under the rays of the Sun, and in a watery sign (because they lack a voice), and Mars aspected him, the native will be humble and calm, and serious in his acts.

If Saturn and Mars aspected the Moon and the Sun (or one of them) from the Midheaven or the Ascendant, or from the 7th or the 4th house, the native will be humble and intelligent, particularly if they aspected the Sun in a diurnal nativity and the Moon in a nocturnal nativity, and that the Sun or the Moon were in the bound of a fortune.

If one of the biyābāniya stars of the nature of Mars, Jupiter, and Saturn, and of the first magnitude, appeared in the Ascendant or the Midheaven, the native will be humble, of subtle character, and good encounters.

Chapter II.1.4: On the shamelessness of the native

You should know that if Mars aspected Mercury from the opposite aspect, the native will be without shame. But if the Moon aspected Mars from the opposite aspect, she will decrease his shamelessness, and will change his disputes. And if the Moon were decreased in light, and appearing in a bad place with Mars, the native will be without shame. If Venus and Mercury were in the Ascendant, and in the opposite aspect of Mars, the native will have little shame.

658 Reading aspecerint (pl.) for aspecerit to match the following clause. But I doubt that both malefics must be doing this simultaneously, especially since the passage goes on to say it will be worse if the luminary is also the sect light. Probably any malefic asecting either would show humility; if it aspected the sect light, more humility; and if Mars aspected the Sun in a diurnal nativity, and Saturn the Moon in a nocturnal one, more humility yet. But could this notion clash with the Sun-Mars combinations above, which showed boldness?

659 Cf. B.A III.2.1, p. 78; Rhetorius Ch. 58 p. 103. The first magnitude stars of the nature of Jupiter-Saturn in this list are: Rigel (β Orion) and Capella (α Auriga). I do not see a star of the nature of Mars or Jupiter-Mars which would fit this description.
Chapter II.3.9: On the native’s fortune on the occasion of money in the earth or found elsewhere

If Saturn, appearing in some one of his own dignities, were in the 4th house, and made fortunate in the good aspect of Jupiter, the native will find great wealth hidden under the earth, especially if Saturn were slow in his motion.

If Jupiter is appearing in the angle of the earth, and Venus aspected him by a good aspect, and both were free from the infortunes, the native will find great wealth or money underground.

If the Lord of the 2nd house were in the 4th house, and it pushed light and strength to a planet appearing in the Ascendant or the 4th house, secret monies will be uncovered for the native, and he will find underground money.

If the Lord of the Ascendant were in the Ascendant, and Jupiter pushed to him from out of the angle of the earth, the native will find underground money.

If Venus, as the Lady of the 2nd house, were in the angle of the earth, and the Sun and Moon (being in signs elevated over Venus) aspected her, the native will take silver from the earth and find underground money.

If Mercury, appearing as the Lord of the 2nd house, were made fortunate in the angle of the earth, the native will take heavy things [from out of the ground] by his own understanding, and he will understand the secrets of the sciences, and something which he wants to devise or arrange will not be concealed from him.

Chapter II.3.10: On the native’s fortune coming about from the inheritances of the dead

If the Moon, filled with light and increased in number, were in the 8th house (it being a nocturnal nativity), and Jupiter, made fortunate and

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820 Jag. omits this part about Jupiter.
821 Reading fortitudinem for ordinatio[nem].
822 Reading secretae pecuniae for secreta pecuniae.
823 This sounds like the Hellenistic “overcoming.”
824 Reading aspexerint (pl.) for aspexerit.
825 Sense: plan, intent, sense.
appearing in some one of his own dignities, aspected her from out of the 11th house,\textsuperscript{826} the native will be wealthy and will inherit the money of the dead.

If the Lord of the 8th house were with the Sun, not burned up but made fortunate in the Midheaven or the 11th house,\textsuperscript{827} the native will have money from the direction of the dead, but he will lose or consume it quickly.

If Jupiter, increased in number, or appearing in some one of his own dignities, possessed the 8th house, the native will have good and fortune from the direction of the dead, especially if Jupiter were free from the conjunction or aspect of the infortunes.

If the Lord of the 8th house were a fortune, and the Lord of the house of substance were bound [to him], the native will have something from the dead.

If Saturn were in the 8th house (it being a diurnal nativity), and some one of the fortunes aspected by a good aspect, the native will obtain money from the dead.

If the Lord of the 8th house, appearing in some one of its own dignities, were made fortunate in the Midheaven, the native will have good fortune, and he will obtain money from the dead. And if some one of the infortunes aspected by a good aspect, his father will die and he will have the paternal inheritances and dignities, and he will be a good heir in the father’s stead.\textsuperscript{828}

If the Lot of Possession\textsuperscript{829} were in the 8th house, and its strength [were] greater than the Lord of the 2nd house, the native will have money and inheritances.

If the Lord of the Lot of Fortune were in the 8th house, and the Lord of the Ascendant aspected him, the native will live on the things of the dead.

If the Lord of the 8th house, being a fortune, were in the 8th house, not burned up nor retrograde, the native will have the substance of inheritances.\textsuperscript{830}

If the Lord of the 2nd house gave his power to the Lord of the 8th with reception, from out of a bound,\textsuperscript{831} and he were in the domicile of a fortune,
the native will inherit the substance of inheritances; and judge likewise if the Lot of Fortune were in the 8th house, joined to some fortune.

Chapter II.3.11: On the native’s fortune from fields and gardens

If Venus, appearing in some one of her own dignities, were in the angle of the earth, and free from the infortunes, the native will have many fields.

If Saturn were in a good place and in his own domicile or exaltation, and he aspected the Ascendant by a trine aspect, the native will be rich from lands, gardens or fields. If Saturn were the Lord of possession and in the Ascendant or in the second, conjoined or bound with it or aspecting it from a strong place, the native will have fortune from fields and vineyards. If Saturn, appearing direct and in his own exaltation, were in the Midheaven, the native will be a lord of fields, lands, vineyards, and he will value the populations [on them] and the buildings, and will be made fortunate in them.

If some one of the biyābāniya stars of the second magnitude (and also of the nature of Mars and Venus) were in the Ascendant or the Midheaven with the Sun or Moon, the native will be rich, and fortunate in lands or fields, and he will build houses and palaces. And if some one of the biyābāniya stars of the first magnitude (and of the nature of Jupiter and Saturn) behaved thusly with each other, the native will be rich and moneyed, not to mention overflowing in real estate, lands, and vineyards, and thence he will obtain fame and dominion.

If the Moon were separated from the Sun, in the domicile of the Sun, and she were bound to a fortunate Saturn, the native will have profit from lands, and he will build houses.

If Saturn were in the angle of the west and in a domicile of Jupiter, and Jupiter (appearing in the angle of the earth) were bound to him, the native will possess many lands, and will be made fortunate in building, the populace [on it], and the like.

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832 Reading haereditatum for haeredum.
833 Reading with Jag., but it is unclear who is meant here.
834 This must be the two stars of the first magnitude from B.4 III.2.1 p. 80, and Rhetorius Ch. 58 p. 107: Aldebaran (α Taurus) and Antares (α Scorpio).
835 The stars of the first magnitude in this group are from B.4 III.2.1 p. 78, and Rhetorius Ch. 58 p. 103: Rigel (β Orion) and Capella (α Auriga).
836 These references to the Sun are not in Jag.
837 Omitting “and Pisces” (1540).
Saturn [were] in a human sign, the native will be a digger. And if he were in
the sign of a beast, the native will be a preparer of hides.

[Chapter II.12.8: Other points to consider]

And it must be known that if some planet received the lord signifying the
mastery in an aspect, and it aspected agreeably, it will give subtlety to the
native in the mastery. And if many planets aspected the significator of the
mastery, the native will have many masteries. And if some one of the said
planets were received, the native will esteem that mastery before all other
words. And if it were not received, he will reject it and will not esteem it.

And if the significator of the mastery were under the rays of the Sun, the
native will hate his mastery, and he will be lazy and leisurely in it, unless
Mercury were the significator of the mastery: because then it will make the
native a writer of books or a craftsman of masteries with more height.

And let us move from these general statements about the masteries of
natives, to the particular ones.

Chapter II.12.9: On natives who are weavers

If Mercury, appearing as the significator of the mastery, were descending
or retrograde, the native will be a weaver. And if the Sun aspected him, he
will be a weaver of tapestries and the like. And if Venus aspected him, he
will be a weaver of bocaxini and of other things which come to be with silk. And
if Saturn aspected him, the native will be a weaver of velvet and surianorum and
the like. And if Jupiter aspected him, he will be an alkison of fine cloths made of wool. And if the Moon aspected him, he
will be a weaver of straw mats. And if Saturn were in Gemini, he will be a
weaver of cloths of linen.

1303 Reading the rest of the paragraph with Jag.
1304 The rest of the individual trades correspond to category [6] in Chapter II.2.0 above.
1305 Unknown (Jag: buchatum), but Niermeyer has a bucheramun for buckram, a cloth
nowadays used to cover books, but in the medieval period it was of softer cotton; if so,
perhaps it was also made with silk.
1306 Unknown, but probably stiorium, “mats,” which is more Saturnian than velvet.
1307 Jag.: alkisses? Probably “clothier” or “profiteer,” both of which would be related to Ar.
kuswab (clothing) or kass, “profiting.”
Chapter II.12.10: On native who are sewers

If Mercury were made unfortunate in the 4th house, just as was said,\(^\text{1308}\) the native will be a sewer. If Jupiter aspected him from out of a sign of a beast, the native will be a pelter. And if the Sun aspected him, the native will be a sewer of flags and tents and the like. And if Venus aspected him, the native will be a sewer of curtains and wool. And if the Moon aspected him, the native will be a sewer of cloths of linen or silk. And if none of the planets aspected him, the native will be a worker and sewer of silk.

Chapter II.12.11: On natives who are common laborers or tawyers\(^\text{1309}\)

If Mars showed support to Jupiter in some one of the angles, and Venus [aspected one] of them in a fiery sign and the other in a sign of a beast, the native will be a maker of slippers.\(^\text{1310}\) And if Saturn aspected them, the native will cut and sew hides. And if Mercury mingled himself with Mars, the native will be someone putting together the instrument or ornament by which men work in the land of the Moors, and they carry it on their heads with the fruits of \textit{Sazaph}.\(^\text{1311}\) And if Saturn mingled himself with Mars, the native will be a preparer of hides or a maker of instruments from leather for fighting. And if Venus aspected Mars from a domicile of Saturn, the native will be a common laborer and a sewer of hides. And if the Sun showed support to Venus, the native will be a sewer of reins and shoelaces, that by which beasts are beaten, and sheaths.

Chapter II.11.12: On natives who are carpenters

If Mars aspected Mercury from out of the house of mastery, and the sign of that house were of the signs of seeds and of things born of the earth, the native will be a carpenter, or of that mastery which come to be from lumber and iron. And if Venus aspected them, the native will be a maker of trumpets.

\(^{1308}\) Perhaps this means “descending and retrograde,” as in the previous chapter.

\(^{1309}\) \textit{Alutariis}, processors of goat skins, especially turning the leather into purses or shoes (\textit{alutae}).

\(^{1310}\) Or, “shoes” (\textit{sotularium}).

\(^{1311}\) Jag.: \textit{saziph} or \textit{sariph}. I am not sure whether this is a place or kind of fruit.
and pipes, or of citheras and of like instruments. And if Saturn aspected them, the native will be a carpenter of houses, and of all things of which builders are in need, so far as lumber goes. And if the Sun aspected them, the native will be a carpenter of shields and of other instruments which are put together on account of kings and battles. And if Jupiter aspected them, the native will be a worker of instruments which pontiffs and abbots use in churches, or of instruments by which stones are lifted up on high. And if the Moon aspected them, the native will be a worker of ships and bridges. If Saturn, Mars, and Venus were [missing verb] toward one another in a masculine sign\textsuperscript{1312} (and especially in Aries, Leo or Sagittarius), the native will be a carpenter or a merchant of lumber.

\textbf{Chapter II.12.13: On natives who are painters and sculptors}

If the Moon, in the bound of Mercury, aspected him from the moist signs, the native will [be a writer or painter and the like. And if Venus aspected her, it signifies that he will\textsuperscript{1313} work with various [and] gentle colors in his paintings, for looking at them.\textsuperscript{1314} And if Mars aspected her, the native will be a sculptor of wood. And if Saturn aspected her, the native will be a sculptor of obscure stones,\textsuperscript{1315} or of gypsum.\textsuperscript{1316} And if the Sun aspected her, the native will be a painter or sculptor in gold or gems. And if Jupiter aspected her, the native will be a painter or illuminator of books of faith, or a sculptor of images by which prayers and bendings of the knee to God come to be. Which if it were the Moon instead of Jupiter, the native will be a sculptor of ships or of vessels in which water or wine is put. Likewise if Venus were joined with [Mercury] [in] the angles or succeedents, and appearing from under the rays of the Sun, the native will be subtle in the works of his hands. And you should know that Mercury signifies painting or

\textsuperscript{1312} Omitting “of Mars.”
\textsuperscript{1313} Again the text reads throughout as \textit{eam} or \textit{ipsam}, suggesting the planets are aspecting the Moon. But it must be that they are aspecting Mercury (who is a significator of sculpture and painting), especially since the Moon is brought in as an aspecting planet near the end of the paragraph.
\textsuperscript{1314} \textit{Natus in picturis suis variis coloribus et ad videndum placidis utetur}. Jag. simply speaks of painting in diverse colors.
\textsuperscript{1315} That is, with dim or dark colors.
\textsuperscript{1316} \textit{Gipsi}. 

sculpture in homes, and in everything made from hollowed-out wood, not to mention the sculpting of coins.

Chapter II.12.14: On natives who are dyers

If Venus and Mars [were in the place of mastery or] had firmness, binding, or an aspect there, the native will be a dyer, especially if they were in fiery and watery signs. And if Saturn aspected them, the native will be a dyer of black cloths. And if the Sun aspected them, he will be a dyer of bright cloths and of all things in which there is gold, not to mention beauty and light, such as are the banners of kings and their tents. And if Mercury aspected them, the native will be a dyer of *abbassennu* and of every green thing or one colored in a medium color, such as are *suriani*. And if Jupiter aspected them, the native will be a dyer of cloths or things of an orange color. And if the Moon aspected them, the native will be a dyer of wool with which *ventagii* come to be.

Chapter II.12.15: On natives who are diggers

If Mars were appearing as the significator of the mastery, made unfortunate or peregrine, and in an earthy sign, the native will be a digger of the earth. And if the Sun aspected him, the native will dig up gold and silver and precious stones from the earth. And if Jupiter aspected him by a bad aspect, the native will be a digger of diggings which come to be on account of wars and the protection of some place. And if Saturn aspected him, the native will be a digger of latrines, and of stinking and dark places. And if Venus were with Saturn, the native will be a digger of wells or fountains. And if it were Mercury instead of Venus, the native will be a digger of gardens or places in which water would be put. And if it were the Moon instead of Mercury, the native will be a digger of lakes or swamps.

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1317 Adding and reading the rest of the clause with Jag.
1318 Jag.: *abissi*. Unknown.
1319 See above.
1320 Unknown, but perhaps a cloth used in winnowing (*ventagium*).
1321 Reading *ponatur* for *pontatur*.