

Kusyar Ibn Labban's Introduction to Astrology

In the name of God the merciful, the compassionate.

[1] Abu al-Hasan Kusyar bn Labban bn Basahri al-Jili ¹ said:

I have collected in this book, from among the fundamentals of the art of judgments <of the stars>,² its totality, the ways to free disposal in it, and its usage, what I thought is sufficient in its meaning and what is enough to dispense others in most matters. I have taken in it the shortest way I know toward analogy (*qiyas*),³ and I have followed in it the clearest course I know toward correctness, since this is an art without proof; thus ideas and beliefs in it have free scope, and the discussion of those who speak nonsense in it is without proper limit and scope.

[2] I have made it contain four parts (*maqala*). The first of them is on the introduction and the fundamentals, the second part is on the judgment of the matters in the world, the third part is on the judgment of the natives and the revolution of their years, and the fourth part is on the making of choices. I asked God for right guidance.

¹ BFV place 'al-Kiya al-Sa'ud' before 'Abu al-Hasan'. This appellation is also found in the ms. of Kusyar's book on the astrolabe, Chester Beatty 5354 fols. 162-187.

² B adds 'of the stars', but even without this modification sina'aT *al-ahkam* 'art of judgments' means astrology.

³ The word *qiyas*, frequently used in this book, has a very significant meaning. See, for example, 1.2.

Part I On the Introduction and the Fundamentals, in Twenty-Two Chapters

1. On the Undertaking of this Book and What it is Necessary to Describe from among the Introductory Matters
2. On the Natures of the Planets
3. On the Benefic and Malefic Planets
4. On the Masculine and Feminine Planets
5. On the Diurnal and Nocturnal Planets
6. On the Natures of the Planets according to their Remoteness from and Nearness to the Sun
7. On the Easterliness and Westerliness of the Planets
8. On the Fixed Stars and their Complexions
9. On the Tropical Signs, Fixed Signs, and Bicorporeal Signs
10. On the Masculine and Feminine Signs, and the Diurnal and Nocturnal Signs
11. On the Natures of the Signs
12. On the Signs and the Degrees which Aspect Each Other
13. On the Houses of the Planets
14. On the Exaltation of the Planets
15. On the Triplicities and their Lords
16. On Terms
17. On the Domain, the Joy, the *Dasturiya*, and the Dodecatemorion
18. On Application, Separation, Reception, and Reflecting
19. On the Powers of the Planets and their Rulership over Each Other
20. On the Indications of the Places of the Sphere and the Positions of the Planets in them
21. On Lots
22. On the Investigation of the Planet Having Mastery over a Place among the Places of the Orb

Chapter One: On the Undertaking of this Book and What it is Necessary to Describe from among the Introductory Matters.

[1] The road to the science of the judgments of the stars is of two kinds; one of them which is older is the science of the spheres of stars, their motion, the computation of their positions, and their conditions. This is the science which is grasped by instruments and observation, and there are geometrical proofs for it. One who is specialized in it is versed in the noblest and the most reliable of the sciences next to religious sciences.¹ There already are two books by us concerning this <science> which we called *al-Zij ai-Jami'* and <*al-Zij*> *al-Balig*.²

[2] The second is the science of effects coming from the stars, their powers, and their influence on whatever is below the sphere of the Moon.³ This is the science which is grasped by experience (*tajriba*) and analogy (*qiyas*) and it is confused with⁴ the first science. There is no way for its verification, nor is it grasped at all in its totality, nor in its larger part, because the thing for which this science is utilized, namely, weather, individual persons, and all that are below the sphere of the Moon are characterized by change and alternation, and in most matters they are never fixed in one condition. A man has no perfect capability in conjecture, especially of the conditions which are in the temperaments (*imtizaj'*) of the stars, and he falls into difficulty. The study in it is so difficult that some people rejected it, thinking that it is a thing whose uniqueness they cannot grasp.

[3] Most people who specialize in the first science are ignorant of the second science. They reject its usefulness and claim that it is something which occurs by accident and that there is no proof for it. But we say: as far as accident is concerned, when it lasts a long time or occurs in most circumstances, then that is one of the proofs. As for proof, not everything for which there is no proof is to be abandoned

¹ 'next to religious sciences' is omitted by BJV.

² Kusyar refers to his own works on astronomical tables. See GAS VII, p. 182-3.

³ This division of the world is based on Aristotelian cosmology.

⁴ F: 'it is in need of instead of 'it is confused with'.

Translation I.1

nor is its use to be neglected. By prudence, nay by intelligence, it should not be the case that the use of oxymel in the soothing of gall be postponed until the proof of its effectiveness is established. Rather we should apply it and use it, while we limit its proof to whatever <it is> whose effect we see continuously and in most situations.

[4] We see and know well that the Sun warms, and the experience that the Moon makes humid has lasted a long time. The seasons of a year change and their weather differs in heat, coolness, moistures, and rains according to the application (*ittisal*)⁵ of the Sun to the planets, the application of the planets to the Sun, and the application of one to another. Thus it is evident that it is not feasible to throw it away even if there be no proof for it.

[5] The man who specializes only in the second science is the man who enters into its details with evidences based on observation and discussion. He thinks that there is a proof because of his ignorance of the method of proof and its nature. That which is necessary to be believed⁶ in this science is grasped <only> by experience and analogy. A part of it is that on which experience has lasted a long time and on which some people of the art <of astrology> have agreed. Thus we have no right to consider it with a view contrary to it. A part of it is what is different in its experience and analogy. Thus some people agreed on one thing while other people agreed on what is contrary to it.

[6] We said⁷ that we follow what is nearest to regularity and system. We do not rely upon what are isolated differences, nor do we turn to them. When a man is conversant in the natures of the stars and their powers, he has taken them from successive reports which preceded him — like the knowledge about the Sun's power that it warms and about the Moon's power that it makes humid, and likewise <about> the powers of the other planets.

⁵ For the technical meaning of 'application', see *Abbreviation* 3.13.

⁶ B 'to be grasped' instead of 'to be believed'.

⁷ Cf. Introduction of the *Madkhal*.

Translation I.1

[7] The powers of conjecture in what is imposed by the temperaments which belong to each one of the planets have enabled him to know many conditions before their occurrence, of those things which are dependent on the conditions of weather concerning heat, coldness, winds, moistures, and rains, and <to know> the conditions of a man concerning his goodness, his badness, his tempers, his virtues, and his vices.

[8] Concerning whatever is useful in this science, man has thoughtfulness and common sense which lead him in the direction of being prepared for the incidents whose knowledge precedes their occurrence, like a man who knows beforehand about the weather of his country and who can thus prepare for winter with what keeps coldness away from him, and for summer with what keeps heat away from him.

[9] When he knows beforehand the occurrence of an illness, he resists it with its opposing measures according to the characteristic power he has in his birth and according to what he gains from this art <of astrology>. Then if the influential power <of an illness> is stronger than the power resisting it, the illness occurs in accordance with the excess of its power. If the two powers (i.e., of an illness and that resisting it) balance each other, curing and moderation occur. If the victory is on the side of the power resisting the occurrence of the illness with the opposite measure, <curing and moderation occur> in accordance with the excess of the resisting power.

[10] It might be possible to keep off some of the incidents which are characteristic to the individual himself if they are evil. He might confront them with whatever is appropriate and suitable if they are good. Some of them (i.e., the incidents) are within the judgment of generality and become almost inevitable, like the change of weather into excessive rottenness which causes an epidemic. The illnesses, in some cases, can be prevented by resisting this rottenness. Or like the change of a dynasty and the appearance of a <new> dynasty which is found to be good in some years and bad in some years. This is the reason I want to publish this book.

Chapter Two: On the Natures of the Planets¹

The Sun warms and slightly dries. The Moon moistens and changes bodies into humidity and putrefies them. Saturn cools and dries slightly. Mars dries much and its natural power is burning because of its excess of dryness. Jupiter is of a moderate nature and warms and moistens, and its heat is abundant. Venus moistens and heats slightly. It is of a moderate nature. Concerning dryness, humidity, warmth, and coldness, Mercury is close to the nature of the planet to which it applies,² the <zodiacal> sign in which it is, and its lord. It is airy and generates winds.

Chapter Three: On the Benefic and Malefic Planets³

Jupiter and Venus are absolutely lucky because of the moderateness of their nature, and because of the heat and moisture in them. Saturn and Mars are absolutely unlucky because of the excess of Saturn's nature in coldness and Mars' nature in dryness- The Sun and Moon are benefic from trine and sextile and malefic from conjunction, opposition, and quartile. Mercury shares beneficence with the benefics and maleficence with the malefics in its application to them. In isolation, it is dependent on the nature of the sign in which it is as well as the lord of the sign if no planet is aspecting it and if it does not apply to a planet.

¹ The topic and contents of this chapter are almost the same as those in *Tetrabiblos* I.4. The natures of the planets are summarized (those with an asterisk are 'slightly' so) as:

Sun	Moon	Saturn	Jupiter	Mars	Venus	Mercury
hot dry*	humid putrefying	cold dry*	humid hot	dry burning	humid hot*	depending

² For 'application' see 1.18.

³ *Tetrabiblos* I.5.

Chapter Four: On the Masculine and Feminine Planets¹

The Moon and Venus are feminine because of the abundance of moisture in them. The Sun, Saturn, Jupiter, and Mars are masculine. Mercury shares totally with the two malefics since it is equally effective of dryness and humidity. It may be masculine or feminine because of its position relative to the Sun: if it is easterly² it is masculine, and if westerly it is feminine. It may be masculine or feminine because of its position relative to the horizon: if it is between the ascendant and the tenth place and in the opposite quadrant, it is masculine; in the remaining two quadrants, it is feminine.

Chapter Five: On the Diurnal and Nocturnal Planets³

The Moon and Venus are nocturnal because of the coldness in them. Jupiter and the Sun are diurnal because of the heat in them. Mercury shares in both conditions together. It is diurnal in the east and nocturnal in the west. The essence of Saturn and Mars is evil: Saturn is cooling, which they relate to the heat of the day, and Mars is drying, which they relate to the moisture of the night, because if each one of them is in its domain⁴ its complexion is balanced. In general, the masculine planets are diurnal and the feminine planets are nocturnal, except Mars which is masculine and nocturnal.

¹ *Tetrabiblos* I.6. The topic of this chapter is summarized as:

Sun	Moon	Saturn	Jupiter	Mars	Venus	Mercury
masculine	feminine	masculine	masculine	masculine	feminine	both

² For easterliness and westerliness, see 1.7.

³ *Tetrabiblos* I.7. The topic of this chapter is summarized as:

Sun	Moon	Saturn	Jupiter	Mars	Venus	Mercury
day	night	day(heat)	day	night(moisture)	night	both

⁴ Cf. 1.17.

Chapter Six: On the Natures of the Planets according to their Remoteness from and Nearness to the Sun¹

[1] The Moon is especially effective of humidity from its first appearance to its first quarter with respect to the Sun. From its first quarter to its fullness it is effective of heat. From this to its second quarter it is effective of dryness. From this to its conjunction with the Sun it is effective of coldness.

[2] The three superior planets² moisten very much from the beginning of their conjunction with the Sun to their first station. From their first station to their opposition to the Sun they heat very much. From their opposition to their second station their nature is dry. From their second station to their occupation³ their nature is cold.

[3] Venus and Mercury moisten very much from their first conjunction with the Sun to their first station.⁴ From that to their <second> conjunction with the Sun, while they are retrograde, they heat very much. From that to their second station they dry very much. From that to their conjunction with the Sun they cool very much.

[4] When one planet cools and another heats, or one planet moistens and another dries, there occur in the atmosphere different conditions according to their temperament and according to the power of each one of them. It is here that wise people differ concerning each item of these conditions. It is difficult to distinguish these powers from each other.

¹ The contents of this chapter are almost identical with those in *Tetrabiblos* I.8.

² B adds 'namely, Saturn, Jupiter, and Mars.'

³ They are hidden under the Sun's rays.

⁴ As JV add 'while they are in the direct motion', this conjunction is the outer conjunction.

Chapter Seven: On the Easterliness and Westerliness of the Planets¹

When a planet rises before the rising of the Sun, it is easterly. When it sets after the setting of the Sun, it is westerly. Take <as> the easterliness and westerliness for the superior planets sixty degrees and for Venus forty five degrees and for Mercury twenty-five degrees approximately. These quantities for the two <inferior planets > are the limit of the distance of these two planets from the Sun.²

Chapter Eight: On the Fixed Stars and their Complexions³

[1] The fixed stars are many, and each one of them is in accordance with the temperament of one or two of the planets. Of these the most conspicuous in effect are those which are of the first and second magnitude, and also the majority of those which are of the third magnitude. When they virtually coincide with <the degree of>⁴ the ascendant or the tenth place from the ascendant at the nativity or at the beginning of an important enterprise, or when they virtually coincide with the position of the two luminaries or the position of the lot of fortune,⁵ then they give abundant wonders according to the nature of the star, which is based on the complexion of the planets. But there are many of them which are characterized by evil when they are malefic.

[2] Some of them are 'cutters'⁶ which have the nature of the malefics, and their complexions are to cut life and to corrupt circumstances and matters, when the prorogation⁷ arrives, from its beginning, at these stars. When we need the application of the Moon or of the lord of the ascendant to one of the stars in question, we consider that one of these stars is united with the complexion of the planet in question and that it (the fixed star) takes the place of the <planet>.

¹ The topic of this chapter does not make an independent chapter in the *Tetrabiblos*.

² For the inner planets, this distance is the greatest elongation from the Sun.

³ The similar topic is found in *Tetrabiblos* I.9. Ptolemy classifies the fixed stars in three categories, those in the zodiacal belt, those in the north, and those in the south. For details, see Introduction to the present edition.

⁴ Supplied by BFJV.

⁵ For the lot of fortune, see 1.21.2.

⁶ *qati'*; this corresponds to anairetes in the *Tetrabiblos*.

⁷ For prorogation (*tasyir*) see 3.20 and 3.21.

[3] I have determined thirty stars from among these stars because of their positions, magnitude, the direction of their latitudes, their complexions, and a mention of the cutters among them. As for their positions, they are for the beginning of the three hundred and sixty-first year of Yazdagird. For what <time> is after this, fifty-four seconds in each year are added to them, that is, nine minutes in every ten years.⁸

[4] The stars.

(1) Aries: The Hand of the Dyed One,⁹ in Aries 20° 50', of the third magnitude, northern, the complexion of Saturn and Venus.

(2) Taurus: The Eye of the Bull which is called *al-dabaran*, in Taurus 25° 40', of the first magnitude, southern, the complexion of Mars. Cutter.

(3) The bright star of the Head of the Giant, in Taurus 12° 40', of the second magnitude, northern, the complexion of Mars and Mercury. Cutter.

(4) The Side <of Perseus>¹⁰ carrying the Head of the Giant, in Taurus 17° 50', of the second magnitude, northern, the complexion of Mars and Mercury. Cutter.

(5) Gemini: The Head of the Tyrant, in Gemini 10° 0', nebulous, southern, the complexion of Mars and Mercury. Cutter.

(6) The Right Shoulder of Orion, in Gemini 15° 0', of the first magnitude, southern, the complexion of Saturn and Mercury. Cutter.

(7) The Left Shoulder of it, in Gemini 7° 0', of the second magnitude, southern, the complexion of Saturn and Jupiter.

⁸ B adds: 'and for each hundred years one degree and half.' This is the rate of precession, namely, $54''/1 \text{ year} = 9'/10 \text{ years} = 1;30''/100 \text{ years}$ (or 1° in $66 \frac{2}{3}$ years). Since Yazdagird 1 = A.D. 632, the year for the longitude of the fixed stars are given for the year A.D. 992, which seems to be the time of Kusyar. But when he gives the longitudes of the fixed stars, he has simply added 13° to Ptolemy's longitude (except No. 18, see below). According to his rate of precession, this corresponds to $866 \frac{2}{3}$ years. Since the epoch of Ptolemy's star catalogue was AD. 137, July 20, Kusyar's epoch should have been 1004.

⁹ For the translation of the fixed stars I used L.P. Elwell-Sutton, *The Horoscope of Asadullah Mirza*, E.J. Brill, Leiden, 1977. See the table in the Introduction to this edition.

¹⁰ This is supplied by B.

Translation I.8

- (8) The Middle of the Belt, in Gemini $10^{\circ} 20'$, of the second magnitude, southern, the complexion of Saturn and Jupiter.
- (9) The Left Foot, in Gemini $2^{\circ} 50'$, of the first magnitude, southern, the complexion of Jupiter and Saturn.
- (10) The *'Uyuq* (Capella), in Gemini $8^{\circ} 0'$, of the first magnitude, northern, the complexion of Mars and Mercury.
- (11) The Shoulder of the Reins-Holder, in Gemini $15^{\circ} 50'$, of the second magnitude, northern, the complexion of Mars and Mercury.
- (12) Cancer: The Southern Dog (Sirius), in Cancer $0^{\circ} 40'$, of the first magnitude, southern, the complexion of Jupiter and a little of Mars.
- (13) The Northern Dog, in Cancer $12^{\circ} 10'$, of the first magnitude, southern, the complexion of Mercury and a little of Mars.
- (14) The Head of the Foremost Twin, in Cancer $6^{\circ} 20'$, of the second magnitude, northern, the complexion of Mercury.
- (15) The Head of the Hindmost Twin, in Cancer $9^{\circ} 40'$, of the second magnitude, northern, the complexion of Mars.
- (16) The Manger, in Cancer $23^{\circ} 20'$, nebulous, northern, the complexion of Mars and the Moon. Cutter.
- (17) Leo: The Shoulder of the Lion, in Leo $15^{\circ} 10'$, of the second magnitude, northern, the complexion of Saturn and a little of Mars. Cutter.
- (18) The Heart of the Lion, in Leo $16^{\circ} 10'$,¹¹ of the first magnitude, northern, the complexion of Mars and a little of Jupiter. Cutter. But I think its complexion is reverse, i.e., Jupiter and a little of Mars and cutter. It is in the shoulder of Leo although it was not said so.
- (19) Virgo: The Overturned, in Virgo $7^{\circ} 30'$, of the first magnitude, northern, the complexion of Saturn and Venus.
- (20) Libra: The Armed Rising Star (Arcturus), in Libra $10^{\circ} 0'$, of the first magnitude, northern, the complexion of Mercury and Saturn.
- (21) The bright star in the Crown, in Libra $27^{\circ} 40'$, of the second magnitude, northern, the complexion of Venus and Mercury.
- (22) *al-Simak al-'azal* (Spica), in Libra $9^{\circ} 40'$, of the first magnitude, southern, the complexion of Venus and a little of Mercury.
- (23) Scorpio: The Heart of the Scorpion, in Scorpio $25^{\circ} 40'$, of the second magnitude, southern, the complexion of Mars

¹¹ This should be $15^{\circ} 30'$. Kusyar's source must have given the wrong longitude, and thus he conjectures another star is meant.

Translation I.8

and a little of Jupiter. Cutter.

(24) Sagittarius: That which follows the Sting of the Scorpio, in Sagittarius $14^{\circ} 10'$, nebulous, southern, the complexion of the Sun and Mars. Cutter.

(25) The Eye of the Archer, in Sagittarius $28^{\circ} 10'$, nebulous, northern, the complexion of Saturn and Mercury. Cutter.

(26) Capricorn: The Falling Vulture, in Capricorn $0^{\circ} 20'$, of the first magnitude, northern, the complexion of Venus and Mercury.

(27) The Flying Vulture, in Capricorn $16^{\circ} 50'$, of the second magnitude, northern, the complexion of Mars and Jupiter.

(28) Aquarius: the Mouth of the Fish, in Aquarius $20^{\circ} 0'$, of the first magnitude, southern, the complexion of Saturn and Mercury.

(29) The Tail of the Cock called *al-ridf*, in Aquarius $22^{\circ} 10'$, of the second magnitude, northern, the complexion of Venus and Mercury.

(30) Pisces: The Shoulder of the Horse, in Pisces $15^{\circ} 10'$, of the second magnitude, northern, the complexion of Mars and Mercury. Cutter.

[5] We do not record the misfortunes which are caused from these stars in accordance with the mixed nature of a planet or two planets. It is necessary to beware of the harm when the prorogations arrive at them. The one whose course is nearer to the zenith is most obvious in its impression upon this horizon.

Chapter Nine: On the Tropical Signs, Fixed Signs, and Bicorporeal Signs¹

[1] Aries and Libra are equinoctial signs because when the Sun is at the beginning of these two the day and night are equal in all the inhabited places. Aries is the vernal equinox and Libra is the autumnal equinox.

[2] Cancer and Capricorn are solstitial signs because when the Sun is at the beginning of these two it changes from one direction to another in respect to the north and the south. Cancer is the summer solstice and Capricorn is the winter solstice.

[3] These four signs are 'tropical signs', and they are followed by the (four) 'fixed signs', namely: Taurus follows Aries, Leo follows Cancer, Scorpio follows Libra, and Aquarius follows Capricorn. The 'bicorporeal' signs follow the fixed signs, namely: Gemini follows Taurus, Virgo follows Leo, Sagittarius follows Scorpio, and Pisces follows Aquarius.

[4] Aries, Cancer, Libra, and Capricorn are tropical signs, Taurus, Leo, Scorpio, and Aquarius are fixed signs, and Gemini, Virgo, Sagittarius, and Pisces are bicorporeal signs.

[5] Aries, Taurus, and Gemini are of spring, Cancer, Leo, and Virgo are of summer, Libra, Scorpio, and Sagittarius are of autumn, and Capricorn, Aquarius, and Pisces are of winter.

¹ These are topics in *Tetrabiblos* I.11.

Chapter Ten: On the Masculine and Feminine Signs, and the Diurnal and Nocturnal Signs¹

The signs are arranged from Aries as masculine-diurnal and feminine-nocturnal, due to the union of the male with the female and the day with the night; and they gave precedence to the male and the day, because the male and the day are first in power and in what they offer. Six signs are masculine-diurnal and six signs are feminine-nocturnal. Masculinity and femininity may be produced by the ascendant:² the ascendant is made masculine and the second place feminine and so forth in this arrangement. Masculinity and femininity may be produced according to the quadrants: the quadrant from the ascendant to the tenth <place> and the quadrant opposite to it (i.e., from V to VII) are masculine and the remaining <two> quadrants are feminine.

Chapter Eleven: On the Natures of the Signs

The signs are arranged from Aries as fiery, earthy, airy, and watery and in this order. The three fiery signs are hot, dry, and of the nature of yellow bile. They are Aries, Leo, and Sagittarius. The earthy signs are cold, dry, and of the nature of black bile. They are Taurus, Virgo, and Capricorn. The three airy signs are hot, humid, and of the nature of blood. They are Gemini, Libra, and Aquarius. The three watery signs are cold, wet, and of the nature of phlegm. They are Cancer, Scorpio, and Pisces. The fiery signs and airy signs are masculine and diurnal, while the earthy signs and watery signs are feminine and nocturnal.³

¹ The contents of this chapter are identical with those in *Tetrabiblos* I.12.

² This opinion is also reported in *Tetrabiblos* I.12.

³ Although the topic of this chapter is familiar to Ptolemy, he does not offer a separate chapter on this topic. The contents can be summarized as:

fiery	♈	♌	♍	hot, dry	yellow bile
earthy	♉	♊	♋	cold, dry	black bile
airy	♊	♋	♌	hot, humid	blood
watery	♋	♌	♍	cold, wet	phlegm

Chapter Twelve: On the Signs and the Degrees Which Aspect Each Other¹

[1] The signs and degrees which aspect each other: whenever the distance between two (planets) is six signs, <namely,> one hundred and eighty degrees, this is the distance of opposition. Whenever the distance between two (planets) is four signs, <namely,> one hundred and twenty degrees, this is the distance of trine. Whenever the distance between two (planets) is three signs, <namely,> ninety degrees, this is the distance of quartile. Whenever the distance between two (planets) is two signs, <namely,> sixty degrees, this is the distance of sextile. Opposition is contradictory and hostile, and quartile is likewise but less so. Trine is harmonious and friendly, and sextile is likewise but less so.

[2] There are degrees which take their place in aspect but without aspecting. They are those degrees which are of equal distance from one of the two equinoxes, like the degrees of Aries in progressive order and the degrees of Pisces in regressive order. And also those degrees whose distance from one of the two solstices are equal. They are equal in the length of the day, like the degrees of Cancer in progressive order and the degrees of Gemini in regressive order.

[3] <The degrees which are> equal in ascension: the degrees of Aries in progressive order and the degrees of Pisces in regressive order; the degrees of Taurus in progressive order and the degrees of Aquarius in regressive order; the degrees of Gemini in progressive order and the degrees of Capricorn in regressive order; the degrees of Libra in progressive order and the degrees of Virgo in regressive order; the degrees of Scorpio in progressive order and the degrees of Leo in regressive order; the degrees of Sagittarius in progressive order and the degrees of Cancer in regressive order.

[4] <The degrees which are> equal in the length of the day: the degrees of Cancer in progressive order are <equal to> the degrees of Gemini in regressive order; the degrees of Leo in progressive order <to> the degrees of Taurus in regressive order; the degrees of Virgo in progressive order <to> the degrees of Aries in regressive order; the degrees of Capricorn in progressive order <to> the degrees of Sagittarius in regressive order; the degrees of Aquarius

¹ The contents of [1] and [2] are from *Tetrabiblos* I.13, [3] and [5] from *Tetrabiblos* I.14, [4] from *Tetrabiblos* I. 15.

Translation 1.12

in progressive order <to> the degrees of Scorpio in regressive order; the degrees of Pisces in progressive order <to> the degrees of Libra in regressive order.

[5] The degrees which are from the beginning of Aries to the end of Virgo are called 'high'² because the day exceeds the night, while those which are from the beginning of Libra to the end of Pisces are called 'low'³ because the night exceeds the day.

Table of degrees which offers understanding of the correspondence					
signs agreeing in ascension		degrees		signs agreeing in day-length	
common in course				commanding / obedient ⁴	
Aries	Pisces	1	29	Cancer	Gemini
		2	28		
		3	27		
		4	26		
		5	25		
Taurus	Aquarius	6	24	Leo	Taurus
		7	23		
		8	22		
		9	21		
		10	20		
Gemini	Capricorn	11	19	Virgo	Aries
		12	18		
		13	17		
		14	16		
		15	15		
Libra	Virgo	16	14	Capricorn	Sagittarius
		17	13		
		18	12		
		19	11		
		20	10		
Scorpio	Leo	21'	9	Aquarius	Scorpio
		22	8		
		23	7		
		24	6		
		25	5		
Sagittarius	Cancer	26	4	Pisces	Libra
		27	3		
		28	2		
		29	1		
		30	0		

²'commanding' in Robbins' translation of *Tetrabiblos* I.14 (p. 75). The words, 'commanding' (*imra*) and 'obedient' (*mali'*) are found in the table.

³'obedient', in *Tetrabiblos* I.14 (p. 75).

⁴ Actually the six signs above are 'commanding' and the six below are 'obedient'.

Chapter Thirteen: On the Houses of the Planets ¹

[1] Cancer and Leo correspond to the Moon and the Sun <respectively> in their conditions. The two <signs> are as well closest among the signs to <our> zenith. Cancer was made the house of the Moon and Leo the house of the Sun. The two houses of Saturn were put in opposition to the two houses of the two luminaries because they are contradictory to them in nature. Then to Jupiter which is below it in <its> sphere belong the two houses on both sides of the two houses of Saturn. Then to Mars which is below it belong the two houses on both sides of the two houses of Jupiter. Then to Venus belong the two houses which are next to the two houses of Mars. Then to Mercury belong the two houses which are next to the two houses of Venus.

[2] Thus the two houses of Jupiter are situated in trine to the two luminaries and the two houses of Venus are in sextile to the two houses of the two luminaries. The two houses of Saturn are in opposition to the two houses of the two luminaries. The two houses of Mars are in quartile to the two houses of the two luminaries. Because <a planet's own> house is the place of peace, health, and welfare, people say that the opposite house is the place of detriment.

Chapter Fourteen: On the Exaltation of the Planets²

[1] People agree that the exaltation of the Sun is in nineteen degrees of Aries; the exaltation of the Moon is in three degrees of Taurus; the exaltation of Saturn is in twenty-one degrees of Libra; the exaltation of Jupiter is in fifteen degrees of Cancer; the exaltation of Mars in twenty-eight degrees of Capricorn; the exaltation of Venus is in twenty-seven degrees of Pisces; the exaltation of Mercury is in fifteen degrees of Virgo; the exaltation of the Head <of Dragon> is in three degrees of Gemini; the exaltation of the Tail <of Dragon> is in two³ degrees of Sagittarius.

[2] The whole sign is the exaltation of the planet, but its power is in it <only> as long as <it is> within the number of degrees that make up its 'body'.⁴ The exaltation is the place of greatness. They say that the opposite place is dejection and weakness.⁵

¹ Cf. *Tetrabiblos* I.17.

² Cf. *Tetrabiblos* I.19. This chapter can be summarized in the form of a table:

	Sun	Moon	Saturn	Jupiter	Mars	Venus	Mercury	Head	Tail
Exalt.	♈ 19°	♉ 3°	♎ 21°	♃ 15°	♄ 28°	♌ 27°	♁ 15°	♈ 3°	♐ 2°
Deject.	♎ 19°	♏ 3°	♈ 21°	♄ 15°	♃ 28°	♁ 27°	♌ 15°	♐ 3°	♈ 2°

³ According to BFJ, Sgittarius 3°, which is standard.

⁴ For 'body' see 1.18.1. The Chinese translation gives detailed examples.

⁵ F's addition : 'The dejection is the fall and it is the place of harms, disasters, sorrow, and

Chapter Fifteen: On the Triplicities and their Lords ¹

[1] The twelve signs are divided into four equilateral triangles. Each one of the triplicities is of the nature of fire or earth or air or water. The inhabited part of the earth is divided into four parts. In latitude it is from the equator to sixty-six degrees <to the north>; in longitude from the remotest tract of the West to the remotest tract of the East is one hundred and eighty degrees of a circle of the sphere.

[2] The beginning of the inhabited part is taken sometimes from the Canary Islands which are far away in the ocean and were populous in ancient times, while sometimes it is taken from the coast of the ocean in the west. Between this view and the first view is ten degrees of <a circle of> the sphere.

[3] The middle of the inhabited part is thirty-three degrees <in latitude> and ninety degrees <in> longitude. Of the places of which the latitude is less than thirty-three degrees, if the longitude is less than ninety degrees it is south-west, and if it is greater than ninety degrees it is south-east. Of the places of which the latitude is more than thirty-three degrees, if the longitude is less than ninety degrees it is north-west, and if it is greater than ninety degrees it is north-east.

[4] The first of the triplicities, which is fiery, is Aries, Leo, and Sagittarius, and its lord by day is the Sun and thereafter Jupiter, and by night Jupiter and thereafter the Sun, and their participant by day and night is Saturn, and this triplicity belongs to the north-east quarter.

[5] The second triplicity, which is earthy, is Taurus, Virgo, and Capricorn, and its lord by day is Venus and thereafter the Moon, and by night the Moon and thereafter Venus, and their participant by night and day is Mars and this triplicity belongs to the south-east quarter.

confusion. The exaltation of the Head is in the three degrees of Sagittarius and the exaltation of the Tail is in the three degrees of Gemini. Their dejections are in the opposite places.'

¹ This chapter is from *Tetrabiblos* I.18. The division of the earth into quarters is from *Tetrabiblos* II.3.

[6] The third triplicity, which is airy, is Gemini, Libra, and Aquarius, and its lord by day is Saturn and thereafter Mercury, and by night Mercury and thereafter Saturn, and their participant by night and day is Jupiter, and this triplicity belongs to the south-west quarter.

[7] The fourth triplicity, which is watery, is Cancer, Scorpio, and Pisces, and its lord by day is Venus and thereafter Mars,² and by night Mars and thereafter Venus³ and their participant by day and night is the Moon This triplicity belongs to the north-west quarter.⁴

[8] Let it be known that I personally do not recognize the participants which are with the lords of the triplicities, and Ptolemy, the authority in judgments omitted them. But most people of this science in ancient times established them, but in the last triplicity they put Venus before Mars. The right way in accordance with analogy (*qiyas*) is to put Mars first, but all the people agreed on putting Venus first.

[9] The rising of Aries and Libra in the half of the inhabited part belongs to Aries, the Sun, and Saturn, while the setting of the two belongs to Libra, the Moon, and Mars. The half between rising and setting in the southern direction belongs to Capricorn and Venus, and that in the northern direction belongs to Cancer and Jupiter, and Mercury is the participant for each one of the planets in this way.⁵

V's addition:

<This is> according to what Ptolemy thought, because Venus has already taken the first position in the earthy triplicity and because in the other triplicities <the lord> is the lord of the fixed sign in the day, and this is the case when Mars is put first. So Ptolemy gives this triplicity to Mars, then he says that Venus assists it by day and the Moon by night. The saying of Ptolemy is more inclined to the right answer.

² BFJV (and Chinese tr.) 'Mars and thereafter Venus'.

³ BFJV (and Chinese tr.) 'Venus and thereafter Mars'.

⁴ The correspondence of the four triplicities, and their lords can be tabulated as:

No.	element	house	Lord (Assistant)			quarter
			day	night	day-night	
I	Fire	♈ ♎ ♊	☉ (♈) ♃ (☉) (♃)			north-east
II	Earth	♉ ♋ ♌	♀ (♉) ♄ (♀) (♄)			south-east
III	Air	♊ ♈ ♎	♃ (♊) ♀ (♃) (♈)			south-west
IV	Water	♋ ♏ ♐	♀ (♋) ♂ (♀) (♏)			north-west
IV'			♄ (♀) ♀ (♄) (♏)			

Note: IV' is 'according to Ptolemy' as V's addition suggests, cf. *Tetrabiblos* II.3,

⁵ The meaning of this passage is not clear.

Chapter Sixteen: On Terms¹

[1] The terms are among those things on which opinions differ. Each people has a variety of terms. Concerning the assignment of the terms they all assigned the terms to Jupiter in place of the Sun and the terms to Venus in place of the Moon, giving no role to the two <luminaries>.

[2] Each one of the men of this art <of astrology> adheres to the terms of a people according to their reputation, namely, the terms of Ptolemy, the terms of the Egyptians, the terms of the Indians, and the terms of the Chaldeans.

[3] As for the terms of Ptolemy, Ptolemy does not ascribe it to himself, but he says "I found the terms at the end of an old book".² He allowed that the terms of the Egyptians are these terms, and he reported something about their regularity which is not discarded by investigators.

[4] As for the terms of the Egyptians, men of this art agreed on them without being confident in them, and there is neither regularity nor system in them.

[5] As for the terms of the Indians and of the Chaldeans, both of them have regularity because the terms of the Chaldeans are based on the triplicities and their lord, and the terms of the Indians are based on the masculinity and femininity of the signs and planets. But the two <systems> are entirely obsolete and neglected. Those who used one of them were frustrated because they found themselves isolated and deviating from the common view, having little confidence in what was an isolated view, and also because there was no way to verify either of the two.

[6] So let it be assumed that we first follow the common view: they are the terms of the Egyptians which are used in our time.

¹ This chapter is from *Tetrabiblos* I.20 and I.21.

² *Tetrabiblos* I.21.47.

Translation I.16

Aries	Taurus	Gemini	Cancer	Leo	Virgo
6 Jupiter	8 Venus	6 Mercury	7 Mars	6 Jupiter	7 Mercury
6 Venus	6 Mercury	6 Jupiter	6 Venus	5 Venus	10 Venus
8 Mercury	8 Jupiter	5 Venus	6 Mercury	7 Saturn	4 Jupiter
5 Mars	5 Saturn	7 Mars	7 Jupiter	6 Mercury	7 Mars
5 Saturn	3 Mars	6 Saturn	4 Saturn	6 Mars	2 Saturn
Libra	Scorpio	Sagittarius	Capricorn	Aquarius	Pisces
6 Saturn	7 Mars	12 Jupiter	7 Mercury	7 Mercury	12 Venus
8 Mercury	4 Venus	5 Venus	7 Jupiter	6 Venus	4 Jupiter
7 Jupiter	8 Mercury	4 Mercury	8 Venus	7 Jupiter	3 Mercury
7 Venus	5 Jupiter	5 Saturn	4 Saturn	5 Mars	9 Mars
2 Mars	6 Saturn	4 Mars	4 Mars	5 Saturn	2 Saturn

[7] There are 360 degrees: for Saturn 57, for Jupiter 79, for Mars 66, for Venus 82, and for Mercury 76 (degrees).³

F's addition:

Then the Chaldeans made the beginning of each sign belong to the diurnal lord of the triplicity, then the nocturnal lord of the triplicity, then the diurnal lord of the second <triplicity>, then the nocturnal lord of the <second> triplicity, then the lord of the third triplicity. They made the shares of the lord of the first division of the sign eight degrees, the the lord of the second division seven degrees, the lord of the third division six degrees, and of the fourth <division> five ...⁴

V's addition:

The men of the art <of astrology> in ancient times agreed on using the Egyptian terms, and that which is adapted by Ptolemy is the terms of the people also. But there are variations in them. The terms of the Egyptians, on which the men of the art <of astrology> agree, is used in our time.

³ Cf. *Tetrabiblos* I.22.fn. 1.

⁴ The text is very corrupt, but it seems that the five numbers 8,7,6,5,4 are assigned to the five divisions. According to K. Yamamoto's personal communication, the word 'irtifa' appears in Abu Ma'sar's *Great Conjunction* in the same context, but the meaning is not clear.

Chapter Seventeen: On the Domain, the Joy, the *Dasturiya*, and the Dodecatemorion

[1] As for the domain, it is if a masculine diurnal planet is above the earth by day and below it by night, and if a feminine nocturnal planet is above the earth by night and below it by day.¹

[2] As for the joy, it is if Mercury is in the ascendant and the Moon is in the third place² and Venus in the fifth, Mars in the sixth, the Sun in the ninth, Jupiter in the eleventh, and Saturn in the twelfth.³

[3] As for the *dasturiya*⁴ it is when a planet is in one of its two houses and its distance from one of the two luminaries is the distance between the house of the luminary and the house of the planet in the same direction. For example, Venus is in Libra and the Sun is in Leo and the Moon is in Sagittarius; and again Venus is in Taurus and the Moon is in Cancer and the Sun is in Pisces. Ptolemy calls this method 'confrontation' and 'illumination' (*al-inara*).⁵

[4] *Dasturiya* among the common people: a planet is in its house or in its exaltation in a cardine and a planet is aspecting it from its house or in its exaltation from a cardine. For example, Venus is in Libra in the ascendant and Saturn is in Capricorn, or Saturn is in Libra and Mars is in Capricorn.⁶ When a planet is in one of the three configuration, i.e., domain, joy, or *dasturiya*, it is most evident in effect and most powerful in influence.

[5] As for dodecatemoria, it is looking at the degrees of a planet in its sign (i.e., where the planet is). Then twelve degrees are taken for each degree and twelve minutes for each minute, and what is obtained from the degrees of the planet is cast out from the zodiacal sign of the planet

¹ Cf. Abu Ma'sar, *Abbreviation* 3.3.

² For the technical use of 'place', see 1.20.

³ The wording of this sentence is exactly the same as that of Abu Ma'sar, *Abbreviation* 1.121.

⁴ For this Persian word, see *Tafhim* 486. Wright explains it as 'position of authority'.

⁵ Cf. *Tetrabiblos* I.23.

⁶ In the first example, Venus is in one of its own houses (i.e., Libra), and its distance from the Sun, i.e., two signs, is equal to the Moon's distance from Libra. In the Second example, Venus is in the other of its houses (Taurus) and its distance from the Sun in Pisces, which is two signs, is equal to the Moon's distance from Taurus.

thirty by thirty degrees. Then count the number <of signs>, and here (i.e. where the counting is exhausted) is the dodecatemorian of this planet.⁷

[6] Example: The ascendant is twenty-six degrees and fifteen minutes of Sagittarius. We multiply these degrees and minutes by twelve, and three hundred fifteen degrees are obtained. When we throw away thirty for Sagittarius and thirty for those signs which are after it, the dodecatemorian of the ascendant falls on fifteen degrees of Libra.⁸

[7] In this way the dodecatemorian of houses and of planets is obtained. When a planet is in the dodecatemorian of <another> planet, it (the former) is in application with it (the latter). When it (a planet) is in the dodecatemorian of a house in the diagram of the horoscope, it is the same as when it is situated in this house. By the kindness and favour of God.⁹

[8] The signs and degrees facing the degrees are taken, and the degrees and minutes facing the minutes are taken. Then we add the resulting <number of signs> to the number of the sign of the planet, and what is obtained is the sign of the place of the dodecatemoria of the planet.

⁷For a similar definition of the dodecatemorian, see *Abbreviation* 4.32.

⁸ Since the ascendant is in Sagittarius 26° 15',

$$26^{\circ} 15' \times 12 = 315^{\circ}$$

$$315^{\circ} = 10 \times 30^{\circ} + 15^{\circ}.$$

Therefore the dodecatemorian of the ascendant is at the 15° of the 11th signs from Sagittarius, i.e., Libra.

⁹ V adds 'I have put a table concerning this concept so that it would be easy for us to get it.'

Translation I.17

Table of dodecatemoria								
degree	sign	degree	minutes	degree	minutes	minutes	degree	minutes
1	0	12	1	0	12	31	6	12
2	0	24	2	0	24	32	6	24
3	1	6	3	0	36	33	6	36
4	1	18	4	0	48	34	6	48
5	2	0	5	1	0	35	7	0
6	2	12	6	1	12	36	7	12
7	2	24	7	1	24	37	7	24
8	3	6	8	1	36	38	7	36
9	3	18	9	1	48	39	7	48
10	4	0	10	2	0	40	8	0
11	4	12	11	2	12	41	8	12
12	4	24	12	2	24	42	8	24
13	5	6	13	2	36	43	8	36
14	5	18	14	2	48	44	8	48
15	6	0	15	3	0	45	9	0
16	6	12	16	3	12	46	9	12
17	6	24	17	3	24	47	9	24
18	7	6	18	3	36	48	9	36
19	7	18	19	3	48	49	9	48
20	8	0	20	4	0	50	10	0
21	8	12	21	4	12	51	10	12
22	8	24	22	4	24	52	10	24
23	9	6	23	4	36	53	10	36
24	9	18	24	4	48	54	10	48
25	10	0	25	5	0	55	11	0
26	10	12	26	5	12	56	11	12
27	10	24	27	5	24	57	11	24
28	11	6	28	5	36	58	11	36
29	11	18	29	5	48	59	11	48
30	12	0	30	6	0	60	12	0

Chapter Eighteen: On Application, Separation, Reception, and Returning¹

[1] The application of planets to each other in longitude is from eight places: conjunction, opposition, the two quartiles, the two sextiles, and the two trines. The number of degrees from which application begins is called 'body'; they are fifteen degrees for the Sun, twelve degrees for the Moon, nine degrees for each one of the superior planets, and seven degrees for both Venus and Mercury. But there is a disagreement about Mars, and it is said that its 'body' is eight degrees.²

[2] When a planet (A)³ approaches <another> planet (B) wishing to apply to it, then if the distance between the two is the same as half of the <sum of> the two bodies, it is the beginning of its (A's) application to it (B). If <the distance> between the two is the same as the body of the smaller of the two, then it is in the stronger <part> of its application. If <the longitudes of> the two <planets> are equal in degrees and minutes, then it has completed its application. If it has passed over by one minute, then it has 'separated' from it, but it is <still> in its power and authority until it passes over by half of <the sum of> the two bodies or <until> it encounters another planet (C) which intends to go into application to it (B) on the condition which was described. The other applications and separations are analogous to this.

[3] As for application in latitude,⁴ we do not need it except in conjunction, where the beginning of the application <in latitude> is just like its beginning in longitude, and its termination is just like its termination <in longitude>, according to what was said before concerning application in longitude, by the amount of the bodies, and by what is taken into consideration about application. The existence of two planets in two degrees which are equal in their ascension or in

¹ The topics of this chapter are discussed more in detail by Abu Ma'sar in his *Abbreviation*, chapter 3. The English equivalents of the technical terms in the present translation are mostly borrowed from those of the *Abbreviation*. See also *Tetrabiblos* I.24.

² The degrees of 'body' of planets can be tabulated as:

Sun	Moon	Saturn	Jupiter	Mars	Venus	Mercury
15	12	9	9	9	7	7

As Kusyar says, there is an opinion that Mars' body is 8 degrees.

³ I have supplied A, B, C to facilitate understanding.

⁴ See *Abbreviation* 3.15

two degrees which are in agreement in the length of daylight is as we have said in the twelfth chapter.⁵

[4] Another kind of application is called 'translation' (*naql*).⁶ It is when a planet (A) separates from one (B) of two planets and applies to the other (C) of the two, and this planet (A) transfers the light of one of the two to the other. Example: Mars (B) is in Aries and Jupiter (C) is in Virgo, and Venus (A) in Gemini separates from Mars and applies to Jupiter, and Venus transfers the light of Mars to Jupiter and the application of Mars to Jupiter takes place.

[5] Another kind of application is called 'collection' (*jam*).⁷ It is when two planets (A,B) together apply to another planet (C) and this planet (C) 'collects' the light of the two. Example: Mars is in Aries and Jupiter is in Virgo, and the two apply to Saturn in Gemini, then Saturn 'collects' the light of the two, and the application of Mars to Jupiter takes place.

[6] Among applications are 'reception' and 'returning'. 'Reception'⁸ is if a planet (A) applies to a planet (B) from the house of the receiver (B), I mean, <the house of the planet (B)> to which it applies, or from its (B's) exaltation, or from its triplicity or from its term entirely, then it (A) is received by the receiving planet (B). If it (A) applies to it (B) from its own shares as we have said, this (A) is received by the receiving planet (B), although it is inferior to the first reception. When the planet (A) is in those shares which we have said, and if it does not apply to a planet which is received in its place, and when it is in none of its shares, it is 'alien'.⁹

[7] 'Returning'¹⁰ is when a planet (A) applies to a planet (B) which is in retrogradation or which is combust, then it (B) cannot receive its application and returns it. If it (B) is in retrogradation in one of the shares or in one of the cardines, then this returning is a favorable returning. If the retrograding < planet > is western in its position or in cadent places or in those succedent from the cardines, then the returning is a rotten returning.

⁵ See the table in chapter 12.

⁶ See *Abbreviation* 3.23.

⁷ See *Abbreviation* 3.25.

⁸ See *Abbreviation* 3.52.

⁹ *garib*, the sign which has no share.

¹⁰ See *Abbreviation* 3.35.

Chapter Nineteen: On the Powers of the Planets and their Rulership over Each Other

[1] The powers of the planets <of which there are three kinds>: <1> the essential, <2> the accidental, and <3> the beneficial.

[2] The essential power is if a planet is in one of its shares. The most powerful of the shares is the house, then the exaltation, then the triplicity, then the term, and then the decan. This is speaking generally. When we ask about the report of authority and rank, the exaltation is more influential in this query than the house, and likewise <for the other queries>. It is because when a planet is in its own house, it is like a man in his castle and in his place of security; when it is in its exaltation, it is like a man in his power, honor, kingship, and rulership; when it is in its triplicity, it is like a man among his guards, helpers, and associates; when it is in its term, it is like a man among his relatives and his kinfolk; when it is in its decan, it is like a man in his village; when it is in its 'joy' (*farah*), it is like a man in his recreation ground and gaiety; when it is in its 'domain' (*hayyiz*), it is like a man among his acquaintances and friends.

[3] Also among the essential powers is <the planet's> ascent in the orb of its apogee (i.e. eccentric circle). This is when there are ninety degrees or less than that between it (the planet) and its apogee in the direct order, on the condition that <1> the motion is swift and progressive, <2> <the planet is> easterly, and <3> ascending to the north in latitude.

[4] The accidental power is if the planets are in one of the cardines or its succedents. The most powerful of them is the ascendant, then the tenth place, then the seventh, then the fourth, then the eleventh, then the fifth, then the ninth, then the third, then the second, and then the eighth. The sixth and the twelfth are not considered <as powerful>. Again this is speaking generally, because when we ask about the connection with authority or what is similar to it, the tenth place is more powerful in this query than the ascendant, and in this way <in the other queries>.

[5] If a planet is in its domain and if it is in its joy and beneficence and if the planet applies

Translation I.19

to <another> benefic planet or the latter applies to it (the former) with reception, and if <the benefic planet is> surrounding it in its sign either from the second or the twelfth sign, then the planets are made benefic and powerful in essence and by accident. The planet which collects the most of these powers gives its possessor¹ a big kingdom or powerful prophethip. When it is contrary to this, it gives its possessor meanness and lowness until it drives him out of the realm of his people to the state of a beast who has no significance.

[6] When we consider the power of the body, its health, and the spiritual powers which are intelligence, judgment, liberality of view and, in general, whatever is good of internal qualities, then we look at the essential powers. When we ask about high rank, authority, honour, and reputation, then we look at the accidental powers. When we consider property, prosperity, good condition, and in general, whatever is good of external qualities, then we look at the decans of the benefic planets about which we have said.

[7] As for the superiority of the planets over each other, it is when a planet (A) is in the tenth <sign> from <another> planet (B) and also in the eleventh, except that it (A) is not in the tenth place or the distance of the planet (A) from the degree of the orb of its epicycle is less than the distance of the other planet (B). This knowledge is <obtained> from *Zijes*.

¹ 'its possessor' (*sahib-hu*) is the person who pertains to the planet.

Chapter Twenty: On the Indications of the Places of the Sphere and the Positions of the Planets in them¹

[1] The ascendant indicates the power by which one brings forth, completes, and perfects an intended object and an undertaken matter. It is said to be the place of life and soul.

[2] The second place indicates <the native's> growth, his power, his expansion of things which are in conformity with him. It is said to be the place of property, living, support, and the reception of conditions and things.

[3] The third place indicates things which are fitting, suitable, and helpful to him. It is said to be the place of brothers, sisters, relatives, sons in law, short trips, and movements from one place to another.

[4] The fourth place indicates the origin from which this beginning is brought forth. It is said to be the place of fathers, grandfathers, chiefs of the members of the house, kings, estates, and the end of things.

[5] The fifth place indicates independence of status. It is said to be the place of children, messengers, news, gifts, crops of landed estates, landed property, food, and drink.

[6] The sixth place indicates his damages, illnesses, and obstacles which attack him. It is said to be the place of damages, illnesses, slaves, and female slaves.

[7] The seventh place indicates what opposes him in power and what as-sociates with him and antagonizes him. It is said to be the place of opponents, wives, husbands, and partners.

[8] The eighth place indicates his destruction and his failure. It is said to be the place of fear, death, inheritance, the property of wives, affliction, and sadness.

¹ Ptolemy pays little attention to the twelve places beginning with the ascendant. For the topic of this chapter, see Abu Ma'sar's *Abbreviation* 1.106-120, and Al-Blruni's *Tafhim*, section 462.

Translation I.20

[9] The ninth place indicates change in his conditions and exchange of places. It is said to be the place of travelling, religion, prophecy, opinion, and judgment.

[10] The tenth place indicates his victory and his power. It is said to be the place of authority, activities, and mothers.

[11] The eleventh place indicates his friendship, his sociability, and his willingness. It is said to be the place of hope, happiness, friends, and neighbors.

[12] The twelfth place indicates his inconsistencies and what contradicts him and what harms him. It is said to be the place of enemies, opponents, misfortunes, griefs, imprisonment, captivity, meanness, and riding animals.

[13] We have described the powers of these places in the nineteenth chapter. If the place is the fourth it is the place of fathers, <if it is> seventh the place of diligence, <if it is> sixth the place of sadness, and so on by analogy to this.

[14] As for the position of the planets in these places, people agree that if <the distance> between a planet and the degrees of the place in the direction <of signs> is more than five degrees it is in the twelfth sign from this place, and if it is less than five degrees it is in this place. Proof is needed for this opinion, otherwise it is far from being deducible. I have no reason to accept it without testing.

Chapter Twenty One: On Lots¹

[1] The lot is an indicator extracted from two indicators which indicate one thing just as the twelve places do, and we use it instead of them. It is one of <the things> indicating a desired object. The lots based on this method are many, but the powerful one which we cannot dispense with is the lot of fortune which is the indicator of property and happiness, and the lot of the absent which is the indicator of opinion, religion, and the foretelling of things before their existence.

[2] The lot of fortune² is taken from the Sun to the Moon by day and from the Moon to the Sun by night, and <the degrees> are cast out from the ascendant. Its computation: when we take the <distance> between the Sun and the Moon by day in the direct direction and by night in the opposite direction, we add to it the degrees of the ascendant, and thirty <degrees> are cast out from the ascendant <for each sign>, and then we count the number <of the degrees>, then the lot of fortune is found there.

[3] Example of it: The ascendant is ten degrees in Aries, the Sun is fifteen degrees in Sagittarius, and the Moon is ten degrees in Aquarius. Then there are fifty-five degrees between the the Sun and the Moon in the direct direction and we add to it the degrees of the ascendant; then sixty-five degrees are obtained. Then we throw away thirty degrees for Aries and thirty degrees for Taurus, and what remains is five degrees of Gemini. This is the place of the lot of fortune in this example.³

¹ The lots are not mentioned by Ptolemy, although the scribe of G ascribes some theory to Ptolemy according to the information from Abu Ma'sar, as he puts in the gloss on [11] (see below). For Abu Ma'sar's lots, see *Abbreviation* Chapter 6 and the list of lots on page 170. The full variety of lots are found in Al-Biruni's *Tafhim* 475-480. He lists 97 kinds of lots, and adds $11 + 8 + 24 + 18 = 61$ other lots.

² Cf. *Abbreviation* 6.3; *Tafhim* 475.

³ Aquarius 10° - Sagittarius $15^\circ = 55^\circ$.

Aries $10^\circ + 55^\circ =$ Aries $65^\circ =$ Gemini 5°

BFJ give different examples, but the result is the same:

B (and Chinese tr.): Ascendant in Aries 10° , Sun in Leo 20° , Moon in Libra 15° .

FJ: Ascendant in Aries 10° , Sun in Sagittarius 20° , Moon in Aquarius 15° .

Translation I.21

[4] The distance between the ascendant and the lot of fortune is in the direct direction. By day it is same as the distance between the Sun and the Moon; by night it is same as the distance between the Moon and the Sun.

[5] The lot of the absent:⁴ <The distance> between the Moon and the Sun by day in the direction <of the signs> and by night in the opposite direction is taken, and it is cast out from the ascendant as was the preceding case with the lot of fortune.

[6] As for the rest of the lots, they are taken from the lord of the place to the place <itself> by day <and by night> in the direction <of the signs>, and what is sufficient is cast out from the ascendant, except that the lot of fathers⁵ is taken also by day from the Sun to Saturn in the direction <of the signs> and by night it is opposite, <namely> in the opposite direction.

[7] The lot of the mother⁶ by day is from Venus to the Moon in the direction <of the signs > and by night in the opposite <direction>.

[8] The lot of slaves and female slaves both by day and by night is from Mercury to the Moon in the direction <of the signs>.

[9] The lot of marriage⁷ of men by day and by night is from the Sun to Venus in the direction <of the signs>, and <the lot of marriage> of women is in the opposite < direction >, and it is cast out from the ascendant in both cases.

[10] As for the rest of the lots, such as the lot of wealth, the lot of brothers, the lot of children, the lot of illnesses, the lot of

⁴ Cf. *Abbreviation* 6.3.

⁵ Cf. *Abbreviation* 6.17.

⁶ Cf. *Abbreviation* 6.51.

⁷ Cf. *Abbreviation* 6.31 (men) and 32 (women).

the journey, the lot of work, the lot of friends, and the lot of enemies,⁸ they are, according to what we have said, from the lord of the place indicating this matter to the place <itself>, both by day and by night, and it is cast out from the ascendant just as we have said concerning the lot of fortune.

[11] The lot of death is taken both by night and by day from the degree of the Moon to the degree of the eighth place and is added to the degree of Saturn, and what results here is the lot of death.⁹

Chapter Twenty Two: On the Investigation of the Planet having Mastery over the Place among the Places of the Orb

[1] When we search the <planet> having mastery over a house among the houses of the <zodiacal> circle,¹⁰ we pay attention to the possessors of the shares in this house, and the richest of them in shares in this <house> is the foremost of them in it (i.e., mastery). It is not wrong to posit for the lord of the house four witnesses in this place; for the lord of the exaltation three witnesses; for the first lord of the triplicity two, for the second <the lord of the triplicity> one, and for the lord of the term one.¹¹

[2] Some <lords> have twice as many witnesses, like the lord of the house who, when he is in his own place, has eight witnesses.¹² Then all these witnesses are added together, and the richest of them in witnesses is the foremost of them (i.e., planets) in this house and its organization.¹³ The one which is next to it in respect to the witnesses assists it. A retrograding planet, <even though> rich in witnesses, is not entitled to be master according to the saying of the ancients.

⁸ All these lots are found in the *Abbreviation*: lot of wealth: 6.14; brothers: 6.15-16; children: 6.22; illnesses: 6.28; journey: 6.42-43; jobs: 6.21; friends: 6.53; enemies: 6.54-55.

⁹ G adds in margin: "The opinion of Ptolemy concerning the lot of fortune and of the absent based on the record of Abu Ma'sar was reported in this book. As for Abu Rayhan (al-Biruni), he has recorded in his *Tafhim* that Ptolemy has used only the lot of fortune and nothing else. Abu Ma'sar said that the lot of the absent by day is the *haylaj* just like the lot of fortune is by day, and that the lot of the absent in the night ascendants is stronger in influence than the lot of fortune in the night ascendants. The opinion of Ptolemy about the lot of fortune and of the absent is that the lot of fortune is taken from the Sun to the Moon, and the lot of the absent is taken from the Moon to the Sun, and <the result> is taken from the ascendant." Cf. *Tafhim* 476.

¹⁰ Thus 'houses' (*buyut*) in the present context is to be understood as 'signs'.

¹¹ For the lord of the house, the exaltation, the triplicity, and the term, see 1.13, 1.14, 1.15, and 1.16 and the tables, respectively.

¹² For example, since Mars has already four witnesses in Aries, if Mars is located in Aries, it obtains eight witnesses.

¹³ *tadbir*: this word seems to be a general expression of exaltation, triplicity, and term.

Translation I.22

[3] If two planets are equal in witnesses, then the lord of the place is the foremost in what it offers. The planet which is located in the house, <even> with few witnesses, can claim mastery over the house.

[4] Examples of this: Aries ten degrees: Mars, the lord of the house, has four witnesses; the Sun, the lord of the exaltation, has three witnesses; it is <also> the first lord of the triplicity by day and thus it has two more witnesses; Jupiter, the second lord of the triplicity by day, has one witness; Venus, the lord of the term, has one witness. Thus the foremost of them in this place is the Sun, because it has five witnesses. Mars assists the Sun because it has four witnesses.¹⁴ This method is applied in the search for the planet having mastery over the places. We conclude the first *maqala* with this book.

¹ This example can be tabulated as:

number of witnesses						
	lord of house 4	lord of exaltation 3	lord of triplicity(1) 2	lord of triplicity(2) 1	lord of term 1	total
Mars	*					4
Sun		*	*			5
Jupiter				*		1
Venus					*	1

Part II On the Judgment of the Things in the World in Twelve Chapters

1. Introduction to this Part
2. On General Conditions of Generations of Men
3. On the Happenings on the Earth and in the Sky
4. On Riots and Wars
5. On Diseases and Illnesses
6. On Heat, Coldness, and Winds
7. On Moisture and Rains
8. On Prices
9. On Eclipses
10. On the Indications of the Conditions of the Sky
11. On Conjunctions
12. On the Periods according to the Belief of the Ancients

Chapter One: Introduction to this Part

[1] The conditions of the higher world indicate their corresponding things in the lower world: exaltation <in the higher world indicates> high rank <in the lower world>, dejection <in the higher world indicates> decline <in the lower world>, ascent <in the higher world indicates> rising <in the lower world>, descent <in the higher world indicates> fall <in the lower world>, the benefics <in the higher world indicate> happiness <in the lower world>, a retrograde <planet in the higher world indicates> return and decrease <in the lower world>. The other conditions in the planets are analogous to this. They are numerous and a discussion concerning their enumeration and counting would be lengthy.

[2] The forms which are in the lower world are obedient to the forms belonging to the <zodiacal> circle. Scorpions <on the earth> are obedient to the figure of Scorpio, snakes <on the earth> are obedient to the figure of Hydra, wild lions <on the earth> are obedient to the figure of Leo, and so on. Because of this, the makers of talismans depicted them at <the time of> the planets' arrival in them for what they wanted and operated.

[3] When the ascendant of the year is a fixed sign, the judgment for the whole year is according to it. When it is a bicorporeal sign, the judgment for the second half of the year is according to the ascendant of the arrival of the Sun at Libra. When it is a tropical sign, the judgment for each season is from the ascendant of the arrival of the Sun at the tropical sign. For this division, Aries belongs to the spring season, Cancer to the summer season, Libra to the autumnal season, and Capricorn to the winter season. Judgment about all these is <made> in one and the same way.

[4] One may judge the religions and the dynasties whose beginning is not known. Then the ascendant of the year when this religion and dynasty became manifest is their ascendant. The planets of it (i.e., the ascendant) are the planets of them (i.e., the religion and dynasty). One may judge the conditions of Caliphs and authorities in them (i.e., the religion and dynasty) from the ascendants of their nativities, or from the ascendants of their sitting on the throne of the kingdom, or from the ascendants of their entering into the city and rulership, provided that nothing is known of what preceded <it>.

[5] The place of the Moon at its conjunction with the Sun and at its opposition to it and at its quadrature with it are called their centers *{marāḳiz}*.

[6] A benefic <planet> in retrogradation and in combustion is weakened in its beneficence, and a malefic planet received in its place ceases to give harm.

[7] The cardines indicate the power of a matter, its appearance and its completion. The succedents indicate what one hopes to exist, and it is moderate in appearance and power. The declines, that is, the cadents, indicate what has passed away, obscurity, and hiddenness.

Chapter Two: On General Conditions of the Generations of Men

[1] It is known that the revolution (*tahwīl*) of the year of the world is the arrival of the Sun at the first second¹ of Aries, and that the ascendant of this time is the ascendant of the year and the ascendant of the revolution. The ascendant at the Sun's arrival at the initial points of the tropical signs² is the ascendant of the <respective> season. We have described in the preceding <chapter>³ that if the ascendant of the year is a fixed sign, the judgment for the whole year is according to it; if it is a bicorporeal sign, the judgment for the second half of the year is from Libra; and if it is a tropical sign, the judgment for each season is from its ascendant.⁴

[2] The majority of the conditions of the year are based on the nature of the most powerful planet in the figure of the horoscope of the year. One should judge for citizens from the ascendant, from the planet ruling over it, i.e., the lord of the year (*sālkhudāh*), and from the Moon; one should judge for authority from the Sun by day, from the Moon by night, and from the midheaven and its lord by day and night; one should judge for scribes, ministers, and governors from Mercury; for the people of piety, peace, and religion from Jupiter; for the people of a noble family and elder masters from Saturn; for the army and all weapons from Mars; for women and females from Venus; for messengers and possessors of mail, messages, and news from the Moon.

[3] For each kind of men one should look at his planet; for his health of body and mind, safety, and peace <one should judge> from the essential power <of the planet >; for his honor, dignity, and reputation from the accidental power;⁵ for the condition of properties and happiness from the benefic and malefic <planets>; for the condition of properties of citizens and their profits in business from the second place, its lord, the lot of fortune, its lord, and from whatever drives these two to the lord of the ascendant and the reception of each other.

[4] One should look at the Sun's arrival at the first points of the tropical signs, and if the lord of the exaltation aspects the place of its exaltation, it indicates the greatness of the conditions of the people and the abundance of their goodness in this season.

[5] The lord of the lot of fortune, the lot of the absent, and the rulers of the triplicities of the two — when these are in the places of perfection and aspect each other with friendly aspect, they indicate every goodness; when it (the situation) is opposite from this, they indicate the opposite.

[6] The lot of the absent indicates the intention of the authority, his view, and his management: when the lot is good, then the conditions due to the authority are good; when the lot is bad, the conditions due to him are bad. When a planet or two planets or more planets are found in the house of their exaltation and they have many shares in it, the travelling of the people is frequent in this year.

[7] The first clime belongs to Saturn, the second to the Sun, the third to Mercury, the fourth to Jupiter, the fifth to Venus, the sixth to the Moon, and the seventh to Mars. When the planets are good, the condition of the clime is good. When they are corrupted, the condition of the clime is bad.

¹ 'second' (*thāniya*) here is, of course, a sexagesimal time unit and 1/60 of a minute (*daqīqa*).

² I.e., two equinoxes and two solstices.

³ See 2.1.3.

⁴ Cf. 2.1.3.

⁵ For the distinction of essential and accidental power, see 1.19.

[8] When Mars aspects the Sun or the lord of the Sun's house⁶ from the fiery signs with an aspect of enmity, a king who is hated comes from the eastern direction; <when it aspects> from the airy signs he (the king) comes from the western direction; <when it aspects> from the earthy signs, he comes from the southern direction; and <when it aspects> from the watery signs he comes from the northern direction.

[9] The degree of the ascendant⁷ at the revolution and its planets are moved to the benefic and malefic <stars — at the rate of> fifty-nine minutes and eight seconds in a day.⁸ One should judge for him (the native) in what happens from the genre of the benefic or malefic <star> at which it (the degree) arrives.

[10] In the previous chapter the king and dynasty whose beginning is not known was mentioned.⁹ Then the ascendant of the year when the dynasty and its ruler appeared, the Sun and the Moon are moved to the malefics and the 'cutters' (*qawāti'*) <at the rate of> one degree of <oblique> ascension in every year. When it arrives at one of the 'cutters', then the king of the <dynasty> or the leader in it will die. The most powerful <planet> from among the indicators in the base <nativity> which we have mentioned is the one which is most manifest in its effect and most powerful.

[11] Whichever planet is in the sign of the *intihā'* from the ascendant of the dynasty at the revolution of the year indicates the death of the important persons of it in accordance with the nature of the planet: when it is Saturn, the chief of the chiefs; when it is Jupiter, the minister or judge or scholar; when it is Mars, the commander; when it is the Sun, the king; when it is Venus, his princes; when it is Mercury, the scribe; when it is the Moon, the people in the house of the king.

Chapter Three: On the Happenings on the Earth and in the Sky

[1] When Mars is in the tenth <place from> the ascendant at the revolution or in the tenth <place from> the ascendants of the quarters or in the tenth <place from> the ascendants of the conjunctions and oppositions, it causes conflagrations and meteors in the sky. If the sign is airy it is more certain in indication. If Mercury is in opposition to it or in conjunction with it, it is <still> more certain. If the Moon is made unfortunate by it (Mars),¹⁰ it is <still> more certain.

[2] Saturn, in the fourth place from one of the ascendants of the beginnings which we have mentioned, indicates earthquakes and a lunar eclipse. If the sign is earthy it is more certain in indication. If Mercury is in opposition to it or in conjunction with it, it is <still> more certain. If the Moon is made unfortunate by it (Saturn), it is <still> more certain.

[3] When each one of Mars and Saturn is rising in the orb of its apogee, it is more powerful concerning what happens in what we mentioned. As for Mars it concerns the occurrence of meteors, and as for Saturn it concerns the occurrence of earthquakes.

[4] Mars in the cardine of the earth (i.e., the fourth place), when the sign is earthy while the benefics are cadent from it and Mercury is applying to it, indicates earthquakes, the appearance of conflagrations from the earth, the abundance of quakes, and the pollution of minerals.

[5] When the tenth <place from> the ascendant of the revolution or quarters or the conjunctions or the oppositions is airy and malefics or the Moon are in it and it (the Moon) is made unfortunate, then it

⁶ I.e., the sign where the Sun is.

⁷ For the details of 'the degree of ascendant' which plays a role similar to a star, see 3.20 and 3.21 on *tasyīr*.

⁸ This rate, 59'8" per day, is the mean daily motion of the Sun, and mentioned in 3.20 as the fifth *tasyīr*.

⁹ Cf. 2.1.4.

¹⁰ Supplied by the Chinese translation.

indicates happenings which appear in the sky, like comets and the appearance of meteors and storms of stars. When the fourth <place from> one of the ascendants of these beginnings is earthy and the malefics or the Moon are in it and the Moon is made unfortunate, it indicates earthquakes and a lunar eclipse.

Chapter Four: On Riots and Wars

[1] The opposition of Mars and Saturn at the revolution indicates riots and wars, especially when it (the opposition) is at <one of> the cardines. The time concerning this is <the time of> Mars' arrival at the cardine by the prorogation,¹¹ or the <time> distance between one of the two and the cardine, or between the cardine and one of the two in direct direction, or <the time of> the arrival of the ascendant of the revolution at one of the two, or at its quartile and its opposition — these are all at the rate of fifty-nine minutes and eight seconds per day.

[2] Mars's being under the rays <of the Sun> at the revolution of the year or at the <revolution of> the quarters, or the conjunctions and the oppositions indicates riots and wars in this part <of the year>, especially when it (Mars) is in a cardine and the sign is tropical.

[3] When the revolution is by day and Mars is in quartile to the Sun or in opposition to it and when it is in a tropical sign, it indicates a raid of foreigners against the king.

[4] When Mars is the lord of the year and retrogrades in a corrupt or alien place, and none of the benefics aspects it, there is a disturbance of enemies against the authority and the actions of wars.

[5] When Mars aspects the lot of fortune and the lot of the absent with a hostile aspect, it indicates killings and an abundance of thieves, riots, and wars.

[6] One is informed of the matter of wars by two lots. One of them is taken by day and night from the degree of the Sun to the degree of the descendant and is cast out from the ascendant. The other <lot> is taken by day and night from Mars to the Moon and is cast out from the place of the Sun. When Mars is with one of these two lots at the revolution of the year or at the <revolution of> the quarters or at conjunctions and oppositions, it indicates riots and wars, especially when Mars is in a fiery sign.

[7] These inform one of the matter of wars and riots also the sign of *intiha'* from the ascendant of the nativity of the authority of the country and its midheaven, or from the ascendant of his sitting on the throne of the kingdom and its midheaven, or from the ascendant of his entering the city and rulership and its midheaven — if it is made unfortunate by Mars from a cardine, it indicates riots and wars and disorder. God knows best.

Chapter Five: On Disease and Illnesses

[1] The ascendant of the revolution and the ascendant of the conjunction and opposition which precede the revolution, the lords of the two <ascendants>, and the Moon — these are the places by which one is informed of the condition of the year concerning disease and health. The peaceful condition of the majority of them indicates health, while their bad condition indicates disease and illnesses. The ascendants of the quarters and the ascendants of the conjunctions and oppositions which precede the quarters do likewise.

[2] The application of the lord of the ascendant of the revolution or of the quarter or the lord of the ascendant of the conjunction and opposition which precede the revolution or the quarter to the lord of the sixth place with the corruption of the Moon indicates disease and illnesses. If the application is to the lord

¹¹ For *tasyīr* motion, see 2.2, 3.20, and 3.21. In the present case the motion is equal to the mean solar motion.

of the eighth place with the corruption of the Moon, it indicates many deaths. The varieties of diseases are in accordance with the nature of the injurious planet.

[3] Saturn indicates chronic diseases, consumption, catarrhs, dissolution, shaking fever, pains of the spleen, illness of flesh, dropsy, and, in general, the diseases which are caused by coldness.

[4] Jupiter indicates diphtheria, pneumonia, apoplexy, contraction of a muscle, headache, heart disease, and, in general, diseases which are caused by excessive wind.

[5] Mars indicates lasting fevers which occur every other day, pains of the liver and stomach, discharge of the blood, miscarriage, and, in general, the diseases which are caused by excessive heat.

[6] Venus indicates diseases of the buttocks and kidneys, pains which move quickly, fistula, the harm of medicine, and, in general, the diseases which are caused by excessive moisture and its corruption.

[7] Mercury indicates insanity, loss of sense, melancholic black bile, and <fear of> falling,¹² epilepsy, cough and vomiting, and, in general, the diseases which are caused by the excessive dryness and corruption.

[8] The Sun's influence resembles Mars' influence, and the Moon's influence resembles Venus' influence.

[9] When Saturn aspects the lot of fortune and the lot of the absent with a hostile aspect, it indicates many deaths from human diseases.¹³

Chapter Six: On Heat, Coldness, and Winds

[1] The separation of the Moon from a planet and its application to <another> planet whose house is in opposition to the house of the first planet: this is called 'the opening of the door'. This is like the Moon's separation from one of the two planets, Mars and Venus, and its application to the other; also like its separation from one of the two planets, Jupiter and Mercury, and its application to the other; also like its separation from one of the two planets, the Sun and Saturn and its application to the other. We take into consideration the Moon's separation from Saturn <too>, since Capricorn¹⁴ is in opposition to Cancer.

[2] The airy signs, the Sun, Mercury, and Jupiter — they are signs and planets of winds.

[3] Saturn at the revolution of the year in the fiery triplicity decreases heat, and Mars in it increases heat. Saturn in the earthy triplicity increases coldness, and Mars in it decreases coldness. Saturn in the airy triplicity decreases heat, and Mars in it increases heat. Saturn in the watery triplicity increases coldness, and Mars in it decreases coldness.

[4] The gathering of two or three planets of winds in the airy signs indicates winds.

[5] When Mars aspects the airy signs or enters them at the revolution of the year or <the revolution of> the quarters or conjunctions or oppositions, it indicates strong winds together with a red <sky> and conflagration. If the same is the case with Saturn, it indicates cold winds in which is a raging sound. When the same is the case with Jupiter, it indicates good winds, but they are stronger than the winds of Saturn. If the same is the case with Venus, it indicates pleasant winds which we like. If the same is the case with Mercury, it indicates soft winds. The direction of the winds is the direction of the planet's latitude.

[6] When the Sun arrives at Gemini <and> we observe the Moon's arrival at Sagittarius, the winds which blow most on such days indicate the winds of the <whole> year concerning their harm and goodness and their advantage and disadvantage.

[7] Saturn in airy signs and in watery signs causes coldness, fog, ice, and a dark cloud. Mars in

¹² Supplied by the Chinese translation.

¹³ As the Chinese translation indicates, 'human diseases' (*amrād rajlīya*) means calamities caused by men.

¹⁴ The houses of the pairs Mars/Venus, Jupiter/Mercury, Sun/Saturn are in opposition. Saturn's house (Capricorn) is in opposition to the Moon's house (Cancer).

them causes heat, burning, hot winds, shortage of water, and dryness of springs. Jupiter in them causes gentle and moist winds in the sky. Venus in them causes gentle and peaceful winds. Mercury in them causes moderate winds which change quickly.

[8] When Mars is easterly at the Sun's arrival at the sign of Cancer it indicates excessive heat. When Venus is easterly at the Sun's arrival at the sign of Capricorn it indicates excessive coldness.

[9] When the Moon separates from the body of Saturn in the earthy signs it indicates excessive coldness and the falling of snow in its time. When it separates from opposition to Mars which is in a fiery sign, it indicates excessive heat in its time.

[10] When the opening of the door is at the Moon's being in one of the four centers,¹⁵ what it indicates is this: if it (i.e., opening) is from Mars and Venus, then moisture and rains; if it is from Saturn and the Sun, then heat at the time of heat and coldness at the time of coldness; if it is from the Moon and Saturn, then coldness and rain at its time, and decrease of heat and mildness of the air at other times; if it is from Jupiter and Mercury, then winds. The four centers are what we mentioned in the introduction <of this Part>¹⁶

Chapter Seven: On Moisture and Rains

[1] The signs of rains are the watery signs¹⁷ and Leo and Aquarius. The planets of rains are the Moon, Venus, and Mercury.

[2] When the lord of the ascendant of the year or the lord of the ascendant of the season of the year or the lord of the ascendant of the conjunction and the opposition is one of the planets of rains and it is in a sign of rains, and the other two planets are aspecting it, then it indicates abundant rains in the time <of rain>. If it (the lord) is the Moon, there are floods and rains widely and excessively. If it is Venus, there are rains, fogs, and darkness. If it is Mercury, there are few clouds, winds, and rains <in its time>, and in other times there are darkness, winds, and dust with few rains.

[3] Mercury, especially when it moves from one sign to another, causes movement in the sky at this time. When it moves slowly where there is agitation of the fog and darkness in the sky even if the Moon or Venus is in <one of> the signs of rains in this <occasion>, there are violent changes, and the rain in its proper time is long lasting.

[4] When the Moon applies to Venus from the house of Mercury, it agitates fog and rain, especially if Mercury is with Venus.

[5] The arrival of the planets of rains in the signs of rains indicates abundant rains in its proper time and winds, darkness, and dust in a time other than that of rain.

[6] When the Moon is in one of the four centers which were explained in the introduction <of this Part>, and there is the opening of door,¹⁸ then there are indications of rains and winds; if the opening of the door is from Jupiter and Mercury, there are winds; if it is from Mars and Venus, there are moisture and rains; if it is from the Moon and Saturn, there are coldness and snows.

[7] When there is an aspect or application or translation or collection¹⁹ among the lord of the ascendant of the conjunction and the opposition and the lord of the seventh place (i.e., descendant), and there is the opening of a door, then it indicates rain in its season if the time is that of rains; it indicates winds if the time is that of winds; it indicates heat if the time is that of heat; and it indicates coldness if the time is that of coldness.

[8] Venus' westerliness at the time of rain indicates abundant rains; if it is in the sign of rains while one of the planets of rains aspects it, it increases rains;

¹⁵ I.e., new moon, full moon, and two quadratures, called 'central places' in 2.1.5.

¹⁶ This is referring to 2.1.5.

¹⁷ I.e., Cancer, Scorpio, and Pisces.

¹⁸ See 2.6.

¹⁹ For 'application', 'translation', and 'collection', see 1.18.

if these evidences are diminished, then it decreases the rains.

[9] When the majority of the planets gather in Pisces and in its triplicity, there are so many rains that it damages the world.

[10] The Moon has indications of the increase of water: among them are <1> if it is increasing in speed, <2> if it is near a conjunction or full moon, and <3> if it is rising in the orb of its apogee — this is from its first quadrature with the Sun to opposition and from its second quadrature with it to conjunction —; if one of these conditions occurs at the time of the revolution of the year or at the revolution of the seasons or the conjunctions or the oppositions, and the Moon is between the ascendant and the midheaven or between the descendant and the cardine of the earth (i.e., the fourth place), then it indicates waters in that year or season of the year or the conjunction or opposition. If the Moon is different from these, it indicates the opposite.

[11] When the lord of the year of the world is Mars and the planets are 'pushing'²⁰ to it from the signs of water, and Mars is in the midheaven or it is between the ascendant and the midheaven in a watery sign, then it indicates excessive increase of water, and this becomes worse when it is retrograde and made unfortunate. Likewise is it when Saturn is in this peculiarity, i.e., when it is descending in the orb of its apogee. When Jupiter and Venus and the Moon are in this peculiarity they indicate the same except that they are less than it (Saturn) and weaker in harming.

Chapter Eight: On Prices

[1] The indicators of fertility and barrenness are <1> the ascendant of the conjunction or the opposition which precedes the revolution <of the year> and which precedes the <revolution of> the seasons of the year, <2> its lord, and <3> the Moon. Likewise is the ascendant of each conjunction and opposition, but that which precedes the revolution <of the year> or the season of the year is more powerful.

[2] The earthy signs indicate the foods <which are obtained> from whatever grows from the earth; the watery signs indicate plants and water; the fiery signs indicate silver and gold and precious stones; and the airy signs indicate slaves, female slaves, cattle, and sheep.

[3] Saturn indicates drugs and everything which is black. Jupiter indicates wheat, barley, rice, grain which we eat, sweets, and cotton. Venus shares with it (Jupiter) every one of these, and on its own possesses the indications of silver, jewelry, perfume, slaves, and female slaves. Mars indicates pungent grain, iron, and weapons. Mercury indicates gold, painted and dyed things which are no more than the colours of dyes. The Moon shares with Venus, and the Sun shares with Mercury. Whichever planet is powerful and ascending in its orbs and in the horizon, namely, in the decan of the ascendant, makes higher and more expensive what it indicates. Whichever planet is weak and descending in its orbs and in the horizon makes cheaper what it indicates.

[4] When Jupiter is in the ascendant, namely, the ascendant at the conjunction or the opposition which we mentioned previously, it has dignity (*muzā'ima*).²¹ <If> the lord of the ascendant applies to Jupiter or Venus and the lord of the fourth place is free from the malefics, and when the lord of the second place is good to the lord of the ascendant, then the year or the season of the year or the part of the month is fertile. If they are opposite, the case is opposite.

[5] When the Moon applies to Saturn after a conjunction or opposition, and Saturn is ascending in the orb of its apogee or the orb of its epicycle — this is after the second station to the limit of a hundred and twenty²² days — it indicates a high price. This is stronger when Mercury is mixed with Saturn. The things which are expensive are <known> from the nature of the sign in which Saturn is — one of the earthy, watery, fiery, or airy signs.

[6] When the lord of the ascendant of the year is in one of the cardines and when it is increasing in motion, it indicates an increase of prices in this year. This is the case if the planets which are increasing in

²⁰ For 'pushing', see *Abbreviation* 3.34.

²¹ Cf. *Abbreviation* 1.3, 3.3, and 3.49.

²² This is the time from second station till conjunction with the Sun.

motion are in cardines. If it (the lord) is in the ascendant, it indicates an increase of prices from the beginning of the year to the first quarter of it; if it is in the midheaven, from the first quarter of the year to the middle; if it is in the seventh place (the descendant), from the middle to the third quarter of the year; and if it is in the fourth place, from the third quarter to the end of the year.

[7] The Moon or the lord of a conjunction or an opposition is powerful if they are in the ascendant or in the tenth place or the eleventh place or the fifth place, and when it is received in its place and increasing in motion or when it is in its exaltation or when it is applying to a planet. Such conditions of it (the Moon) indicate a rise of prices. If it is in the seventh or fourth place or is applying to a planet in <one of> these two, then it does not increase prices but <it increases> demand, when it is received in its place. If it is not received, there is no demand; if it (the Moon) is in the ninth or third place and it is received, then prices decrease and trade increases; if there is no reception then prices increase and trade becomes dull. In general there are demand and trade because of reception, and high price and expensiveness because of non-reception of the place. If the opposite is the case with each one of these, then the price is opposite.

[8] Concerning the majority of prices: Jupiter indicates cheapness, especially when it is weak in power and condition. Saturn indicates a high price, especially when it is very powerful in condition and the power is from its ascending. Its position in the cardines indicates a high rise and expensiveness. Its position in its shares and reception indicates demand and trade.

[9] When the <planets> dominating the cardines of the ascendant of the year or of the ascendant of <one of> the seasons of the year are powerful, namely, if they are ascending in their orbs, in the cardines, in their shares, there are a high price and expensiveness of what the planet indicates. If, with its power, it is swift in motion, it puts an end to the expensiveness. If it is slow in motion, the price is fixed in its <normal> state. If its motion is decreasing, the price decreases.

Chapter Nine: On Eclipses

[1] What are looked for concerning eclipses are of seven kinds. They are (1) in which countries <the eclipse> happens, (2) what is the extent of the time of its influence, (3) when is the time for the maximum of its influence, (4) which planet is in charge of the eclipse, (5) of which types does it take charge, (6) from which types does the influence occur, and (7) the partial increase or decrease of the happenings.

[2] As for the countries, an eclipse gives influence to the countries whose ascendant is the sign of the eclipse or the triplicities of this sign. This is the thing which one can hardly understand and comprehend, because the ascendants of the foundings of cities are not known to us.

[3] When an eclipse occurs, we see look to the sign of the eclipse, to which triplicity it belongs, to which quarter of the earth this triplicity belongs, and which countries are known in this quarter. Then we tell the influence in this quarter in a general way, then we classify them according as we look at countries which are related to each sign since ancient times in books, and then we say that the influence is in one of those countries. Likewise we tell about the sign which is the ascendant of the eclipse.

[4] The fiery triplicity, which is Aries, Leo, and Sagittarius,²³ belongs to the quarter which is between east and north. Its countries are: the land of the Turks and two sides of Šāš, Farġāna, and Khwārizm, and the river of Tabaristān, the country of the Bulġārs, Khazar, Rūs, and Armenia.²⁴

[5] The earthy triplicity, which is Taurus, Virgo, and Capricorn, belongs to the quarter which is between east and south. Its countries are: the country of the Indians, the islands of the sea with all their different names, the land of Sind, Makrān, a part of Khurāsān, Fārs, Kirmān, the land of Hajar, Umān, the

²³ The division of the world and enumeration of cities and countries is the topic of *Tetrabiblos* II.3.

²⁴ For geographical names and locations, see Kennedy & Kennedy [1987], especially pages 448-449 for places names recorded in Kūšyā's *Zīj*.

desert of the Arabs, and the land of Yemen.

[6] The airy triplicity, which is Gemini, Libra, and Aquarius, belongs to the quarter which is between south and west. Its countries are: the land of Sūdān, Hadham, the seashores of the western sea, the Syrian sea, the country which is called by the common name of the west.

[7] The watery triplicity, which is Cancer, Scorpio, and Pisces, belongs to the quarter which is between west and north. Its countries are: the country of Andalus, Jalāliqa, Burjān, Afrinja, greater Rūmiyyz, and Saqāliba.

[8] As for the countries which are related to each sign: to Aries belong Babylon which is Irāq, Adharbayjān, the region of Armenia, Persia, Palestine, Ramla, and the country of Syria.

[9] To Taurus belong Hamadān, Māhān, the water of Kūfa, the water of Basra, the <country of> the Kurds, the region of Suwād to the mountains and the two sides of Tarsūs.

[10] To Gemini belong Daylam, Jīlān,²⁵ Egypt, Barqa, Jurjān, Mūqān, Qayrāwān, and Alexandria.

[11] To Cancer belong Lesser Armenia, China to the east of Khurāsān, Marw, Marw al-Rūd, the country of Ifrīqiya, and Byzantium which extends behind the routes of the frontiers.

[12] To Leo belong Sogdiana, Tūs and what follows it, Nīsābūr, and from the cities of the Turks to the end of the inhabited world, the land of Antākiyya and inner Armenia, and Bāb al-Abwāb.

[13] To Virgo belong Jazā'ira, the country of Mawsil, the country of Jaramaqa, the country of the sea coast which are the harbors of Massīsa.

[14] To Libra belong Kirmān, Sijistān, Kābul, Tukhāristān, Balkh, Herat, the region of the west, and Upper Egypt toward the boundaries of Ethiopia.

[15] To Scorpio belong the land of al-Hijāz, the desert of the Arabs, its border toward Yemen and toward Tanja, Qūmis, and Rayy.²⁶

[16] To Sagittarius belong Baghdād, Isfahān, Saymara, the country of al-Rūs, al-Jibāliya, and the country of Yemen.

[17] To Capricorn belong the country of India, Ethiopia, Makrān, Sind toward Mūltān and toward Omān, al-Ahwāz, and the country of Kābul and Ghūr.

[18] To Aquarius belong Kūfa, al-Sawād and its regions, the country of the Copts, the west of the land of Sind, and the back of al-Hijāz toward Najd.

[19] To Pisces belong the desert of Barbar, the cities of al-Hazar, al-Sarīr toward the sides of the country of al-Hazar.

[20] These countries which are related to those signs are recorded in books, and, from previous experiences concerning <each> one of the countries and its similarity to one of the signs, the judgment on this country from this sign becomes more reliable.

[21] The amount of time with regard to the influence of an eclipse: we look at the hours of <the duration of> the eclipse from the beginning to the clearance, and we take one year for each equinoctial hour of a solar eclipse, and one month for that of a lunar eclipse.²⁷ What results is the extent of the time of the influence of the eclipse.

[22] The time with respect to the peak of its influence: the ratio of the seasonal hours which are between the place of the eclipse and the ascendant of the eclipse to twelve is the ratio of <the hours > which are between the beginning of the eclipse and the peak of its influence to the extent of the time of its totality. Thus we multiply the seasonal hours which are between the eclipse and the ascendant of the eclipse by the time of the totality of the eclipse and we divide the <product> by twelve. What results is the time from the beginning of the eclipse to the maximum <influence> in it.²⁸

²⁵ This is Kūšyār's birth place.

²⁶ The wording of this section is very close to that of Abū Ma`šār's *Abbreviation* 1.56.

²⁷ The same idea is found in *Tetrabiblos* II.6.

²⁸ The idea is that the time interval (T), is seasonal hours, from the place of an eclipse to that of the ascendant is proportional to the interval (t) from the beginning to the maximum of its influence. Let the

[23] As for the stars which are the rulers of an eclipse, they are the planet having mastery over the sign of the eclipse and <the one over> the ascendant of the eclipse. If several planets are in the same place, the one which is ahead is the lord of the eclipse. Whichever is the planet which has this (lordship) is the ruler of the eclipse. The planet which is near to it in witness helps it. The fixed star which is in the degree of the eclipse or in the degree of the ascendant of the eclipse or in the degree of the midheaven of the ascendant of the eclipse, and the superior planet which is easterly, nearly easterly, and progressive are effective in this consideration. Sometimes <only> one planet becomes the ruler of the eclipse, and sometimes two planets or three planets, and a fixed star.

[24] As for the type in which eclipses give influence, one seeks information <1> in the sign in which the ruler of the eclipse is, <2> the figure of this sign, and <3> the figure in which the fixed stars are, from among the forty eight figures.²⁹

[25] If <the eclipse is> in a sign which has the figure of a human being, like Gemini, Virgo, Libra, Aquarius, and the first half of Sagittarius, then the influence is in human beings. If it is in the signs which have cloven hoofs like Aries, Taurus, and Capricorn, the influence is in cattle and sheep. If it is in the signs of watery creatures like Cancer and Pisces, the influence is in the creatures of the water. The same is the case if it is in the signs of reptiles like Scorpio, or in the signs of wild beasts like Leo. Likewise we see for the fixed stars from among the forty eight figures.

[26] Again if the ruler is in <one of> the earthy signs the influence is in whatever grows from the earth. If it is in <one of> the airy signs the influence is in human beings, cattle, and small cattle. Again if <the ruler is> in <one of> the watery signs the influence is in plants of water and its animals. If it is in <one of> the fiery signs the influence is in gold, silver, and mines of precious stones.

[27] Again if the ruler is in a figure which indicates desert animals, and its latitude is in the north, it indicates earthquakes and darkness. Again if <the ruler is> in this figure, and its latitude is in the south, it indicates water and big flood.

[28] Again if the ruler is in the sign of the vernal equinox the influence is in the fruits of trees at their sprouting and the plants and the things which you get and use in the spring season. If it is in the summer solstice <the influence is> in the fruits and plants and the things which you get and use in the summer season. If it is in the autumnal equinox <the influence is> in the fruits and plants and the things which you get and use in the autumn season. If it is in the winter solstice <the influence is> in the fruits and plants and the things which you get and use in the winter season.

[29] Again if the ruler is in <one of> the two equinoctial signs what happens is in temples and houses of worship. If it is in <one of> the two solstitial signs what happens is a change of acts of devotion.

[30] Again if the ruler is in <one of> the fixed signs it indicates influences which happen in buildings. If it is in <one of> the bicorporeal signs it indicates influences in people and kings. If it is in <one of> the tropical signs it indicates influences in citizens and inferior people.

[31] Again if the ruler is westerly at a solar eclipse and easterly at a lunar eclipse, then the influences are less of this type. If it is at a full moon <the influence is> within the limits of this type. If <the ruler is> easterly at a solar eclipse and westerly at a lunar eclipse the influences are more of this type.

[32] As for the type of this influence, whatever is the nature of the ruling planet is effective in the influence. If there are several ruling planets, <the influence is> whatever is their mutual mixture. We have recorded <in what follows> the natures of the planets individually concerning their effect, so that we can

duration of the total eclipse be D , then the relation given is:

$$T : 12 = t : D$$

$$\text{Therefore, } t = T \times D / 12.$$

According to the Chinese translation, the time obtained is converted into the numbers of years and months in the case of solar eclipses and lunar eclipses respectively.

²⁹ I.e., forty eight constellations of Ptolemy's star catalogue. The following discussion is similar to that of *Tetrabiblos* II.7.

judge the mutual mixture of their natures with clear insight and an intelligent view.³⁰

[33] When Saturn is the lord of the rulership and its term, then in general it is the cause of corruption which happens from coldness. As for its partial and particular effects, if its influence is in human beings, it is chronic diseases, tuberculosis, dissolution and injury because of moisture, diarrhoea, quartan fevers, confusion, depression of the heart, fear, and stubbornness. When it is in useful animals the harm in them destroy them and diseases occur in them. As for the condition of the air, severe coldness occurs in it with ice and fog. The air brings about it (coldness) until epidemics from the consolidation of mist, darkness, cloud, and snow-storm occur, and killing reptiles are born because of this. As for rivers, <when the influence is in> excessive increase and ruin of water, ship wreck in the sea, and difficulty of going by water. As for <when it is> in plants which are grown from the earth, poverty, shortage, and corruption spread over them, and especially over those things which people need as necessities. Worms and locusts spread, and there are abundant rains and severe coldness.

[34] When Jupiter is the lord of rulership and its term, then in general it makes things flourish. Particular effects — as for <when it is> in people, <there occur> a rise in rank, good conditions, and health; As for <when it is> in prices, fertility and an abundance of things which people obtain easily, their excellence, and their cheapness; as for <when it is> in useful animals, <there occur> abundance, increase, and the utilization of them; as for <when it is> in air, <there occur> moderateness, soundness, and goodness; as for <when it is> in water and rivers, <there occurs> moderateness.

[35] When Mars is the lord of rulership and its term, then in general it is the cause of the corruption which is from dryness. Particular effects — as for <when it is> in human beings, < there occur> wars, riots, sudden death, and diseases which happen together with fever every other day, discharge of blood, and an abundance of robbers and highway robbery; as for <when it is> in the air, <there occur> violent heat and hot winds, few rains, the appearance of conflagrations and meteors; as for <when it is> in the sea, <there occur> sudden sinking of ships by various and disordered winds; as for <when it is> in the water: its shortage, and a dryness of the eyes; as for <when it is> in fruits and plants, <there occur> disease and rotteness because of the heat or hot and foul winds.

[36] When Venus is the lord of rulership and its term, then in general it causes things similar to those which Jupiter causes. Its particular effects are the discharge <of menstruation> in women, an abundance of marrying and children, and much joy and amusement.

[37] When Mercury is the lord of rulership and its term, then in general when it mixes with a planet it takes over the planets' effects. As for its particular effects, its moving of things is more abundant than <that of> of the rest of the planets. Its effects among people are keenness and subtle tricks, and it is the lord of highway robbery and stealing, the cause of drying and feverish diseases which take place every day, coughing, tuberculosis, and exhaustion. To it belong divination and prophecy when it happens to be in the ascendant or in the ninth or tenth or eleventh <place> and is in most of its essential and accidental powers. The ninth in this group is the strongest. Because of the dryness of its temperament and the swiftness of its motion there occur in the air violent winds, thunders, lightnings, thunderbolts, and earthquakes, and corruption in useful animals and plants which are needed.

[38] As for partial increase and decrease in the happenings, they are known from the conjunctions and the oppositions situated in the sign of the eclipse, or from the ascendant of the eclipse, or from the position of the planet ruling the eclipse. When they are friendly to the ruling planet if this is benefic, or when they are hostile to it if this is malefic, <there is an decrease of the effects>³¹. <They are known> from the easterliness of the ruling planet or its westernliness or its station or its opposition, while <the planet> is aspecting the ascendant of the conjunction or the opposition, and the ascendant of the conjunction or the opposition is situated in whichever places we have mentioned, or <the planet > is aspecting the sign of the eclipse or the ascendant of the eclipse. When it is easterly or stationary there is an increase of occurrences from it; when it is retrograde or in opposition to the Sun there is a decrease from it.

[39] The occurrence of an eclipse in <one of> the cardines of the ascendant of the native gives

³⁰ The following classification according to the ruling planet is found in *Tetrabiblos* II.8.

³¹ Supplied by the Chinese translation.

harm according to the cardine; for example, the eclipse which occurs in the ascendant gives harm to his body, or one in the tenth place gives harm to the condition of his master. This is the case with the other two cardines.

[40] The occurrence of an eclipse in the place of <one of> the two luminaries in the nativity or in <one of> their opposite places gives harm to the native. As for an eclipse of the Sun, it is in the place of the Sun in the nativity or at its opposite place. As for an eclipse of the Moon, it is in the place of the Moon in the nativity or at its opposite place.

Chapter Ten: On the Indications of the Conditions of the Sky³²

[1] The natures of comets and heavy showers in the atmosphere take the place of the natures of Mars and Mercury concerning wars, fires, earthquakes, and accidents which are caused by them. One is informed of the regions in which these happenings occur by their places among the signs and by the places which these happenings reach toward the midheaven. When these things appear in the east, what happens because of them is immediate; when they are in the west, what happens because of them is later. When the Sun rises or sets³³ with nothing to cover it, it indicates cloudlessness; if its disk changes colour or turns to fiery red, and the rays of the Sun are spreading far, it indicates violent winds; if it rises with a black colour or sets with clouds or if there is a halo around it, it indicates wind and rain in winter.³⁴

[2] The position of the Moon three days before a conjunction or before an opposition or before a half moon is to be examined: if it looks gentle and clear while nothing is around it, it indicates cloudlessness; if it is red or its disk trembles, it indicates strong winds; if it is black or green and coarse, it indicates wind and rain in winter.

[3] When we see a bright fixed star bigger than usual, it indicates strong winds.³⁵ If the shooting of stars and their degree is from one direction it indicates winds from this direction. If it is from several directions it indicates winds without order.

[4] When a rainbow appears when there are no clouds, it indicates air and rains in the winter. If it appears in the time of the winter air, it indicates cloudlessness.

Chapter Eleven: On Conjunctions³⁶

[1] Many people of this art have another method in general judgment. It is by means of the conjunction of Jupiter and Saturn. The Persians are the wisest of them in their conviction, and the most devoted to bringing together happiness and misfortune through it, according to their claim, from the conjunctions of these two planets. They set in motion each one of Jupiter and Saturn with their mean motion and they lay down the following scheme — the two < planets > make twelve conjunctions in each triplicity and sometimes thirteen conjunctions; what is between two conjunctions is roughly twenty years. They fix chronology by it from the conjunction occurring at the beginning of a triplicity to the conjunction occurring at the beginning of another triplicity.

[2] If this method were correct for us, we could spare much trouble in worrying about the equations of the planets and their correction. When there is dependence on the corrected positions of the two < planets >, the number of the conjunctions of the two <planets> in the triplicities could not be grasped, neither could the days and years which are between the conjunctions nor the ascendant of the

³² This topic is discussed in *Tetrabiblos* II.13.

³³ BFJV add 'and it is clear'.

³⁴ Cf. *Tetrabiblos* II.13, page 213.

³⁵ Cf. *Tetrabiblos* II.13, page 217.

³⁶ This topic is a new development of Persian-Arabic astrology.

time of the conjunction of the two planets be obtained, because of the slow-ness of their motion and because of the difficulty of inquiring into their conditions which are dependent on precise observation.

[3] Thus they made the ascendant of the year in which the conjunction occurs the ascendant of the conjunction, and they judged what things are caused by the conjunction from this ascendant, just as judgments are made concerning the other things that happen from the ascendants of the beginnings of these <happenings>. When we are true to ourselves we know that this ascendant is artificial, but we follow the people in their opinion, and we are polite to them in associating <with them> and we support them concerning their belief, and we do not think it utterly impossible that a conjunction of the two spheres of the orbs of the epicycles of two has influence in the world. Thus we choose from their sayings what is closer to <our> thought and what is more inclined to analogy (*qiyās*).

[4] If a conjunction in mean motion happens to occur, we see, at the time of the conjunction, which <of the two> has mastery over its (i.e., the conjunction's) lord, which is nearer to the highest point of the orb of its epicycle. Whichever is ruling in its place at the time of their conjunction is the ruler of this conjunction. If it is Saturn, it indicates distress, anxiety, want of rain, many griefs, sadness, and helplessness in businesses. If it is Jupiter, it indicates fertility, joy, peace, and happiness.

[5] Then we look at the ascendant of the conjunction, i.e., the ascendant of the year, which of the planets in it is greatest in power and most abundant in witness, and we judge this conjunction by general knowledge of the nature of this planet. If it is Saturn, we judge, according to what we have said, helplessness, anxiety, difficulty in business, many griefs, and the conditions belonging to Saturn. If it is Jupiter, peace, fertility, many joys, and easiness of things of life. If it is Mars, injustice, oppression, robbery, bloodshed, invasion, and fire. If it is Venus, power in the matter of women and eunuchs, many amusements, wealth, marriage, and enjoyment. If it is Mercury, power in the matter of scribes, traders, and masters of arts, slaves, and female slaves. If it is the Sun, power in the matter of authority and nobles and kings, and their relatives and those who are boasting of them. If it is the Moon, power in the matters of subjects, servants, health and soundness and power of body, and the coming of news from <all> directions.

[6] If two planets are mixed we judge according to their mixture. <Examples:> The mixture of the Sun and Jupiter: they indicate kings who are fair, righteous, and kind to servants and subjects. The mixture of the Sun and Mars: they indicate the oppression of kings, their lack of fairness and <lack> of mercy to their subjects, and weakness in their rulership. The mixture of Venus and Mars: they indicate immorality and adultery. The mixture of Mars and Mercury: they indicate slanders, tricks, and lies. The mixture of Jupiter and one of the malefics: they indicate evil hearts in men of piety and justice and in those who are believed to have righteousness. The mixture of Venus and the Moon: they indicate many births and much good news. The mixture of the Moon and Mercury: they indicate eloquence, quarrels, sharpness of thought, and excellence of ideas and mind. The mixture of Venus and Mercury: they indicate the saying of mottos, the study of songs and melody, and the plucking of strings. In general when Mercury mixes with one of the planets, it makes its indication stronger and it (Mercury) helps in its (the planet's) effectiveness and it (Mercury) participates in whatever influence it (the planet) causes.

[7] In this the ascendant is considered concerning the conditions of the social class of men just as we mentioned before in the second chapter of this book. In that way there is no difference between the two, except that the judgment in this <chapter> is more general in its indications and longer in its period while the indications in that <chapter> is more specific and shorter in its period.

[8] We carefully note the ascendant of the conjunction and the sign of the conjunction — each year has one sign. Then the ascendant and the sign of the conjunction are the two indicators of the first year. The second place from the ascendant and the second sign from the sign of the conjunction are the two indicators of the second year. <For the rest one proceeds> in this manner and in this order. Thereafter we examine, in each year, the two signs of the *intiha*'s and the lords of the two <signs>, and what is in association with the two concerning good fortune and misfortune. Then we judge for the year in accordance with this and in accordance with what is necessary because of the ascendant of the year and the lord of the year (*sāIkhūdāh*).

[9] Let it be known that, in judging this, when some of the indicators are mixed with others and

the benefics mix with the malefics, then it requires intelligent thought, clear insight, and good talent in order to distinguish the powerful from the weak. Then one should judge according to the power of the most predominant of them, when the unhappy one is received by the happy one, the strong one by the weak one, the fortunate one by the unfortunate one, one with witnesses by one without. When the indications of the happy one or the unhappy one are more and the indications of the opposite are less, then the judgment of the master and the ruler among them is easy and simple.

[10] When we find in the figure of the ascendant of the conjunction a planet which has the most essential and accidental powers, and with which most of other planets are friendly and mixing with it by aspect or application — its position is strongest in the ninth, the tenth, the eleventh, and the ascendant, and weakest in the third, twelfth, and sixth <places> — then we judge the appearance of the ruling conqueror in this conjunction from the nature of the planet. Then if it (the conjunction) is in <one of> the cardines or the succedents, he is from the family of a dynasty and a settled religion. If it is in the third or ninth or twelfth or sixth, there is a building of that dynasty or religion. If it is Saturn, he is the head of a tribe (*šaiikh*) with great profundity and precise insight from a family of old houses. If it is Jupiter, he is from a family of piety and righteousness or adorned with these ornaments. If it is Mars, he is wrong, unjust, a killer, and a bloodshedder. If it is Venus, he is pious, a worshipper, and decent. If it is Mercury, he is eloquent, clear in language, a prophet, a possessor of miracles and wonders. If it is the Sun, he is an authority and powerful. If it is the Moon, he is a man who annihilates men.

[11] The time for this is < measured by> what is between the ascendant and the place of the conjunction or what is between the ascendant and the place of the <ruling> planet, on the condition that each sign is one year and each degree is according to its particularity. The ascendant of the year in which are seen the matter of this ruler and his power, and the sign of the *intiba*,¹ from the ascendant of the conjunction of the two (i.e., Saturn and Jupiter) is like the starting point and the birth of this matter.

[12] These are the conjunctions of these two planets in their mean motion in the watery triplicities and up to the end of the four triplicities.

Tables added by BJV:

Conjunctions of Saturn and Jupiter in their mean motion in the Watery Triplicity									
No.	Days before the noon of the Tuesday of Yazdagird	hours	min.	sec.	No.	signs	deg.	min.	sec.
1	22400	9	45	53	1	7	0	10	3
2	15150	20	34	30	2	3	2	35	24
3	7901	7	23	7	3	11	5	0	44
4	651	18	11	45	4	7	7	26	4
After it									
5	6598	18	59	38	5	3	9	51	24
6	13848	8	11	1	6	11	12	16	44
7	21098	21	22	23	7	7	14	42	4
8	28347	10	33	46	8	3	17	7	24
9	35596	23	45	9	9	11	19	32	44
10	42846	12	56	31	10	7	21	58	4
11	50096	2	7	55	11	3	24	23	25
12	57345	15	19	17	12	11	26	48	45
13	64595	4	30	39	13	7	29	14	5

Conjunctions of Saturn and Jupiter in their mean motion in the Fiery Triplicity									
No.	Days after the noon of the Tuesday of Yazdagird	hours	min.	sec.	No.	signs	deg.	min.	sec.
14	71844	17	42	1	1	4	1	39	25
15	79094	6	53	24	2	0	4	4	45
16	86343	20	4	47	3	8	6	30	5
17	93593	9	16	10	4	4	8	55	25
18	100842	22	27	33	5	0	11	20	45
19	108092	11	38	55	6	8	13	46	6
20	115342	0	50	18	7	4	16	11	26
21	122591	14	1	41	8	0	18	36	46
22	129841	3	13	3	9	8	21	2	6
23	137090	16	24	25	10	4	23	27	26
24	144340	5	35	49	11	0	25	52	46
25	151589	18	47	11	12	8	28	18	6

Conjunctions of Saturn and Jupiter in their mean motion in the Earthy Triplicity									
No.	Days after the noon of the Tuesday of Yazdagird	hours	min.	sec.	No.	signs	deg.	min.	sec.
26	158839	7	58	34	1	5	0	43	26
27	166088	21	9	56	2	1	3	8	46
28	173338	10	21	19	3	9	5	34	7
29	180587	23	32	42	4	5	7	59	27
30	187837	12	44	5	5	1	10	24	47
31	195087	1	55	27	6	9	12	50	7
32	202336	15	6	50	7	5	15	15	27
33	209586	4	18	13	8	1	17	40	47
34	216835	17	29	35	9	9	20	6	7
35	224085	6	40	58	10	5	22	31	27
36	231334	19	52	21	11	1	24	56	48
37	238584	9	3	43	12	9	27	22	8
38	245833	22	15	6	13	5	29	47	28

Conjunctions of Saturn and Jupiter in their mean motion in the Airy Triplicity									
No.	Days after the noon of the Tuesday of Yazdagird	hours	min.	sec.	No.	signs	deg.	min.	sec.
39	253083	11	26	29	1	2	2	12	48
40	260333	0	37	51	2	10	4	38	8
42	267582	13	49	14	3	6	7	3	28
42	274832	3	0	37	4	2	9	28	48
43	282081	16	12	0	5	10	11	54	8
44	289331	5	23	22	6	6	14	19	28
45	296580	18	34	45	7	2	16	44	49
46	303830	6	46	8	8	10	19	10	9
47	311079	18	57	30	9	6	21	35	29
48	318329	10	8	53	10	2	24	0	49
49	325578	23	20	16	11	10	26	26	9
50	332828	12	31	38	12	6	28	51	29

<BJV's addition: >

What is between two conjunctions in days is nineteen Persian years three hundred and fourteen days thirteen hours eleven minutes twenty-two seconds forty thirds and twenty-four fourths.³⁷ The distance between them are 242 degrees and 25 (minutes), 20 (seconds), 7 (thirds), 6 (fourths).³⁸

There was a conjunction in the sign of Aries 0 (degrees) 44 (minutes) 24 (seconds) 17 (thirds) and 42 (fourths) in nine hundred and seventy-three years one hundred twenty-three days twenty hours 26 minutes 43 (seconds) 39 (thirds) 36 (fourths)³⁹ from the noon of Friday of <the era of> the Flood. And from Thursday of the first year by the increase of forty three days.⁴⁰

<V's further addition: >

The day is counted by the increase of seven thousand two hundred and forty nine days thirteen hours eleven minutes and twenty-three seconds⁴¹, and in truth the third <sexagesimal place> follows in this table of conjunctions of the two planets in their mean motion and from the watery triplicity until the termination of the four triplicities.

³⁷ These numbers $\Delta t = 19^{\text{YP}} 314^{\text{d}} 13^{\text{h}} 11' 22'' 40''' 24''''$ are from JV.

B: $\Delta t = 19^{\text{YP}} 314^{\text{d}} 13^{\text{h}} 21' 20'' 40''' 24''''$

³⁸ B gives 35 instead of 25 minutes. V omits the unit of minutes and give 25 instead of 20 seconds.

³⁹ Aries $0^{\circ}44'24''17'''42''''$ is the place of the 50th mean conjunction after the Flood which took place in $973^{\text{Y}} 123^{\text{d}} 20^{\text{h}} 26^{\text{m}} 43^{\text{s}} 39''' 36''''$.

J and V gives different numbers for days – J: $973^{\text{Y}} 13^{\text{d}}$, V: $973^{\text{Y}} 113^{\text{d}}$.

⁴⁰ J adds 'We have provided for you fifty conjunctions in this table.'

⁴¹ V gives here a round number: $\Delta t = 19^{\text{YP}} 314^{\text{d}} 13^{\text{h}} 11' 23''$.

Chapter Twelve: On the Periods according to the Views of the Ancients⁴²

[1] To the ancients, who were the foremost people in this art concerning the judgment of great events, there was a foundation and basis which they called periods. The period consists of three hundred and sixty solar years. They regarded a year as consisting of four seasons.

[2] The beginning of the first season is from the time when the Sun enters twenty degrees and fourteen minutes of Pisces. In this place the anomaly of the Sun is nine signs exactly according to the old *Zījes*.⁴³ Its mean <longitude> is eleven signs and eighteen degrees,⁴⁴ and here occurs the maximum equation which is additive to the mean. The Sun begins rising from the mean <distance> of its orb toward the place which the apogee follows.

[3] The beginning of the second season is from the time when the Sun enters eighteen degrees of Gemini. In this place the Sun is at its apogee, the anomaly is zero, and there is no equation belonging to it.

[4] The beginning of the third season is from the time when the Sun enters fifteen degrees and forty-six minutes of Virgo. In this place the anomaly of the Sun is exactly three signs according to the old *Zījes*, and its mean <longitude> is five signs and eighteen degrees. The equation is at the maximum and subtractive from the mean <longitude>. The Sun begins descending from the mean <distance> of its orb toward the place which the perigee follows.

[5] The beginning of the fourth season is from the time when the Sun enters eighteen degrees of Sagittarius, and in this place the anomaly of the Sun is exactly six signs, and there is no equation belonging to it, and the Sun is in the perigee of its orb.⁴⁵

[6] The first season consists of eighty-seven degrees and three quarters approximately,⁴⁶ and the days are in this number, and likewise is the second season. The third season consists of ninety-two degrees and a quarter and the days are in this number,⁴⁷ and likewise is the fourth season. Exactly in this manner they established the periods and the parts therein, while a day of a season of a year <corresponds to> a year of a part of a period.

[7] Then they deemed the conjunction as having taken place two hundred and seventy-six solar years before the Flood, and they regarded the beginning of that year as the beginning of the period according to what I have said. They made the ruler of the <first> period Saturn with the sign of Cancer, and <in fact> Saturn was then in Cancer. In this period there was the Flood after the expiration of two hundred and seventy-six years. The tasyir reached the sign of Cancer since the motion in each year since the beginning of the period was one sign.⁴⁸ The motion of the periods is

⁴² The first part of this chapter (up to the end of [12]) was edited, translated, and discussed in Yano [1984].

⁴³ ‘Old *Zījes*’ here seems to mean some astronomical tables of Indian origin.

⁴⁴ This means that the solar apogee is located at $348^\circ - 270^\circ = 78^\circ$, which is the standard value of the *Sindhind* derived from the Brāhmapaksa of Indian astronomy.

⁴⁵ The relation of the four seasons and the solar longitude can be tabulated as:

season	first	second	third	fourth
anomaly	270°	0°	90°	180°
equation	+2;14°	0°	-2;14°	0°
mean longitude	348°	78°	168°	258°
true longitude	350;14°	78°	165;46°	258°

⁴⁶ $\text{II}18^\circ - \text{X}20^\circ14' = 87^\circ46' \approx 87\frac{3}{4}^\circ \approx 87\frac{3}{4} \text{ days}$.

⁴⁷ $\text{X}18^\circ - \text{M}15^\circ46' = 92^\circ14' \approx 92\frac{1}{4}^\circ \approx 92\frac{1}{4} \text{ days}$.

⁴⁸ Since 276 is divisible by 12, the sign after the expiration of 276 years is the same that of the

again one sign and one planet for each period. The ruler of the second period was Jupiter⁴⁹ with the sign of Leo, and the ruler of the third period was Mars with the sign of Virgo, and so on in this arrangement.

[8]⁵⁰ From the beginning of the period to the entry of the Sun into twenty degrees and fourteen minutes of Pisces in the three hundred and eleventh Persian year of Yazdagird, there expired four thousand and three hundred and twenty solar years, <namely> there expired <exactly> twelve periods belonging to twelve signs and twelve planets.⁵¹ The period arrived at Mercury with the sign of Cancer.⁵²

[9] They thought the first part of each period belonged to Mars together with the ruler of the period, the second part to the Sun, the third part to Mercury, and the fourth part to Saturn.⁵³ The ascendant of the period is the ascendant at the Sun's entry — <into> the place of Pisces which we mentioned⁵⁴ — at each beginning of a period. The ascendant of a year is the ascendant at its entry into this place in each year.

[10] That degree and minute are set in motion from Pisces in degrees of the equator, one degree in every solar year. This is called the degree of the *qisma*. That degree of the ascendant of the period is set in motion in the rising-times of the city,⁵⁵ <at the rate of> one degree in every year; and from the ascendant of the period, one sign in every year. What comes out is the *tasyr* from the degree of the ascendant, and what comes out of the signs is the sign of the *intihā'* from the ascendant.

[11] It may be accepted⁵⁶ that one year out of the years of a period takes a sign and five minutes, so that the turn arrives at the next sign at the termination of the period,⁵⁷ as is the common practice in <cases> other than this. Its calculation: the years elapsed within a period is divided by twelve, one degree is taken for each one of the divisions, and what does not fill twelve is multiplied by five, and <the product> is the fraction of the degrees (i.e., minutes). We add <the result> to the beginning of the sign of the *intihā'* belonging to the next year.⁵⁸

[12] Example:⁵⁹ Two hundred and seventy-six years have expired. When they are divided by twelve, then the quotient is twenty-three. Then the *intihā'* at the expiration of these years in Cancer is twenty-three degrees. <The rest is> like this, and God knows best.⁶⁰

first year of the period.

⁴⁹ The order of the seven planets is that of concentric spheres.

⁵⁰ The order of our text is based on G and F. BJV's order is [9] [10] [11], [12'], [8]. G's order seems to be original. BJV have put [12'] first and then [8] as another example.

⁵¹ The beginning of the period was assumed to be 276 years before the Flood, i.e., -3377 (3378 B.C.). Thus 4320 years after the beginning of the period falls in A.D. 943, which is Yazdagird 311 as Kūšyār says.

⁵² Since $12 = 5 \pmod{7}$, the fifth planet from Saturn in our order is Mercury.

⁵³ Thus, not only the period, but also each of the four parts consisting one period has a ruler.

⁵⁴ I.e., Pisces 20;14°.

⁵⁵ I.e., oblique ascension.

⁵⁶ B adds 'nay necessary'.

⁵⁷ $30;5^\circ \times 360 = 30^\circ \pmod{360}$.

⁵⁸ Let the years expired within a period be y , the quotient and the remainder after the division be Q and r , respectively, then, $y/12 = Q + r/12 = Q + 5r/60$.

⁵⁹ This text and translation are based on FG. For the reading of BJV, see [12'] at the end of this chapter.

⁶⁰ When $y = 276$ in the formula above, then $Q = 23$, $r = 0$. Since the sign of this period is Cancer, at expiration of 276 years, i.e., at the beginning of the 277th year, the place of the *intihā'* is Cancer 23°. The Chinese text gives an example of Yazdagird 615th (current0, i.e., 4623 years (expired) sinec the epoch. Since $4623 = 12 \times 360 + 303$, 303 is put for y above. The result is Cancer 23°15'.

[13] When the ruler of the period is benefic or made benefic and powerful, it indicates happiness in this period and power of the dynasty in it. If the ruler is malefic or made malefic, it indicates miserable condition in this period and the trouble of the dynasty in it. The change from one part to <another> part indicates the change of the dynasty from one people to another. If the ruler of the period is a superior planet, the transfer of it (i.e., dynasty) is to a foreign people, and the subjects are not those subjects, nor are the customs and conduct <their> custom and conduct.

[14] If the ruler, i.e., the ruler of the period, is an inferior planet, the transfer of it (dynasty) is from one family to <another> family of the people of that dynasty, and <there are> killings and riots. Then if the ruler of the period is made fortunate in the base <nativity> and powerful, the dynasty does not shift at the revolution of the seasons and it is stabilized in the family of the <dynasty>. Then if the ruler of the part in it is made fortunate and powerful, the dynasty increases in power and happiness. If it is made unfortunate and weak, the dynasty is disturbed and made unhappy until extinction and death threaten it. If the power is related to two periods or three periods and the rulers of the parts are safe from the unpleasant harm, the dynasty continues in that period.

[15] When the ruler of the period is a superior planet with one of its two houses which is suitable to it, namely, a masculine planet with a masculine sign and a feminine planet with a feminine sign or its exaltation, it indicates a long life, the maintenance of influence, a long- duration of the monarch, especially when the ruler is Saturn with the sign Aquarius or Libra.

[16] When the ruler is an inferior planet with the sign which is not suitable to it and the ruler is weak or in an alien pake or in combustion or with a malefic, it reduces the life-span, the duration of the monarch, and the maintenance of influence.

[17] When the ruler of the period is a superior planet with the sign which is its house or its exaltation and one or more of the superior planets are in the house of the ruler or in its exaltation and aspecting it (the ruler) and received by the ruler, it indicates the appearance of a king who rules all or most climes. This is just like the case when Mars rules the period with the sign of Capricorn and the ascendant of the period is Aries, Mars is in Capricorn, and Jupiter and Saturn are in Scorpio; or just like the case when Saturn rules the period with the sign Aquarius and the ascendant is Aquarius, Saturn is in it or in Libra, Mars is in Capricorn, and Jupiter is in Aquarius or in Libra.⁶¹

[18] When the ruler of a part is <also> the ruler of the period, the dynasty is powerful in this part. This is like the case when the ruler of the period is Saturn: then another dynasty which is stronger than the first appears, because Saturn has both the rulership of the period and that of the part.⁶² When the ruler of the period is Mars, the first dynasty is stronger than the second one, because Mars has both the rulership of the period and that of the part.

[19] When the ruler of the period and the ruler of the part are powerful and the *tasyīr* or *intihā'* has arrived from the ascendant of the period, or from the degree of the *qisma*, at the body of Mars or its rays are in quartile or opposition, and Mars has the rulership of the year, it indicates exile in a foreign country in this year and the king remains <there> for ten years or more, and thereafter he comes back to his family.

⁶¹ Two examples are given here:

- (1) Ruler: Mars with Capricorn
Ascendant of the period: Aries
Mars in Capricorn — Mars' exaltation
Jupiter in Scorpio — Mars' house
Saturn in Scorpio — Mars' house
- (2) Ruler: Saturn with Aquarius
Ascendant of the period: Aquarius
Saturn in Aquarius/Libra — Saturn's house/exaltation
Mars in Capricorn — Mars' exaltation
Jupiter in Aquarius/Libra — aspecting the ascendant

⁶² According to 2.12.9 the Rulers of the parts of a period are I.Mars II.Sun III.Mercury IV.Saturn. Because Saturn is powerful in the fourth parts, the dynasty belonging to the third parts is defeated by the next dynasty. Likewise the dynasty of the first period with the rulership Mars is stronger than the dynasty which follows it.

[20] When the *tasyīr* or *intihā'* or *qisma* has arrived at Mars' rays in an airy sign and Mars is the ruler of the year with the ruler of the period which is in an airy sign, there occur conflagrations and meteors appear in the sky and <ominous> symptoms appear in it. Then if Saturn takes the place of Mars and its rays are in watery signs, it causes floods and submergence; in earthy signs, eclipses and earthquakes; in airy signs, coldness, snow, and violent winds.

[21] When the ruler of the period is Saturn or Mars with one of their two houses and the *qisma* or *tasyīr* has arrived at the rays of the malefic, then it indicates universal happenings in all the climes. As for the happenings which are allotted city by city, they are the occurrences of eclipses in the sign which belongs to that city, namely, the sign of the ascendant of the city, or in the place of its light (i.e., in conjunction) or opposition or quadrature; or if the eclipse is in the rays of a malefic and the malefic is the ruler of the year; and the sign at which the year arrives is corrupting; and the lord of the year is corrupt; and the Moon is made malefic in the ascendant of the year.

[22] The foremost conjunction — at the beginning and the birth of the matters of the world, and in which dynasties and kingship appear — is the conjunction which coincides with the beginning of the period, namely, in the year in which there is the end of the period or the year in which there is the beginning of the period.⁶³

BJV's example:

[12'] Example: Two hundred and seventy-six years have expired. When one sign is taken in every year, the *intihā'* has arrived in the two hundred and seventy-seventh year at Cancer. When one degree is taken from them (i.e., the degrees of Cancer) in every twelve years, twenty-three degrees are obtained; thus the *intihā'* has arrived at the beginning of the two hundred and seventy-seventh year at twenty-three degrees in Cancer. At the end of the years of the period the *intihā'* arrives at Leo. Then the prorogation (*tasyīr*) is corrected and it is worked out in this way.⁶⁴

⁶³ BJLV add 'We close the Third Book with this chapter. The God is certainly praised'.

⁶⁴ The BJV's difference from G is that the former have added the example of the motion of one sign in every year.

Translation III

Part III On the Judgment of Nativities and the Transfer of their Years in Twenty-One Chapters

1. Introduction to this Part
2. On the Beginning of the Formation of the Embryo and the Description of its Conditions before Birth
3. On the Knowledge of the Degrees of the Ascendant at Birth
4. On the Raising of the Native
5. On the Figure of the Body, the Complexion and the Temperament of the Native
6. On his Life-Span
7. On Accidental Harms and Illnesses of the Body
8. On the Conditions of the Soul
9. On Mental Diseases
10. On the Conditions of the Parents
11. On the Description of Siblings
12. On Property and Good Fortune
13. On the Craft and Work of the Native
14. On Marriage
15. On Children
16. On Friends and Enemies
17. On Journey and Absence
18. On the Condition of Death
19. On the Division of the Time of the Native
20. On the Revolution of the Years of the Natives and the Prorogation of the Indications Pertaining to the Base Horoscope and the Revolutionary Horoscope
21. On the Calculation of Prorogators

Chapter One: On the Preface of this Part

[1] The science of the stars concerns happiness and misfortune. Wherever you see the benefics, you should foretell happiness; wherever you see the malefics, you should foretell misfortune.

[2] Trine and sextile indicate the smoothness of things and goodness of spirit. Quartile and opposition indicate difficulty and hindrance. Complete reception indicates the completeness of matters, medium reception indicates half completeness, and no reception indicates expectation and ambition and nothing more. Judgment on a matter should never be made on the grounds of <only> one witness.

[3] When <several> indicators of one matter apply to or aspect each other, they indicate the power of this matter, its completion, and its long duration. When they are opposite they indicate the opposite. A benefic which is retrograde or combust weakens beneficence, and a malefic which is received in its place is prevented from harm.

[4] Cardines indicate the power of a matter, its appearance, and its completion. Succedents indicate expectation and partial completeness. Cadents and dejection indicate escape.

[5] The easterliness <of the planets> takes the place of cardines, and the westerliness takes the place of succedents. Entering under the <Sun's> rays takes the place of cadents. The Moon's departure from it (i.e., a planet)¹ indicates what has passed among matters, and application to it indicates what is coming <in the future>. The Moon's house² indicates the end of matters just as the lord of the fourth place indicates it.

[6] Application of a planet to <another> planet is like the beginning of searching a matter from it (i.e., the other planet) and asking for the matter in it, just as the application of the lord of the ascendant to the lord of the second place indicates searching for fortune and an effort in it, and <also as> the application of the lord of the second place to the lord of the ascendant indicates the arrival of fortune spontaneously without much searching.

[7] When the benefics occupy the place of fear³ they bring forth calamities to one who is blameless. When the malefics occupy the place of fortune they bring forth good things to one who is unfortunate. This is also the case when

¹ The Chinese translation explains thus. ²

I.e., the sign in which the Moon is. ³

Cf.1.20.8.

Translation III.1-2

the malefics occupy the place of harm, or the benefics the place of happiness.

[8] The Sun gives harm in conjunction with Mars and in opposition to Saturn. The Moon gives harm in conjunction with Saturn and in opposition to Mars.

[9] A malefic planet, when it is easterly, <indicates> harm; when it is westerly, illness; the harm occurs suddenly, and the illnesses occur one after the other.

[10] An evil omen is rougher to the two luminaries if the two malefics rise before the rising of the Sun and after the rising of the Moon. The Sun issues animal power. The Moon issues natural power. Saturn issues restraining power. Jupiter issues growing power. Mars issues irascible power. Venus issues libidinous power. Mercury issues recollecting and reflective power.

[11] When the ascendant of a wife is the lord of the seventh place from the ascendant of <her> husband, the ascendant of a subject is the sixth from the ascendant of <his> king, and the ascendant of a servant is the tenth from the ascendant of <his> master, the days of the one with the other last long. Like this <in other cases>.

[12] When a malefic attacks, at the birth <of a person>, the place of a benefic in the nativity of another, it indicates adversity which afflicts whatever benefic is in the one's nativity, and whatever malefic in the other's nativity.

[13] Wherever we say 'the lord of the house is such and such', we mean the <planet> ruling in it.

Chapter Two: On the Beginning of the Formation of the Embryo and the Description of its Conditions before Birth

[1] The beginning of the formation of the embryo is called 'the setting of the sperm in the womb'. It resembles dough when it sticks to an oven, and it is called the first thing which changes the sperm from its first condition. Then it resembles a seed when it (seed) is cast onto

Translation III.2

the earth. Between these two times the time <interval> is not known except that its maximum is twenty-four hours which is <the time of> one rotation out of the rotations of the sphere <of the heaven >.

[2] The conditions of the mental powers and natural dispositions which characterize a man are dependent on the beginning of his formation and the ascendant of this time. They agree that each month of the months of the totality is ruled by one of the seven planets. It indicates the nature of the condition of the embryo in this month.

[3] Saturn rules the first month. No remarkable change is manifest in the sperm, and Hippocrates calls it 'sperm' (*natafa*). If Saturn is in the ascendant of the beginning or powerful by itself, the native in it (the beginning) is profound and thoughtful in matters and his results are honest and sincerity to love.

[4] Jupiter rules the second month. Clear redness appear in the sperm which the blood of menstruation covers and it becomes similar to solid flesh and grows a little, and a hot spirit trembles in it. Hippocrates calls it the *walad* (offspring). If Jupiter is in the ascendant of the beginning and powerful in this month, the native is excellent, outstanding, and learned.

[5] Mars rules the third month. The chief organs, namely the brain, heart, and chest are separated from it (i.e. the *walad*), and for the rest of the organs hidden marks appear. Hippocrates calls it the *janin* (embryo). If Mars is in the ascendant of the beginning and powerful in this month, the native is bold, strong, audacious, and reckless.

Translation III.2

[6] The Sun rules the fourth month. The remaining marks of the organs appear and they become strong and hard, and breath flows in it and it moves. Hippocrates calls it, in this state and thereafter, 'boy' (*sabi*). If the Sun is in the ascendant of the beginning and powerful in this month, the native is, in his nature, authoritative, conversant in administration and in governmental matters.

[7] Venus rules the fifth month. The body parts are divided, and the figure becomes manifest, and hairs grow. If Venus is in the ascendant of the beginning and powerful in this month, the native is intelligent, neat, beautiful, possessing a good shape and beauty.

[8] Mercury rules the sixth month. His tongue unfolds and his formation is completed. If Mercury is in the ascendant of the beginning and powerful in this month, the native is moral and eloquent.

[9] The Moon rules the seventh month. The boy become strong and powerful. If the Moon is in the ascendant of the beginning and powerful, the native is conversant with the matters of agriculture, lands, and water and their arrangement. If he is born in this month, some people judge that he can live because his formation is already complete and the natures and powers of planets have fully contributed (to his development).

[10] Saturn rules the eighth month for the second time. The boy becomes like a solid <object> and becomes heavy in the wombs, and he is deprived of swift and light motion. If he is born in this month, he does not live because of the condition which we have mentioned.

[11] Jupiter rules the ninth month for the second time. The boy gains power and health and natural movement for emerging.

Chapter Three: On the Knowledge of the Degrees of the Ascendant at Birth

[1] The time of birth is an important beginning for a man because he gains, at this moment, something which did not exist for him before — fortune and misfortune in this world. Also he gains the essence of character and mental powers. The determination of the time of his emergence to the light of the world can only be achieved by an astrolabe with which is taken the altitude of the Sun by day and the altitude of the stars by night just when the boy is separated from his mother.

[2] As for the time of birth which is obtained by the time instruments of clepsydras and others, there is much accidental divergence and deviation. The best known of them are water instruments, but there are differences in them because of stoppage of the water and irregularities of its flowing, which is from the bottom <of the clepsydra>, because of accidental causes.¹ When one fails in the determination of the time of birth, then he has failed, and there will be no way to find it correctly. But people made efforts in approximating closely which they call the *namudhar*.

[3] The *namudhar* most used is ascribed to Ptolemy.² He is not the author of the *Almagest* but another Ptolemy who was conversant in the natural sciences and astral judgments and who was known as the master of judgments.³ Many people of <this> art believe him to be the author of the *Almagest*. The other *namudhar* is known as the '*namudhar* of the falling of the sperm'. Ptolemy described it too.

[4] The *namudhar* of Ptolemy. We approximate the time <of birth>. We make sure that it is before or after the <true time of> birth within the limit of half an hour.⁴ We <first> determine the ascendant and cardines, and we arrange the planets and the degree of the conjunction and the opposition which occurred before the birth⁵ in the <following way:> if the opposition is by day we take the degree of the Sun; if it is by night we take the degree of the Moon.

¹ *Tetrabiblos* 3.2.

² Cf. *Tafhim* 525.

³ Kushyar thinks that the author of the *Almagest* is different from that of the *Tetrabiblos*. The *Almagest* which was available to him was mentioned in his *Zij*.

⁴ Thus the approximation within the limit of ± 0.5 hour is presupposed.

⁵ The Chinese translation explains 'when it is the first half of a month it is the new moon, if it is the second half, it is the full moon.'

Translation III.3

Then we find the planets to which belong in this <horoscope> the sign and degree, a share of house, exaltation, triplicity, and term. Then we look into the approximate ascendant and we find the degrees of whichever planet of those planets that is nearest to the degrees of one of the cardines of the approximate ascendant, and we regard the degrees of this cardine as equal to the degrees of this planet.⁶

[5] We already know that the <true> ascendant of the birth is greater or less in degrees than the approximate ascendant, so we make the degrees of the cardine according to it (i.e., the nearest planet). We derive the ascendant from this <cardine>. If there is a number of planets which are close in degrees, one to the other, we take that <planet> which has more shares. In this *namudhar* there are conditions and confirmations, all of which correspond to the generality which we have mentioned.

[6] The *namudhar* of the falling of the sperm:⁷ we approximate the time <of birth>. We make sure that it is before or after the birth within the limit of half an hour. We determine the ascendant for this time and the place of the Moon at it. Let it be known that the basis in this *namudhar* is that <1> the Moon's place at the time of the birth is the ascendant of the falling of the sperm, <2> the Moon's place at the time of the falling of the sperm is the ascendant of the birth. The stay of the native in the womb is nine months which is what is among three times approximately. The shortest of them is nine and a half rotations of the Moon,⁸ its days being approximately two hundred and fifty-nine days and thirteen hours and a third <of an hour>. The mean of them is ten rotations, its days being approximately two hundred and seventy-three days and five hours and fifteen minutes and thirty-eight seconds.

⁶ The Chinese translation gives two examples: (1) the most powerful planet is 20 degrees and one of the cardines is 25 degrees, (2) the most powerful planet is 25 degrees and one of the cardines is 20 degrees.

⁷Cf. *Tafhim* 526.

⁸ Three numbers given here are:

'medium duration': 10 sidereal months = $273^{\text{d}}5^{\text{h}}15^{\text{m}}38^{\text{s}} \approx 273.2189$ days

'shortest duration': 9.5 sidereal months = $259^{\text{d}}13\frac{1}{3}^{\text{h}}$

'longest duration': 10.5 sidereal months = $286^{\text{d}}21^{\text{h}}$.

Translation III.3

The longest of them is ten and a half rotations, its days being approximately two hundred and eighty-six days and twenty-one hours.

[7] When we take what is between the ascendant and the Moon, if the Moon is below the earth, we divide it by the daily motion of the Moon, i.e., approximately thirteen degrees and eleven minutes, and the result consisting of days and hours is added to the mean duration. The result is approximately the duration. When we take what is between the Moon and the ascendant, if the Moon is above the earth, it is divided by the daily motion of the Moon, and the result is subtracted from the mean duration. There remains approximately the duration.⁹

[8]¹⁰ When this duration is obtained we subtract it from the time of the birth which is approximate, and we locate the Moon according to what remains, and we look at its place; if it (the Moon) is in the sign which is the ascendant of the birth and is near the approximate degrees <of the ascendant>, yet we consider in which day it is like this, <namely> whether it is the day before or the day after, and we will look in that day at the rising of the Moon's place at the time of birth, whether it is by day or by night. If it is by day we locate the Sun at noon and we subtract the rising-time of the Sun's degree from the rising-time of the Moon's place. What remains is the rotation of the sphere from sunrise to the rising of the Moon's place. If it is by night we locate the Sun at midnight and we subtract the rising-time of the point which is diametrically opposite to the Sun's degree from the rising-time of the Moon's place. What remains is the rotation of the sphere from the time of sunset to the rising of the Moon's place. Then we know the hours of the rotation

⁹ The approximate duration (p) of pregnancy is obtained from the longitude of the Moon (λ_m) and that of the ascendant (λ_h) at the approximate birth time, and the mean daily motion of the Moon (v_m):

$$(1) \text{ when the Moon is below the horizon: } p = 10m + (\lambda_m - \lambda_h) / v_m$$

$$(2) \text{ when the Moon is above the horizon: } p = 10m - (\lambda_h - \lambda_m) / v_m$$

where $10m$ is given in the previous paragraph and $v_m \approx 13^\circ 11'$. Since $m = 360^\circ / v_m$, the two extreme cases when $|\lambda_m - \lambda_h| = 180^\circ$ are

$$(1) p = 10.5m \text{ (when the Moon is below the horizon and close to the descendant)}$$

$$(2) p = 9.5m. \text{ (when the Moon is above the horizon and close to the descendant)}$$

which are given in the preceding paragraph.

¹⁰ The procedure in this paragraph is summarized as:

Since λ_h , p , and approximate time of birth (T_{b0}) are given, approximate time of conception $T_{c0} = T_{b0} - p$ is obtained.

The Moon's longitude at conception is $\lambda_m(T_{c0})$. If $\lambda_m(T_{c0}) \approx \lambda_h$, then $\lambda_m(T_{c0})$ is the ascendant of the birth. If $\lambda_m(T_{c0}) \neq \lambda_h$, we proceed to the next step: find the time (T_{c1}) when $\lambda_m(T_{c1}) = \lambda_h(T_{c1})$. The rest of the procedure is to rotate the sphere by certain time degrees in order to locate the Moon at the ascendant, since 'the Moon at the time of conception is the ascendant of the birth'.

and we locate the Moon according to them. Thus the place of the Moon at this moment becomes the ascendant of the birth, and the place of the Moon at the time of birth becomes the ascendant of the beginning of the <native's> existence.

[9] The *namudhar* of the *tasyir*.¹¹ We observe the phenomena which occur during the life span, either fortunate or unfortunate. We look at the nearest of these two conformable to the ascendant which was derived from one of the two *namudhars*. If the phenomenon pertains to the arrival of one of the cardines to a malefic or benefic, we go back from it to the cardine by the amount of the time which occurs; if the cardine is the tenth <place> or the fourth <place>, then by the rising-time of *sphaera recta*; if the cardine is the ascendant, then by the rising-time of the city;¹² if the cardine is the seventh <place>, then by the rising-time of the diametrically opposite <point> — for each year one degree and for every six days one minute.

[10] If the phenomenon pertains to the arrival of the *haylaj*¹³ to a benefic or a malefic, we take from the known time a degree for each year and a minute for every six days. What results is the corrected rising-time. Then we take what is between the prorogator and the malefic by the rising-time of the equator and of the city, and we preserve each one of the two, and we take the difference between the two.¹⁴ We call it the 'difference of the two rising-times'. Then we take the difference between the corrected rising-time and the one rising-time which is between the prorogator and the malefic — if the prorogator is between the tenth <place> and the ascendant, then by the rising-time of the equator, and likewise if it is in the quadrant which faces it; if the prorogator is between the ascendant and the fourth <place>, then by the rising-time of the city; if the prorogator is between the seventh <place> and the tenth, then by the rising-time of the diametrically opposite point.¹⁵

[11] What results is the equation of the rising-time. Then we multiply the

¹¹ The topic is almost identical with that in 3.21.11-13. The aim of this chapter is to find the ascendant from a *tasyir* arc. This *tasyir* is the 'slowest one' (see 3.21.3), i.e., $1^\circ/\text{year} \approx 1'/6\text{days}$. Thus the first step is to convert the given *tasyir* arc into time degrees (a_T).

¹² The 'rising-time of the city' is the oblique ascension (p) of the locality in contrast to the right ascension (a). In this paragraph three special cases are explained where the *haylaj* (H) coincides with one of the cardinal points. It has arrived at some point (M) by the amount of *tasyir* by diurnal rotation. See the figure on page 235. The three cases are:

- (1) $a_H = a_M - a_T$ when H is the midheaven or lower culmination,
- (2) $p_H = p_M - a_T$ when H is the ascendant,
- (3) $p_{(H+180^\circ)} = p_{(M+180^\circ)} - a_T$ when H is the descendant.

¹³ Cf. 3.6. This paragraph gives the general case where H is no more one of the cardines.

¹⁴ Here $\Delta\omega = \omega_H - \omega_M$ was obtained, where $\omega_H = a_H - p_H$ and $\omega_M = a_M - p_M$

¹⁵ Here the difference of the two 'equations' ($\Delta\omega'$) was obtained and it was approximated to the distance of H from the cardine (cf. 3.21.5). The three cases are:

- (1) $\Delta\omega' = (a_H - a_M) - a_T$ (midheaven and lower culmination),
- (2) $\Delta\omega' = (p_H - p_M) - a_T$ (ascendant),
- (3) $\Delta\omega' = (p_{(H+180^\circ)} - p_M) - a_T$ (descendant).

equation of the rising-time by six and divide it by the difference between the two rising-times. What results is the corrected distance from the cardine. We multiply it by the degrees of the hours of the place of the prorogator and we subtract it from the rising-time of the prorogator either in <the rising-time> of the equator or in <that of> the city in accordance with the place of the prorogator in the quadrants. What remains is the rising-time of one of the cardines of the ascendant. Then we look at the nearest in altitude to it by day or by night. Thus we extract from it the ascendant in question.¹⁶

Chapter Four: On the Raising of the Native

[1] The native who cannot be nourished does not live three days, and who cannot grow does not complete four years.

[2] When one of the two luminaries is in one of the cardines and one of the two malefics is with it or ruling it or in opposition to it, then the native is not nourished. We said in the introduction <of the third Part>¹⁷ that the Sun gives harm in conjunction with Mars and in opposition to Saturn and that the Moon gives harm in conjunction with Saturn and in opposition to Mars.

[3] If the ascendant is enclosed by the two malefics, and the benefic does not aspect it, and the ruler of the place of the luminary to which the period (*nawba*)¹⁸ belongs is malefic or made malefic, then the native is not nourished.

[4] The indicators of growth are (1) the ascendant, (2) the lord of the ascendant, (3) the two luminaries, (4) the lot of fortune, (5) the lords of each one of the triplicities. The strongest of them concerning it are the lords of the triplicities of the ascendant and the luminary to which the period belongs. If the majority of them are in cardines or in succedents and in their shares, or if they are made benefic or are uninjured by the malefics, <then> one judges completeness, goodness, and safety of upbringing. If they are in the opposite <situation> from all of this, one judges that he will have no upbringing. If they are in what is between them, then according to this weakness is judged weakness of upbringing, and according to the maleficence <is judged> his hardship.

[5] The benefitting of the Moon on the third day and the seventh day from the nativity indicates an abundance of milk and honey(?), and the injury <of the Moon> indicates scarcity of <milk> and its stoppage.

¹⁶ The distance of H from M in hours: $h = (\Delta\omega' \times 6) / \Delta\omega$.

This is converted into distance (d) in degrees, when the horary magnitude (m , the length of one seasonal hour) is known, by: $d = h \times m$.

Then the right ascension of the ascendant is obtained by $a_h = a_H - d$, from which is found the longitude of the ascendant: $\lambda_h = f(a_h)$.

¹⁷ See 3.1.8.

¹⁸ Cf. *Tafhim* 459.

Chapter Five: On the Figure of the Body, the Complexion and the Temperament of the Native

[1] These are known from the ruler of the ascendant, the ruler of the Moon's place, and the planet which is the most powerful and abundant in shares in its place. The one of these three which is the most powerful and the most abundant in shares is the most suitable for the management <of these matters>.

[2] When Saturn is the governor of the management and easterly, the complexion of the native looks like the colour of honey; his body is fat; his hair is black; the hair of his chest is thick; his eyes are medium; his bones are balanced. Dominant in his complexion are heat and moisture. If it is westerly, his complexion is feeble; his body is small; his hair is long; he is thin; his figure is handsome; and his eyes are black. Dominant in his complexion is dryness.

[3] When Jupiter is the governor of the management and easterly, his complexion is of white colour; his hair is fair; his eyes are medium; his figure is good and large and has dignity. Dominant in his complexion are heat and moisture. If it is westerly, <the native> is white, but he is not of good complexion; his hair is long; his eyes are medium; and his body is small. Dominant in his complexion is moisture.

[4] When Mars is the governor of the management and easterly, his complexion is what is between white and red; his size is good; his body is fat; his eyes are blue; his hair is medium. Dominant in his complexion are heat and dryness. If it is westerly, <the native> is of a red complexion; the size of his body is short; his eyes are small; his hair is thin, lank and red brown. Dominant in his complexion is dryness.

[5] Venus' effects are like those of Jupiter, but those which are caused by Venus are more beautiful and his (the native's) friendly receptions are many and his beauty is like that of a woman; his figure is handsome; his body is tender; a bluish colour of the eyes is added to them.

[6] When Mercury is the governor of the management and easterly, his complexion is like the colour of honey; the size of his body is medium; his figure is handsome; his eyes are small; his hair is medium. Dominant in his complexion is heat. If it is westerly, it is between tawny and yellow; his voice is weak; his eyes are hollow; his pupils are like those of a goat. Dominant in his complexion is dryness.

[7] The two luminaries help the <five> planets. As for the Sun it helps in figure and beauty and fatness of the body; as for the Moon it gives the effects of moderateness, slenderness and moisture of nature.

[8] When planets are easterly and near easterliness they make the bodies large. When they stay at first station they make them powerful and strong. When they are retrograde they make them moderate. When they stay at the second station they make them weak. When they go forward they make them miserable and give them illnesses — which are long lasting when the lord of their ascendant is in the apogee of the orbs of their epicycles, and which last a short time when it is in the perigee of the orbs of their epicycles.

Chapter Six: On his Life-Span

[1] This is known from the places of the prorogators and the planets governing them, and from the places of the killer (*qatila*). As for the places of the prorogators they are the midheaven, then the ascendant, then the eleventh place, then the seventh. place, then the ninth place, and <the degrees of> the term of the ascendant, as we have said in the first Part,¹ from the degrees above the <eastern> horizon to five degrees before the second house (i.e., place), and likewise for the rest of the houses.

[2] The prorogators are four: the Sun, the Moon, the ascendant, and the lot of fortune by day; the Moon, the Sun, the lot <of fortune>, and the ascendant by night. The governing planet of the place of the prorogator is the 'governor' (*walin*) and the ruler (*mudabbir*) when it (ruler) is aspecting it (the place of prorogator). When the prorogator is one of the two luminaries and when there is no governor in its place which is more suitable than it, then the prorogator is also the governor. From both the prorogator and the governor the life-span is known. If there is a prorogator which has no governor we neglect this (prorogator) and we seek <another> prorogator which has a governor; if we cannot find <the prorogator>, then again the prorogatorship (*haylajiya*) belongs to the degree of the ascendant.

[3] The places of the killer are <1> the degree of the descendant <2> <that of> the conjunction of the two malefics and the two luminaries, <3> <that of> their quartiles and oppositions, and <4> the places of the fixed stars which are 'cutters' (*qawati*).

¹ See 1.20.14.

Translation III.6

[4] An abundance of the prorogators and their power and the aspect of one to the other — these indicate the health of the native, his intelligence, his caution, and the generosity of his mind.

[5] When the prorogator or the governor is between the seventh place and the tenth place and we move it toward the degree of the descendant so that we take, from the degree of the ascendant to the opposite point of the prorogator in the rising-time of the city, then what results is one year for each degree and six days for each minute approximately. This movement is in the opposite <direction> from the succession <of the zodiacal signs>. When the prorogator or the governor is in the other quadrant it always moves in the <direction of> the succession.

[6] When the prorogator or the governor is between the seventh place and the tenth place and we move it toward the degree of the descendant in the opposite <direction> from the succession <of signs>, <the result is> the years of life. Then the benefic planets in application to it increase it and the malefics decrease it. The amount of the increase and decrease: we look to the degrees of an hour of the benefic or malefic in its place and we diminish them by the amount of the hours of its distance from the ascendant — for each hour of distance a half of sixth, i.e., a twelfth part, and what remains of the degrees of an hour is the increase and decrease.²

[7] When the prorogator or the governor arrives by prorogation at a malefic, namely at the places of the 'killer' in one of the years, and this prorogator or governor is injured by this malefic at the revolution of the year or during the year, and the malefic is in one of the cardines of the ascendant of the revolution, <then> the cutting frightens him (the native). Then if a benefic which is strong in the base <nativity> aspects the place of the cutting, it pushes back this cutting, and harm and illness are overcome. Likewise if the prorogator or the governor in the base <nativity> is weak, the condition is improved at the revolution <of the year>; if the condition is good in the base <nativity>, it becomes weak in the revolution and this disturbance becomes trivial.

² Let A be the basic length of life in time degrees, p_d and p_g be the time degrees in oblique ascension of the descendant and the governor respectively, δ be the amount of increase and decrease due to the aspects of the planets, and h be the time difference in hours of the planet from the ascendant, then the corrected length of life A' is obtained by the following process:

$$A = p_d - p_g \rightarrow \delta = A - (h/12)A \rightarrow A' = A \pm \delta$$

It is evident that when the planet is in the ascendant, i.e., when $h = 0$, its effect is full and when it is in the descendant, i.e., when $h = 12$, the effect is null.

The Chinese translation gives an example of obtaining A from the ascendant ($\lambda_h = 42^\circ$) and the governor ($\lambda_g = 252^\circ$), and gives $p_h = 23;54^\circ$, $p_{g+180^\circ} = 54;37^\circ$; thus $A = 30;43^\circ$, which corresponds to '30 years 8 months 18 days'. These two oblique ascensions are incompatible, because from the first we get $\theta \approx 43;43^\circ$, while from the second $\theta \approx 33;14^\circ$, as the geographical latitude.

[8] The lord of the eighth <place> is one of the injurers which terrifies <the native> by its calamity, especially if it (the lord) is malefic or made malefic in the base <nativity>.

[9] Many people of this art have another method concerning this subject. It is this: they regard the Sun as the prorogator <both> above and below the earth when it is in a masculine quadrant or in a masculine sign except in the twelfth, sixth, and third house (place); and they regard the Moon as the prorogator above and below the earth when it is in a feminine quadrant or in a feminine sign except in the twelfth, sixth, and ninth house. The order by day is: the Sun, then the Moon, then the ascendant, and then the lot of fortune; and by night: the Moon, then the Sun, then the lot of fortune, and then the ascendant; the <planet> aspecting it among the lords of its shares is the *kadhkhudah*. They regard that it has its great years, middle years, and small years without knowing the method nor providing it with proof.

[10] If <the *kadhkhudah*> is in the cardine, it gives as the years of life the amount of its great years,³ and if it is in a succedent, the amount of its middle years, and if it is in a cadent, the amount of its small years. When a benefic planet aspects the *kadhkhudah* from trine or sextile it increases the amount of its small years; if <the planet is> in a cardine, the full amount of its small years; in a succedent two thirds of its small years; in a cadent one third of its small years. Likewise a malefic applying to the *kadhkhudah* decreases <the years>.

[11] When Mercury is mixed with the benefics, it is benefic; if it is mixed with the malefics it is malefic.

[12] The two luminaries are benefic <when aspecting> from sextile and trine, and they are malefic <when aspecting> from opposition and quartile. When the *kadhkhudah* is weak or injured, the matter of life becomes weak, and it gives hardship and fear to the native at each

³ See the table on the next page.

Translation III.6

misfortune which it encounters or which the prorogator encounters, especially at a half or two thirds or a third of the years of the *kadhkhudah*.

[13] The years of the *kadhkhudah*: half the sum of the great years and small years is equal to the middle years for the planets except for the Sun.⁴

planets	Sun	Venus	Mercury	Moon	Saturn	Jupiter	Mars
Great	120	82	76	108	57	79	66
Middle							
Small	19	8	20	25	30	12	15

G's gloss in margin:

A manuscript: and the years of the *kadhkhudah*. For the Sun, twelve, which is the number of the signs, is multiplied by the the first <place> of tens (i.e. the decimal system) which is ten. For the Moon <1>2 is multiplied by the limit of the units which is nine. For the rest of planets it is by the amount of the degrees in their terms according to Ptolemy. As for the middle years they are the sum of the great years and small years halved. As for the small years: for the Sun it is from a conjunction until the return to a conjunction in the same degree in nineteen years;⁵ for the Moon it is from a conjunction to the return to a conjunction at the same time of the month, which makes one period in twenty-five rotations of the rotations of a year.⁶ For the rest of planets it is by the amount of the years of the return of each one of them from their conjunction with the Sun to one and the same place.

⁴ G adds in the table 'the great years of the Moon in the books other than this is 39 and half as that of the Sun.'

⁵ I.e., Metonic cycle.

⁶ I.e., the cycle of 25 Egyptian years.

Translation III. 7 Chapter Seven: On accidental Harms and Illnesses of the Body

[1] This is known from the <planets> having mastery over the descendant and the sixth place, from Saturn and Mars, and their application to the <planet> having mastery over the ascendant, and from the sign from which it is applying, in the <following arrangement: > Aries belongs to the head and face; Taurus to the neck and throat; Gemini to the shoulders and upper arms; Cancer to the chest, breast, and lungs; Leo to the stomach and heart; Virgo to the belly, intestines, and navel; Libra to the lower part of the navel toward the pubes; Scorpio to the buttocks, genitals, and penis; Sagittarius to the thighs; Capricorn to the knees; Aquarius to the shanks; Pisces to the feet, and similarly is it according to this arrangement from the ascendant to the twelfth <place>.

[2] To Saturn belongs the right eye from among the external parts of the body, the spleen from among the internal organs, and the backbone and phlegm. To Jupiter belong touch, the temple, the mustaches, and semen. To Mars belong the left ear, the liver, the Achilles tendon, and the penis. To the Sun belong seeing, the brain, the stomach, sinew, and all the right limbs. To Venus belong smelling, flesh, the kidneys, and the buttocks. To Mercury belong the tongue, speech, thinking, and the gall bladder. To the Moon belong taste, the lungs, the alimentary canal, and all the limbs of the left side. Whichever planet among these is damaged, then harm and illness are in the organs which it indicates- We have said in the introduction¹ that when a malefic is easterly it causes harm and if it is westerly it causes illnesses.

[3] Saturn indicates much phlegm and substances which go to the limbs, ulcers in the intestines,

Translation III.7-8

jaundice, cough, exhaustion, colic, and pain in the womb for women.

[4] Mars indicates saliva of blood, melancholic fevers, leprosy, itching, substances which go to the calf, burning and fiery ulcers, and consumption in the womb.

[5] Mercury cooperates with both of them (Saturn and Mars) in nature so that it increases it (the illness) and makes the matter concerning it more serious.

[6] A purgative belongs to the character which the two luminaries have in most matters when they are not aspecting the ascendant and injured planets do not enclose the cardines.

[7] When there is an illness while the Moon is in the sign in which a malefic planet is in the nativity or in its quartile or its opposition, then it (the illness) is difficult. It is more difficult when the illness is due to the nature of the malefic planet.

[8] We should watch the lot of illness and its lord, just as we should watch the indications which were explained.

Chapter Eight: On the Conditions of the Soul

[1] The conditions of the soul are divided into that which is intellectual and that which is moral. As for the intellectual, Mercury is in charge of it; as for the moral, the Moon is in charge of it. Thus according to the strength or weakness of the two planets and their beneficence and mefidence there occur condition in these two matters, so that a man is between the intelligent man and the prophet <on one side> and the ignorant and the fool <on the other>.

[2] We look at the sign in which are Mercury, the Moon, and the <planet> having mastery over the places of these two. Then if it is tropical, it makes souls fond of the matters of association, people, and cities, fond of laudation and praise, adherent to matters of religion, intelligent, praised in action, possessing the knowledge of judgment by means of stars and omens. If it is bicornoreal, it makes the souls many-sided, quick in change which is difficult to stop, inconsistent, and clever. Then if it is fixed, it makes the souls fair, not cheating, serious, quickwitted, steadfast, and fond of toil.

Translation III.8

[3] If the master over the place of Mercury and the Moon is Saturn, his (the native's) condition in its essence is powerful and praised, and in accidental condition it (Saturn) makes the native powerful in thought, far in deepness, and unique in his view. If Saturn is different from these, it makes the native stingy, resentful, vile, low-minded, not distinguished, idiosyncratic in his view, a coward, isolated from men, naughty, and having no happiness.

[4] Then if Jupiter helps it, it, namely Saturn, while in its good condition, makes him (the native) good, noble because of dignities, peaceful, outstanding in his thought, helpful, distinguished, great-minded, quiet, and quick-witted. If Saturn is in a bad condition, it makes him not accustomed to good things, of faded intelligence which deals with the matter of demons, a master of trickery, hateful to children, not associating with men, with no one putting faith in him, and wicked in choice.

[5] Then if Mars helps Saturn while it is in its good condition, it (Saturn) makes the native not distinguished, careless, unsteady between courage and cowardice, difficult in social life, having mercy towards none, negligent in whatever is useful to people, rough, bold in his mind, fond of troubles, cheating, a tyrant, angry, hateful to people, a master of work and effort, and he is sound in general. Then if Saturn is in a bad condition, it makes the native a stealer, a highway robber, wicked, of small profit, not afraid of God; he has no love, he is evil, a killer, a grave digger, and he is in general bad in his condition.

[6] Then if Venus helps Saturn in its good condition, it makes the native a hater of women, fond of dignities, bad in meetings, not fond of prestige, hating beautiful matters, envious, hard to associate with, disliked

Translation III.8

by people, isolated in his view, a soothsayer, an adherent to the matters of God, chaste, of many tricks, protective of his soul, and jealous towards women. Then if Saturn is in its bad condition, it makes the native greedy for sexual inter-course, bad in all his conditions, ill-fated, a perpetrator of infamous things, not distinguished, a heavy drinker, fond of meeting with a man who is advanced in age.

[7] Then if Mercury helps Saturn in its good condition, it (Saturn) makes the native an inspector, a scholar, fond of medicine, sharp-minded in hidden matters, having wonderful things, clever, bitter in his soul, inquiring, watchful, fond of intelligence, and having sound judgment. Then if Saturn is in a bad condition it makes the native full of hatred, exhausted, a hater of relatives, fond of misery, a robber, a fortune teller, a diviner, an enchanter, a master of spells and cheating, faithless, and without sound judgment.

[8] When Jupiter has mastery over the place of the Moon and Mercury while it is in its good condition, it makes the native great-minded, generous, having dignity, fond of people, handsome, serious in his affairs, honest, modest, unique in his works, compassionate, charitable, friendly, and a master of policy. When it is in a bad condition, it makes the conditions of the soul similar to the conditions which we have described, except that they are weaker and more sluggish and without deliberate intention; for example, a squanderer instead of being liberal, a coward instead of being shy, vain instead of being modest, and haughty instead of being strong and high-minded.

[9] If Mars helps it while it is in a good condition, it (Jupiter) makes the native tough, antagonistic, a fighter,

Translation III.8

a leader, unsubmissive, fond of victory and leadership, victorious, great-minded, irritable, a ruler, and a commander. If Jupiter is in a bad condition, the native is imprudent, confused, wicked, quickly changing, weak, regretful, not staying in one thing, having no discretion, having no opinion, and he is in general of varying in his character and agitated in his conditions.

[10] Then if Venus helps it (Jupiter) while it is in a good condition, it makes the native pious, enjoyable, fond of cleanliness, works, wealth, and buying, of a good nature, loving men of goodness, of peaceful mind, friendly, and he is in general extremely happy. Then if Jupiter is in its bad condition, the native is luxurious, delighting in life, of feminine mind, loved by women, passionate, enjoying much sexual intercourse, preoccupied, shameless, injurious, and his mind is like a women's mind, but he is faithful, good in situations in which he behaves.

[11] When Mercury helps Jupiter while it is in a good condition, it makes the native one who has many insights in books, a master of the knowledge of astronomy (ilm *al-bay'a*) and geometry and arithmetic, insightful, intelligent, an orator, praised for his opinion, good in advice. If Jupiter is in a bad condition, the native is raving, having many faults, mean, bitter in his soul, thinking himself as wise when he is without intelligence, vain, cunning, agitated in his action, and a master of education.

[12] When Mars has mastery over the place of Mercury and the Moon while it is in a good condition, the native is powerful, a chief, irritable, fond of weapons, a master of slander, bold in his soul, not modest, confused, bold, courageous, overcoming, a master of management and mastery. If it is in a bad condition, the native is imprudent, harsh, blood-shedding, fond of troubles, a robber, merciless, wicked in action, agitated, and mad.

Translation III.8

[13] Then if Venus helps Mars in its good condition, the native is friendly, of good manners, delighting in life, happy, a master of love, quickly inclined to the perpetration of taboos, but he is prosperous, careful, sensible, discriminating. If Mars is in a bad condition, the native enjoys much sexual intercourse, being preoccupied with it, diverse in his conditions, a mocker of men, a liar, a swindler, unjust, quickly inclined to greed, wearied, having love, a master of intelligence.

[14] When Mercury helps Mars in its good condition, the native is a leader, shrewd, a corruptor of a governor, quick in his movements, a master of tricks, wicked in his actions, quick in understanding, deceitful, a hypocrite, but he is prosperous, and in general he is harmful to his enemies and charitable to his friends. When Mars is in a bad condition, the native is wicked, bold, regretful, perplexed, confused in his movements, a liar, a robber, an instigator, known for his sin, a highway robber, deceitful, and a juggler.

[15] When Venus has mastery over the place of the Moon and Mercury while it is in its good condition, the native is calm, happy, helpful, joyful, clear, reflective, strong in his zeal, hateful of sin, fond of crafts, thinking about God the Exalted, nice in his figure, conditions, and way of acting, prosperous, and he is in general inclined to matters of sexual intercourse. When it is in a bad condition, the native is weak, a master of love, feminine, his conditions being similar to the conditions of women, and dull in masculinity.

[16] When Mercury helps it in a good condition, <the native> is fond of crafts and knowledge, sharp-witted, intelligent, of good nature, understanding, fond of tricks, intellectual, good at guessing, right in method, studying spontaneously by himself, intimate with people of credit, imitating the best men, refraining from association with women, inclined to young men, and zealous. When it is in a bad condition, he is evil, having many tricks, absurd in speech, two-faced

Translation III.8

and two-tongued, bad in thought, deceptive, profound in evil, a master of blame, satire, and much defamation.

[17] When Mercury has mastery over its place and the place of the Moon in its good condition, the native is clever, intellectual, a master of profit, attempts, and consideration, sharp-witted, good in conjecture, a master of the knowledge of astronomy, geometry, and arithmetic, keeping secrecy, and prosperous. If it is in a bad condition the native is cunning, stupid, deceitful, weak, insignificant, quickly changing, foolish, ignorant, making many mistakes, a liar, confused in his conditions.

[18] The similarity of the two luminaries to these planets: these two in a good condition increase in goodness what the planets indicate and decrease whatever badness they indicate. If the two are in a bad condition, the two decrease the goodness and increase the badness. Then, according to what was described above, <the matter> is to be measured out, judged, and used with clear consideration and good intellect concerning the natures of the planets and their good and bad associations.

[19] The aspect of the Moon to a planet makes the native movable in what the planet indicates. Then if the planet is powerful in its essence, it indicates what was described above concerning them, and if <the planet is> weak, its movement is stronger than what is known of it.

[20] When the ninth house (i.e., place) is made fortunate it indicates virtue, piety, faith, and goodness of conduct and intention. If it is injured, it indicates the opposite of all of this. Likewise with respect to the lord of the ninth house, the lot of the absent, and its lord.

Chapter Nine: On Mental Diseases

[1] If Mercury and the Moon are not aspecting each other and they are not aspect-ing the ascendant, and if the malefics are injuring them, then in its characteristic condition the soul gets diseases from the nature of the injuring planet.

[2] Those who have epilepsy in many cases are those in whose nativities the Moon does not aspect Mercury and those two do not aspect the ascendant and, moreover, Saturn by day and Mars by night are in a cardine.

[3] Those who are insane are those in whose nativities the condition of the Moon and Mercury is like that of those who have epilepsy, and Mars by day and Saturn by night <are in cardines>, especially when they both are in Cancer, Virgo, or Pisces.

[4] Those who are possessed by a demon, namely, those whose heads are hit by moisture — they are those for whom Mars is in a cardine by day and those for whom Saturn is in a cardine by night and it has mastery over the Moon's place, and the Moon is coming out from under the rays <of the Sun> or plunging into opposition.

[5] The men who have excessive masculinity and the women whose nature is inclined to masculinity have the two luminaries in masculine signs. Then if, in addition, Mars or Venus is in a masculine sign, <the masculinitu> clearly increases in each one of these two. If the two luminaries are in feminine signs we reverse what we have said, and likewise if Mars or Venus has witness as long as they are in the feminine signs.

Chapter Ten: On the Conditions of the Parents

[1] The indicators of the father are the Sun, Saturn, the fourth house (i.e. place) and its lord, the lot of the father and its lord. The foremost by day is the Sun and by night Saturn. The indicators of the mother are the Moon, Venus, the tenth house (i.e. place) and its lord, the lot of the mother and its lord. The foremost by day is the Moon and by night Venus. The conditions of their strength, weakness, beneficence, and maleficence indicate the conditions of the parents in their strength, weakness, happiness, and unhappiness <respectively>. The foremost of these indicators is the strongest and most influential in indications.

Translation III. 10

[2] If the aspect of the indicators of the father to the indicators of the mother is a good aspect, it indicates agreement between the parents, and inclination of each one of them to the other and the pleasantness of their life.

[3] The aspect of the indicators of the each one of these two (the parents) to each other, whatever the aspect may be, indicates long life, but when the aspect is good it indicates long life with pleasantness of life, and if the aspect is bad it indicates an unpleasant life without much joy in it.

[4] The enclosure of the benefics around the foremost of the indicators indicates a good condition, a rise in position, and high rank. The enclosure of the malefics is the opposite to it. Of the planets enclosing the indicators one has more degrees than the indicator and the other has fewer degrees, and <one is> in the second (sign) and <the other> in the twelfth (sign) from it (the indicator).

[5] The safety of the indicators or the majority of them from the injuries indicates the safety and health of the body, and their injury indicates illness and unhappiness from the nature of the injuring planet.

[6] When the lot of fortune and its lord aspect the indicators of one of the two (i.e., the parents), it indicates his (i.e., the native's) wealth, easiness, abundance of joy, and happiness.

[7] When the Sun aspects Saturn with a good aspect, with Jupiter or Venus aspecting the Sun, it indicates a long life for the father. Likewise <when> Venus aspects the Moon with a good aspect, with Jupiter or Venus aspecting the Moon, it indicates a long life for the mother.

[8] One looks for the condition of ancestors from the seventh, <namely>, the fourth from the fourth,¹ and for the condition of paternal uncles from the sixth, <namely> the third from the fourth.² This was already described in the first chapter.

¹ Since the fourth is the place of father, the fourth (inclusive) of the fourth, i.e., seventh, is the place of grandfather.

² Since the third is place of brothers, the third (inclusive) of the fourth is the place of uncle.

Chapter Eleven: On the Description of Siblings

[1] The indicators of siblings¹ are Mars, Mercury, the third place and its lord, namely its master, and the lot of brothers and its lord. Then whichever of these indicators which aspects the ascendant and its lord indicates the <expected> existence of siblings if <the native has> no siblings, and <it indicates> their agreement and disagreement with him if he has siblings. The goodness of these indicators and their aspect to each other indicates the conditions of the siblings in power and happiness. Whichever is opposite to them indicates the opposition and fewness of his siblings.

[2] Mars indicates older siblings and Mercury younger ones.

Chapter Twelve: On Property and Good Fortune²

[1] The indicators of property are the second house (i.e., place) and its lord, Jupiter, the lot of fortune and its lord, and the lot of Property and its lord. One of these indicators and their aspect or the aspect of the most powerful of them to the ascendant and its lord and their aspect to each other indicate the existence of property and its abundance. Their beneficent association indicates the ease of its acquisition. What is opposite to this indicates deprivation and smallness of property or difficulty in gathering property.

[2] The enclosure of the benefic planets around the most powerful of the indicators of property and the aspect of the two luminaries to it with good aspect indicate an abundance of fortune.

[3] The power of the indicators and the power of the <planet> having mastery over the lot of fortune in particular and their beneficence indicate property and good fortune. When the most powerful of the indicators for wealth is Saturn it indicates that the property is <obtained> from building and cultivation; if it is Jupiter, from honesty and administration or from the management of an estate; if it is Mars, from leadership and policy; if it is Venus, from the gift of friends and women; if it is Mercury, from knowledge and trade.

¹ The word (*ikhwa*) here means both brothers and sisters, as the Chinese translation suggests.

² Cf. *Tetrabiblos* IV.2.

[4] When Saturn aspects the lot of fortune in good aspect and if Jupiter helps it in aspect, it (Saturn) indicates property from the inheritance he inherits if it is possible; if it is not possible, then it is by means which he does not expect nor know.

[5] <When>³ the lord of the second <place> in the ascendant is received in its place, the property comes spontaneously to him without effort and without trouble. If it is not received, there are expectation and hope; so take it into account. If the lord of the ascendant is in the second <place>, it indicates pursuit and effort for it. If it is received in its place without the malefics, he will obtain what is searched and he will possess <it>. If it is not received he will get <it> by effort and toil. If it is received and injured, he will get but miss it. If it is received and made fortunate, he will get and use it. The rest of what happens is to be judged in the different ways analogously.

[6] When two luminaries are in masculine signs and in cardines, or the Sun by day and the Moon by night are above the earth and the other planets are surrounding it or aspecting it from cardines, then the native will be very important and a great master. If the surrounding planets are benefics and powerful in their essence, he is even greater. Whatever is diminished from these conditions, by that amount is there diminishment from his wealth until the planets are in opposite <conditions> to all that we have mentioned; so the native will be in extreme misery and backwardness.

[7] When the fixed stars of the first or second magnitude fall actually in the cardines or when they are with one of the two luminaries or with the lot of fortune, <the native> will obtain greatness and leadership according to the temperament of the planet or <that of> the two planets whose temperament or temperaments it is. That <star> which is of the third magnitude has been used except it is below the first and second <magnitude>. If it is according to the temperament of the malefics, the outcome is ruin and misfortune.

³ Supplied by B.

Chapter Thirteen: On the Craft and Work of the Native¹

[1] The indicators of the craft are the sign of the midheaven and its lord, Mars, Venus, Mercury, and the lot of work and its lord. The most powerful of them is the ruler concerning work. If it is Saturn, it indicates ploughing, tillage, engineering, digging canals and rivers and all the delicate works which involve slowness, force, and excess.

[2] If it is Jupiter, it indicates judgment, mediation, science, and whatever peacemaking is there between men.

[3] If it is Mars, it indicates all the works which use fire and iron, and leadership and administration.

[4] If it is the Sun, it indicates the extraction of gems from mines and works of judgment by fire.

[5] If it is Venus, it indicates magic, perfume, dying clothes with colours and other things, the games of chess and backgammon, painting, and lovely works.

[6] If it is Mercury, it indicates writing, counting, business, and reciting of poetry and what resembles this.

[7] If it is the Moon, it indicates a runner, a messenger, letters, and cultivation also, and the management of water and the matter of the earth. To each one of these indications is connected what resembles it in accordance with the mixtures of the planets which belong to it and by whatever benefits it or injures it.

[8] If the master of the matter of the craft is the lord of midheaven alone, or <if it is> one of the <three> planets of the craft which is not received in its place and it is mixed with none of the planets, then the native is unemployed, he has no works and no craft.

¹ Cf. *Tetrabiblos* IV.4.

Chapter Fourteen: On Marriage¹

[1] The indicators of marriage for men are the seventh house (i.e., place) and its lord, Venus, and the lot of marriage for men and its lord. The indicators of marriage for women are the seventh house (i.e., place) and its lord, the Sun, and the lot of marriage for women and its lord. When these indicators or the most powerful of them aspect the ascendant and its lord, the native marries. If they are cadent from the ascendant and its lord, he does not marry.

[2] When the indicators or the most powerful of them are in cardines, he marries into famous families. If they are benefic, he marries into rich families. If it is the opposite from this, then the opposite. When the indicators or the most powerful of them are in a bicorporeal sign or they aspect more than one planet, he marries more than one <woman>.

[3] When the Moon at the nativities of men is between conjunction and opposition (i.e., waxing), he marries in his youth or in his adolescence. When the Sun at the nativities of women is between the ascendant and the descendant under the earth, she marries in her youth or in her adolescence. When the Moon or the Sun is in the remaining half, he marries in his middle age or old age, and she marries in her middle age or in her old age.

[4] When the ascendant of a wife is the seventh <place> from the ascendant of <her> husband, their days together last a long time. I have said this before in the introduction.²

Chapter Fifteen: On Children³

[1] The indicators of a child are the fifth sign (i.e., place) and its lord, Jupiter, and the lot of the child and its lord. If between them or the most powerful of them and the ascendant and its lord there is an application or aspect, there is a child. If they are cadent from the ascendant and its lord, there is no child. If the application or aspect is from trine or sextile, there is agreement and love between him (native) and his children.

¹ Cf. *Tetrabiblos* IV.5.

² Cf. 3.1.11.

³ Cf. *Tetrabiblos* IV. 6.

If it is from quartile and opposition they (his children) disagree with him. If the indicators or the most powerful of them or the majority of them are benefic, they are happy.

[2] When the indicators or the majority of them are in bicorporeal signs or in signs which have many seeds, i.e., Pisces, Cancer, and Scorpio, the children are more than one. If the malefics overcome the majority of the indicators and they are in signs of barrenness, i.e., Leo and Virgo, they indicate a lack or scarcity of children, and a scarcity of the happiness which is in one of them. If the indicators or the majority of them are in masculine signs or are easterly, those who are born are male. If they are in feminine signs or are westerly, those who are born are female.

[3] The planets assigned to children are the Moon, Jupiter, Venus, and Mercury, especially when it (Mercury) is easterly. The <planets assigned to> the deprivation and scarcity of children are the Sun, Mars, Saturn, and Mercury, especially when it (Mercury) is westerly.

Chapter Sixteen: On Friends and Enemies⁴

[1] The indicators of friends are the eleventh house (i.e., place) and its lord, and the lot of friends and its lord. The indicators of enemies are the twelfth sign (i.e., place) and its lord, and the lot of enemies and its lord.

[2] The existence of the lord of the ascendant in the eleventh <place> while it is received in its place, or the existence of the lord of the eleventh <place> in the ascendant while it is received in its place, or the application between the lord of the ascendant and the lord of the eleventh <place> or the lord of the lot or the falling of the lot into one of the cardines, while the lord of the ascendant with it is received in its place — whichever of these happens, <the native> is a possessor of friends and beloved ones. Consideration concerning the matter of enemies is likewise except that a reception decreases and weakens the enmity.

[3] The existence of the two luminaries together in one sign in the two nativities or in their own signs indicates strong friendship between them. Trine and sextile <indicate> likewise, but they are less than that (conjunction). If the two luminaries exist together

⁴ Cf. *Tetrabiblos* IV.7.

in two signs which are in opposition in the two nativities, they indicate strong enmity between them. Quartile <indicates> likewise, but it is less than that (opposition).

[4] The existence of the lot of fortune in one and the same sign in two nativities indicates friendship between them due to a desire for profit.

[5] The existence of the ascendant of the two nativities as one sign or in trine or sextile indicates friendship with pleasure, company, and intimacy. Opposition and quartile in this <case> indicate hatred.

Chapter Seventeen: On Journey and Absence⁵

[1] The indicators of a journey are the ninth house (i.e., place) and its lord, Mars, and the lot of journey and its lord. The application of these indicators to the lord of the ascendant or their aspect indicates abundance of journeys, and their cadence from the ascendant and its lord indicates a paucity <of journeys>.

[2] The existence of the indicators of a journey in cardines and the existence of the lord of the ascendant in cadents from the cardines indicate a journey.

[3] The cadence of the Moon from cardines indicates emigration and jour-neys, and likewise does the existence of Mars in cardines.

[4] The beneficence of the indicators of a journey indicates success of the native in journeys and benefit in whatever he aims for and his return from an absence to what he loves. Their maleficence indicates the contrary.

[5] The lot of fortune and its lord or one of these two in the ninth house (i.e., place) indicate an abundance of journeys and their usefulness in accordance with the amount of the beneficence of the lord of the lot <of journey> and the aspect of the benefics to it.

⁵ Cf. *Tetrabiblos* IV.8.

Chapter Eighteen: On the Condition of Death¹

[1] This is known from the lord of the eighth <place>, from the lot of death and its lord, from the malefic stars which cut life whether wandering or fixed, and the degree of the conjunction and opposition which precede the birth or one of the cutting <stars>.

[2] If <the indicator is> Saturn, the occurrence of death is from chronic dis-eases, consumption, catarrhs, dissolution, the fever with which occurs trembling, pains of the spleen, dropsy, the illness of wombs, and all the diseases which are caused by an attack of coldness.

[3] If it is Jupiter, death is from diphtheria, pneumonia, apoplexy, contraction, headache, heart disease, and all the illnesses which are caused by excessive wind.

[4] If it is Mars, <death is> from fevers which are long lasting and which occur every other day, from damage which is caused suddenly, pains of the liver, illnesses of the discharge of blood, eruptions from veins, the miscarriage of foe-tuses and babies, and all the illnesses which are caused by an excess of heat.

[5] If it is Venus, <death is> from illnesses of the buttocks and kidneys, swellings which spread, fistula, drinking drugs, and all the illnesses which are caused by an abundance of moisture or its corruption.

[6] If it is Mercury, <death is> from possession <by demons>, loss of consciousness, black melancholy, coughing, the discharge <of blood>, and all the illnesses which are from an excess of dryness.

¹Cf. *Tetrabiblos* IV.9.

[7] The effect of the Sun in this <matter> resembles the effect of Mars, and the effect of the Moon <resembles> the effect of Venus. When these planets are made injured by a malefic planet and by a cutting fixed star, or <when>one of the cutting <stars> is in the eighth degree <ofthe eighth place>,² and <when> malefic planets witness it, <then> the manner of death is the evil one which differs from a natural death as well as from death by illness. Natural death is not from illness but is the dissolution of powers bit by bit until <the native> passes away and ceases to exist.

Chapter Nineteen: On the Division of the <Life>time of the Native³

[1] The Moon is in charge of the matter of the native for four years from his birth, because the body of the native at that time is humid, quick in growth, and having much watery nourishment.

[2] Then Mercury is in charge of it for ten years. The perceptive faculty of his mind is strengthened, the seed of instruction is planted in this <period>, and the foundation of his character and the peculiarities of the activities from which science and culture occur become manifest.

[3] Then Venus is in charge of it for eight years. In this <period> the running movement of semen begins in its fullness and he moves toward the matters of sexual intercourse and love and cheating.

² Supplied by the Chinese translation.

³ Cf. *Tetrabiblos* IV 10.

[4] Then the Sun is in charge of it for nineteen years. His mind comes to be occupied by important works and it changes from joking to seriousness and from amusement to dignity and the maintenance of the soul.

[5] Then Mars is in charge of it for fifteen years. There occurs difficulty of living, anxiety, and reflection, and he begins to notice decline and he increases in his desire.

[6] Then Jupiter is in charge of it for twelve years. He retires from the pursuit of works by himself and from hard works and troubles. He adheres to the goodness of faith and the acquisition of a nice reputation.

[7] Then Saturn is in charge of it until the end of life. His body has coldness, cracking, difficulty of the motions of carnal appetite, quickness of decline, and smallness of tolerance.⁴

[8] Whatever planet is strongest or most benefic in the base nativity is most influential, and what it indicates in the period of its turn is most manifest and evident.

[9] The men of this art <of astrology> agree on these years and the amounts, and the Persians call them 'periods' (*afardarat*).

[10] From what was said before in the chapters of this Part, the revolution of the years is necessary for the distinction between the indications of the base and those of the revolutions, and which of the revolutions agree with the base, and which disagree with it, in order to make judgment on him (the native) according to this, if God wishes.

⁴ Thus the periods of man's life governed by planets are:
Moon — from birth to 4
Mercury — from 5 to 14
Venus — from 15 to 22
Sun — from 23 to 41
Mars — from 42 to 57
Jupiter — from 58 to 69
Saturn — from 70 to death

Chapter Twenty: On the Revolution of the Years of the Natives and the Prorogation of the Indications Pertaining to the Base Horoscope and the Revolutionary Horoscope¹

[1] The revolution is the return of the Sun to its place in the base² <nativity> in minutes and seconds. The ascendant of that time is the ascendant of the revolution. We have explained how to derive it in the two *Zijes*, the Extensive and the Abbreviated.³ When we want to know how many years have expired for the native, we take the years of Yazdagird <coinciding> with the year in which the birth took place and we subtract it from the year in which the revolution falls. Then what remains is the complete years which have elapsed for the native. The revolution belongs to the beginning of the next year and to the ascendant of the nativity and to the indicators <of the nativity >.

[2] There are several kinds of *tasyirs*. Among them are the *tasyir* of the degree of the ascendant in the rising-time of the city, that of the degree of the descendant in the rising-time of the diametrically opposite point <to the ascendant>, and that of the degree of the midheaven and <that of> the cardine of the earth, <both> in <that of> the rising-time of the *sphaera recta*. As to what is in between both cardines, with respect to its place, it is just as we shall explain in the chapter following this. The degree at which a *tasyir* terminates is called 'the degree of the *qisma*' from the ascendant or from midheaven or from such and such a planet. The lord of the term of this degree is called the *qasim* (divisor). It presides over it in accordance with the amount which remains of its term, each degree in rising-time corresponding to one year.

[3] An example of this: The ascendant is the tenth degree of Cancer. From this the *tasyir* reaches the eighteenth degree of Cancer after some years. This degree is the degree of the *qisma* from the ascendant, of which the term belongs to Mercury according to the Egyptian terms. It is the *qasim*. There remain two degrees and twenty-two minutes in rising-time of <Mercury's> term, which corresponds to two years and one hundred and thirty-two days.⁴

[4] Among them the *tasyir* of the sign of the ascendant and the other indicators <move> one sign in each year. The sign at which the *tasyir* arrives is the sign of the *intiha*' from the ascendant or from midheaven or from such and such a planet. The lord

¹ Cf. *Tetrabiblos* III.10.

² The word 'base' always refers to the time of birth.

³ Referring to his own two works.

⁴ According to the Egyptian system of terms (1.16), Mercury is the ruler of the five degrees from Cancer 14° to 19°. Since the *tasyir* of this example is in the beginning of Cancer 18°, there remain two ecliptic degrees, which, as Kushyar says, corresponds to 2°22' of oblique rising-time. Thus the local latitude was assumed to be about 35°N, which is close to the latitude of Jilan. Since 1° is one year, 2°22' corresponds to 2 years and 132 days,

provided that one year = 360 days. B: 'four months and twelve days' instead of 132 days.

of the sign of the *intiha'* from the ascendant is the *salkhudah*.⁵

[5] An example of this: The ascendant is the tenth degree of Cancer, and ten complete years have passed for the native, and the eleventh year is the *muhawwala* (year of the *tahwir*). Eleven signs are counted from Cancer, and <the *tasyir*> reaches Taurus. Then Taurus is the sign of the *intiha'* from the ascendant in the tenth degree at the beginning of the revolution. Venus is the *salkhudah* and the greatest credit belongs to it in the revolution.⁶

[6] Among them the *tasyir* of the sign of the *intiha'* and the indicators <move> one degree on the equator in twelve and one sixth days approximately.⁷ At the completion of a year it completes thirty degrees, and in the second year it reaches the next sign in the same degree and minutes. This is called the yearly *tasyir*. It arrives at the bodies of the benefics and malefics and their rays which are between the degree in the sign of the *intiha'* and the same <degree> in the next sign. If there is the body of a planet or its rays in <this> degree, then judgment of the degree is with respect to it. If there is not, then <the judgment> is with respect to the lord of the sign until <the *intiha'*> reaches the body of a planet or its rays.

[7] An example of this: The *intiha'* is in the tenth degree of Taurus and Jupiter's rays are in the sixteenth degree of it (i.e., Taurus). Then judgment of it (the degree) is with respect to Venus until it moves from the tenth to the sixteenth degrees in seventy-three days. This is the product of six degrees by and twelve and one sixth. Then <judgment> is with respect to Jupiter until it reaches the body of another planet or its rays analogously.⁸ I have set down

⁵ This Persian term means 'the lord of the year'.

⁶ Because Taurus is the house of Venus.

⁷ $30^\circ / 365 \text{ days} = 1^\circ / (12 + (1/6)) \text{ days}$.

⁸ Since Taurus is the house of Venus, Venus is strong, but after Taurus 16° where Jupiter aspects, its Jupiter's turn.

a table for this *tasyir* for every thirty days and for each day in order to make it easy to obtain it when it is needed.⁹

[8] Among them the *tasyir* of the sign of the *intiha'* and another indicator move approximately one degree and four minutes every day. At the beginning of the next year it passes by all the planets in the ascendant of the <preceding> revolution and their rays, and completes a rotation, and one sign in addition to it, and it reaches the sign of the *intiha'* belonging to the next year at the same degree of the base <nativity>. This is called the monthly *tasyir*. I have set down a table for this sort of *tasyir* also for every thirty days and for each day in order to make it easy to obtain it when it is needed.¹⁰

[9] Among them the *tasyir* of the degree of the ascendant of the revolution, its house, and its planets move fifty-nine minutes and eight seconds every day. The operation in this becomes easy because of the tables of the mean <motion> of the Sun in the *Zij*.¹¹

[10] The *tasyir* of the sign of the *intiha.'* from the ascendant and its degree among the <various> types of *tasyirs* <indicate> the conditions of the body and whatever concerns it; <that> from the sign of the lot of fortune and its degree <indicate> the condition of happiness and wealth; <that> from the sign of the Sun and its degree <indicate> the matter of rank and honor; and <that> from the sign of midheaven and its degree <indicate> the conditions of works and crafts. In this <way> each place and each planet is <used> for what it indicates.

[11] When the indicators of the base <nativity> announce good luck or ill luck by their arrival at a benefic or malefic <planet> in one of the years, they become good or bad because one of the two (i.e., a good or a bad planet) <is> in one of the cardines of the revolution of this year <and> there is a fulfilment of what was announced by it (indicator). As to the thing which the base <nativity> announces and which the revolution does not witness as we have said, this hardship can be overcome. That which the revolution announces and which the base <nativity> does not witness is more insignificant than it, unless there is a gathering of witnesses there and of indicators from the cardines and so that the matters in it are confirmed.

[12] When the benefics witness all the malefics of the base <nativity> and of the revolution by their aspect or by their application, then they undo <their effects> unless the malefic planets are powerful and the benefic is weak so that it is unable to undo <their effects>.

⁹ See the first table of this chapter.

¹⁰ See the second table of this chapter.

¹¹ 59;8° per day is the mean solar motion. The Chinese translation gives this table for

twelve months.

[13] Many astrologers go into details concerning the operation in the revolution so that they revolve it month by month, week by week, and day by day. Even if this is part of the art <of astrology>, it is one of the branches which are far from the bases, and generalization of the teaching in it concerning its judgment is impossible but they are dependent on coincidences, even though papers are filled with them. Many foolish talks concerning it occur according to the master of the revolution, and the bulkiness of the details and the abundance of the papers without usefulness coming to him or any result depending to it please him. I wish we could fulfil what we have described in this chapter and complete, so that we may carry out its truth. We need to distinguish between its goodness and its badness, happiness and misfortune, and the mutual reception of witnesses commendable and blameworthy so that we might summarize what is evident of what the cutting can do to him.

[14] If one desires that the the months revolve, one should derive the ascendant at the Sun's arrival at the same degrees of the base <nativity> in each sign. This is the ascendant of the month. The planets which are reckoned for this time will be the planets of the month. Make the ascendant of the revolution and the sign¹² of the *intiha'* the two indicators of the first month. And the second <place> from the ascendant of the revolution and the second sign of the *intiha'* and the ascendant of the second month are the indicators of the second month. And in this order <continue> up to the end of the twelfth month of the year.

[15] The *tasyir* of the indicators of the month is on <the assumption> that to one sign belong two and one third days,¹³ and it judges about the fortune and the misfortune in it for two and one third days, and the second sign for (another) two and one third days after it, and analogously in this manner until the twelve signs are exhausted in approximately twenty-eight days. These days are equal to the *tasyir* of the month which I have mentioned before,¹⁴ and this is for each day one degree and four minutes approximately.

¹² G's original hand ends here. The following text and translation are mainly based on F.

¹³ This is approximate. Actually this *tasyir* moves 390° per 365 days, thus 30° per 2 5/13 days.

¹⁴ Cf. 3.20.8.

[16] If we understand the revolution we make its computation. Its operations are based on what we have explained in the *Zij*.¹⁵ We know the signs of the *intiha'* and their lords on the basis of what we previously mentioned. And we reckon the planets of the revolution and we know their rays and we derive the lot just as we derived it in the base <nativity>. Then we draw the lines of the diagram (*za'iraja*) and we separate the twelve houses for each of the following: the ascendant of the base, the sign of the *intiha'*, and the ascendant of the revolution, just as we have drawn in the example which comes at the end of this chapter after the table.

[17] We assign the first of the three divisions to the ascendant of the base, and its planets by the computation of what is located to them. The second division is for the sign of the *intiha'* only, and the third division is for the ascendant of the revolution and its planets. This is the foundation of the diagram. Then we place it between our hands, and we concentrate our attention on it, and we judge about it according to our effort and ability. We are helped by God the Exalted who is powerful and great and we receive Him and ask Him for guidance and in Him is success, the guidance to correctness. The table of *tasyirs* follows.

[18] An example of using these tables: the *intiha'* is Taurus twenty degrees and the remainder of the year is three months and ten days. The *intiha'* is at this <time> at Taurus 28°13' by the yearly *tasyir*, and by the monthly *tasyir* it is at Virgo 6°50'.

¹⁵ Cf. Kusyar's *al-Zij al-Jami'*, Fatih 3418, fol.28b-30b, Berlin 5751, p. 24.

Yearly <i>tasyirs</i> 1 sign per 1 solar year ¹⁶															
months	deg.	min.	days	deg.	min.	days	deg.	min.							
1	2	28	1	5	0	16	1	19							
	4	56					1	24							
							2								
2			2		0	10	17								
3	7	24	3		0	15	18	1	29						
	9	12								4	0	20	19	1	34
	12	19								5	0	25	20	1	39
4			5												
5			6		0	30	21	1	43						
	14	47								7	0	34	22	1	48
6			7												
7			8		0	40	23	1	53						
	17	15								9	0	44	24	1	58
8															
9															
	19	43								8	0	40	23	1	53
9	22	12	9		0	44	24	1	58						

10	24	40	10	0	49	25	2	3
11	27	7	11	0	54	26	2	8
12	29	35	12	0	59	27	2	13
In a solar year which is 365 and 1/4 days, 1 sign			13	1	4	28	2	18
			14	1	9	29	2	23
			15	1	14	30	2	28

Monthly <i>tasyirs</i> , 13 signs per 1 solar year ¹⁷											
months	sig.	deg.	min.	days	sig.	deg.	min.	days	sig.	deg.	min.
1	1	2	3	1	0	1	4	16	0	17	6
2	2	4	6	2	0	2	8	17	0	18	10
3	3	6	9	3	0	3	12	18	0	19	14
4	4	8	9	4	0	4	16	19	0	20	18

5	5	10	16	5	0	5	20	20	0	21	22
6	6	12	19	6	0	6	24	21	0	22	26
7	7	14	22	7	0	7	29	22	0	23	31
8	8	16	26	8	0	8	33	23	0	24	35
9	9	18	29	9	0	9	37	24	0	25	39
10	10	20	33	10	0	10	41	25	0	26	43
11	11	22	36	11	0	11	45	26	0	27	47
12	12	24	40	12	0	12	49	27	0	28	51
In a solar year which is 365 and 1/4 days, 13 signs				13	0	13	53	28	0	29	55
				14	0	14	58	29	1	0	59
				15	0	16	2	30	1	2	3

¹⁶ First three columns give the motion of *tasyir* for each 30 days.

$$365^d : 30^\circ \approx 30^d : 2;28^\circ$$

$$365^d : 30^\circ \approx 360^d : 29;35^\circ$$

The remaining 25 minutes are for the five day epagomena.

The next six columns give the daily motion of *tasyir*.

Since $365/30 \approx 4.93$, the difference in adjacent lines is sometimes 4 instead of 5.

¹⁷ The first four columns give the monthly *tasyir*; $365^d : 390^\circ \approx 30^d : 1^s 2^\circ 3'$. During the epagomena it moves $5^\circ 20'$.

The next eight columns give the daily *tasyir*; $365^d : 390^\circ \approx 1^d : 1^\circ 4'$.

	fourth from the base	third from the base	second from the base	ascendant of the base
fifth from the base	twelfth from the <i>intiḥā'</i>	eleventh from the <i>intiḥā'</i>	tenth from the <i>intiḥā'</i>	ninth from the <i>intiḥā'</i>
	sign of the <i>intiḥā'</i>	ascendant of transfer	twelfth	eleventh
	third	planet		
sixth from the base	second from the <i>intiḥā'</i>	Lords of the Triplicities	planet	tenth
	fourth		planet	eighth from the <i>intiḥā'</i>
seventh from the base	third from the <i>intiḥā'</i>	planet	planet	ninth
	fifth	planet	planet	seventh from the <i>intiḥā'</i>
	sixth	seventh	eighth	sixth from the <i>intiḥā'</i>
	fourth from the <i>intiḥā'</i>	fifth from the <i>intiḥā'</i>	sixth from the <i>intiḥā'</i>	fifth from the <i>intiḥā'</i>
eighth from the base	ninth from the base	ninth from the base	tenth from the base	eleventh from the base

V's variant example:

Its example: the *intiḥā'* arrived from the Sun at the beginning of the eighteenth degree of Taurus which is the term of Jupiter. Then we know the rising-time of the beginning of the eighteenth degree and the rising-time of this twenty-second degree which is the end of <the term of> Jupiter in accordance with the Sun's distance from a cardine. We subtract the smaller of the two rising-times from the greater of the two, and what remains is one year for each degree and six and one sixth days for each minute.

Chapter Twenty One: On the Calculation of Prorogators ¹

[1] This chapter belongs better to a *Zij*, and we have mentioned it there <in the *Zij*>. We intend to mention it in this book so that it might be comprehensive when it is needed.

[2] There are different kinds of *tasyirs*, all of which are easy to handle and clear in their operations except this one kind, that is, for each year one degree in rising-time. It is called the greatest *tasyir* because it is the slowest and the heaviest of them. It is necessary to treat first the computational introduction, i.e., the knowledge of the seasonal hours which are between a cardine and the stars.

[3]² Should the planet be between the tenth <place> and the ascendant or between the seventh and the fourth, we take its distance from the tenth or from the fourth by <the rising-time> on the equator. Should <the planet> be between the ascendant and the fourth, we take the its distance from the ascendant in the rising-time of the city. Should it be between the seventh and the tenth, we take the distance of its <diametrically> opposite point from the ascendant in the rising-time of the city. Then, if the planet is above the earth, we divide the distance by the <equinoctial> degrees of an hour of its degree. If it is under the earth, we divide the distance by the <equinoctial> degrees of an hour of the opposite place to the planet's degree. What results is the <seasonal> hours of the distance <of the planet> from the cardine, and the distance of whatever precedes it (i.e., the cardine).

[4]³ As for the degree of the tenth <place> and the fourth and whatever is in them, we move them by the rising-time of the equator, then we subtract the rising-time of one of the two cardines from the rising-time of the degree to which we have moved, in the rising-time of the equator, and what remains is: for each degree one year, and for each minute six days. As for the degree of the ascendant and whatever is in it, we subtract its rising-time at the city from the rising-time of the degree to which we have moved. As for the degree of the descendant, we subtract the rising-time of the ascendant from the rising-time of the opposite of the degree to which we have moved.

[5] If the degree is between two cardines, we take its rising-time in the equator and <that> in the city, and we multiply

¹ The Arabic text of this and the following chapters is mainly based on F. This is the reason that present translation is a little different from the previous one in Yano and Viladrich [1991].

² In this section the distance (d) in space of a point (simply called 'star' or 'degree' in this chapter, but according to some authors *mutaqaddima*), is converted into temporal distance (h) by $h = d/m$, where m is the horary magnitude, i.e., the length of one seasonal hour. Cf. 3.3.11. See the figure on page 235.

³ This section gives the special case where the 'degree' coincides with one of the cardines.

See 3.3.9.

their difference by the <seasonal> hours of the distance of the degree from the cardine, and we divide it (the product) by six. What results is the equation.⁴

[6] If the degree is between the ascendant and the tenth or in its opposite, and <thus> the excess belongs to the rising-time of the equator, we subtract the equation from it; otherwise we add the equation to it. If the degree is between the ascendant and the fourth or in its opposite, and <thus> the excess belongs to the rising-time of the city, we subtract the equation from it; otherwise we add the equation to it.⁵ What results is the rising-time of this degree depending on its location.⁶

[7] Next, we obtain the rising-time of the degree to which we have moved it by exactly the same operation,⁷ or <we use the seasonal> hours of the distance of the 'first degree' from the mentioned cardine. Then we subtract the rising-time of the first degree from the rising-time of the second degree. What remains is: for each degree one year and for each minute six days approximately, and 5 seconds of a day exactly.⁸

[8] If the time is known⁹ and we want to know where the *intiha'* has reached from the assumed degree, <then the following computation is made>. If the degree is the degree of the tenth or the fourth or the degree of a planet in them, we add to it the rising-time on the equator in the known time <in such a manner that there is> one degree for each year, one minute for every six days plus 5 minutes of a day. What is obtained we make into an arc in the rising-time of the equator. And it is the *intiha'* from that degree.

[9] If the degree is the degree of the ascendant and whatever is in it or the degree of the descendant or whatever is in it, we add to the rising-time of the ascendant: for each year one degree and for each six and 5 minutes of a day one minute. What is obtained

⁴ See the figure on page 235. The 'equation' (*ta'dil*) of H (= C'D = ω'_H) and that of M (= C'M = ω'_M) are obtained by:

$\omega'_H = h/6 \times \omega_H$, and $\omega'_M = h/6 \times \omega_M$, where ω_H and ω_M are the ascensional difference of H and M, respectively. See Yano *et.al.* [1992].

⁵ This sentence is omitted by J.

⁶ In this operation the rising-time of H = ($\alpha_H \pm \omega'_H$) was obtained.

⁷ The ascension M = $\alpha_M \pm \omega'_M$.

⁸ *tasyir* = H'C' = ($\alpha_H \pm \omega'_H$) - ($\alpha_M \pm \omega'_M$).

⁹ The following is just a reverse problem, i.e., getting the arc of *tasyir* from a given span of life. The process is again divided into three special cases and one general case.

Translation III.21

we make into an arc in the rising-time of the city. And it is the *intiha'* from the ascendant, and its opposite is the *intiha'* from the descendant.

[10] If the degree is between two cardines, we add to each one of its rising-times, <that> in the equator and <that> in the city the excess which we have mentioned, and we make each one of them into an arc in its rising-time. Then we take the difference between these two arcs and we multiply it by the <seasonal> hours of the distance which belongs to the degree from the cardine and we divide it by six. What results from the division is the equation.¹⁰

[11] If the degree is between the tenth and the ascendant or in the opposite and the excess belongs to an arc of the rising-time of the equator, we subtract the equation from it; otherwise we add the equation to it. If the degree is between the fourth and the ascendant or in the opposite and the excess belongs to an arc of the rising-time of the city, then we subtract the equation from it; otherwise we add the equation to it. What results is the *intiha'* from that degree. We have finished the third Part with this chapter. Success is in God, who improves us and is pleased with His representative.¹¹

¹⁰ $\omega'_M = h/6 \times \omega_M$.

¹¹ I have attached a figure to facilitate the understanding.

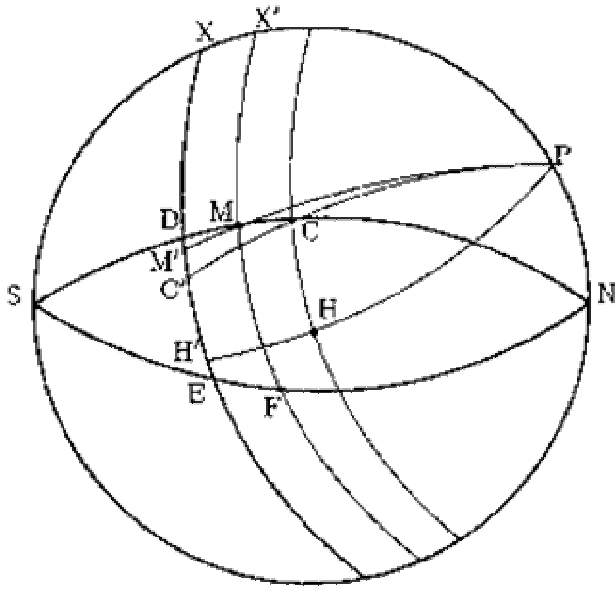
N: North on the horizon

S: South on the horizon

P: North Pole

M: *mutaqaddima*

H: *haylaj*



Part IV On Choices in General in Three Chapters

1. On Choices in General
2. On the Division of Choices According to the Arrangement Proper to the Twelve Places
3. On the Conclusion of this Book

Chapter One: On Choices in General

[1] A 'choice' is the goodness of the selected time, its suitability for the desired object, and its being mixed with the lord of the ascendant in a good mixture.

[2] When the choice is not in agreement with the base <nativity> or the revolution, [the benefits from it are scarce],¹ and when <the choice> is injured in the base or in the revolution it gives harm to him together with what is not useful to him, and for this reason only one choice, the one without the other, benefits him. The two (the base and revolution) are close to each other in being ready to receive the efficiency of the choice.

[3] The proper condition of each one of the choices is based on the goodness of the Moon and its reception, the goodness of the lord of <the Moon's> house, the goodness of the house of the desired object, the goodness of its lord, the goodness of the planet of the intended object, the goodness of the lord of its house, the goodness of the ascendant and its lord, and the goodness of the four cardines.

[4] Every matter that has a time when it is done every day or every week or every month — <for such matters> it is customary that there is no need of making choices.

¹Words in [] are omitted by B.

Translation IV.1

[5] Those matters which we want to get out of quickly and whose long-term duration we do not want — for such < matters > we choose the ascendant and the place of the Moon among the tropical signs, out of which the swiftest in change is Cancer. Let them be made fortunate <and> let there be a change of the matter toward goodness. <Those matters> which we want to do, then we come back to again — for them we choose the bicorporeal signs. <Those matters> whose stability and duration we want — for them we choose the fixed signs, out of which the most effective in stability is Leo. Let there be <planets> made fortunate or <ones> not injured.

[6] The diurnal signs are more suitable for the choices by day, and the nocturnal signs are better for the choices by night. This is when they (i.e., these signs) are ascending or <when> the Moon is in them.

[7] The Moon in the ascendant is bad in all choices except in buying and selling when it is made fortunate.

[8] There is no hindrance to choices <when> the malefics aspect from trine and sextile and the benefics aspect from quartile and opposition.

[9] The cadence of the lord of the Moon's house from the cardines as well as its maleficence indicate the badness of the consequence of each choice, and it is not benefitted much by the goodness of the Moon's condition.

[10] When the lord of the house of the <intended> object is a malefic, it does not influence it from the cardines, but it effects it in the eleventh or ninth or third or fifth <house> except when the choice is concerning a search with harm, riots, and wars.

[11] When there is no goodness of the Moon in the choice, we cause one of the two benefics to be in the ascendant or midheaven in the place of it (the Moon).

Chapter Two: On the Division of Choices According to the Arrangement Proper to the Twelve Places

< Ascendant >¹

[1] Bathing: the Moon's being in <either of> the two houses of Mars or Jupiter is desirable on entering a bath. The Moon's being in <one of> the watery signs <is desirable> at the time of shaving one's hair, unless the Moon is in <one of> the signs which have no hair or in Virgo.

[2] Cutting out clothes and dressing in them: concerning the cutting out of new clothes and dressing in them, the Moon's being in <one of> the fixed signs is undesirable, the worst of them (i.e., fixed signs) being Leo. Such is the case <when the Moon is> with the body of the malefics, in quartile with them, and in opposition to them. Its application to Venus is desirable.

<Second place>

[3] Molding gold and silver: concerning the molding of gold and silver, what is desirable is the Moon's being in <one of> the fiery signs, and <the Moon> is aspecting the Sun from trine or sextile or <aspecting> Mars in the same way, or <aspecting> the two benefics, whatever the case may be.

[4] Buying: concerning buying, what is desirable is that the Moon be applying to the benefics or to the lot of fortune in a house of Jupiter, and the two benefics aspect it from cardines or from a good place.

[5] Selling: concerning selling, it is desirable that the Moon be separating from a benefic <and> applying to <another> benefic. The Moon's applying to a malefic does not harm the buyer.

[6] Partnership: concerning partnership, the Moon's being in a bicorporeal sign, applying to the benefics, and being received by them are desirable.

[7] Transfer of property: concerning the transfer of property for trade, what is desirable is the Moon's applying to Mercury,

¹ Headers for twelve places are supplied by V.

Translation IV.2

its being received by it, the goodness of the second house (i.e., place) and its lord, and the goodness of the eleventh <place> and its lord.

< Third place >

[8] Riding a horse: what is desirable concerning <riding a horse> is the Moon's being in <one of> the tropical signs in trine or sextile from Mars, and aspecting Jupiter.

[9] Disclosure and the revealing of matters: concerning this what is desirable is the Moon's being in <one of> the tropical signs and aspecting to the Sun, and both of them (i.e., the Sun and the Moon) aspecting the ascendant, and the ascendant being made fortunate.

[10] The hiding of things and secreting them: concerning this the Moon's being under the <Sun's> rays, its moving into conjunction, or the lord of the ascendant being similarly <situated>, and the two luminaries not aspecting the ascendant — these are desirable when there is secrecy. When someone wants to keep a secret, then what is desirable in it is the separation of the Moon from the conjunction, while it is under the <Sun's> rays or above the earth, applying to a benefic under the earth, and the lord of the ascendant being similarly < situated >.

[11] Writing books: concerning the writing of books the Moon's being in <one of> the tropical signs, its applying to the planet which is the indicator of the nature of the man to whom it is written <are desirable>. If <the writing is> to the governor <its applying to> the Sun, and if <the writing is> to a scientist or a judge, <its applying> to Jupiter <are desirable>. Let <the Moon> be received by it. Analogically <in other cases >.

[12] Moving from place to place: concerning this the Moon's being in the third <place> while the third and its lord and the ascendant and its lord are made fortunate are desirable.

< Fourth place >

[13] Building: concerning building, that is, when bricks are laid for raising up <houses>, what is desirable is the Moon's being in <one of> the earthy signs, applying to a planet in its exaltation or in an airy sign, the Moon's latitude being northern, ascending and increasing, the planet's latitude being similarly while the planet is easterly. Concerning the building of a fort, Saturn's being in Libra or Aquarius

while it is eastern and in midheaven <are desirable >.

[14] Pulling down: concerning the pulling down <of houses> what is desirable are the Moon's separation from a malefic and its application to a benefic while the benefic is easterly or the Moon is above the earth applying to a planet under the earth, the Moon's latitude being southern and descending. Concerning the pulling down of a fort, the injury of the Moon, its being in its dejection, Saturn's cadence from the cardines, its weakness, and its injurye <are desirable>.

[15] Buying land: concerning the buying of land what is desirable is the Moon's being in <one of> the earthy signs, applying to the benefics, being received by them while the fourth house (i.e., place) and its lord are made fortunate and the Moon is in sextile or trine to Saturn and Saturn is received in its place.

[16] Digging canals and rivers: concerning digging canals and rivers what is desirable is the Moon's being in the third or fifth <place> in a watery sign, applying to Saturn from trine or sextile while Saturn is easterly, direct in motion, and the watery signs being made fortunate.

[17] Planting trees: concerning this what is desirable is the Moon's being in <one of> the fixed signs or bicorporeal signs while the ascendant is a fixed sign, its lord being easterly, the Moon and the lord of the ascendant applying to the benefics, and the benefics being in the airy signs.

[18] Sowing and seeds: concerning them what is desirable is the Moon's being in Cancer or in Virgo or in Capricorn or in Taurus applying to the benefics while the ascendant is one of these signs and its lord is made fortunate.

< Fifth place >

[19] Seeking a child: concerning it what is desirable is the Moon's being in a masculine sign in trine to the Sun

Translation IV. 2

while the ascendant and its lord are in masculine signs which have been made fortunate and safe from the malefics, and the cardines are likewise.

[20] Foster relationship: concerning this what is desirable is the Moon's safety, and its application to Venus which is in direct motion and increasing in velocity without being injured.

[21] Weaning <a baby>: concerning weaning what is desirable is that the Moon is safe, being far from the Sun's rays, applying to the lord of its house while the lord of the ascendant or the lord of the Moon's house (i.e., sign) are in <one of> the earthy signs which are indicators of plants.

[22] Putting a child to education: concerning this what is desirable is the Moon's being in <one of> the signs which have the form of a man, namely, the airy signs, Virgo, and the first half of Sagittarius, conjoining with or applying to Mercury, both of them (the Moon and Mercury) being aspected by malefics while Mercury is easterly and the lord of their house aspects them safe from maleficence.

<Sixth place>

[23] Treatment of the head by vomiting and gargling: concerning the treatment of the head by vomiting and gargling what is desirable is the Moon's being in Aries or Taurus, the ascendant being one of these two while the Moon is waning, is made fortunate, and is safe from maleficence.

[24] Treatment of the sick by medication: concerning this what is desirable is the Moon's being in a sign which is opposite to the nature of the disease, applying to a planet similarly, while this (planet) is aspected by a benefic.

[25] Giving an enema: concerning it the Moon's being in Libra or Scorpio, applying to the benefics, and increasing in light are desirable.

[26] Purgative medication:² concerning it what is desirable is the Moon's being in <one of> the watery signs, southern in its latitude, descending in it (i.e., southern latitude), being above the earth and applying to a planet which is below the earth except in the fourth <place>, and being made fortunate by Venus.

² 'Drinking of the purgative'.

It does not matter if it is in trine or sextile to Mars. <The Moon> quickens the action of purging if it is not conjoined with Jupiter which weakens the purging in its action.

[27] Touching the eyes with iron:³ what is desirable concerning touching the eyes with iron is the Moon's application to Jupiter or Venus, both of which are above the earth while the Moon is increasing in light, distant from the rays of Mars and in a fortunate aspect from the Sun.

[28] Bloodletting and cupping: concerning this what is undesirable is the Moon's being in the sign of the limb which is touched by the iron except when a benefic is powerful with <the Moon>. Aries belongs to the head, Gemini to the hands, Taurus to the throat, and Leo to the back. Let the Moon be safe from maleficence or let it be made fortunate, decreasing the light. It does not matter whether it is in trine or sextile from Mars.

[29] Circumcision:⁴ concerning it what is undesirable is the Moon's being in Scorpio with the aspect of Mars from wherever it is. So let the Moon be in <a sign> other than Scorpio, decreasing in light, applying to Jupiter or Venus. It does not matter in this case if it is in trine or sextile to Mars. As for the aspect of Saturn, neither <does it matter>.

[30] Buying slaves: concerning this what is desirable is the Moon's being in <one of> the signs which have the form of a man while the ascendant is likewise. Let the Moon and the ascendant and the lords of the two be safe from maleficence, the lord of the sixth <place> of the temperament of the lord of the ascendant in a good temperament while the cardines are free from the malefics.

[31] Freeing white slaves: what is desirable concerning it is the Moon's increasing in light, applying to a benefic while the benefic is easterly, and the ascendant and its lord are made fortunate.

³ Probably removing of cataracts.

⁴ Paragraphs [29] and [31] are missing in the Chinese translation.

< Seventh place >

[32] Marriage contract: what is undesirable concerning marriage contract is the Moon's being in a fixed sign, even if it is in the twelfth, sixth, or eighth <place> and in Aries, Cancer, Capricorn, Aquarius, or in a sign in which one of the two malefics is. Let this be when the Moon is applying to a benefic — Venus is the fittest <of the benefics> — I mean a benefic in a good place.

[33] Marriage with wife: what is desirable concerning this is the Moon's being in Taurus, Leo, Gemini, or Virgo, while it is aspected by Venus, and Venus is in a good place without injury.

[34] Expedition to war: what is desirable concerning this is the Moon's being in a tropical sign when the ascendant is one of the houses of the superior planets — the most powerful of them being the two houses of Mars — and Mars is in trine or in sextile with it. Let the lord of the ascendant be in a fixed or bicorporeal <sign> or in the ascendant or in the tenth or eleventh <place>. [Its being in the fourth, seventh, eighth <place> is most dangerous unless it is powerful.]⁵ Cause the lord of the seventh place to be in the ascendant or in the second <place> without being received or applying to a planet which is cadent and which is not receiving. What is undesirable is that <the lord of the descendant>⁶ is in the fourth <place>, because here is its power. Also it is undesirable that the lord of the second <place> is in the eighth <place>. What is desirable is the lord of the eighth <place> being in the second <place>, because the second <place> belongs to the helpers of those who go forth and the eighth <place> belongs to the helpers of enemies[, definitely from the more suitable of the stars of combat, Mars, and Mercury.]⁷ The rulership of the lord of the ascendant over the lord of the seventh, the application of the lord of the seventh to the lord of the ascendant from trine or sextile — these are welcome to those who want peace. Mars' being in the tenth <place> when the benefic which has a share in the ascendant is with it <is welcome> to those who want killing when this benefic has no witness in the seventh. The power and beneficence of the lord of the house of the lord of the ascendant are desirable even if it is easterly. What is undesirable is that

⁵ JV (also Chinese tr.) omit the words in [].

⁶ Supplied by to the Chinese translation.

⁷ JV omit the words in [].

the lord of the house of the lord of the seventh is in this situation.

[35] Search for fugitives: concerning the search for fugitives what is desirable is the Moon's aspect to the lord of its house (i.e., the sign where the Moon is), applying to it from trine or sextile while it is above the earth and injured by a malefic.

< Eighth place >

[36] Advising a sick person: concerning advising a sick person what is desirable is the Moon's being in a fixed sign while the ascendant and its lord are made fortunate, and the cardines are free from the malefics.

<Ninth place>

[37] Journey on land: concerning journey on land, namely, when one begins going out of his place, what is desirable is the Moon's being in <one of> the signs which are wild and dry — a tropical sign is the best fitted for this — the goodness of the ascendant, its lord, the indicators of the journey, and the indicators of the thing desired on this journey, and their beneficence or their safety from the malefics, especially from Mars.

[38] Journey on the sea: concerning this what is desirable is the Moon's being in <one of> the watery signs, its safety from the malefics, especially from Saturn, and the beneficence of the ascendant, its lord, and the cardines.

[39] Entering a city: concerning entering a city what is desirable is the beneficence of the Moon, the beneficence of the second <place> and its lord, the beneficence of the ascendant and its lord, their being in the good places from the ascendant, and the lot of fortune's being in the ascendant or in midheaven aspecting the lord of the ascendant. Let the lord of the second < place > be above the earth, and the Moon be either above the earth or applying to a planet above the earth, except when the entry is <to be made> secretly; then (i.e., when it is secret) one causes the Moon to be separating from the conjunction without going out from under the <Sun's> rays, applying to a benefic below the earth except in the fourth < place >.

< Tenth place >

[40] Recognition <as a king> and sitting on the throne of a king: concerning recognition and sitting on the throne of a king.

Translation IV. 2

what is desirable is the existence of the Moon, the ascendant, and its lord in one of the two houses of Jupiter in Leo and Scorpio, and the benefics being in the cardines, especially in midheaven, while the lord of the house of the lord of midheaven is made fortunate, powerful and easterly and the beneficence of the Sun or its safety from the malefics.

[41] Hoisting a flag: concerning this what is desirable is the ascendant, its lord, the Moon, and the lord of its house (i.e., sign) <are good>,⁸ their being in good places, direct in motion, swift, and easterly. If one of these three planets is in trine to the Sun, or if Mars is received by the two, it is better.

[42] Lowering a flag: concerning this what is desirable is the Moon's being in a bicorporeal sign in the cardines, being received by <one of> benefics, increasing in light and ascending to the north, while the ascendant is also a bicorporeal sign and made fortunate. If one desires that it should not be hoisted after this (i.e., after lowering) for the person for whom he had hoisted it, then let the Moon be in a fixed sign and the ascendant likewise, and let the Moon be in the twelfth <place> or in the sixth <place> uninjured by some of the malefics.

[43] Introducing taxes: concerning this what is desirable is the Moon's being in one of the two houses of Saturn, and its application to Saturn from trine or sextile, while midheaven is a fixed sign.

[44] Promoting a needed person to government: concerning this what is desirable is the Moon's being in a fixed sign or a bicorporeal sign in trine or sextile to the ascendant. It does not matter if it is in quartile when the ascendant is a fixed sign or

⁸'are good' is supplied by J.

Translation IV.2

a bicorporeal sign, the lord of the ascendant is in trine or sextile of the ascendant, at the time of the conjunction and a benefic is in the ascendant or in the seventh <place> with the lot of fortune — these are good for asking for the jobs with the government; similarly at the time of the opposition when a benefic is in the seventh because the lot of fortune happens to be with a benefic. If there is a malefic in place of the benefic, it is harmful.

[45] Appealing to authority: what is desirable is the Moon's being in what is between the <first> quadrature to the Sun up to opposition while the Moon and the ascendant are free from the malefics and the lord of the ascendant is in a good place, to which the lord of the seventh place is applying, or is in the tenth <place> from the lord of the seventh <place>. Let the Moon be separating from it, powerful from applying to it, and the lot of fortune be in the ascendant or midheaven.

< Eleventh place >

[46] Agreement: what is desirable is the Moon's being in a fixed sign, free from the malefics while the cardines are free from them, the lord of the eleventh < place > aspects the ascendant or applies to the lord of the ascendant from trine or sextile, and the Moon is applying to a planet which belongs to the genre of friends; if <the genre> belongs to female, it is Venus, and if it belongs to children or scribes it is Mercury, and <so on> analogously.

< Twelfth place >

[47] Buying animals: concerning this what is desirable is the Moon's being in a fixed sign except Aquarius and Scorpio while the ascendant is a bicorporeal sign, the Moon is applying to a benefic, direct in motion and easterly.

[48] Setting out for hunting on land: concerning setting out for hunting what is desirable is the Moon's being in a bicorporeal sign and similarly the ascendant while the lord of the ascendant is powerful and fortunate, the lord of the seventh < place > diminishing in motion in a succedent, the Moon is separating from Mars, Mars is in a good place from the ascendant, and the lord of the Moon's house (i.e., sign) aspects it. What is undesirable is the Moon's being "empty" in motion and its being in a tropical sign and in the last part of <one of> signs, the cadence of the lord of its house from it, and its application to Saturn.

[49] Hunting in the sea: concerning this what is desirable is the ascendant's being a bicorporeal sign except Pisces while its lord is in a watery sign, the Moon is in a watery sign aspecting the lord of its house (i.e., sign), the lord of the ascendant is aspecting the lord of its house, and the Moon is increasing in light. What is undesirable is <the Moon's being> "empty" in motion, applying to Mars, and the ascendant's being a watery sign.

Chapter Three: On the Conclusion of this Book

[1] Since we have collected in this book a sufficient amount of the fundamentals of the art <of astrology> and its branches, and we have pointed toward the way of managing and applying them, speaking about them. What is sufficient without them is a the good disposition, intelligent ideas, and clear view are satisfied without theological discussion (*kalam*) on it, we intended to cut off the discussion belonging to it.

[2] When one of the matters which are dependent on the art has comes to us, we have corrected the view of it, and we have distinguished between the beneficent

Translation IV.3

and the injured and between the strong and the weak. We have contrasted good evidences and bad ones with each other, so that we may outline the greater part so that we may make a judgment upon it.

[3] We do not ever give a judgment on a matter unless there are two strong witnesses, nor do we believe in a judgment except after long reflection, extensive examination, and clear consideration. We conclude the fourth Part (*maqala*) with this chapter, and this book (*kitab*) with this Part.

[4] Thank God, the lord of the two worlds. His grace be upon the prophet, our leader Muhammad, revealing evidence, his companions, the wonders of the sky and the stars. May there be guidance, blessing, and long lasting peace until the Day of Faith. God improves us and is pleased with His representative.