Abraham Ibn Ezra's
Introductions to Astrology

Études sur le Judaïsme Médiéval

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Abraham Ibn Ezra's Introductions to Astrology

A Parallel Hebrew-English Critical Edition of the Book of the Beginning of Wisdom and the Book of the Judgments of the Zodiacal Signs

Abraham Ibn Ezra's Astrological Writings, Volume 5

Edited, translated, and annotated by

Shlomo Sela

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This book is printed on acid-free paper and produced in a sustainable manner.

To my wife, Lea, and my children, Eran and Miri

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PREFACE

The present volume offers a critical edition of the Hebrew texts, accompanied by English translation and commentary, of *Reshit Ḥokhmah* (Beginning of Wisdom) and *Mishpeṭei ha-Mazzalot* (Judgments of the Zodiacal Signs), by Abraham Ibn Ezra (ca. 1089–ca. 1161). The first, the summa and by far the longest of his astrological works, the target of the most cross-references from the rest of that corpus, and the most influential, enjoyed the widest circulation among Jews in the Middle Ages and after. The second, by contrast, is the most obscure. It is never referred to elsewhere by its author and is the only for which Ibn Ezra's authorship must be substantiated. I have placed them together in the present volume because the allocation of works to the several volumes of this series was done thematically, by astrological genre; and *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* are Ibn Ezra's two introductions to astrology.

As such, the two were written in order to explain concepts common to the various branches of astrology that Ibn Ezra addressed elsewhere and to elucidate the worldview that underlies astrology. Consequently, these two treatises are the richest and most varied with regard to the astrological information they present. By the same token, their content is the most complex of all of his astrological writings. *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* also exemplify the close collaboration between astronomy and astrology in medieval science and are the two components of Ibn Ezra's astrological corpus with the most extensive, comprehensive, and significant astronomical content.

This volume casts new light on our knowledge of Ibn Ezra's sources. My study of *Reshit Ḥokhmah* discovered that at least one-fourth of its text consists of verbatim translations or close paraphrases of known Arabic astrological texts. Their collation with the Hebrew text of *Reshit Ḥokhmah* demonstrates that Abraham Ibn Ezra was a translator of astrological texts from Arabic to Hebrew and allows us to start to understand his methods of translation.

This volume completes the publication of Ibn Ezra's extant Hebrew astrological writings. This does not conclude the series, however, because a number of his treatises are extant only in Latin translation, the Hebrew original not surviving, or may have actually been written in Latin, with Ibn Ezra's active participation. They too deserve to be studied and edited.

Readers may well ask why *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* were deferred to the last volume of Ibn Ezra's extant Hebrew astrological writings. Given that they are introduction to astrology, one might have thought they should be the first volume of this series. A number of considerations dictated the order followed.

To start with, *Reshit Ḥokhmah* is the only astrological text by Ibn Ezra that had appeared in a critical edition plus English translation before I began this series. Although I always thought it essential to improve that edition and translation, accompanied by a commentary to help modern readers understand the obscure astrological concepts immersed in it, I realized that the task was less urgent and could be postponed to a later time.

Second, one of the main objectives of the commentaries that accompany the critical editions and translations of this series is to display the links among the works included in each volume and between them and other parts of Ibn Ezra's astrological corpus. Because *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* address concepts related to all the branches of astrology and are accordingly closely related to all his other astrological works, I thought it better to wait with them until I had finished with all the other astrological treatises, so that readers could have access to all the loci that can illustrate these links.

Lastly, I realized from the outset that *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* pose a formidable challenge to the scholar, because they are the richest, most varied, and most complex of all Ibn Ezra's astrological treatises. Aware that I would need to be familiar with all the minutiae of the specialized branches of astrology in order to solve the numerous difficulties posed by these two treatises, I decided to make them the last Hebrew component of the series.

I wish to express my sincere gratitude to a number of people who have contributed toward the realization of this volume. Keiji Yamamoto and Charles Burnett placed at my disposal their edition and translation of the Arabic text of Abū Maʿshar's Great *Introduction to Astrology* before its publication. Lenn Schramm revised the translations and the English sections of this book; he also made very helpful suggestions about the interpretation of the Hebrew texts. The Israel Science Foundation (Grant No. 17/12) provided a generous grant. This book benefited from my fellowship at the Paris Institute for Advanced Studies (France), with the financial support of the French Republic, managed by the Agence Nationale de la Recherche, programme "Investissements d'avenir" (ANR-11-LABX-0027-01 Labex RFIEA+). My warmest thanks to all of them.

Sh. S.
June 2016

ABBREVIATIONS

Al, VIII:1, 387	*Almagest* (Ptolemy), ed. Toomer (1984), Book VIII, chapter 1, p. 387.
App. 2, Q 1, § 1:2, 640–641	Appendix 2 (which assembles quotations related to Abū Maʿshar—*Kitāb al-mudkhal al-kabīr*), Quotation 1, section 1, sentence 2, on pp. 640–641.
Ba, LI, 246	*al-Zīj al-Ṣābiʾ* (al-Battānī), ed. Nallino (1977), Arabic part, chapter LI, p. 246.
*Ch*17, 64a	Chapter 17 of *Ḥeshbon mahalak̲ot ha-kok̲avim* (Abraham Bar Ḥiyya), MS Paris 1044, fol. 64a.
*Ch*22, § 1:7, 288–289	Chapter 22 of Farghānī's *Elements* (Jacob Anatoli's Hebrew translation), ed. Sela (2016), § 1:7, on pp. 288–289.
EF[2]	The Arabic text underlying Anatoli's Hebrew translation of Farghānī's *Elements*.
El, XIX, 75	Farghānī's *Elements*, ed. Golius (*Elementa* 1669), chapter XIX, p. 75.
Ep, 26, E2r	*Epitome totius astrologiae*, ed. Montanus & Neuber (*Epitome* 1548), Isagoge in Astrologiam, chapter 26, sig. E2r.
Ep, I:10, H2r	idem, *Liber primus, de gentibus*, chapter 10, sig. H2r.
Ep, II:2, I4v	idem, *Liber secundus, de nativitatibus*, chapter 2, sig. I4r.
Ep, IV:2, R3v	idem, *Liber quartus, de electionibus*, chapter 2, sig. R3v.
Ḥeshbon	*Sefer Ḥeshbon mahalak̲ot ha-kok̲avim* (Abraham Bar Ḥiyya)
IMHM	Institute for Microfilmed Hebrew Manuscripts, National Library of Israel, Jerusalem
KA, 173	P. Kunitzsch, *Der Almagest: Die Syntaxis Mathematica des Claudius Ptolemäeus in arabisch-lateinischer Überlieferung* (1974), p. 173.
Kf, 16a	*Kitāb Sahl Ibn Bishr al-Israʾīlī fī ʿilm al-falak wa l-burūj wa l-a ḥām al falakiyya ʿalā l-tamām wa l-kamāl*, Yale University Library, MS Arabic 532, fol. 16a.

Kn	*Keli ha-Neḥoshet*, Ibn Ezra's Book of the astrolabe
Kn I, 151b	First version of *Keli ha-Neḥoshet* (Abraham Ibn Ezra), MS Paris 1061, fol. 151b.
Kn II, 189a	Second version of *Keli ha-Neḥoshet* (Abraham Ibn Ezra), MS Paris 1045, fols. 189a.
Kn III, 9b	Third version of *Keli ha-Neḥoshet* (Abraham Ibn Ezra), MS Paris 1054, fol. 9b
Ln 57a	*Luḥot ha-nasi'* (Abraham Bar Ḥiyya), MS Berlin OR. QU. 649, fol. 57a.
Me'orot § 25:4, 472–473	*Sefer ha-Me'orot* (Abraham Ibn Ezra), ed. Sela (2011), section 25, sentence 4, pp. 472–473.
Mivḥarim I, § 5.4:2, 66–67	First version of *Sefer ha-Mivḥarim* (Abraham Ibn Ezra), ed. Sela (2011), chapter 5, section 4, sentence 2, pp. 66–67.
Mivḥarim II, § 7.1:6, 164–165	Second version of *Sefer ha-Mivḥarim* (Abraham Ibn Ezra), ed. Sela (2011), chapter 7, section 1, sentence 6, pp. 164–165.
Mivḥarim III, § 7.2:4, 218–219	Third version of *Sefer ha-Mivḥarim* (Abraham Ibn Ezra), ed. Sela (2011), chapter 7, section 2, sentence 4, pp. 218–219
Mḥ, I:5, 14–15	*Muḥtaṣar al-mudkhal* (Abū Maʿshar), ed. Burnett et al. (1994), chapter 1, section 5, pp. 14–15
Mk, II:1, [9]:48	Abū Maʿshar, *Kitāb al-mudkhal al-kabīr* (Abū Maʿshar), ed. Burnett and Yamamoto, Part II, chapter 1, section 9, line 48.
Moladot, I 9, 4, 88–89	*Sefer ha-Moladot* (Abraham Ibn Ezra), ed. Sela (2013), part I, section 4, sentence 4, pp. 88–89.
Moladot, II 7, 8, 96–97	*Sefer ha-Moladot* (Abraham Ibn Ezra), ed. Sela (2013), part II, section 7, sentence 8, pp. 96–97.
Moladot, III vi 8, 4, 152–153	*Sefer ha-Moladot* (Abraham Ibn Ezra), ed. Sela (2013), part III, chapter 6, section 8, sentence 4, pp. 152–153.
Moladot, IV 14, 2, 194–195	*Sefer ha-Moladot* (Abraham Ibn Ezra), ed. Sela (2013), part IV, section 14, sentence 2, pp. 194–195.
Mu I:60, 50	Al-Qabīṣī's *Kitāb al-mudḥal* (ed. Burnett et al.), chapter 1, section 60, p. 50.
ʿOlam I, § 16:1, 62–63	First version of *Sefer ha-ʿOlam* (Abraham Ibn Ezra), ed. Sela (2010), section 16, sentence 1, pp. 62–63.

ʿOlam II, § 14:7, 164–165	Second version of *Sefer ha-ʿOlam* (Abraham Ibn Ezra), ed. Sela (2010), section 14, sentence 7, pp. 164–165.
Qa, 1091	*Al-Qānūn al-Masʿūdi* (al-Bīrūnī), ed. Baranī (1954–1956), p. 1091.
Rḥ § 2.3:22	*Reshit Ḥokhmah*, chapter 2, section 3, sentence 22
Rḥ II	Second version of *Reshit Ḥokhmah*.
Rt, 160	*Liber de Rationibus Tabularum* (Abraham Ibn Ezra), ed. Vallicrosa (1947), p. 160.
Sk, 55	*Kitāb ṣuwar al-kawākib* (al-Ṣūfī), ed. Schjellerup (1874), p. 55.
Qp, b4r	Sahl Ibn Bishr, *Quinquaginta Precepta*, Warburg FAH 850, sig. b4r
Sheʾelot I, § 7.3:15, 272–273	First version of *Sefer ha-Sheʾelot* (Abraham Ibn Ezra), ed. Sela (2011), chapter 7, section 3, sentence 15, 272–273
Sheʾelot II, § 12.8:5, 394–395	Second version of *Sefer ha-Sheʾelot* (Abraham Ibn Ezra), ed. Sela (2011), chapter 12, section 8, sentence 5, pp. 394–395
Sheʾelot III, § 6.2:2, 440–443	Third version of *Sefer ha-Sheʾelot* (Abraham Ibn Ezra), ed. Sela (2011), chapter 6, section 2, sentence 2, pp. 440–443
Ta, § 352, 213	*Kitāb al-Tafḥīm* (Al-Bīrūnī), ed. Ramsay Wright (1934), section 352, p. 213.
Tb	*Tetrabiblos* (Ptolemy)
Tb, I:12, 71	*Tetrabiblos* (Ptolemy), ed. Robbins (1980), Book I, chapter 12, p. 71
Ṭeʿamim I, § 2.6:2, 36–37	First version of *Sefer ha-Ṭeʿamim* (Abraham Ibn Ezra), ed. Sela (2007), chapter 2, section 6, sentence 2, pp. 36–37
Ṭeʿamim II, § 5.1:11, 218–219	Second version of *Sefer ha-Ṭeʿamim* (Abraham Ibn Ezra), ed. Sela (2007), chapter 5, section 1, sentence 11, pp. 218–219
Tequfah § 9:5, 378–379	*Sefer ha-Tequfah* (Abraham Ibn Ezra), ed. Sela (2013), *Tequfah*, section 9, sentence 5, pp. 378–379
TL	Table of lots of the 12 places in *Reshit Ḥokhmah*, *Kitāb al-mudkhal al-kabīr* and *Mishpeṭei ha-Mazzalot*

GENERAL INTRODUCTION

Abraham Ibn Ezra (ca. 1089–ca. 1161) passed the first five decades of his life in Muslim Spain, where he received his Jewish and scientific education within the orbit of the Arabic culture and language. In this early stage he apparently made his living as a poet, traveling from one patron to another, and wrote next to nothing related to biblical exegesis and science, the two fields in which he was to excel in the second part of his career.[1] He left his homeland at the age of 50 and began an itinerant life that took him through Italy, France, and England.[2] During these years he wrote prolifically on a wide variety of subjects. Abraham Ibn Ezra's fame is due to his outstanding biblical commentaries, but he also wrote religious and secular poetry and a series of religious-theological monographs and grammatical treatises. His intellectual interests extended to the sciences as well. His scientific corpus, comprising more than thirty treatises, deals with mathematics, astronomy, scientific instruments and tools, and the Jewish calendar; but especially with astrology.[3] An essential feature of this huge and multifarious corpus is that it was written almost exclusively in Hebrew.[4] It is no overstatement to say that were it not for Ibn Ezra's forced emigration from Muslim Spain to Latin Europe, which was accompanied by a transition from Arabic to Hebrew and by the broadening of his literary activities to the fields of biblical exegesis and science, he would have fallen into oblivion as a scholar.[5]

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[1] For Abraham Ibn Ezra in Muslim Spain, see Schirmann 1997, 14–18.

[2] For Ibn Ezra's biography during his wanderings through Italy, France, and England, see: Fleischer 1930/2, 69–106; Fleischer 1931, 69–76, 107–111, 129–133, 160–168, 189–203; Fleischer 1932/3, 97–100, 129–131, 148–150, 169–171 (1932), 134–136, 152–155 (1933); Fleischer 1934, pp. 107–124; Friedlander 1894/5, 47–60; Golb 1976, pp. 45–66.

[3] For a chronological listing of Ibn Ezra's scholarly writings (biblical commentaries; books related to the Hebrew language or bearing on theology; scientific treatises), see Sela and Freudenthal 2006, 13–55. For a general evaluation of Ibn Ezra's scientific contribution, see Steinschneider 1880, 59–128; Steinschneider 1925, 327–387; Vallicrosa 1949, 289–347; Baron 1958, VIII, 138–220; Levey 1971, IV, 502–503; Goldstein 1996, 9–21. Levy 2000, 60–75; Sela 2003, 17–92.

[4] For Ibn Ezra's approach to the creation of a new Hebrew scientific vocabulary, see Sela 2003, 93–143.

[5] For an assessment of Ibn Ezra's biography that views him as continuing his former mode of life as a poet-scholar, traveling from one patron to another, after his arrival in Italy in 1140, but now writing works of biblical exegesis, grammar, and science, and not just poetry, see Freudenthal 2013, 53–65.

From the Middle Ages until the present, the development of astrology among Jews has been associated with the name of Abraham Ibn Ezra. For medieval Latin culture, *Abraham Avenezra* was mainly an intermediary and transmitter of Arabic science and astrology to twelfth-century Europe. Although Ibn Ezra's astrological treatises were written in Hebrew and certainly targeted Hebrew readers, shortly after his death they began to be transmitted to non-Jewish readers, as collections of Ibn Ezra's astrological treatises were translated in repeated waves into Latin and the emerging European vernaculars.[6] From a Jewish perspective, Abraham Ibn Ezra's contribution was different and is important in two ways. First, by incorporating astrological ideas into his influential biblical exegesis he promoted the smooth absorption of astrological content into the hard core of Jewish culture.[7] In addition, he created the first comprehensive corpus of Hebrew astrological textbooks that address the main systems of Arabic astrology and provided Hebrew readers with wide access to astrology. Judging by the numbers of extant manuscript copies, Ibn Ezra's Hebrew astrological treatises circulated widely among Jews. His astrological achievement was never repeated, neither in the Middle Ages nor in the Modern Era.

Thanks to recent discoveries, today we know of nineteen treatises by him, addressing the main genres of Greek and Arabic astrological literature, as follows:

- Introductions to astrology, conveying basic elements of the world view that underlies astrology and explaining technical concepts of the various branches of astrology:
  (1–3) The extant complete version of *Sefer Reshit Ḥokhmah* (Book of the Beginning of Wisdom) and *Sefer Mishpeṭei ha-Mazzalot* (Book of the Judgments of the Zodiacal Signs); these two works are edited in the present volume.[8] The recently discovered second version of *Reshit Ḥokhmah* (henceforth *Reshit Ḥokhmah* II) was recently published in a separate study.[9]

[6] See Thorndike 1944, 293–302; Smithuis 2004, chapter 4; Smithuis 2006, 244–269.

[7] Langermann 1993, 28–85; Sela, 1999; Sela 2003, 9–12, 288–323; Langermann 2014.

[8] For the method of reference used in this volume to the various parts of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*, see below, "Editorial Changes with Respect to the Previous Editions," p. 44.

[9] See *Reshit Ḥokhmah* II 2010, 43–66. The edition of the fragment of second version of *Reshit Ḥokhmah* in this separate study is used for all the references to the Hebrew text of this fragment in the format: *Rḥ* II (2010, 52) = *Reshit Ḥokhmah* II 2010, on p. 52.

- Treatises explaining the astrological reasons behind the concepts employed in both versions of *Reshit Ḥokhmah*:
  (4–5) The two versions of *Sefer ha-Ṭeʿamim* (Book of Reasons; henceforth *Ṭeʿamim* I and *Ṭeʿamim* II). The critical editions of the Hebrew texts of these two commentaries, accompanied by an English translation and commentary, were published in the first volume of this series.[10]
- Nativities, which posit that the destiny of the newborn is determined by the configuration of the celestial bodies at the instant of birth and may be learned from the natal horoscopic chart:
  (6–8) The complete extant version of *Sefer ha-Moladot* (Book of Nativities; henceforth *Moladot*). The critical edition of the Hebrew text of *Moladot*, accompanied by an English translation and commentary, was published in volume four of this series.[11] The second version of *Sefer ha-Moladot* survives today in a Latin translation entitled *Liber nativitatum* (henceforth *Nativitatum*).[12] A Latin treatise entitled *Liber de nativitatibus* (henceforth *Nativitatibus*) is probably a translation of a lost Hebrew text by Ibn Ezra, although it cannot be ruled out that it was composed with Ibn Ezra's active participation.[13] A critical edition of these two Latin texts, accompanied by English translations and commentaries, is planned for the next volume of this series.

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[10] See Sela 2007, 28–336. This edition is used for all quotations from or references to the Hebrew text and English translation of the first and second redactions of *Sefer ha-Ṭeʿamim*, in the format: (a) *Ṭeʿamim* I, § 3.2:1, 70–71 = first version of *Sefer ha-Ṭeʿamim*, Sela 2007, chapter 3, section 2, passage 1, on pp. 70–71; (b) *Ṭeʿamim* II, § 3.2:1, 223–224 = second version of *Sefer ha-Ṭeʿamim*, Sela 2007, chapter 3, section 2, passage 1, on pp. 223–224.

[11] Sela 2013, 83–370. This edition is used for all quotations from or references to the Hebrew text and English translation of *Sefer ha-Moladot*, in the format: (a) references to the first part of *Sefer ha-Moladot*: *Moladot* I 9, 4, 88–89 = Sela 2013, *Sefer ha-Moladot*, part I ("Introduction"), section 4, sentence 4, on pp. 88–89; (b) references to the second part of *Sefer ha-Moladot*: *Moladot* II 7, 8, 96–97 = Sela 2013, part II ("Rectification of the Nativity"), section 4, sentence 4, on pp. 88–89; (c) references to the third part of *Sefer ha-Moladot*: *Moladot* III vi 8, 4, 152–153 = Sela 2013, part III ("The Twelve horoscopic Places,") chapter 6 (addressing the sixth horoscopic place), section 8, sentence 4, on pp. 152–153; (d) references to the fourth part of *Sefer ha-Moladot* ("Revolutions of the Years"): *Moladot* IV 14, 2, 194–195 = Sela 2013, part IV, section 14, sentence 2, on pp. 194–195.

[12] *Liber nativitatum* survives in two manuscripts: Erfurt, Amplon, MS O.89, fols. 53a–68b; Vienna, Österreichische Nationalbibliothek, MS 5442, fols. 203b–217b. For the discovery of *Liber nativitatum*, see Smithuis 2006, 262–266. References to or quotations from *Liber nativitatum* are in the format *Nativitatum*, 55b = *Liber nativitatum*, MS Erfurt fol. 55b.

[13] *Liber de nativitatibus*, which bears striking resemblances to *Moladot* and *Nativitatum*, was published by Erhard Ratdolt in Venice in 1485 and ascribed to "Abraham Iudeus." References to or quotations from *Liber de nativitatibus* are in the format *Nativitatibus*, A3r = *Nativitatibus* 1485, sig. A3r.

- Continuous horoscopy in nativities, which postulates that a new horoscopic chart should be cast on every anniversary or "revolution of the year"—when the Sun arrives at the same point in the zodiac where it was at the time of the native's birth—or even at the beginning of every month, week, day, or hour, and that this new chart should be compared with the natal chart:
  (9) The recently discovered *Sefer ha-Tequfah* (Book of Revolution; henceforth *Tequfah*). The critical edition of the Hebrew text, accompanied by an English translation and commentary, of *Tequfah* was published in the fourth volume of this series.[14]
- Elections, on choosing the most auspicious moment for performing specific actions. This time is determined by deliberately finding out or choosing (whence "doctrine of elections"), among several possible astral configurations, a convenient ascendant (i.e., the zodiacal sign and degree that ascends on the eastern horizon at the specific time and location of an event), and by casting and analyzing the corresponding horoscope:
  (10–12) The three versions of *Sefer ha-Mivḥarim* (Book of Elections; henceforth *Mivḥarim* I, *Mivḥarim* II, and *Mivḥarim* III). The critical editions of the Hebrew texts, accompanied by English translations and commentaries, of *Mivḥarim* I and *Mivḥarim* II, as well as the extant fragment of *Mivḥarim* III, were published in the third volume of this series.[15]
- Interrogations, designed to allow astrologers to reply to questions related to daily life by casting and analyzing an horoscope for the time when the querent poses his question to the astrologer:
  (13–15) The three versions of *Sefer ha-She'elot* (Book of Interrogations; henceforth *She'elot* I, *She'elot* II, and *She'elot* III). The critical editions of

[14] Sela 2009, 241–254; Sela 2013, 371–417. This edition is used for all quotations from or references to the Hebrew text and English translation of *Sefer ha-Tequfah*, in the format: *Tequfah* § 9:5, 378–379 = *Sefer ha-Tequfah*, section 9, sentence 5, on pp. 378–379.

[15] Sela 2011, 45–237. This edition is used for all quotations from or references to the Hebrew text and English translation of the three versions of *Sefer ha-Mivḥarim*, in the format: (a) *Mivḥarim* I, § 1:2, 46–46 = first version of *Sefer ha-Mivḥarim*, Sela 2011, section 2, passage 1, on pp. 46–46; or *Mivḥarim* I, § 5.4:2, pp. 66–67 = first version of *Sefer ha-Mivḥarim*, Sela 2011, chapter 5, section 4, sentence 2, on pp. 66–67; (b) *Mivḥarim* II, § 1:3, 142–143 = second version of *Sefer ha-Mivḥarim*, Sela 2011, section 1, sentence 3, on pp. 142–143; or *Mivḥarim* II, § 7.1:6, 164–165 = second version of *Sefer ha-Mivḥarim*, Sela 2011, chapter 7, section 1, sentence 6, on pp. 164–165; (c) *Mivḥarim* III, § 7.3:2, 220–221 = third version of *Sefer ha-Mivḥarim*, Sela 2011, chapter 7, section 3, sentence 2, on pp. 220–221. For the recently discovered fragment of the third version of *Sefer ha-Mivḥarim*, see Sela and Smithuis 2009, 225–240.

the Hebrew texts, accompanied by English translations and commentaries, of *She'elot* I and *She'elot* II, as well as of the extant fragment of *She'elot* III, were published in the third volume of this series.[16]

- World astrology, concerned with the reconstruction, interpretation, and prognostication of political, historical, and religious events, on the one hand, and with weather forecasting, on the other, by means of a set of doctrines such as the interpretation of solar and lunar eclipses, the analysis of horoscopes cast at years when Saturn-Jupiter conjunctions took place, and the use of a great variety of periods, indicators, and cycles: (16–17) The two versions of *Sefer ha-ʿOlam* (Book of the World; henceforth *ʿOlam* I and *ʿOlam* II). The critical editions of the Hebrew texts, accompanied by English translations and commentaries, of *ʿOlam* I and *ʿOlam* II, were published in the second volume of this series.[17]
- Medical astrology, based on the Greek theory of the critical days, according to which the course of acute diseases is determined by "crises" or "critical days," when marked changes in the symptoms of a disease take place and it tends to reach a climax, whether good or bad. The Moon's positions with respect to its position at the onset of the disease were thought to be connected to the time and character of these "critical days": (18–19) *Sefer ha-Me'orot* (Book of the Luminaries, two versions). The critical edition of the Hebrew text, accompanied by an English translation and commentary, of the only extant version of *Sefer ha-Me'orot* (henceforth *Me'orot*), was published in the third volume of this series.[18]

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[16] Sela 2011, 239–450. This edition is used for all quotations from or references to the Hebrew text and English translation of the three versions of *Sefer ha-She'elot*, in the format: (a) *She'elot* I, § 1:2, 240–241 = first version of *Sefer ha-She'elot*, Sela 2011, section 2, passage 1, on pp. 240–241; or *She'elot* I, § 5.3:2, pp. 264–265 = first version of *Sefer ha-She'elot*, Sela 2011, chapter 5, section 3, sentence 2, on pp. 264–265; (b) *She'elot* II, § 1:3, 348–349 = second version of *Sefer ha-She'elot*, Sela 2011, section 1, sentence 3, on pp. 348–349; or *She'elot* II, § 7.1:2, 368–369 = second version of *Sefer ha-She'elot*, Sela 2011, chapter 7, section 1, sentence 2, on pp. 368–369; (c) *She'elot* III, § 5.1:2, 438–439 = third version of *Sefer ha-She'elot*, Sela 2011, chapter 5, section 1, sentence 2, on pp. 438–439. For the recently discovered fragment of the third version of *Sefer ha-She'elot*, see Sela and Smithuis 2009, 225–240.

[17] Sela 2010, 52–232. This edition is used for all the quotations from or references to the Hebrew text of the first and the second redactions of *Sefer ha-ʿOlam*, in the format: (a) *ʿOlam* I, § 45:1, 82–83 = first version of *Sefer ha-ʿOlam*, Sela 2010, section 45, sentence 1, on pp. 82–83; (b) *ʿOlam* II, § 28:3, 174–175 = second version of *Sefer ha-ʿOlam*, Sela 2010, section 2, sentence 1, on pp. 174–175.

[18] Sela 2011, 452–524. This edition is used for all quotations from or references to the Hebrew text and English translation of *Sefer ha-Me'orot*, in the format: (a) *Me'orot*, § 25:4, 472–473 = *Sefer ha-Me'orot*, Sela 2011, section 25, passage 4 on pp. 472–473. For the second, unknown version of *Sefer ha-Me'orot*, see Sela 2011, 35–36.

This astrological corpus has three main characteristics. First, the titles of Ibn Ezra's Hebrew astrological treatises are evocative of their foundations in the well-established branches and genres of Greco-Arabic astrology: introductions to astrology, nativities and continuous horoscopy, historical and meteorological astrology, elections, interrogations, and medical astrology. Second, the individual treatises were designed as chapters of "astrological encyclopedias" whose unity derives from a network of cross-references. For example, *Reshit Ḥokhmah*, *Ṭeʿamim* I, *Moladot*, *Mivḥarim* I, *Sheʾelot* I, *ʿOlam* I, and *Meʾorot* were composed in 1148 CE in the city of Béziers.[19] Third, Ibn Ezra usually produced at least two different versions or recensions of each individual treatise. This phenomenon is typical of his literary career. The multiple versions of most of his biblical commentaries, scientific treatises, and astrological writings are an artifact of his nomadic existence and reflect the fact that he supported himself by his pen. He would write a new version of an old work for a new patron when he arrived in a new town and continued to stimulate the attention and curiosity of readers all along his itinerary through Latin Europe.

The last point highlights why this volume, the fifth installment of Ibn Ezra's complete works on astrology, offers the critical edition, accompanied by an English translation and commentary, not of one but of two introductions to astrology by Abraham Ibn Ezra. However, *Sefer Reshit Ḥokhmah* and *Sefer Mishpeṭei ha-Mazzalot* are so different from each other, as we shall see presently, that one can hardly characterize them as two versions of the same treatise, even though they belong to the same genre of astrological literature. We turn now to a comparative survey of the organization and contents of these two works.

Organization and Contents

Reshit Ḥokhmah and *Mishpeṭei ha-Mazzalot* are quite different in their size and organization. *Reshit Ḥokhmah* is three times as long as *Mishpeṭei ha-Mazzalot* (respectively 28,000 and 9,500 words). As for their organization, whereas *Reshit Ḥokhmah* is divided into 10 well-defined chapters (and includes a table of contents in its introduction[20]), *Mishpeṭei ha-Mazzalot* intersperses the text with phrases or rubrics that briefly announce the topic

[19] See, below, p. 28.

[20] See *Rḥ* § 2:1–11, and notes. For this method of reference to *Reshit Ḥokhmah*, see below, "Editorial Changes with Respect to the Previous Editions," p. 44.

to be treated next but lacks any formal division into chapters.[21] Nonetheless, *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* belong to the same astrological tradition and to the same genre of astrological literature; consequently they have roughly similar content and treat similar topics in approximately the same order, although not with the same detail, and in some cases employing a dissimilar approach and terminology. In what follows, I briefly present the main elements common to *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* and point out how each of these topics is addressed in the two treatises:[22]

- The zodiacal signs and the planetary dignities, which depend on the position of the planets in the signs.[23] Whereas *Reshit Ḥokhmah* allocates almost all of chapter 2 to this subject[24]—nearly half of the entire treatise—*Mishpeṭei ha-Mazzalot* gives it several sequential sections after the introduction.[25] See below for details of the contents of this part of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*.[26]
- The aspects, the quadrants of the horoscopic chart, and the twelve horoscopic places and their indications.[27] These topics take up all of chapter 3 in *Reshit Ḥokhmah*;[28] *Mishpeṭei ha-Mazzalot* addresses them in a number of discontinuous sections and takes a different approach to them.[29]
- The natures and significations of the seven planets. Both *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* organize this topic in seven continuous sections (all of chapter 4 in *Reshit Ḥokhmah*).[30] Although the two works treat the planets in different order, their accounts of them are similar (albeit not identical).
- The planets' fortune and misfortune and their power and weakness, as a function of their own motion in their orbs, or of their changing position

[21] See, for example, *Mm* § 2:1, which begins the section on the zodiacal signs; § 14:1, which begins the section on the indications of the horoscopic places; § 38:1, which begins the section on the indications of the planets; § 51:1, which begins the section on the lots; and § 76:1, which begins the section on the directions. For this method of reference to *Mishpeṭei ha-Mazzalot*, see below, "Editorial Changes with Respect to the Previous Editions," p. 44.

[22] For a more detailed account, the reader should consult the notes to the relevant parts of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*.

[23] For these concepts, see note on *Rḥ* § 2.2, § 1.2:1–2, § 1.11:1 and *Mm* § 1:2.

[24] See *Rḥ*, chapter 2, §§ 1–12, and notes.

[25] See *Mm*, §§ 2–9, and notes.

[26] See, below, p. 15.

[27] For these concepts, see notes on *Rḥ* 3.1:2–5, § 3.3:1–7, § 3.5:2–4 and *Mm* § 14:1–6, § 35:1–5.

[28] See *Rḥ*, chapter 3, §§ 1–16, and notes.

[29] See *Mm* § 3.3:1–8, § 13:7–8, § 14:1–6, § 18:1–6, §§ 35–37, and notes.

[30] See *Rḥ*, chapter 4, §§ 1–7, and *Mm*, §§ 38–44, and notes.

with respect to the Sun, and their application in specialized branches of astrology, such as nativities, anniversaries, interrogations, and elections. *Reshit Ḥokhmah* covers these topics in four consecutive chapters,[31] in a manner similar to that adopted in Arabic introductions to astrology prior to Ibn Ezra's time.[32] By contrast, *Mishpeṭei ha-Mazzalot* addresses these topics briefly in a number of discontinuous sections, while incorporating substantial astronomical content into the discussion.[33]

- The lots of the planets and the lots of the twelve horoscopic places.[34] *Reshit Ḥokhmah* devotes all of chapter 9 to the lots, *Mishpeṭei ha-Mazzalot* addresses them in several consecutive sections.[35] But the treatment of this topic in *Reshit Ḥokhmah* is much broader than in *Mishpeṭei ha-Mazzalot*: in addition to theoretical explanations about how and why the lots are cast,[36] *Reshit Ḥokhmah* offers a much longer list of lots of the twelve horoscopic places and also lists categories of lots that are never touched upon in *Mishpeṭei ha-Mazzalot*.[37]
- The projection of the planets' ray and the directions, two procedures used in continuous horoscopy.[38] *Reshit Ḥokhmah* addresses these topics in its concluding chapter, chapter 10,[39] and is mainly concerned with their application in world astrology and to a lesser extent in nativities. *Mishpeṭei ha-Mazzalot* also discusses these two procedures in its final sections, but is concerned with their application in nativities; in the same breath it discusses two methods for the calculation of the 12 horoscopic places, a topic ignored by *Reshit Ḥokhmah*.[40]

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[31] Chapter 5 of *Reshit Ḥokhmah* defines the good fortune and misfortune and power and weakness of the planets; chapter 6 describes the conditions of the planets according to their own motions in their orbs and according to their positions with respect to the Sun; chapter 7 names and describes 30 planetary conditions; and chapter 8 presents 120 aphorisms that summarize the application of the aforementioned conditions in nativities, anniversaries, interrogations, and elections.

[32] See *Mk*, VII:1, 574–580; VII:2, 582–592; VII:3, 594; VII:5, 614–634; VII:6, 636–642; *MH*, II:1–31, 23–39; III:1–54, 40–51; IV:1–32, 52–59; *Ta*, § 481–514, 296–317; *Mu*, III:1–31, 90–107; *Kf*, 23a–44a.

[33] See *Mm*, §§ 21–34, and § 47–50, and notes. For the astronomical content, see, below, p. 26.

[34] For the concept of astrological lots, see notes on *Rḥ* § 9.1:1 and *Mm* § 51:1.

[35] See *Rḥ*, chapter 9, §§ 1–24, and notes; Cf. *Mm*, §§ 51–64, and notes.

[36] See *Rḥ*, chapter 9, §§ 22–25, and notes.

[37] See *Rḥ*, chapter 9, §§ 17–21, and notes.

[38] For these procedures, see notes on *Rḥ* § 10.1:1 and *Mm* § 65:1.

[39] See *Rḥ*, chapter 10, §§ 1–3, and notes.

[40] See *Mm*, §§ 65–78, and notes.

There are strong indications that the organization and text of *Mishpeṭei ha-Mazzalot*, as we have it today, are the result of interpolations made either by Ibn Ezra in different stages of its composition or by copyists in the early stages of the transmission of the original text. Here are two examples. The first relates to the section of *Mishpeṭei ha-Mazzalot* that lists the lords of the three decans in each sign.[41] What catches the reader's eye is that this section, according to all the manuscripts I checked, is organized into three illogical and discontinuous parts: the first begins with the lords of the three decans of Cancer (not of Aries, as expected) and ends with the lords of the decans of Pisces;[42] the third part (not the second) begins with the lords of the three decans of Aries and ends with the lords of the decans of Gemini;[43] while in the middle of the section, between the two separate lists, we encounter the rubric "Lords of the decans" (which we would expect to find at the very beginning of the section), followed by a short explanation of how the lord of the decan is determined for some specific horoscopic chart.[44]

The second example relates to indications of the twelve horoscopic places,[45] which *Mishpeṭei ha-Mazzalot*, in all manuscripts I checked, organizes into three discontinuous and illogical parts, as in the previous example.[46] The first part has the indications of the first through the sixth horoscopic places.[47] At this point, the account is unexpectedly interrupted and the text turns to Enoch's approach to the "rectification of the nativity," the so-called *trutina Hermetis* (Hermes' balance), according to which the position of the Moon at the moment of birth is the ascendant at the moment of conception, and vice versa.[48] This account, too, is divided into three discontinuous parts: the first describes the *trutina Hermetis* and reports Ibn Ezra's own experiences in this regard;[49] the second part interrupts the account of the *trutina Hermetis* and discusses the distribution of the months of gestation among the planets, in the Ptolemaic order of their orbs;[50] and the third part resumes the treatment of the *trutina Hermetis* with a treatment of its applicative aspects.[51] At this point, *Mishpeṭei ha-Mazzalot* resumes the

[41] For this concept, see note on *Mm* § 9:1–4.
[42] See *Mm* § 9:1.
[43] See *Mm* § 9:3.
[44] See *Mm* § 9:2.
[45] For this concept, see note on *Mm* § 14:1–6.
[46] For this account, see *Mm*, §§ 14–18.
[47] See *Mm* § 14:1–6 and note.
[48] For this concept, see note on *Mm* § 15:1–4.
[49] See *Mm* § 15:1–5 and notes.
[50] See *Mm* § 16:1–6 and note.
[51] See *Mm* § 17:1–4 and note.

interrupted account of the horoscopic places and presents the indications of the seventh through twelfth horoscopic places.[52]

Arabic to Hebrew Translations

It goes without saying that Ibn Ezra, born in Muslim Spain, where he lived until the age of 50, and educated within the orbit of the Arabic culture and language, drew his information from Arabic sources. Indeed, Ibn Ezra's references to them are an excellent means for learning about the astrological and scientific texts available in al-Andalus in the twelfth century and earlier.[53] In the previous volumes of this series I worked on the hypothesis that Ibn Ezra's references to his sources are paraphrases based on his memory of Arabic books he had consulted before leaving Muslim Spain. Where could he have found Arabic astrological and astronomical texts in Italy, France, and England in the middle and late twelfth century?

But my research on the sources of *Reshit Ḥokhmah*, as reflected in the notes to this treatise, revealed that more than a quarter of its text consists of translations or close paraphrases, mainly from Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*;[54] but also, to a lesser extent, from Sahl ibn Bishr's *Nawādir al-qaḍā* (Maxims of judgment),[55] a work organized in 50 aphorisms that is part of Sahl's introduction to astrology; from the chapter on the lots in al-Qabīṣī's *Kitāb al-mudkhal*;[56] and from an account of the 48 Ptolemaic constellations incorporated into an Arabic text that until at least the first half of the thirteenth century was considered to be the original redaction of the Arabic text of Farghānī's *Elements*.[57] Because it is most implausible that Ibn Ezra could have kept all of this in his memory, the inference is that on his peregrinations in Latin Europe he was accompanied by a codex or codices with these and other Arabic books, which served him as a source for his translations.[58]

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[52] See *Mm* § 18:1–6 and note.

[53] See tables of authorities and sources in Sela 2013, 498–504; Sela 2011, 543–551; Sela 2010, 319–322; Sela 2007, 353–356, and in the current volume, on pp. 799–801.

[54] The Arabic of many of these texts is transcribed and translated in Appendix 2, on pp. 640–661.

[55] *Kf*, 23a–44a.

[56] The Arabic of many of these texts is transcribed and translated in App. 3, Q. 1–3, 662–664.

[57] See, below, p. 21.

[58] We should recall that in England, in 1160, Ibn Ezra produced an Arabic into Hebrew translation of Ibn al-Muthannā's commentary on the astronomical Tables of al-Khwārizmī, whose Arabic original is now lost. Only Ibn Ezra's introduction and the first chapters of this

This discovery makes Abū Maʿshar Ibn Ezra's most important Arabic astrological source. Abū Maʿshar, who was born in Balḥ in the Persian province of Ḥurāsān in 787 CE and died in al-Wāsiṭ in central Iraq in 886, was the most prominent astrologer of the Middle Ages. He created the standard formulation of the various branches of Arabic astrology, based on a synthesis of the Indian, Persian, Greek, and Ḥarranian theories current in his day.[59] Although Abū Maʿshar is never referred to explicitly in *Reshit Ḥokhmah* or *Mishpeṭei ha-Mazzalot*, Ibn Ezra frequently mentions him and his work in other parts of his astrological corpus. Ibn Ezra's attitude towards Abū Maʿshar varies: whereas Abū Maʿshar's work on historical astrology is sharply criticized,[60] Ibn Ezra approves of his work on interrogations[61] and is neutral about his work on nativities and elections.[62]

That Ibn Ezra considered himself to be an Arabic to Hebrew translator is confirmed by the fact that in the only place where he explicitly mentions himself in the body of *Reshit Ḥokhmah* he refers to himself as "Abraham, translator of the book."[63] Given that this phrase is embedded in the middle of two of Ibn Ezra's translations from Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*,[64] and taking into account Ibn Ezra's heavy reliance on that work throughout *Reshit Ḥokhmah*, it is plausible that here "the book" is Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*. Still, even though Ibn Ezra describes himself as a "translator," with regard to *Reshit Ḥokhmah* this term cannot be understood in the canonical sense of one who translates books from cover to cover. In the case of *Reshit Ḥokhmah*, Ibn Ezra was both translator and editor: he selected excerpts of various length from Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, translated them, and inserted them in *Reshit Ḥokhmah* where he deemed them appropriate—but never precisely as he found them in Abū Maʿshar's text. Here are two examples.

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translation survive. See *Ibn al-Muthannā's Commentary* 1967. Ibn Ezra is also credited with two Arabic to Hebrew translations of astrological texts: (a) Māshāʾallāh's *Book on Eclipses*, whose ascription to Ibn Ezra is very doubtful. For a critical edition of the Hebrew text, English translation, and discussion of Ibn Ezra's authorship, see Sela 2010, 235–259; (b) Māshāʾallāh's *Book of Interrogations*, which has not yet been studied. I hope to repair this deficit in the future.

[59] See *Fihrist* 1970, II, 656–658; Pingree 1970, 32–39; Pingree 1990, 298–298; *Kitāb al-mudkhal al-kabīr* 1996, I, 1–49.

[60] *ʿOlam* I, § 1:1–2, 52–53; § 61:1–5, pp. 92–93.

[61] *She'elot* I, § 3:6–7, pp. 242–243; § 7.4:5, pp. 272–273; *She'elot* II, § 9.2:7, pp. 380–381.

[62] *Moladot* III ii 4, 2, 124–125; III iv 5, 2, 142–143; III xii 4, 1, 182–183; *Mivḥarim* I, § 1.2:2, 52–53; § 1.9:1–2, 54–55; § 5.4:3, 66–67; § 7.2:4, 70–71; § 7.5:1, 74–75; § 12.1:3, 88–89.

[63] See *Rḥ* § 7.3:7, and notes.

[64] See *Rḥ* § 7.3:4–6; Cf. *Mk* (VII:4 [3]:226–237; [2]:219–225); *Rḥ* § 7.3:8–9; Cf. *Mk* (VII:4 [4], 596, [4]:240–242).

First, Ibn Ezra's account of the *paranatellonta* of the decans of the twelve signs[65] is wholly a translation from Abū Maʿshar. But whereas Abū Maʿshar addressed the *paranatellonta* in a self-contained chapter of the sixth part of the *Kitāb al-mudkhal al-kabīr*,[66] Ibn Ezra split it into twelve fragments and inserted them into the respective sections of chapter 2 of *Reshit Ḥokhmah* on each of the zodiacal signs, among other data relevant to that sign.[67] Second, chapters 5, 6, and 7 of *Reshit Ḥokhmah* consist of translations of discontinuous excerpts from chapters 1, 2, 4, 5, and 6 of the seventh part of Abū Maʿshar's work.[68] So in modern terms, not only did Ibn Ezra translate, he also cut and pasted the result into *Reshit Ḥokhmah*.

In general, but not always, Ibn Ezra's translations from Abū Maʿshar are literal. In some cases he opts for biblical terms and phrases, because of his belief that the lexicon of biblical Hebrew includes a number of original and authentic scientific terms that represent some of the central concepts of nature and reality.[69] In some instances Ibn Ezra follows Abū Maʿshar's Arabic original so closely that he assigns a new meaning to an old Hebrew word because of its phonetic resemblance to an Arabic word in Abū Maʿshar's text.[70] Ibn Ezra abstains from transliterating Greek or Persian names and simply omits them.[71] In some cases he avoids literal translations of metaphors (which are rather frequent in astrological jargon) and replaces them with terms or phrases that give a precise explanation of the astrological or astronomical condition.[72]

Representative illustrations of Ibn Ezra's translations from the Arabic of *Kitāb al-mudkhal al-kabīr*, which substantiate the extent of Ibn Ezra's debt to Abū Maʿshar, are found in an extensive appendix to this volume, which contains excerpts from the *Kitāb al-mudkhal al-kabīr* that were translated by Ibn Ezra in *Reshit Ḥokhmah*, along with an Hebrew-Arabic glossary that juxtaposes Abū Maʿshar's astrological and astronomical nomenclature in *Kitāb al-mudkhal al-kabīr* with Ibn Ezra's translation in *Reshit Ḥokhmah*.[73]

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[65] For this concept, see, below, p. 22.

[66] See *Mk* (VI:1 [10–57]).

[67] For Aries, see *Rḥ* § 2.1:21–30, and notes; for Taurus, see *Rḥ* § 2.2:17–24, and notes, and so on.

[68] See *Rḥ*, chapter 5, §§ 1–8; chapter 6, §§ 1–8; chapter 7, §§ 1–33, and notes, which specify the correspondences to Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*.

[69] See, for example, *Rḥ* § 6.3:2 and note.

[70] See, for example, *Rḥ* § 2.1:25 and note.

[71] See, for example, *Rḥ* § 2.1:21 and note.

[72] See, for example, *Rḥ* § 5.1:4, § 5.3:2, and notes.

[73] See, pp. 640–661, 691–710.

We now turn to look at the contents of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*. By way of illustration, I survey the introductions to the two works, their treatment of the topics of the zodiacal signs and the planetary dignities, and their astronomical content. For the rest of the of the topics addressed in *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* and for more detailed explanations, readers are invited to consult the notes to the relevant texts.

The Introductions

Both *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* begin with introductions.[74] The former starts by stating that a person can be delivered from the decrees of the stars, on condition that he fears the Lord, which is the beginning of wisdom—the phrase taken from Psalms 111:10 that provides the book's title.[75] But the opening sentence of *Reshit Ḥokhmah* also highlights that the fear of the Lord and the beginning of wisdom depend on renunciation of the desires of the lower world, an ascetic element that is otherwise absent from Ibn Ezra's astrological writings but has a strong presence in his biblical exegesis.[76] Another feature of Ibn Ezra's vision is that deliverance from the decrees of the stars is not restricted to the earthly stage of life. True salvation occurs when the rational soul, after a process of intellectual betterment, departs from the body and ascends to the upper world, where it *inherits substance* (Prov. 8:21) and *lives forever* (Gen. 3:22).[77]

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[74] See *Rḥ* § 1:1–5, § 2:1–11, § 3:1–4, and *Mm* § 1:1–9, and notes.

[75] See *Rḥ* § 1:1–2, and notes.

[76] See particularly long comm. on Exodus 6:3: ובעבור כי נשמת האדם גבוהה מן העולם האמצעי, אם היתה הנפש חכמה והכירה מעשה השם, שהם בלא אמצעי ועל ידי אמצעי, והניחה תאות העולם השפל, והתבודדה לדבקה בשם הנכבד—אם יש במערכת הכוכבים בעת ההריון רעה שתבוא עליו ביום ידוע, השם, שדבק בו, יסבב סבות להצילו מרעתו = "Since the human soul is higher than the intermediary world [the superlunary domain of stars and orbs], if the soul becomes wise and apprehends the deeds of God, which are [both] without intermediary and through an intermediary, and if it renounces the desires of the lower world [the sublunary domain] and secludes itself to cleave to the Glorious Name—then, if according the configuration of the stars at the moment of conception some misfortune was to occur to him at a certain time, God, to Whom he has cleaved, will effect causes to save him from his misfortune." For this ascetic element, see also Ibn Ezra's commentaries on Numbers 6:7 and introduction to his commentary on Ecclesiastes.

[77] See *Rḥ* § 1:2. In his biblical commentaries, Ibn Ezra identifies the domain of the "holy angels" or the "separate intelligences" with the eschatological "world to come," because he construes afterlife as a state in which the souls of the deceased righteous join the angels. See, for example, comm. on Ps. 73:24: "בעצתך. תקחני—מלת 'לקיחה' בלא 'דבר' הוא התחברות נשמת הצדיק עם העליונים, שאינם גוף ולא ימותו לעולם." = "'Took me': the word 'taking' without a 'thing' means the conjunction of the righteous person's soul with the uppermost ⟨beings⟩

The introduction to *Reshit Ḥokhmah* includes a table of contents for the work, a rarity in Ibn Ezra's oeuvre. Besides *Reshit Ḥokhmah*, only *Neḥoshet* I, the first of the three Hebrew versions of Ibn Ezra's book on the astrolabe, and *Sefer ha-ʿIbbur* (Book of Intercalation), a treatise on the Jewish calendar, have one.[78] In fact, most of Ibn Ezra's astrological treatises do not need an explicit table of contents, because they are organized either according to the twelve horoscopic places[79] or according to the chapters of another work.[80] The table of contents of *Reshit Ḥokhmah* includes a number of Hebrew terms never used elsewhere in Ibn Ezra's oeuvre[81] and a topic that is not treated in the body of *Reshit Ḥokhmah*,[82] which suggests that the table of contents was retouched after it left Ibn Ezra's hands. That the table of contents was an original part of *Reshit Ḥokhmah* is confirmed by the fact that it appears not only in all the Hebrew manuscripts used for this edition but also in the thirteenth-century Old French and Latin translations of the treatise, which are quite a bit older than any of the surviving Hebrew manuscripts.[83]

The introduction to *Reshit Ḥokhmah* winds up with a brief presentation of the cosmos, highlighting the rapid motion of the planets in contrast to the slow motion of the fixed stars, and the different ways in which these motions may be observed from the several terrestrial climates.[84] Ibn Ezra also promises to compose a commentary on *Reshit Ḥokhmah*,[85] supposedly because he viewed it as incapable of standing on its own, inasmuch as it presented raw astrological concepts without introducing their *reasons*, that is, their rational explanations. At the end of the first chapter, however,[86] Ibn Ezra proclaims his intention that his book be comprehensive enough that readers will not need any other work on the elements of astrology. This apparent inconsistency indicates that Ibn Ezra thought of *Reshit Ḥokhmah* and *Ṭeʿamim* I as an inseparable unit.

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that have no body and will never perish"; comm. on Ps. 16:11: "'תודיעני'—כי במות הגוף אז 'תודיעני' דרך 'החיים'; והטעם: הדרך שאעלה בה אל השמים להיותי עם מלאכי עליון." = "'Thou wilt make known to me': for when the body perishes then 'Thou wilt make known to me' the path of 'life', meaning the path where I will ascend to heavens to conjoin the uppermost angels."

78 See *Neḥoshet* I, 148a–148b and *ʿIbbur* 2011, 9 (Hebrew section).

79 This is true for *Moladot*, the three versions of *Mivḥarim*, and the three versions of *She'elot*, which are organized according to the 12 places.

80 This applies to *Ṭeʿamim* I, which follows the organization of *Reshit Ḥokhmah*.

81 See *Rḥ* § 2:4, § 2:8, § 2:11 and notes.

82 See *Rḥ* § 2:4 and note.

83 See *Reshit Ḥokhmah* 1939, 31–32 [Old French part]; *Principium Sapientiae* 1507, II^{r}.

84 See *Rḥ* § 3:1–3, and notes.

85 See *Rḥ* § 1:4 and note.

86 See *Rḥ* § 1.12:1–2 and notes.

The introduction to *Mishpeṭei ha-Mazzalot* is devoted to a tripartite description of the universe along the lines in vogue in Ibn Ezra's time: (1) the eighth orb, which is divided into the 48 Ptolemaic constellations and is designated by two different names (the "great orb" and the "heaven of heavens" [Deut. 10:14 *et passim*]) both of them never used with this meaning elsewhere in Ibn Ezra's oeuvre; (2) the zodiac, which is divided into 12 signs and is said to be "in the middle" of the "great orb"; (3) the seven orbs of the seven planets, which are said to be beneath the "great orb."[87] The remainder of the introduction explains some basic characteristics of the 12 signs, namely, why they are divided into 30° each and why Aries is taken to be the first sign.[88] This part of the introduction is a preamble to the following section, where *Mishpeṭei ha-Mazzalot* actually begins with an account of the zodiacal signs.

Zodiacal Signs and Planetary Dignities

The zodiac—the band of fixed stars divided into twelve equal segments of 30°, the zodiacal signs, through which the seven planets move—is the celestial region where the astrologically most-significant phenomena occur. For horoscopic astrology, the rising sign of the zodiac at any moment (later in the history of astrology, also the rising degree of the rising sign) plays the crucial role of the starting point from which the zodiac is divided into the twelve places of the horoscopic chart. To gauge the impact of the planets in any horoscopic chart, the planets were assigned essential dignities (house, exaltation, triplicity, term, decan[89]) that depend on the zodiacal positions (a whole sign, a degree in a sign, or an interval of degrees in a sign) where a specific planet was taken to acquire strength or weakness, for good or for evil, according to its nature. To assess the influence of the planets, the signs were also assigned a bewildering and fantastical variety of features associated with almost every conceivable aspect of nature and human life. I have chosen to summarize here how *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* treat the zodiacal signs and the planetary dignities because these topics, more than any others common to the two treatises, offer the best illustration of the extent and manner in which *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* differ in their approaches to astrological material.

[87] See *Mm* § 1:1–2 and notes.
[88] See *Mm* § 1:3–9, and notes.
[89] For these concepts, see *Rḥ* § 1.11:1 and note.

Mishpeṭei ha-Mazzalot deals with these topics in several almost consecutive sections that total approximately 900 words.[90] The section on the signs is concerned exclusively with the names of categories of signs and the names of the signs in each of these categories.[91] By contrast, *Reshit Ḥokhmah* displays a much more ambitious and comprehensive approach and allots this topic the whole of chapter 2—approximately 11,000 words—fully half of what is the longest of Ibn Ezra's astrological treatises. Chapter 2 of *Reshit Ḥokhmah* organizes the information about the signs and planetary dignities in 12 sections, one for each of the signs. Each section is headed by a rubric with the name of the corresponding sign, as if it were the title of a chapter. Thus chapter 2 of *Reshit Ḥokhmah* gives the impression of being a treatise within a treatise, and its 12 sections resemble the chapters of this treatise.

To get an idea of how *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* address the signs and planetary dignities, we turn now to a brief comparison of the content of each of these sections of chapter 2 of *Reshit Ḥokhmah*, on the one hand, and of the corresponding sections of *Mishpeṭei ha-Mazzalot*, on the other. It is important to keep in mind that (a) the list below includes types of features associated with the signs and planetary dignities (and not their instantiation); (b) the first sentence in each list summarizes the types of features or planetary dignity as they appear in each section of chapter 2 of *Reshit Ḥokhmah*; (c) the order of presentation corresponds to that in *Reshit Ḥokhmah* (not in *Mishpeṭei ha-Mazzalot*); (d) whereas *Reshit Ḥokhmah* instantiates the same types of features of the signs, again and again, in each of the sections on the twelve signs in chapter 2, *Mishpeṭei ha-Mazzalot* merely names the categories of signs and lists the signs in each category; (e) whereas *Reshit Ḥokhmah* repeatedly enumerates the lords of the same planetary dignities in the sections of chapter 2 on each sign, *Mishpeṭei ha-Mazzalot* enumerates the lords of the planetary dignities together in separate sections allocated to each of the dignities. The types of features of the signs and planetary dignities are as follows:

- The basic chemical element, gender, part of the day, and cardinal point associated with the relevant sign.[92] The counterpart of these features in *Mishpeṭei ha-Mazzalot* is grouped into categories of signs, such as the fiery, earthy, airy, and watery signs for the elements; the masculine and

[90] See *Mm*, §§ 2–9 (except for § 6), and notes.
[91] See *Mm* § 2:1–21, and notes.
[92] For Aries, see *Rḥ* § 2.1:3, and notes.

feminine signs for the gender and the part of the day; and the eastern, southern, western, and northern signs for the cardinal point.[93]

- Meteorological conditions that pertain when the Sun travels through the corresponding sign and the astronomical phenomena, such as the rising times, associated with that sign.[94] In *Mishpeṭei ha-Mazzalot*, the weather is addressed in the group of the tropical, fixed, and bicorporal signs, and the rising times with the straight and crooked signs.[95]
- Miscellaneous features associated with the sign, such as the shapes of animals, colors, type of voice, side of the horizon and wind, element, temperature, and bodily humor, tastes, metals, terrestrial climate and countries, and places, letters of the alphabet, and time periods (years, months, days, hours).[96] Of these features, *Mishpeṭei ha-Mazzalot* mentions signs with the shape of living creatures only for those with a human image, whether they are cut off in their limbs, deformed, libidinous, handsome, of half-beauty, and bald; and for the signs associated with some type of voice, the strong-voiced, half-voiced, and mute.[97]
- The *paranatellonta*, namely, constellations or segments of constellations that co-ascend with the three decans of the relevant sign, according to the Persians, the Indians, and Ptolemy.[98] We will have more to say about the *paranatellonta* in the next section.[99] Nothing in *Mishpeṭei ha-Mazzalot* corresponds to this topic.
- The physical appearance and psychological traits of natives born at the same time as the relevant sign rises, and at the same time that the first, second, and third decans of the relevant sign rise.[100] Again, there is no parallel to this topic in *Mishpeṭei ha-Mazzalot*.
- Parts of the body and diseases associated with the relevant sign according to the theory of *melothesia*.[101] By contrast, *Mishpeṭei ha-Mazzalot* offers a comprehensive account of this topic in a separate section, which attributes the theory to Ptolemy and associates each of the twelve signs with a corresponding part of the body. *Mishpeṭei ha-Mazzalot* also refers

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[93] For these groups of signs, see, respectively, *Mm* §§ 2:8, § 2:9 and § 2:10, and notes.
[94] For Aries, see *Rḥ* § 2.1:4–9, and notes.
[95] For these groups of signs, see, respectively, *Mm* § 2:2–4 and § 2:6, and notes.
[96] For Aries, see *Rḥ* § 2.1:10–20, and notes.
[97] For these groups of signs, see, respectively, *Mm* § 2:14–21 and § 2:11, and notes.
[98] For this concept, see below p. 22. For the *paranatellonta* of Aries, see *Rḥ* § 2.1:21–24; § 2.1:25–27; § 2.1:28–30 and notes.
[99] See, below, p. 22.
[100] For Aries, see *Rḥ* § 2.1:31–25 and notes.
[101] For this theory and its implementation in the case of Aries, see *Rḥ* § 2.1:36–37 and notes.

briefly to the applicative aspect of *melothesia*, though it says nothing about the rationale behind the theory.[102]

- Parts of the body associated with the seven planets in the relevant sign, according to the theory of the pains of the planets in the signs.[103] By contrast, *Mishpeṭei ha-Mazzalot* has a comprehensive explanation of the distribution of the pains of the planets among the zodiacal signs in a separate section and instantiates the parts of the body associated with the seven planets only for Aries.[104]
- The social class and profession of human beings born when the relevant sign is in the ascendant.[105] Here *Mishpeṭei ha-Mazzalot* mentions only a quadripartite division of the twelve signs into the four triplicities and assigns a social class to each triplicity.[106]
- For each sign, the planet that is considered to be lord of the planetary house, lord of the house of exaltation, lord of the house of dejection, and lord of the house of detriment.[107] This subsection also enumerates the degrees of the planetary apogees, perigees, and nodes (Head and Tail of the Dragon) in the relevant sign.[108] By contrast, *Mishpeṭei ha-Mazzalot* lists, in two separate sections, all the lords of the planetary houses in their respective signs, and all the lords of the houses of exaltation and dejection in their respective signs, according to two approaches: one ascribes the exaltation and dejection to a whole sign, the other to a specific degree in the sign. *Mishpeṭei ha-Mazzalot* does not refer to planetary apogees, perigees, and nodes in the signs, but explains elsewhere how the relevant dignities are implemented in the interpretation of the horoscopic chart.[109]
- The list of planets that serve as lords by day and by night of the triplicity that includes the relevant sign, and their partner by day and by night.[110]

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[102] See *Mm* § 19:1–3 and notes.

[103] For this theory and for its implementation in the case of Aries, see *Rḥ* § 2.1:38 and notes.

[104] See *Mm* § 20:1–12, and notes.

[105] For these two theories and for their implementation in the case of Aries, see *Rḥ* § 2.1:39 and note.

[106] See *Mm* § 2:12, and note.

[107] House and exaltation are two of the five essential dignities. See above, p. 15. Dejection and detriment are the opposite of, respectively, the exaltation and the planetary house.

[108] For the implementation of these concepts in the case of Aries, see *Rḥ* § 2.1:40 and note.

[109] See, respectively, *Mm* § 3:12, § 4:1–9, § 5:1–3, and notes.

[110] Triplicity, one of the five essential dignities (see above, p. 15), is a group of three zodiacal signs, separated from one another by 120°, linked with the same one of the four elements, and considered to have an identical nature. For Aries, see *Rḥ* § 2.1:41 and notes.

Mishpeṭei ha-Mazzalot has a single section that lists the lords of the triplicity by day and by night, and their partner, for each of the four triplicities.[111]

- The list of planets that serve as lords of the three decans in the relevant sign, according to the Egyptian scientists, on the one hand, and according to the Indian scientists, on the other.[112] *Mishpeṭei ha-Mazzalot* has a single section that lists, for each sign, the three lords of the three decans according to the method of the Egyptian scientists only.[113]
- The list of planets that serve as lords of the terms in the relevant sign, and the sizes (in degrees) of these terms in their proper order in the relevant sign, according to the Egyptian and Babylonian scientists, on the one hand, and according to Ptolemy, on the other.[114] *Mishpeṭei ha-Mazzalot* aggregates in a single section a full list of the terms in all the signs, and the sizes of these terms in their proper order in each sign, according to the Egyptians only, as well as an explanation of how, given some ascendant degree, the lord of the term is determined.[115]
- The list of planets that serve as lords of the ninth-parts and lords of the dodecatemoria in the relevant sign, in their proper order of lordship in the relevant sign.[116] By contrast, *Mishpeṭei ha-Mazzalot* merely sets out the method of allocation of lords of the ninth-parts and of the lords of the dodecatemoria in the signs.[117]
- Lists of four groups of degrees in the relevant sign that are taken to be endowed with astrological influence.[118] This information, too, is not found in *Mishpeṭei ha-Mazzalot*.
- List of names of fixed stars whose longitude corresponded to the degrees of the relevant sign at the time of composition of *Reshit Ḥokhmah*.

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[111] See *Mm* § 7:1–4, and notes.

[112] Decan is one of the five essential dignities. See above, p. 15. Each of the twelve zodiacal signs is divided into three decans; each decan extends 10° and is assigned to a planet that functions as its lord. For Aries, see *Rḥ* § 2.1:42 and note.

[113] See *Mm* § 9:1–4 and notes.

[114] Terms, one of the five essential dignities (see above, p. 15), are unequal divisions of the signs; for each of them a planet, except the Sun and the Moon, is associated as lord of the term. For the lords of the terms in Aries, see *Rḥ* § 2.1:43 and note.

[115] See *Mm* § 8:1–2 and notes.

[116] Ninth-parts and dodecatemoria are divisions of each of the signs into, respectively, nine and twelve segments. Each of these segments is associated with a sign, and the planet that is the lord of this sign is the lord of the corresponding ninth-part or dodecatemorion. For Aries, see *Rḥ* § 2.1:44–46 and notes.

[117] See *Mm* § 10:1–1 and § 11:1–4 and notes.

[118] For these types of degrees and their implementation in the case of Aries, see *Rḥ* § 2.1:47–50, and note.

Each star is accompanied by its current longitude, ecliptical latitude, magnitude, and planetary mixture.[119] There are no star lists in *Mishpeṭei ha-Mazzalot*.

The Astronomical Content of *Mishpeṭei ha-Mazzalot* and *Reshit Ḥokhmah*

All of Ibn Ezra's astrological treatises include astronomical content, in a good illustration of the close collaboration between astronomy and the art of astrology in the Middle Ages. But whereas Ibn Ezra's treatises on the specific branches of Greco-Arabic astrology incorporate only occasional scraps of astronomical information that are germane to the topic at hand, *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* contain extensive and comprehensive astronomical content. It should not be surprising that Ibn Ezra proceeded in this manner, because introductions to astrology are more suitable than specialized treatises for offering readers technical knowledge about the stars, from both an astrological and an astronomical perspective.

The first chapter of *Reshit Ḥokhmah*, according to the table of contents in its introduction, deals with "the appearance of the eighth orb and its parts, its signs and constellations."[120] This elliptical expression refers to an account of the 48 Ptolemaic constellations, which includes: (a) the Hebrew names of all 48 constellations, divided into zodiacal, southern, and northern; (b) the number of stars in each constellation; (c) the division of the 1,022 stars of the 48 Ptolemaic constellations into six magnitudes and the number of stars in each magnitude.[121] Of these items, *Mishpeṭei ha-Mazzalot* has only a brief sentence on the tripartite division of the constellations and number of stars in each of them.[122] The account of the constellations in the first chapter of *Reshit Ḥokhmah* has no astrological overtones, leading us to wonder why it is there. Ibn Ezra does not give a reason, but he was probably motivated by the example of earlier Arabic introductions to astrology, which include similar (although by no means identical)

[119] For Taurus, see *Rḥ* § 2.2:45–48 and notes.

[120] See *Rḥ* § 2:2.

[121] See *Rḥ* § 1.1:3–1.6:2. Abraham Bar Ḥiyya (ca. 1065–ca. 1136) slightly preceded Ibn Ezra in offering a complete list of the Hebrew names of the northern and southern Ptolemaic constellations, in chapter 17 of *Sefer Ḥeshbon mahalaḵot ha-koḵavim* (Calculation of the stellar motions, hereafter *Ḥeshbon*). The bulk of this chapter is still in manuscript. See *Ḥeshbon*, MS Paris 1044, 63a–63b. I hope to publish a critical edition and study of this text in the near future.

[122] See *Mm* § 1:2.

accounts of the Ptolemaic constellations, particularly Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*.[123]

The ultimate source for this material is the star catalogue in Ptolemy's *Almagest*, which lists 1,025 fixed stars with their ecliptical coordinates and magnitudes, grouped into 48 constellations.[124] But the Arabic source on which Ibn Ezra depended was neither one of the Arabic translations of the *Almagest*[125] nor any of the most famous medieval star catalogues in the Arabophone world, which by the twelfth century repeated every detail of Ptolemy's catalogue.[126] It emerges that Ibn Ezra drew on a source that, until at least the first half of the thirteenth century, was considered to be the original Arabic text of the *Elements* by Farghānī (d. Egypt, after 861), the first compendium or summary of the *Almagest* that diffused the Ptolemaic astronomical tradition. This source text is different from that known to modern scholarship, particularly because one of its chapters contains a unique account of the 48 Ptolemaic constellations. Although the Arabic original of this alternative redaction of Farghānī's *Elements* is lost, its account of the constellations is incorporated into the chapter on the fixed stars in the Hebrew translation of Farghānī's *Elements* by Jacob Anatoli (ca. 1230). Anatoli's presumed Vorlage (henceforth *EF*²) contained all the elements of the account of the constellations in the first chapter of *Reshit Ḥokhmah*.[127]

As far as I know, no account of the 48 Ptolemaic constellations before the twelfth century names and describes each constellation along with the number of its stars but does not name and locate the stars in the constellation, except for *Reshit Ḥokhmah* and *EF*².[128] In addition, whenever Ptolemy's star catalogue distinguishes between stars inside and outside a particular constellation, *Reshit Ḥokhmah* and *EF*² mention only the stars inside it and ignore those outside it.[129] Moreover, for four constellations,

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[123] See *Mk*, II:1 [3–10]:12–57. Another example is al-Bīrūnī's *Kitāb al-Tafhīm*. See *Ta*, § 157–162, 68–76.

[124] *Al*, VII:5 through VIII:1, 341–399.

[125] Produced in the 8th and 9th centuries by al-Ḥajjāj ibn Yūsuf ibn Maṭar and Isḥāq ibn Ḥunayn. See Star Catalogue 1986; KA, 64–71.

[126] The *al-Zīj al-Ṣābiʾ* of al-Battānī (ca. 858–929); the Book of Constellations of al-Ṣūfī (903–986); the *al-Qānūn al-Masʿūdī* of al-Bīrūnī (973–ca. 1050); or the lists of constellations and stars in al-Bīrūnī's *Tafhīm*.

[127] For a study of the account of the fixed stars and the 48 Ptolemaic constellations in *EF*², see Sela 2016.

[128] The closest one comes is the account of the constellations in *Kitāb al-Tafhīm*. But in addition to the names of the constellations and the number of theirs stars, al-Bīrūnī also included a simplified list of stars in the constellations. See *Ta*, § 163, 77–81.

[129] See *Rḥ*, chapter 1, §§ 3–5, and notes to each of the constellations.

EF[2] provides an arbitrary and erroneous count that does not match either the number of stars inside the constellation or the sum of those inside and outside it. Strikingly, *Reshit Ḥokhmah* has precisely the same mistakes.[130]

As for the names of the constellations, Ibn Ezra, the Hebrew poet and grammarian, follows the same general strategy he applied in all his translations: he consistently translates the Arabic names into Hebrew and avoids transcriptions of Arabic, Greek, or double names into Hebrew letters. Although Ibn Ezra's names are usually translations of the commonplace Arabic Ptolemaic designation, a few exceptions point to a link with *EF*[2]. Both *Reshit Ḥokhmah* and *EF*[2] call Centaurus the "Carrier of the Lion," a name never found in the Ptolemaic tradition.[131] So too with the constellation Lupus: both *Reshit Ḥokhmah* and *EF*[2] call it the "Leopard," a departure from the Ptolemaic tradition.[132] Aries and Taurus are the only two constellations for which Ibn Ezra provides the names in Hebrew translation of the lunar mansions[133] whose stars coincide with them. Here Ibn Ezra is following the same method used in *EF*[2] to describe the zodiacal constellations: each of them is accompanied by the names of the lunar mansions whose stars coincide with the corresponding zodiacal constellation.[134]

As stated above, each of the 12 sections of chapter 2 of *Reshit Ḥokhmah* that describe the features of the signs presents the *paranatellonta* of the relevant sign, that is, the constellations, portions of constellations, or stars that co-ascend, co-culminate, or co-descend together with the three decans of the relevant sign. These 12 sections present the *paranatellonta* of all 36 decans of the 12 signs. The decans are a subdivision of the zodiac into 36 intervals, each extending over 10 degrees.[135] They were first introduced by the Egyptians as a system of time measurement and then integrated into Greek astrology, although Ptolemy never mentions them.[136] Since there are three decans in each sign, *Reshit Ḥokhmah* presents the *paranatellonta* of the three decans of that sign in three consecutive paragraphs in each of the sections of chapter 2 on one of the signs. In each of these three paragraphs, the *paranatellonta* of the current decan are presented in three different types.

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130 This corresponds to the cases of Lepus, Centaurus, Piscis Austrinus, and Ursa Major. See, respectively *Rḥ* § 1.4:5, § 1.4:12, § 1.4:16, and § 1.5:3, and notes.

131 See *Rḥ* § 1.4:12 and note.

132 See *Rḥ* § 1.4:13 and note.

133 This is a system of 28 groups of stars, or stars, or spots, in the zodiac, near which the Moon is found in each of the 28 nights of its monthly revolution.

134 See *Rḥ* § 1.3:3–3, and notes.

135 See *Mm* § 9:1–4 and *Rḥ* § 2.1:42, and notes.

136 Bouché-Leclercq 1899, 221–222; Barton 1994, 20.

Reshit Ḥokhmah has nothing to say about the provenance of the first type; but in one case Ibn Ezra says that the scientists of Persia gave the name of one of the *paranatellonta* of this type.[137] The ascription of the first type to the Persians is accepted by modern scholarship.[138] Regarding the second type, Ibn Ezra repeatedly names the Indians as the originators, and on one occasion also mentions Kanakah, whom he presents elsewhere as the Indian scientist who first brought the main elements of Hindu science to the Arabs.[139] Ibn Ezra repeatedly ascribes the *paranatellonta* of the third type to Ptolemy, but their Ptolemaic derivation also stems from the fact that in all cases the names of the *paranatellonta* are names of Ptolemaic constellations. In *Reshit Ḥokhmah*, however, the Hebrew names of some Ptolemaic *paranatellonta* and of the corresponding Ptolemaic constellations do not always coincide.[140] This is a clear sign that the accounts of the 48 Ptolemaic constellations and of the *paranatellonta* of the decans in the first and second chapters of *Reshit Ḥokhmah* are based on different sources.

Abū Maʿshar's *Kitāb al-mudkhal al-kabīr* is undoubtedly Ibn Ezra's source for the *paranatellonta* of the decans. The *Liber de nativitatibus*, a Latin work on nativities by Ibn Ezra, explicitly ascribes the account of *paranatellonta* according to the Indians and Ptolemy to Abū Maʿshar, but *Reshit Ḥokhmah* never cites Abū Maʿshar as a source.[141] The most conclusive proof that Abū Maʿshar was Ibn Ezra's source is that the account of the *paranatellonta* in each of the sections on the signs in chapter 2 of *Reshit Ḥokhmah* is in fact a translation of the corresponding account of the *paranatellonta* in the *Kitāb al-mudkhal al-kabīr*.[142]

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137 See *Rḥ* § 2.7:17 and note.

138 Boll 1903, esp. 412–425, 482–539; Kunitzsch 2002, 19–28, esp. 25–27.

139 See *Rḥ* § 2.1:23 and note.

140 For example, regarding Ursa Minor, see *Rḥ* § 1.5:2; Cf. *Rḥ* § 2.8:17, 20, 23; regarding Centaurus, see *Rḥ* § 1.4:12; Cf. *Rḥ* § 2.6:23; regarding Hydra, see *Rḥ* § 1.4:9; Cf. *Rḥ* § 2.4:25.

141 *Nativitatibus* (A3r): "Albumaçar vero in Isagogis suis Maioribus multas et varias figuras enumerat cum unaquaque facie cuiusque signi ascendentes secundum Indos, quod magis ridiculo quam veritati accedit. Item Albumaçar enumerat alias figuras secundum Ptholemeum cum faciebus signorum ascendentes, quod verum est secundum quadragintaocto figuras que sunt in firmamento quas Ptholemeus enumeravit secundum dispositionem quam habuerint in tempore suo." = "Abū Maʿshar in the *Great Introduction* enumerated many and diverse constellations according to the Indians which rise with each one of the decans, which are more ridiculous than truthful. Abū Maʿshar also enumerated other constellations according to Ptolemy which rise with the decans of the signs, which are in fact the 48 constellations in the heavens which Ptolemy enumerated according to their position in his time." *Ṭeʿamim* I (§ 2.2:17–19, 40–41), too, refers to the *paranatellonta* of the decans according to the Indians and Ptolemy, and mentions Abū Maʿshar and his *Great Introduction* in close proximity to this reference, although not explicitly as Ibn Ezra's source for the *paranatellonta*.

142 See *Mk* VI:1 [3–57]:37–472, and notes to the account of the *paranatellonta* in chapter 2 of *Rḥ*.

Even though Abū Maʿshar included many Arabic transliterations of Greek and Persian names, Ibn Ezra never transliterates these names but either omits them or translates them freely into Hebrew.[143] In some cases he omits sections of Abū Maʿshar's description of the *paranatellonta* (as they appear in the available printed editions), but the bulk of Ibn Ezra's account of the *paranatellonta* is a word-for-word Arabic to Hebrew translation from Abū Maʿshar's text.[144] Ibn Ezra never explains the rationale behind including the *paranatellonta* of the decans of each sign in *Reshit Ḥokhmah*, nor does he refer to any application of the *paranatellonta* in astrology. It is plausible to assume that he proceeded in this manner because he was following the authoritative example of Abū Maʿshar, who incorporated an account of the *paranatellonta* in his most important introduction to astrology.

Each of the sections on a sign in chapter 2 of *Reshit Ḥokhmah* concludes with a list of fixed stars whose longitude at the time of that work's composition corresponds to the range of degrees of the relevant sign. Each star in these lists is accompanied by (a) the Hebrew translated name, and in a very few cases also the Arabic name behind the Hebrew name, transcribed in Hebrew characters; (b) its ecliptical latitude and longitude at the time of composition of *Reshit Ḥokhmah*; (c) its magnitude (most of them are of the first and second magnitude but dim stars and nebulae are also included); and (d) astrological data usually associated with it, such as its planetary mixture or nature, and, in some cases, whether it is one of the stars that cause death.[145] Within each section, the fixed stars are sorted according to their longitude, except for the dim stars and nebulae, if any, which appear at the end of the lists, no matter their longitude.

Adding up all the stars allocated separately to the signs in the twelve sections of chapter 2, we obtain a list of 50 fixed stars (Aries, 1; Taurus, 5; Gemini, 8; Cancer, 10; Leo, 3; Virgo, 4; Libra, 3; Scorpio, 3; Sagittarius, 3; Capricorn, 3; Aquarius, 5; Pisces, 1).[146] Many of these stars reappear in the

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[143] See, for example, *Rḥ* § 2.1:21; cf. *Mk*, VI:1 [11]:87–89; quoted in App. 2, Q. 1, § 1:1, 640–641.

[144] As an illustration of Ibn Ezra's Hebrew translation of Abū Maʿshar's Arabic account of the *paranatellonta*, see the following two examples: (a) *Rḥ* § 2.2:21–24; cf. *Mk*, VI:1 [16–17]:139–153; quoted in App. 2, Q. 2, 1–4, 642; (b) *Rḥ* § 2.3:21, § 2.3:23; cf. *Mk*, VI:1 [20–21]:173–177, 181–184; quoted in App. 2, Q. 3, 1–3, 642–643. See also Boll 1903, 419–420.

[145] For the planetary mixture of fixed stars, see note on *Rḥ* § 2.1:1; for the concept of fixed stars causing death, see note on *Rḥ* § 2.1:47.

[146] This is not the first Hebrew star list. Abraham Bar Ḥiyya slightly preceded Ibn Ezra in offering a number of star lists in Hebrew. Two of them are incorporated in chapter 17 of *Ḥeshbon*: one of 15 stars of the first magnitude, the other of 13 stars of the second magnitude. Each item in these lists is accompanied by its name translated into Hebrew, its Arabic name

star lists of Ibn Ezra's treatises on the astrolabe, although the total here is considerably higher than the 35 stars of *Neḥoshet* I, the 36 of *Neḥoshet* II, and the 23 of *Neḥoshet* III.[147] When allowance is made for copyists' errors, the longitudes in this list agree with those of Ptolemy in the *Almagest*, with a precession of approximately 16°.[148] The identity of each of the fixed stars in these lists is established in the notes to the text.[149]

Immediately after the 12 sections on the signs in chapter 2, that is, immediately after the list of stars in Pisces, *Reshit Ḥokhmah* says, in a sort of justification for including these lists of stars in the previous sections, that if any of these stars is found in the cardines (i.e., the cusps of the first, fourth, seventh, and tenth horoscopic places) of a man's natal chart, or in the same degree as the Sun by day, or the Moon by night, or the lot of Fortune, then the native will attain high rank, although he will meet with a bad end if the star is endowed with the mixture of the malefic planets.[150]

This is not all *Reshit Ḥokhmah* has to say apropos the fixed stars. After the 12 sections on the signs in chapter 2, and following the aforementioned justification, we have a sort of coda to chapter 2, with three sections on "the mixture of the stars in the ecliptic and in the northern and southern constellations." The first of these sections includes a list of 47 items, most of them asterisms but some of them single fixed stars, located in the zodiacal constellations. Other than a description of the asterism or the name of the star, each item includes only its planetary mixture. The items are sorted by their longitude with respect to the zodiacal signs, beginning with Aries. The individual fixed stars in the list repeat fixed stars already mentioned in the separate sections on the signs in the same chapter. However, whereas in this

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transliterated into Hebrew, and its corresponding planetary mixture (as in *Reshit Ḥokhmah*) but not by the customary ecliptical coordinates. Scrutiny of these two star lists is left for a separate study. Bar Ḥiyya also included two parallel star lists of the first and second magnitudes, along with the customary ecliptical coordinates, in his astronomical tables. These two lists were already studied in Goldstein 1985, 185–191.

147 For these lists, see *Neḥoshet* I, 159a–159b; *Neḥoshet* II, 190b; *Neḥoshet* III, 9b–10a. I hope to carry out a detailed and comprehensive study of Ibn Ezra's lists of fixed stars, constellations and other stellar objects in the near future.

148 In his commentary on Amos 5:8, Ibn Ezra Ibn Ezra explicitly acknowledges that he uses a longitude value of Ptolemy + 16° applying a rate of precession of 1½° every century: כי בכל מאה שנה יתגלגל גלגל המזלות ממערב למזרח קרוב ממעלה וחצי. והנה בימי בטלמיוס החכם, ואין לו רק אלף שנים, מצא לב האריה על שתים מעלות, והנה היום על שמונה עשרה. = "For the orb of the zodiacal signs moves from west to east roughly one and a half degrees every century. And the wise *Baṭalmiyūs* [i.e., C. Ptolemy] found in his day, namely, roughly one thousand years ago, that *lev ha-ʾaryeh* [the heart of Leo, i.e., Regulus] was at ⟨Leo⟩ 2° and now this star is at ⟨Leo⟩ 18°."

149 For example, for the fixed stars of Taurus, see *Rḥ* § 2.2:45–49 and notes.

150 See *Rḥ* § 2.13:1–2.

list the stars are accompanied only by their planetary mixture, the previous sections included their longitude, ecliptical latitude, and magnitude. It is abundantly clear that Ibn Ezra is following two different sources: fixed stars that appear twice are sometimes ascribed different mixtures in the two loci.[151]

The next two sections (the last of chapter 2), on the northern and southern Ptolemaic constellations, respectively, contain two similar lists of 20 and 17 items, most of them asterisms but also some individual fixed stars, all of them accompanied with their planetary mixture. Most of the 21 northern and 15 southern Ptolemaic constellations are represented in the two lists by one, and in some cases two, items. Their order of appearance in the two lists is the same as in Ptolemy's catalogue. As noted above about the first list, some items in these two lists are repetitions of fixed stars already mentioned in the separate sections of chapter 2 of *Reshit Ḥokhmah* on the twelve signs; in some cases, the same star is assigned different mixtures in the different loci.[152]

We turn now to *Mishpeṭei ha-Mazzalot*, which also has significant astronomical content but of a different sort. It includes two astronomical tables, an extraordinary occurrence in introductions to astrology. The first, displaying Venus's and Mercury's greatest eastern and western distance from the Sun,[153] is identical to a table in *Luḥot ha-nasi'*, Abraham Bar Ḥiyya's astronomical tables, not only with respect to the values, but also its Hebrew title and tabular form.[154] The values here are also identical to those in the table of "greatest elongations with respect to the true sun" in Ptolemy's

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[151] For example, Aldebaran is ascribed the nature of Mars alone in *Rḥ* § 2.14:4, but the mixture of Mars and Venus in *Rḥ* § 2.2:47; Regulus is ascribed the mixture of Mars and Saturn in *Rḥ* § 2.14:7, but the mixture of Mars and Jupiter in *Rḥ* § 2.5:43; see notes there. Full information is provided in the notes to the lists.

[152] For example, *Rḥ* § 2.15:13 ascribes to *al-ʿayyūq*, in the northern constellation of Auriga, the nature of Mars and Mercury, but *Rḥ* § 2.3:48 ascribes the mixture of Saturn and Jupiter to the same star; see notes there. Full information is provided in the notes to the two lists.

[153] See *Mm* § 27:1–2, and note. Cf. Langermann 1988, 256.

[154] This is the title of Bar Ḥiyya's table: סוף המרחק נגה וכותב מן החמה למזרח ולמערב = "Venus's and Mercury's greatest eastern and western elongation." See *Luḥot ha-nasi'* (56b; checked against MS Paris 1061, fol. 53b). This title is identical with the title of Ibn Ezra's table in *Mm* § 27:1. The following explanation appears next to Bar Ḥiyya's table: מן הלוח הזה אתה יודע כמה מעלות יהיה נגה או כוכב מתרחק מן החמה במהלכן השוה לפני החמה מזרחה או לאחריה בהיותם בראש כל מזל ומזל ומתוך מרחקן בראש המזל אתה יכול לתקן המרחק ביניהם ובין החמה בכל מעלות המזל. = "From this table you can know how many degrees Venus or Mercury move away from the Sun in their mean motion ahead of the Sun to the east or behind it when they are at the head of every sign. From their distance ⟨from the Sun⟩ at the head of the sign you can calculate their distance from the Sun at every degree of the sign."

Almagest XII:10[155] and Handy Tables.[156] The table in *Mishpeṭei ha-Mazzalot* and the corresponding table in Bar Ḥiyya's *Luḥot ha-nasi'* have no counterpart in al-Battānī's *Zīj al-Ṣābi*, on which *Luḥot ha-nasi'* is based. The table of Venus's and Mercury's greatest eastern and western elongation from the Sun appears in *Mishpeṭei ha-Mazzalot* immediately after a discussion of how the planets' power changes as a function of whether they are oriental or occidental to the Sun. Here Ibn Ezra also provides the values of the two planets' maximum elongation.[157] This seems to be the rationale for the table's inclusion in *Mishpeṭei ha-Mazzalot*.

The second table,[158] displaying "how many degrees each planet retrogresses and approximately how many days it retrogresses," presents the arcs of retrogradation in degrees and the length of time they occupy in days, for each of the five planets, at greatest, mean, and least distance from the earth. Another table of retrogradation, with identical values and tabulation, is included in the Toledan Tables, whose original is at present lost but which are extant in a number of Latin translations.[159] The Toledan Tables were composed in the second half of the eleventh century by a group of Arabophone astronomers in Toledo whose identity is unknown, with the exception of Ibn al-Zarqālluh, a mathematician, astronomer, astronomical instrument-maker, and astrologer, who lived in Toledo, and presumably worked under the direction of Ṣāʿid al-Andalusi (1029–1070), the *qāḍī* of Toledo.[160] It is entirely possible that Ibn Ezra depended on the Toledan Tables or that Ibn Ezra and the Toledan Tables depended on a common source. Information on planetary retrogradation is found in Ptolemy's *Almagest* XII:2–6, but not in tabular form.[161] Neither al-Battānī's *Zīj al-Ṣābi* nor Bar Ḥiyya's *Luḥot ha-nasi'* includes a table of retrogradation like that in *Mishpeṭei ha-Mazzalot* and the Toledan Tables. The table of retrogradations appears in *Mishpeṭei ha-Mazzalot* immediately after a discussion of how the power of the planets changes as a function of their positions vis-à-vis the Sun. Here *Mishpeṭei ha-Mazzalot* repeatedly refers to the retrogradations of the planets.[162] This seems to be the reason for this table's inclusion in *Mishpeṭei ha-Mazzalot*.

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155 See *Al*, XII:10, 596.
156 Handy Tables 1959, table 65, 351.
157 See *Mm* § 26:1–4.
158 See *Mm* § 31:1–5. Cf. Langermann, 1988, 256.
159 For a transcription of these tables, see Toomer 1968, 74; Chabás and Goldstein 2012, 120.
160 See Samsó 2010, 147–152.
161 See *Al*, XII:2–6, 562–583.
162 See *Mm* § 29:5; § 30:3.

Authorship, Date, and Place of Composition

Abraham Ibn Ezra's authorship of *Reshit Ḥokhmah* is evident. He refers to himself there as "I Abraham."[163] In addition, there are frequent references to it in other parts of Ibn Ezra's oeuvre. *Reshit Ḥokhmah* repeatedly states, after specifying the longitude of some fixed star or of some planetary apogee or perigee (which in Ibn Ezra's time were considered to be subject to precession) that the stated value is valid "at this time." At the very first occurrence of such a value, in the section on Aries in chapter 2, the text states that "this time" is the year 4908 AM = 1148 CE.[164] It follows that this is when *Reshit Ḥokhmah* was written, as is confirmed by the colophons of two manuscripts, which add that it was composed it in the month of Tammuz in the year ⟨4⟩908, which corresponds to June 20–July 18 1148, in the city of Béziers.[165]

Reshit Ḥokhmah is the first component of the astrological encyclopedia written in Béziers in 1148. This is vouched for by the past-tense references to *Reshit Ḥokhmah* in *Moladot*,[166] *Mivḥarim* I,[167] *She'elot* I,[168] *'Olam* I,[169] and *Me'orot*[170]—that is, in every part of the Béziers encyclopedia except for *Ṭe'amim* I, which is nevertheless full of quotations from *Reshit Ḥokhmah*; and also by the fact that *Reshit Ḥokhmah* refers in the future tense to *Ṭe'amim* I and *Moladot*.[171] The first cross-reference to *Reshit Ḥokhmah* in the future tense is in *Neḥoshet* III, also composed in 1148,[172] a few months before *Reshit Ḥokhmah* was completed in June–July of that year.

By contrast, Ibn Ezra does not name himself in *Mishpeṭei ha-Mazzalot* and nothing in its text refers to the place or date of composition. *Neḥoshet* I, written in Italy around 1146, has two future-tense references to a mysterious *Sefer ha-Mishpaṭim* (Book of Judgments), a title that is similar although by no means identical to *Sefer Mishpeṭei ha-Mazzalot*. However, these references are not in *Neḥoshet* II, composed shortly after *Neḥoshet* I, and the topics of these two references are not covered in *Mishpeṭei ha-*

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163 See *Rḥ* § 7.3:7.

164 See *Rḥ* § 2.1:40.

165 See Berlin, Staatsbibliothek 220 [Or. Qu. 679] (IMHM: F 1779), fol. 31b; Paris, Bibliothèque nationale de France, héb. 1055, (IMHM: F 14658), fol. 27a. Cf. *variae lectiones* for *Rḥ* § 10.3:7.

166 See *Moladot*, III i 4, 6; 9, 102–103; III i 7, 12, 106–107; III i 15, 4, 120–121; III iv 5, 6, 142–143; III vi 9, 3, 152–153; III vi 10, 2, 154–155; III xii 4, 1, 182–183; IV 9, 2, 190–191; IV 27, 1, 202–203.

167 *Mivḥarim* I, § 2.5:1, 56–57.

168 *She'elot* I, § 6.1:10, 266–267.

169 *'Olam* I, § 64:2, 94–95.

170 *Me'orot* § 35:2, 482–483.

171 See *Rḥ* § 1:4; § 4.1:24; § 7.3:7.

172 *Neḥoshet* III, 8b. This year is given in the star list on the rete. See *Neḥoshet* III, 9b.

Mazzalot.[173] In fact, nowhere in his oeuvre does Ibn Ezra make a cross-reference to a work named *Sefer Mishpeṭei ha-Mazzalot*; nor can we be certain that it was the author himself who choose that title for the book, even though it appears as such in all the manuscripts I checked. Since the phrase *mishpeṭei ha-mazzalot* appears at least five times in its text, meaning "judgments of the signs,"[174] it is entirely possible that some copyist in the early stages of the transmission of the original text decided to make that the title of the book.

Nevertheless, *Mishpeṭei ha-Mazzalot* can be safely ascribed to Ibn Ezra for two reasons. The first is that it includes two explicit cross-references to other works by him. One is to *Sefer ha-Moladot* (Book of Nativities), which probably means the lost second version of Ibn Ezra's *Sefer ha-Moladot*.[175] The other is to *Sefer ha-Luḥot*, which would be one of the versions of Ibn Ezra's astronomical tables.[176] The second reason is that all of the Hebrew terminology of *Mishpeṭei ha-Mazzalot*, with one exception,[177] can be found elsewhere in Ibn Ezra's oeuvre, including some rare terms or usages. Indeed, their very rarity creates a terminological link between *Mishpeṭei ha-Mazzalot* and the treatises where they appear, allowing us to narrow the range in place and time for *Mishpeṭei ha-Mazzalot*'s composition. These links suggest that *Mishpeṭei ha-Mazzalot* was written late in Ibn Ezra's career, when he was living in Rouen or in England.[178] This possibility is strengthened by the report in *Mishpeṭei ha-Mazzalot* of an astronomical observation made with an astrolabe at latitude 50.5°, which is approximately that of Rouen.[179]

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173 The first reference is about how the Moon's power, in comparison with the power of the other planets, changes when it is in the lunar mansions. The second reference is about how the power of a planet, when it is in a large horoscopic place, varies in comparison to its power when it is in an "equal place" (בית ישר) or "place of wind" (בית רוח), and how the power of a planet, when it is in a short horoscopic place, varies in comparison to its power when it is in a "strained place" (בית דחוק). Neither of these topics is mentioned in *Mishpeṭei ha-Mazzalot* and the terminology of the second reference is never used in *Mishpeṭei ha-Mazzalot* or any other part of Ibn Ezra's astrological treatises. See *Neḥoshet* I, 156b, 158b.

174 See *Mm* § 2:1; § 12:5; § 13:4; § 38:3; § 70:2.

175 See *Mm* § 70:2 and note.

176 See *Mm* § 13:5.

177 See *Mm* § 4:2 and note.

178 To denote the eighth orb, *Mm* § 1:1 uses the expression הגלגל הגדול, "the great orb." See note there. As a rule, Ibn Ezra uses this term to denote the eccentric circle. But the same usage occurs in *Yesod mora'* (The Foundation of piety), a monograph written by Ibn Ezra in England in 1158. For astrological lots, *Mm* § 51:1 uses מנות; for fixed signs (Taurus, Leo, Scorpio), *Mm* § 2:3 uses נאמנים. As a rule, Ibn Ezra uses גורלות and עומדים for these concepts. See notes there. But these two rare usages also occur in *Tequfah*, where the year 4921 AM = 1160/1 CE is mentioned in an illustration. See *Tequfah*, § 16:3, § 18:1, § 19:3, 385–387, and notes.

179 See *Mm* § 13:2 and note.

Ibn Ezra's Other Introductions to Astrology

Other than *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*, Ibn Ezra composed or was involved to some extent in the composition of a number of treatises that fall into the genre of the introduction to astrology. These are the two versions of *Sefer ha-Ṭeʿamim*, the second version of *Reshit Ḥokhmah*, and *Ysagoge*, which is the first part of the *Epitome totius astrologiae*, a twelfth-century popular Latin work that has been considered to fall within the ambit of Ibn Ezra's astrological works. Whereas the existence of the first two is well-attested and their ascription to Ibn Ezra is certain, the very existence of the third work and the association with him of the fourth necessitate an explanation. We turn now to survey these works and discuss their links with *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*.

Ibn Ezra wrote the two redactions of *Sefer ha-Ṭeʿamim* to flesh out the raw concepts formulated in *Reshit Ḥokhmah*. *Ṭeʿamim* I lacks an introduction from which readers could learn its purpose, but it is full of quotations from *Reshit Ḥokhmah*; it is organized in the same 10 chapters and the incipits of its glosses match the order in which those words or phrases appear in *Reshit Ḥokhmah*.[180] By contrast, in the opening sentence of *Ṭeʿamim* II Ibn Ezra promises "to lay the foundation of the *Book of the Beginning of Wisdom*."[181] Nevertheless, even though *Ṭeʿamim* II includes obvious quotations from an underlying text and many parts of *Ṭeʿamim* II do not make sense unless one assumes that they are commenting on quoted passages, it is virtually impossible to find explicit and obvious quotations from *Reshit Ḥokhmah* in *Ṭeʿamim* II. Moreover, some parts of *Ṭeʿamim* II address concepts related to nativities, which are never touched on in *Reshit Ḥokhmah*. In addition, in the many cases where *Reshit Ḥokhmah* and *Ṭeʿamim* II discuss similar topics, they do so in a different order.[182]

What text is *Ṭeʿamim* II commenting on, then? In four manuscripts, dating from the sixteenth, eighteenth, and nineteenth centuries, the copyists established a clear link between *Ṭeʿamim* II and *Mishpeṭei ha-Mazzalot* by arranging sections of these texts in parallel columns.[183] The theory that *Mishpeṭei ha-Mazzalot* was the text on which *Ṭeʿamim* II expands was later

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[180] For an example, see Sela 2007, pp. 341–344 (Appendix 2).

[181] See *Ṭeʿamim* II, § 1.1:1, 182–183.

[182] See Sela 2007, 5, 347–351 (Appendix 4).

[183] Berlin, Staatsbibliothek 220 (IMHM: F 01779), fols. 33a–54a; New York, Columbia University Library, X 893 Ib 53 (IMHM: F 42426), fols. 32–35; Jerusalem, Benyahu 133 (IMHM: F 44867), fols. 31–42; Jerusalem, National Library of Israel, MS Heb. 8°3906 (IMHM: B 812), fols. 42a–56a.

taken up by Moritz Steinschneider and particularly J.L. Fleischer.[184] A closer look, however, renders this hypothesis untenable: if *Ṭeʿamim* II comments on quotations and ideas from *Mishpeṭei ha-Mazzalot*, the latter should contain the vast majority of the quotations, employ the same terminology, and follow the same order of presentation as *Ṭeʿamim* II. But a comparison of parallel sections in *Ṭeʿamim* II and *Mishpeṭei ha-Mazzalot* demonstrates that *Mishpeṭei ha-Mazzalot* meets none of these three requisites.[185] Given that at the very start of *Ṭeʿamim* II Ibn Ezra wrote that "I wish to lay the foundation of the *Book of Reshit Ḥokhmah*," we are forced to conclude that *Ṭeʿamim* II is commenting on a second redaction of *Reshit Ḥokhmah* (henceforth *Reshit Ḥokhmah* II).

My examination of the entries under "*Reshit Ḥokhmah* (by Abraham Ibn Ezra)" in the catalogue of the Institute for Microfilmed Hebrew Manuscripts, National Library of Israel, Jerusalem, and in other libraries, found that all of them are copies of *Reshit Ḥokhmah*, the text presented in this volume. I then tried to identify the text of *Reshit Ḥokhmah* II, or at least a fragment of it, in manuscripts catalogued under other names, and particularly in anthologies of Hebrew astrological texts that circulated in the Middle Ages and were ascribed to Ibn Ezra. This approach paid off. Hidden in a larger work ascribed to Abraham Ibn Ezra, entitled *Sefer ha-Sheʾelot* (Book of Interrogations), I found a fragment that, as I showed in a separate study, was part of *Reshit Ḥokhmah* II.[186] The main part of the fragment consists of the presentation of 34 categories of signs. In a nutshell, my argument is based on the fact that an overwhelming majority of these categories are virtually identical with those commented on in *Ṭeʿamim* II, and that in some cases these categories appear only in the fragment and in *Ṭeʿamim* II. Links between *Reshit Ḥokhmah* II, on the one hand, and *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*, on the other, will be shown in the notes to these texts.

The *Epitome totius astrologiae*, dated to 1142, and attributed to John of Seville, consists of an introductory book, the *Ysagoge in Astrologiam*, and the *Liber quadripartitus*, which addresses the four main subdivisions of Arabic astrology: world astrology, nativities, interrogations, and elections.[187]

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[184] Steinschneider 1870, 342; Steinschneider 1880, 496; *Ṭeʿamim* 1951, 19–22.

[185] See Sela 2007, 6–7 (Introduction), 359–364 (Appendix 7).

[186] What follows is based on *Reshit Ḥokhmah* II 2010, 43–66. This text survives in two manuscripts: Oxford, Bodleian Library, Opp. 707 [Neubauer 2025] (IMHM: F 19310), fols. 114a–141b; Munich, Cod. Hebr. 45 (IMHM: F 01139), fols. 478a–509b.

[187] *Epitome totius astrologiae, conscripta a Ioanne Hispalensi Hispano Astrologo celeberrimo, ante annos quadringentos, ac nunc primum in lucem edita. Cum praefatione Ioachimi*

It was Charles Burnett who first advanced the thesis of close links between Ibn Ezra's astrological works and the *Epitome totius astrologiae*.[188] Burnett's thesis was fleshed out by Renate Smithuis, who found additional parallels between various parts of Ibn Ezra's astrological oeuvre and the *Epitome*.[189] I continued this research in the previous volumes of this series: in volume two I noted links between *'Olam* I and especially *'Olam* II, on the one hand, and the *Liber primus, de gentibus, regibus, civitatibus, aeris mutatione, fame et mortalitate*, the second component of the *Epitome*, which is devoted to world astrology, on the other.[190] In the third volume I marked close links between *Mivḥarim* I and *Mivḥarim* II, on the one hand, and the *Liber quartus, de electionibus*, the fifth component of the *Epitome*, on the doctrine of elections, on the other; and between *She'elot* I and *She'elot* II, on the one hand, and the *Liber tertius, de interrogationibus*, the fourth component of the *Epitome*, on the doctrine of interrogations, on the other.[191] And in the fourth volume I highlighted the close links between *Moladot* and the *Liber secundus: de nativitatibus*, the third component of the *Epitome*, on nativities.[192]

While preparing the current volume, I detected close links between the *Ysagoge in Astrologiam*, the first component of the *Epitome*, and *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*.[193] Here I focus on some parallels between *Ysagoge in Astrologiam* and *Reshit Ḥokhmah* related to their organization, content and terminology. Both of them begin with a discussion of the features and indications of the twelve zodiacal signs and the planetary dignities, in twelve separate sections that account for approximately half their length.[194] They do this in the same manner: the same features

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Helleri Leucopetraei, contra Astrologiae adversarios, ed. Iohannes Montanus and Ulricus Neuber (Nuremberg, 1548).

188 Charles Burnett first advanced this thesis in Burnett 2002, 75–77. Later he displayed the close links between the *Liber primus, de gentibus, regibus, civitatibus, aeris mutatione, fame et mortalitate*, the second component of the *Liber quadripartitus*, and the *Tractatus pluviarum et aeris mutationis*, most of which comes from *Liber primus de gentibus*. See Burnett 2008. Recently Burnett has referred to the links between the *Epitome totius astrologiae* and *Reshit Ḥokhmah*. See Burnett 2010.

189 Smithuis, 2004, especially chapter 3.

190 See Sela 2010, 27–28, and notes to the English translations of *'Olam* I and *'Olam* II.

191 See Sela 2011, 25–27, and notes to the English translations of *Mivḥarim* I, *Mivḥarim* II, *She'elot* I and *She'elot* II.

192 See Sela 2013, 47, 49, 52, 55, and notes to the English translation of *Moladot*.

193 See, for example, notes on *Rḥ* § 1.6:1; § 2.1:3; § 2.1:36–36; § 2.1:38; § 2.1:39; § 2.1:45–46; § 2.1:51; § 2.2:1; § 2.2:46, et *passim*; *Mm* § 2:5; § 2:7; § 2:9; § 2:11; § 2:12; § 2:14; § 12:1–7; § 13:1–5; § 14:1–6, et *passim*.

194 See *Ep*, 1–12, B1r–D1v; cf. *Rḥ*, chapter 2, §§ 1–12.

and indications are instantiated again and again in each section; all the features and indications found in the *Ysagoge*, without exception, appear also in *Reshit Ḥokhmah*, although the latter gives a more detailed account that includes features omitted in the former, as in the case of the *paranatellonta*. The most striking similarity relates to the final part of each of the sections on the signs, where both texts have lists of stars whose longitude at the time of composition corresponds to the degrees of the relevant sign.[195] I could not find such a feature in any other introduction to astrology.

The terminology of the sections on the signs in the *Ysagoge in Astrologiam* and *Reshit Ḥokhmah* is remarkably similar, even though they are in different languages. Throughout chapter 2, *Reshit Ḥokhmah* uses the Hebrew word כבוד (*kavod*), whose primary sense is "glory" or "honor," to denote two different concepts: the exaltation of a planet, on the one hand, and the magnitude of a star, on the other.[196] Strikingly, the *Ysagoge* follows suit and uses the Latin *honor* in exactly the same two senses.[197] The inference is that the *Epitome* is either a later elaboration, based on a translation of substantial excerpts from several of Ibn Ezra's astrological writings, or the translation of a hitherto unknown astrological treatise by Ibn Ezra, or was composed with the active participation of Ibn Ezra, who dictated the book to a translator or, less probably, translated it himself.

Transmission of the Texts

Of all Ibn Ezra's astrological works, *Reshit Ḥokhmah* had the widest diffusion among Jews in the Middle Ages and after, as attested by the fact that it survives in no fewer than 70 manuscript copies (the largest number for any of his astrological treatises).[198] Within three decades of its author's death, *Reshit Ḥokhmah* was circulating throughout the Mediterranean basin, from Provence to Egypt. In the closing years of the twelfth century, a circle of scholars in southern France addressed a series of queries to Maimonides in Egypt, requesting his advice on some troubling issues related to astrol-

[195] For example, for the fixed stars in Aries, see *Ep*, 1, B2r, lines 4–6; cf. *Rḥ* § 2.1:51; for the fixed stars in Taurus, see *Ep*, 2, B2r line 28–B2v line 6; cf. *Rḥ* § 2.2:45–48. I hope to study this topic in the near future.

[196] For example, see *Rḥ* § 2.1:36 and § 2.1:51; § 2.2:35 and § 2.2:45–47; and so on. For *kavod* to denote the exaltation of a planet, see *Mm* § 4:1 and note. For *kavod* to denote the magnitude of a fixed star, see *Rḥ* § 1.6:1 and note.

[197] For Aries, see *Ep*, 1, B1r, lines 14–15 and B2r, line 3; for Taurus, see *Ep*, 2, B2r, line 9, and B2r, line 30.

[198] See Appendix 1, on pp. 635–638.

ogy.[199] They were alarmed by the social consequences of astrology but surprisingly well-informed about it. A careful scrutiny of their queries shows that they incorporated verbatim quotations, paraphrases, and excerpts from Ibn Ezra's astrological treatises, and that the questions addressed to Maimonides are based on them. These include passages from chapter 3 and 9 of *Reshit Ḥokhmah*.[200]

Shortly after Ibn Ezra's death, *Reshit Ḥokhmah* reached northern France, where Jews were known for their preference for talmudic studies over science and philosophy. The anonymous *Sefer ha-Ḥayyim*, written around 1200 in northern France, employs the terminology of *Reshit Ḥokhmah* several times, and an entire passage is based on information drawn from it.[201] In addition, the astrological section of the earliest manuscript of the *Maḥzor Vitry*, composed in northern France in the twelfth century, employs the peculiar term *toledet*, a neologism coined by Ibn Ezra and used throughout his oeuvre to denote the concept of nature in the context of the zodiacal signs and the four elements.[202] This suggests that its author drew on chapter 2 of *Reshit Ḥokhmah*, where Ibn Ezra uses *toledet* in precisely this sense.

Starting in the thirteenth century, *Reshit Ḥokhmah* was also transmitted by means of excerpts in astrological encyclopedias and anthologies, a sign of its increasing popularity. The earliest of these is *Sefer ha-Kolel* (the Comprehensive Book), a vast astrological and astronomical encyclopedia composed in 1256 and originally consisting of at least 40 sections, of which only the last nine are extant, in two separate portions. The anonymous encyclopedist who compiled it made a clever selection of sources and interspersed them with articles and comments of his own. He broke up *Reshit Ḥokhmah* into smaller bits and incorporated them into various sections of *Sefer ha-Kolel*, as follows: § 32 of *Sefer ha-Kolel* includes the full text of chapter 10 of *Reshit Ḥokhmah*; § 35, the full text of chapter 9; § 36, the full text of chapters 3, 6, and 7, and part of chapter 5; § 37, the full text of the introduction and chapters 1 and 2; § 38, the full text of chapter 4; and § 39 of *Sefer ha-Kolel* includes the full text of chapter 8 of *Reshit Ḥokhmah*.[203]

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[199] *Queries on Astrology* 2004, 89–190. Maimonides' answer, the famous *Letter on Astrology*, was written in response to this epistle.

[200] *Queries on Astrology* 2004, § 11 [32–33], 108–109; Cf. *Rḥ* § 3.7:1; § 9.7:3.

[201] Leicht 2013, 230–231.

[202] See note on *Mm* § 10:2 and glossaries of technical terms of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*. For the earliest manuscript of the so-called *Maḥzor Vitry*, see Stern and Isserles 2015.

[203] For the contents of §§ 32–35 of *Sefer ha-Kolel*, extant only in MS Paris 1058, see Sela 2014, 189–241, esp. pp. 206, 220–221. I have recently located an additional portion of the

Another case is chapter 40, on astrology, of *Liwyat ḥen* (Chaplet of Grace), the scientific encyclopedia composed by Levi ben Abraham ben Ḥayyim (1235–1305) in Provence after 1276. No systematic mapping of this work has been so far carried out, but even a superficial scrutiny discovers extensive quotations from chapter 9 of *Reshit Ḥokhmah* and an explicit mention of that work as their source.[204] A further example is *Sefer ha-She'elot* (the Book of Interrogations), written no later than the first years of the fifteenth century.[205] Its header claims Ibn Ezra as the author, but this work, despite its title, is not identical with any of the three redactions of his *Sefer ha-She'elot*. In fact, it is an anthology of astrological fragments of diverse lengths and origins, taken mainly from Ibn Ezra's astrological treatises. In addition to the aforementioned fragment from *Reshit Ḥokhmah* II, this anthology includes long quotations from the twelve sections on the signs in chapter 2, miscellaneous fragments from chapter 3, and almost all of chapter 4 of *Reshit Ḥokhmah*.[206]

The interest in *Reshit Ḥokhmah* and its impact on subsequent Jewish thought may also be gauged by the large number of commentaries on it. One of them is the commentary on a collection of Ibn Ezra's astrological treatises composed by "Maestre Leon," who was probably the great fourteenth-century philosopher and scientist Gersonides (1288–1344).[207] Other examples are a commentary on fragments taken from almost every chapter of *Reshit Ḥokhmah*, and a commentary on passages from chapter 9 only, on the astrological lots.[208] The supercommentaries on Ibn Ezra's biblical commentaries served as another channel of transmission. For example, *Ṣafenat Pa'neaḥ*, the supercommentary on Ibn Ezra's Pentateuch commentary by

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same encyclopedia in MS Cambridge Or. 2281 (no copy in IMHM), fols. 1a–76b, and in MS Oxford, Bodleian Library, Reggio 13 [Neubauer 2028] (IMHM: F 19313), fols. 1a–76b. This portion includes §§ 36–40.

[204] See MS Paris, Bibliothèque nationale de France, MS héb. 1066 (IMHM: F 33999), fols. 16a–20a.

[205] This date emerges from the fact that the earliest of the two manuscripts that contain this work (Oxford, Bodleian Library, Opp. 707 [Neubauer 2025]) was copied in 1410.

[206] Oxford, Bodleian Library, MS Opp. 707 [Neubauer 2025] (IMHM: F 19310), fols. 114a–165a. For the organization and contents of this anthology, see *Reshit Ḥokhmah* II 2010, 46–47.

[207] This commentary survives in two manuscripts: (a) Paris, Bibliothèque nationale de France, MS héb. 1048 (IMHM: F 31659), 15th century, fols. 12b–119a; (b) St. Petersburg, Russian National Library, MS Evr. I 539–546 (IMHM: F 51284), 15th century, fols. 11b–16b. For a description of the contents of this commentary, a discussion of Gersonides' authorship, and for a critical edition and translation of a fragment of this commentary, see Sela 2017. See also Leicht 2012, 271.

[208] The first commentary is found in Biblioteca Apostolica Vaticana, MS ebr. 368, (IMHM: F 449), 15th–16th c., fols. 54b–55b; the second commentary is found in Biblioteca Apostolica Vaticana, MS ebr. 477, (IMHM: F 530), 15th c., fols. 22a–23a.

Joseph ben Eliezer Bonfils (or Ṭov Elem; end of the fourteenth century), includes no fewer than eight paraphrases or references to passages from *Reshit Ḥokhmah*.[209] There is no doubt that the astrological content of *Reshit Ḥokhmah* (and of Ibn Ezra's other astrological treatises) was considered to be an indispensable tool for understanding the cryptic statements in its author's biblical exegesis.

Mishpeṭei ha-Mazzalot is extant in at least 25 manuscript copies,[210] many fewer than *Reshit Ḥokhmah*, whose great popularity eclipsed it. However, when we compare this to Ibn Ezra's other astrological treatises, such as *Moladot* (53 extant copies), *Me'orot* (35 copies), *'Olam* I (34 copies), *She'elot* I (29 copies), *Mivḥarim* II (28 copies), *'Olam* II (26 copies), *She'elot* II (18 copies), and *Tequfah* (4 copies),[211] we may infer that *Mishpeṭei ha-Mazzalot* enjoyed a relatively wide diffusion. That *Mishpeṭei ha-Mazzalot* was held in high esteem more than 150 years after Ibn Ezra's death and was seen as representative of his entire astrological corpus is evident in the titles of the three items in the catalogue of Gersonides' private library that are clearly astrological. All include the phrase *mishpeṭei ha-mazzalot*; in one of them this is a direct reference to *Mishpeṭei ha-Mazzalot*, showing that the latter was in Gersonides' private library.[212] This is confirmed by the fact that Gersonides, in one of his biblical commentaries, employs an astrological expression coined by Ibn Ezra and used by him only in *Mishpeṭei ha-Mazzalot*.[213]

Starting in the second half of the thirteenth century, *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* were made available to Christian readers via translations into Old French, Latin, Old Spanish, Catalan, and other European languages. Around that time, Henry Bate of Malines (1246–ca. 1310), a student in theology and the arts at the University of Paris who was proficient in astronomy and astrology, commissioned Hagin le Juif to translate a collection of Ibn Ezra's astrological works from Hebrew into French so that they

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209 *Ṣafenat Pa'aneaḥ* 1911, first part: 49 line 4; 116 line 3, 126 line 20, 122 lines 12 and 15; 270 lines 15 and 20; second part: 19 line 26.

210 See App. 1, on pp. 638–639.

211 See, respectively, Sela 2013, 421–423; Sela 2011, 532–533; Sela 2010, 295–296; Sela 2011, 527–528; Sela 2011, 529–531; Sela 2011, 528–529; Sela 2010, 296–297; below, 637–639; Sela 2011, 531; Sela 2013, 77–78.

212 Weil 1991, 46.

213 This refers to the term בית מלחמתו, "house of its detriment" (*lit.* house of its war), a *unicum* in Ibn Ezra's work used only in *Mm* § 4:2. See note there. This term is used in Gersonides' commentary on 1 Kings 18:27, which incorporates more technical astrological data than any other of his works. Most of this data may be located in *Mishpeṭei ha-Mazzalot*. For an analysis of this commentary, see Sela 2017.

could then be translated into Latin. These translations are preserved in two manuscripts and include *Li livres du Commencement de Sapience*, Hagin le Juif's Old French translation of *Reshit Ḥokhmah*.[214]

Henry Bate, in turn, produced Latin versions of Ibn Ezra's astrological treatises. This collection contains *Introductorius ad Astronomiam*, the Latin translation of *Reshit Ḥokhmah*, and the *Liber Introductionis ad Iudicia Astrologie*, the Latin translation of *Mishpeṭei ha-Mazzalot*, both produced in Orvieto in 1292.[215] Henry Bate was very well acquainted with Ibn Ezra's astrological treatises. When he refers in his own work to astrological treatises that we now know were written by Abraham Ibn Ezra, Henry Bate assigns them to one of three different authors. All three are "Abraham," but they have distinguishing cognomens. In his Latin translations, Henry Bate assigns *Reshit Ḥokhmah* to *Abraham Avenezra*, the latinized form of Abraham Ibn Ezra, and *Mishpeṭei ha-Mazzalot* to *Abraham Princeps*, the Latin translation of the Hebrew name by which Abraham Bar Ḥiyya was known within Jewish society: *Abraham ha-Naśi'*, i.e., Abraham the Prince.[216]

Whereas Henry Bate's Latin translation of *Reshit Ḥokhmah* is certainly based on Hagin le Juif's Old French version, the *Vorlage* of his Latin translation of *Mishpeṭei ha-Mazzalot* is not found in either of the two manuscripts that preserve the Old French translations of Ibn Ezra's astrological treatises. This suggests that either the *Liber Introductionis ad Iudicia Astrologie* was traduced *a quatre mains*,[217] or that it was translated from Hebrew into Latin, or that Hagin le Juif also produced an Old French translation of *Mishpeṭei ha-Mazzalot*, now lost.

A second wave of Latin translations was produced by Peter d'Abano, the Italian philosopher, astrologer, and professor of medicine, during his stay in Paris between 1293 and 1307. Peter's translations were highly influential in spreading Ibn Ezra's astrological work in the Latin West, particularly through the 1507 Venice printing of a collection of Ibn Ezra's writings in Latin translation, starting with *Introductorium quod dicitur principium sapi-*

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[214] Paris, Bibliothèque nationale de France, fonds français, 24276, fols. 1a–66a, and 1351, fols. 1a–66a. The Old French translation of *Reshit Ḥokhmah* has been edited in *Commencement de Sapience* 1939.

[215] Leipzig University, MS 1466, respectively fols. 2a–23b and 37a–48a. See Levy 1927, 28–29; Thorndike 1944, 296; Smithuis 2006, 246–248.

[216] Leipzig University, MS 1466, fols. 2r1:1–2; 17r1:6; 27r2:1–2. The three Abrahams are particularly conspicuous in Henry Bate's astrological autobiography. See *Nativitas* 2017. I hope to publish a study of the Ibn Ezra–Henry Bate astrological connection in the near future.

[217] One scholar would read the Hebrew text and translate it orally into the local Romance vernacular; the other scholar would translate what he heard into Latin and write it down. See D'Alverny 1989, 193–206.

entie.[218] *De Iudiciis Signorum*, a Latin translation of *Mishpeṭei ha-Mazzalot*, is included in an anonymous collection of Latin translations of Ibn Ezra's astrological treatises, extant in two manuscripts from the fourteenth and fifteenth century.[219]

It has recently been discovered that Jewish or *converso* scholars produced two Old Spanish translations of Ibn Ezra's astrological treatises, one in the first half of the fourteenth century and the other in the second half of that century or the beginning of the next. Both projects include *Reshit Ḥokhmah*; one of them also has an Old Spanish translation of *Mishpeṭei ha-Mazzalot*.[220] A Catalan translation of *Reshit Ḥokhmah*, entitled *Introductori*, is the first component of a Catalan version of a collection of Ibn Ezra's astrological treatises, presumably compiled by Martin d'Osca before 1448.[221]

In the modern era, Francisco Cantera edited the Hebrew text of *Reshit Ḥokhmah* on the basis of five manuscripts from the Bibliothèque nationale de France in Paris (1939). In the same volume, Raphael Levy presented an edition and English translation of the Old French text of Hagin le Juif, based on one of the extant manuscripts. When published, this volume was a major contribution to scholarship. But it is replete with confusing misprints and errors and does not provide any explanation of the astrological content. Modern uncritical editions of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*, based at best on a single manuscript and lacking a translation and commentary,[222] or a translation without the Hebrew text,[223] are available today.

Manuscripts Used for the Critical Editions of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*

The critical editions of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* presented here are based on seven manuscripts for each, selected from the 70 manuscripts of *Reshit Ḥokhmah* and the 25 manuscripts of *Mishpeṭei ha-Mazzalot* known to exist today,[224] using the same principles employed in the previous volumes of this series.[225] These are among the oldest, most

[218] See *Principium Sapientiae* 1507.
[219] MS Erfurt, Amplon. O.89, fols. 5a–19b; MS Vienna, Österreichische Nationalbibliothek 5442. See Thorndike 1944, 301; Smithuis 2006, 252–254.
[220] See Alba, Sainz, and Sela 2010, 375–398, esp. 383–384, 395–396.
[221] See Levy 1927, 51–52; Romano 1990, 263–265.
[222] *Reshit Ḥokhmah* 1973; *Mishpeṭei ha-Mazzalot* 1995.
[223] *Beginning of Wisdom* 1998.
[224] See, respectively, App. 1, on pp. 635–638, and App. 1, on pp. 638–639.
[225] See Sela 2010 ("Introduction"), 43.

legible, and, as far as possible, most complete copies. To verify some problematic readings in the critical edition of *Reshit Ḥokhmah*, I also used *Li Livres Abraham Even Azre Comencement de Sapience*, Hagin le Juif's thirteenth-century Old French translation published by Raphael Levy,[226] and the *Introductorium quod dicitur principium sapientie*, Peter d'Abano's thirteenth-century Latin translation.[227] They are useful chiefly because they were produced considerably earlier than any of the extant manuscripts of the Hebrew text of *Reshit Ḥokhmah*. The apparatus of *variae lectiones* employs Hebrew letters, most of which are suggestive of the archives that contain the manuscript. A description of these manuscripts follows:

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Oxford, Bodleian Library, Add. Qu. 160 [Neubauer 2518] (IMHM: F 22230), fols. 141a–154a. This is an octavo paper manuscript of 179 folios, written in a Greek rabbinical script in Thebes in 1367. The manuscript is one of the earliest, if not the earliest, with a collection of astrological works by Ibn Ezra: *Reshit Ḥokhmah*, fols. 13a–65b; *Ṭeʿamim* I, fols. 65b–87b; *Moladot*, fols. 88a–117b; *Meʾorot*, fols. 118a–126a; *Mivḥarim* I, fols. 128b–140a; *ʿOlam* I, fols. 141a–154a; *ʿOlam* II, fols. 165a–167b (written in a seventeenth-century hand). Used as copy text for the critical edition of *Reshit Ḥokhmah*.

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Philadelphia, University of Pennsylvania, Schoenberg Collection, Ljs 57/2, formerly MS Sassoon 823, (IMHM: F 09357). Vellum, 228 pp. 278 × 210 mm, eight-leaf quires, written in an early Spanish hand, very likely of the fourteenth century.[228] Contains: Tables of Jacob ben David Poʿel, pp. 1–25; *Reshit Ḥokhmah*, pp. 25–60; *Mivḥarim* II (fragment from the introduction), pp. 61–62; *Sheʾelot* II (beginning is lacking, fragment from the introduction until end of eighth place), pp. 63–68; *Mishpeṭei ha-Mazzalot*, pp. 69–86; *ʿOlam* I, pp. 86–93; *Sefer ha-Mivḥarim li-Baṭlamyus* (Book of Elections by Ptolemy), pp. 93–94; astronomical and calendrical tables, pp. 95–228. Used as copy text for the critical edition of *Mishpeṭei ha-Mazzalot* and as one of the witnesses for the critical edition of *Reshit Ḥokhmah*.

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[226] See *Reshit Ḥokhmah* 1939, 30–125.

[227] See *Principium Sapientiae* 1507, II^{r}–XXXI^{v}.

[228] Substantial parts of this manuscript were extensively described in Langermann 1988. Images of the full text can be found at http://dla.library.upenn.edu/dla/medren/pageturn.html?id=MEDREN_4852174.

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Oxford, Bodleian Library, Opp. 707 [Neubauer 2025] (IMHM: F 19310), fols. 141a–154a. This quarto paper manuscript of 166 folios, written in Sephardi script in 1410, contains: *Reshit Ḥokhmah*, fols. 1a–46b; *Mishpeṭei ha-Mazzalot*, fols. 48b–65a; *Moladot*, fols. 65b–90b; *Ṭeʿamim* II, fols. 91b–113a; *Sefer ha-Sheʾelot* (an anthology of astrological fragments of diverse length and origin, most of them taken from texts by Ibn Ezra), fols. 114a–141b; *Sheʾelot* I, fols. 141b–155b; *Mivḥarim* I, fols. 156a–165a. Used for the critical editions of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*.

נ

New York, Jewish Theological Seminary, Mic 2626 (IMHM: F 28879). Written in a Sephardi script in the fifteenth century, this manuscript contains: *Reshit Ḥokhmah*, fols. 33a–75b; *Mishpeṭei ha-Mazzalot*, fols. 75b–91a; *Moladot*, fols. 91b–116b; *ʿOlam* II, fols. 126b–133b; *Meʾorot*, fols. 134a–140a; *Ṭeʿamim* II, fols. 143b–159b. Used for the critical editions of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*.

פ

Paris, Bibliothèque Nationale de France, héb. 1055 (IMHM: F 14658). Vellum, 230×175, Sephardi hand, fourteenth century; written during the lifetime of Qalonymos ben Qalonymos, whose name, on fol. 66a, is followed by the acronym יצ״ו ("may God protect him and give him life"): *Reshit Ḥokhmah*, fols. 1b–27a; *Ṭeʿamim* I, fols. 28b–38a; *Sheʾelot* I, fols. 41a–48a; *Meʾorot*, fols. 48b–52b. Used for the critical edition of *Reshit Ḥokhmah*.

ט

Vatican, Biblioteca Apostolica Vaticana, ebr. 47 (IMHM: F 686). Sephardi hand, fourteenth or fifteenth century, with certain peculiarities, such as the consistent use of כותב (= writer) instead of כוכב (= star) to denote Mercury: *Reshit Ḥokhmah*, fols. 1a–24a; *Ṭeʿamim* I, fols. 24b–34a; *Mivḥarim* I, fols. 35b–40a; *Mivḥarim* II, fols. 40b–44a; *Ṭeʿamim* II, fols. 44a–53a; *Meʾorot*, fols. 53b–56b; *Moladot*, fols. 57a–69b. Used for the critical edition of *Reshit Ḥokhmah*.

ר

Paris, Bibliothèque nationale de France, héb. 1056 (IMHM: F 14659). This paper manuscript, written in a Sephardi hand in the fifteenth century, contains: *Reshit Ḥokhmah*, fols. 3a–33b; *Ṭeʿamim* I, fols. 34a–45b; *Moladot*, fols. 46a–61a; *Sheʾelot* I, fols. 62a–69b; *Meʾorot*, fols. 70a–73b; *Mivḥarim* I, fols. 74a–79a; *ʿOlam* I, fols. 80a–86a. Used for the critical edition of *Reshit Ḥokhmah*.

ת

Vatican, Biblioteca Apostolica Vaticana, ebr. 477 (IMHM: F 530), fols. 86b–95a. Italian hand, dated 1545; *Reshit Ḥokhmah*, fols. 22a–23a; *Sheʾelot* II, fols. 53a–67b; *Mishpeṭei ha-Mazzalot*, fols. 67b–86a; *ʿOlam* II, fols. 86b–95a; *Mivḥarim* I, fols. 97a–108a; *ʿOlam* I, fols. 108a–121a; *Ṭeʿamim* II, fols. 121b–140a. Used for the critical edition of *Mishpeṭei ha-Mazzalot*.

ס

Paris, Bibliothèque nationale de France, MS héb. 1058 (IMHM: F 22230). Paper and vellum, Sephardi hand, fourteenth century, in two separate parts: (1) *Sheʾelot* II, fols. 1a–8b; *Mivḥarim* II, fols. 8b–13b; *Mishpeṭei ha-Mazzalot*, fols. 13b–26a; *Ṭeʿamim* II, fols. 26b–39b; (2) the last four chapters of a 35-chapter astrological and astronomical anthology, a careful selection of more or less lengthy fragments and complete treatises from the Hebrew astrological and astronomical work of Abraham Bar Ḥiyya and Abraham Ibn Ezra (fols. 50–194). Used for the critical edition of *Mishpeṭei ha-Mazzalot*.

מ

Munich, Bayerische Staatsbibliothek, Cod. Hebr. 202 (IMHM: F 01649). This fifteenth-century manuscript of 163 folios, written in an Italian hand, contains: *Reshit Ḥokhmah*, fols. 1a–37a; *Ṭeʿamim* II, fols. 37a–52b; *Ṭeʿamim* I, fols. 52b–67b; *Moladot*, fols. 70a–91a; *Sheʾelot* I, fols. 91b–101b; *Meʾorot*, fols. 101b–108a; *Mivḥarim* I, fols. 108b–116b; *ʿOlam* I, fols. 116b–125a; *ʿOlam* II, fols. 138a–144b; *Mivḥarim* II, fols. 145a–150b; *Mishpeṭei ha-Mazzalot*, fols. 150b–163b. Used for the critical edition of *Mishpeṭei ha-Mazzalot*.

ב

Cambridge, University Library, Add. 1517 (IMHM: F 17454). Paper, 210 × 150 mm, stained, worm-eaten, torn at the edges, Sephardi hand, fourteenth/

fifteenth century; copyist named as Qalonymos ben Qalonymos; idiosyncratic features, such as the scribe's inclination to skip, abbreviate, and paraphrase, or to use consistent alternative terminology, such as ירח instead of לבנה for the Moon: *Reshit Ḥokhmah*, fols. 1a–15a; *Mivḥarim* II, fols. 15b, 47b–50a; *Ṭeʿamim* I, fols. 16a–22a; *Moladot*, fols. 22a–30b; *Sheʾelot* II, fols. 34a–38b; *Mishpeṭei ha-Mazzalot*, fols. 39b–44b; *Meʾorot*, fols. 45a–47a; *ʿOlam* I, fols. 50a–53a. Used for the critical edition of *Mishpeṭei ha-Mazzalot*.

Editorial and Translation Principles

An inspection of the *variae lectiones* made it possible to divide the seven manuscripts used for the critical edition of *Reshit Ḥokhmah* into two families: strong affinities were detected among MSS ערפט, on the one hand, and between MSS נק, on the other, with MS ש sometimes lining up with the first family[229] and sometime with the other.[230] This means that MS ש is probably the earliest witness, on which all the other manuscripts employed here depend. MS ש is indeed one of the oldest, if not the oldest, extant manuscript of *Reshit Ḥokhmah*.[231] It was not chosen as the copy text because it unfortunately lacks part of chapter 6, all of chapters 7 and 8, and part of chapter 9. Consequently, I selected MS ע (Oxford, Bodleian Library, Add. Qu. 160) as my copy text; it provides a complete, clear, and fairly precise text and is also the oldest surviving copy (1367), except for MS ש.[232]

A scrutiny of the the seven witnesses used for the critical edition of *Mishpeṭei ha-Mazzalot* revealed two families: MSS שנסק, on the one hand, and MSS מתב, on the other.[233] MS ש, from the first family, the oldest extant manuscript of *Mishpeṭei ha-Mazzalot*, was selected as copy text.

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[229] See, among many other items, the following *variae lectiones*: *Rḥ* § 2.1:46 n. 7; § 2.9:11 n. 2; § 2.11:39 n. 2; § 2.11:42 n. 5; § 4.6:4 n. 9; § 9.11:4 n. 7; § 9.13:3 n. 1; § 9.21:14 n. 1; § 10.1:5 n. 14.

[230] See, among many other items, the following *variae lectiones*: *Rḥ* § 2.3:18 n. 26; § 2.3:47 n. 8; § 2.7:42 n. 15; § 2.8:30 n. 21; § 2.10:7 n. 2; § 2.10:13 n. 24; § 2.11:12 n. 10; § 2.11:34 n. 9; § 2.11:43 n. 10; § 2.15:13 n. 8; § 3.1:7 n. 15.

[231] See Appendix 1, on p. 635.

[232] However, MS ע is not free of problems: the introduction, all of chapter 1, and the beginning of chapter 2 are written in a different hand and full of errors.

[233] See, among many other items, the following *variae lectiones*: *Mm* § 25:5 n. 27; *Mm* § 38:3 n. 36; *Mm* § 49:6 n. 2; *Mm* § 51:2 n. 23; *Mm* § 52:1 n. 1; *Mm* § 54:1 n. 29; *Mm* § 57:1 n. 7; *Mm* § 66:1 n. 20; *Mm* § 66:2 n. 21; *Mm* § 74:2 n. 16.

The editorial and translation principles are virtually the same as in the previous volume of this series.[234] I rehearse here the essentials. The Hebrew apparatus is intended to offer a succinct indication of all readings in the Hebrew manuscripts consulted that differ from the text printed here. A distinction is made between variants, additions, and lacunae. To differentiate a lacuna from an illegible word, I have recorded not only the manuscripts that present a different reading but also those that coincide with the printed text; hence, where the siglum of a manuscript is omitted, the MS in question is illegible at this point. To make cases in which the Hebrew text departs from the copy text clear to readers, the incipits of all readings that do not correspond to the copy text have been marked with an asterisk in the Hebrew apparatus. I have added punctuation to the Hebrew text and, to facilitate references, divided *Reshit Ḥokhmah* into chapters, sections, and sentences, and *Mishpeṭei ha-Mazzalot* into sections and sentences.

The translation is meant to help readers understand the Hebrew text and is not addressed only to those with no Hebrew. Ultimately, the translation is a gloss and commentary on the Hebrew text. The English is divided into the same parts, chapters, sections, and sentences as the Hebrew. The paragraph breaks and punctuation are virtually the same as in the Hebrew text and may also be taken as interpretative. The numbers in the English translation refer to the notes that follow the texts. These notes are intended to illustrate the links among the works included here, as well as between them and other parts of Ibn Ezra's scientific corpus. They also serve to locate Ibn Ezra's views in the wider context of medieval astrological lore, to explain astrological or astronomical concepts and terms whenever necessary, and to identify sources.

Editorial Changes with Respect to the Previous Editions

Reshit Ḥokhmah incorporates extensive information about constellations and fixed stars. Whereas translated names of Ptolemaic constellations are capitalized, those of stars are not. Arabic names found in the Hebrew text appear in the English translation in italics, in their standard romanized form. Because the notes are full of repetitive references to the same primary sources, systematic and extensive use is made of a series of sigla and special formats to refer to them. Consequently, readers should consult the Table

[234] See Sela 2010 ("Introduction"), 48–50.

of Abbreviations, after the preface, where all these are explained. For the sake of consistency, the abbreviated references to the components of Ibn Ezra's astrological corpus have been left in the same form and format as in the previous volumes of this series. As for the rest, most of these sigla consist of two letters, suggestive of the full name of the work, and appear in italics if they refer to sources, and in roman if to secondary literature. This applies principally to *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*, which are never referred to by their full names but as *Rḥ* and *Mm*. More specifically:

- References to specific parts of the Hebrew text of the introduction of *Reshit Ḥokhmah*: *Rḥ* § 1:2 = *Reshit Ḥokhmah*, section 1, sentence 2.
- References to specific parts of the Hebrew text of *Reshit Ḥokhmah*: *Rḥ* § 2.7:21 = *Reshit Ḥokhmah*, chapter 2, section 7, sentence 21.
- References to specific parts of the Hebrew text of *Mishpeṭei ha-Mazzalot*: *Mm* § 7:1 = *Mishpeṭei ha-Mazzalot*, section 7, sentence 1.

The notes to the English translations of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot* are full of references to primary sources. To make these notes more comprehensible, I have grouped most of these quotations thematically in appendixes whose title reflect the main topic addressed by the included texts. This includes a lengthy appendix devoted to Arabic quotations from Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, which were included to illustrate Ibn Ezra's method of translation from Arabic to Hebrew. All these appendixes, as well as the quotations included in them, have been numbered. To facilitate references to these quotations I have divided them in some cases into sections and sentences. All the references to these quotations have the following format:

- App. 2, Q 1, § 1:2, 640–641 = Appendix 2 (which assembles quotations related to Abū Maʿshar—*Kitāb al-mudkhal al-kabīr*), Quotation 1, section 1, sentence 2, on pp. 640–641.

This volume also includes a table of the correspondences between the names of the lots of the twelve horoscopic in chapter 9 of *Reshit Ḥokhmah*, in Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, and in *Mishpeṭei ha-Mazzalot*, in the format

- TL, eleventh place = Table of lots, lots of the eleventh horoscopic place

The two treatises in this volume are highly specialized and technical texts. As a rule, the technical terms are explained in the notes when they first appear in the Hebrew text of *Reshit Ḥokhmah* and *Mishpeṭei ha-Mazzalot*.

To facilitate reference to these explanations from elsewhere in the two texts, I have added a special index of astrological terms and major authorities. Each item in this index references the note where the corresponding term is explained. The English-Hebrew glossary of technical terms is in two parts, one for the technical terms in *Reshit Ḥokhmah* and the other for *Mishpeṭei ha-Mazzalot*. To combine these two glossaries, I have added an index in Hebrew alphabetical order to each of them. In addition, this volume includes an Hebrew-Arabic glossary that juxtaposes Ibn Ezra's translations with astrological and astronomical terms and expressions employed by Abū Maʿshar and al-Qabīṣī.

Abbreviations and sigla in the Hebrew texts and their translations

<	In the Hebrew apparatus: for a given lemma, the word(s) following the siglum are added in the indicated manuscript after the lemma
>	In the Hebrew apparatus: For a given lemma, the word(s) following the siglum are added in the indicated manuscript before the lemma
חסר	In the Hebrew text: lacuna
בשוליים	In the Hebrew apparatus: in the margin
ש	In the Hebrew text: order of words shifted
⟨ ⟩	In the translation: word(s) added to clarify the meaning
[ ]	In the translation: paraphrase or gloss

PART ONE

BOOK OF THE BEGINNING OF WISDOM
BY ABRAHAM IBN EZRA

HEBREW TEXT AND ENGLISH TRANSLATION

בשם האל הנותן ליעף כח ולאין אונים ירבה עצמה,
אחל לכתוב ספר ראשית חכמה[1]

1 (1) | ראשית חכמה יראת השם, כי היא המוסד, כי כאשר לא יתור האדם[2] 13א
אחר[3] עיניו ולבו למלאת[4] תאותו אז תנוח החכמה בקרבו. (2) ועוד שיראת השם
תשמרנו מחקות השמים ומשטרם[5] כל ימי חייו, ובהפרד[6] נשמתו מגויתו תנחילנו
יש וחי לעולם. (3) והנה אחל לספר חוקות השמים[7] בדרך המשפטים[8], כאשר
נסו הקדמונים דור אחר דור. (4) ואחר שאשלים זה הספר אחבר ספר[9] בפירוש
הטעמים. (5) ואל השם אתחנן לעזרני, אמן[10].

2 (1) זה הספר נחלק לעשרה שערים. (2) שער ראשון בדמות הגלגל וחלקיו[11],
ומזלותיו וצורותיו[12], ושבעה כוכבי לכת, ומעלותם[13] וכחם ותנועתם וממשלתם. (3)
שער שני בכח המזלות, ומעלתם[14] ומפעלם, וממסך הכוכבים והצורות[15]. (4) שער
שלישי במבטי המעלות[16], וכח[17] חברתם[18] ותמורתם, ואהבתם ושנאתם, וחלקי
רביעיות הגלגל, והבתים השנים[19] עשר. (5) שער רביעי בממסך השבעה משרתים
וכחם, וכל[20] אשר יורו עליו בכל[21] הנבראים, אשר הם[22] על האדמה. (6) שער
חמישי בדברי המשרתים, מתי יגדל כחם ומתי ידל[23]. (7) שער ששי בכח המשרתים
בעצמם, ועל[24] פי היותם לפני השמש ולאחריה[25]. (8) שער שביעי במבטי המשרתים,
ומחברתם[26] וממסכם והבדלם, וכלל[27] דבריהם שימסך[28] כחם זה עם זה, על כל
אשר יורו. (9) שער שמיני על דיני המשרתים בשאלות ובנולדים ובתקופות. (10)
שער תשיעי בגורלות המשרתים[29], ובגורלות הבתים, ושאר כל הגורלות שהזכירו[30]
חכמי המזלות. (11) שער עשירי בזריחת אור[31] השבעה[32], ודרך מנהגם והעתקתם[33]
על מעלות[34] הגלגל, וכלל[35] עניניהם.

[1]בשם האל הנותן ליעף כח ולאין אונים ירבה עצמה אחל לכתוב ספר ראשית חכמה*] ש; ע: ספר ראשית חכמה להחכם ר׳ אברהם בן עזרא ז״ל; ר: ספר ראשית חכמה; פנטק חסר. [2]האדם] עשטנר; פ: אדם. [3]אחר] עפ; שטנר: אחרי. [4]למלאת*] פשטר; ע: למלאות. [5]ומשטרם] ערשפנ; ט: ומשטריו. [6]ובהפרד] עשטנר; פ: ובהפרדו. [7]לספר חקות השמים] עשר; טנ: לספר חוקות השמים ומשטרם; פ: לפרש חקות שמים. [8]בדרך המשפטים] עשטנר; פ: חסר. [9]ספר*] טפר; עש: חסר. [10]אמן*] פשטנר; ע: חסר. [11]הגלגל וחלקיו*] ר; פ: הגלגל ובחלקיו; עשנ: גלגליו וחלקיו; ט: הגלגלים וחלקיהם; בתרגום לצרפתית עתיקה: de l’espere et de ses pars. [12]ומזלותיו וצורותיו] ערפשנ; ט: ומזלותיהם וצורותיהם. [13]ומעלותם*] פשטנר; ע: חסר. [14]ומעלתם*] פשטנר; ע: ומעלותם. [15]והצורות*] פשטנר; ע: חסר. [16]המעלות] ערפשט; נ: המזלות. [17]וכח] ערנשט; פ: נכח. [18]חברתם] ערפשנ; ט: > ותנועתם. [19]השנים*] פשטנר; ע: שנים. [20]וכל] ערשפנ; ט: חסר. [21]עליו בכל] עש; פ: עליו לכל; נר: עליו וכל; ט: על. [22]אשר הם] ע; רשפנ: שהם; ט: אשר. [23]מתי יגדל כחם ומתי ידל] ערשפנ; ט: וכחם מתי ידל ומתי יגדל. [24]ועל] ערפשט; נ: על. [25]ולאחריה] ע; שטנר: ואחריה; פ: ואחריו. [26]ומחברתם] ערטשנ; פ: ומחנותם. [27]וכלל] ערפנ; ש: ובכל; ט: וכל. [28]שימסך] ערטשנ; פ: שנמסך. [29]ובתקופות שער תשיעי בגורלות המשרתים] ערפשטק; נ: חסר. [30]כל הגורלות שהזכירו*] פשטנרק; ע: שנזכרו. [31]אור] עפשנק; ר: חסר. [32]השבעה] עפשנ; קר: > משרתים. [33]והעתקתם] ערפק; טשנ: והעתקם. [34]מעלות] ערשפנק; ט: מזלות. [35]וכלל] ערשפנ; קט: וכל.

In the name of God, who gives power to the faint, and
to him that has no might He increases strength, I
begin to write the Book of the Beginning of Wisdom

1 (1) The beginning of wisdom is the fear of the Lord (Psalms 111:10), for it is the foundation, because when man ceases to follow his eyes and heart to satisfy his desire, then wisdom comes to rest inside him. (2) Furthermore, the fear of the Lord will protect him from the ordinances of heavens and their dominion[1] ⟨on the earth⟩ all the days of his life;[2] and after the soul takes leave of his body, he will inherit substance and will live forever. (3) I now begin to explain the ordinances of the heavens by means of the ⟨astrological⟩ judgments[3] as they were verified by experience by the Ancients, generation after generation. (4) When this book is finished, I shall compile a treatise explaining the ⟨astrological⟩ reasons.[4] (5) I implore God to assist me, amen.

2 (1) This book is divided into ten chapters. (2) The first chapter is on the appearance of the ⟨eighth⟩ orb and its parts, its signs and constellations;[1] the seven planets, their order,[2] powers, motions, and lordships. (3) The second chapter is on the power of the signs, their degrees and effect,[3] and on the mixture of the ⟨fixed⟩ stars and constellations.[4] (4) The third chapter is on the aspects of the degrees, the power of their conjunction and opposition,[5] their love and hate, the quadrants of the zodiac, and the twelve ⟨horoscopic⟩ places. (5) The fourth chapter is on the mixture of the seven planets[6] and their power, and everything they signify for all the creatures on Earth. (6) The fifth chapter is concerned with the planets, when their power waxes and when it wanes. (7) The sixth chapter is on the power of the planets themselves, and with respect of their being before and after the Sun. (8) The seventh chapter is on the aspects of the planets, their conjunction, mixture, and separation,[7] and on everything related to the mixing of their power and on everything signified by them. (9) The eighth chapter is on the judgments of the planets in interrogations, nativities,[8] and anniversaries.[9] (10) The ninth chapter is on the lots of the planets, the lots of the places, and the other lots mentioned by the astrologers.[10] (11) The tenth chapter is on the projection of the seven ⟨planets'⟩ ray,[11] the way in which they are directed and moved on the degrees of the zodiac, and everything related to them.

3 (1) כל[1] משכיל שיחקור על זאת החכמה יתבונן[2] בתנועת[3] השבעה[4] המשרתים, שהם מהירים[5] בהליכתם מתנועתם[6] סביבות מעלות[7] הגלגל העליון, ותנועתם בגלגליהם ובהיותם לנכח הכוכבים העליונים שהם בגלגל המזלות, וכל אלה[8] התנועות שהם סביב המוצק, שהוא הארץ, שהוא[9] כמו נקודה בתוך העיגול[10]. (2) אז יתברר בליבו כי התנועות הנזכרות, א״ע״פ שתנועתם שוות ישרות, יתחלף[11] מעשיהם כפי הגבולים. (3) וזה הדבר יודע[12] במספר מעלות הגלגל. (4) וצורותיו השמאליות והדרומיות, ודעת השבעה המשרתים[13] ותולדותם[14], והכללים והפרטים[15], וכל מעשיהם[16].

§1

1 (1) | השער הראשון[17]. הגלגל נחלק לשלש מאות וששים חלקים שוים[18] יקראו 14א
מעלות. (2) ועל זה הסכימה דעת כל[19] הקדמונים[20] והאחרונים, כי יש למספר[21] הזה[22] כל[23] השברים שיש[24] מחצי עד עשירית חוץ מהשביעית. (3) גם הוא[25] נחלק לשנים עשר חלקים, יקראו[26] מזלות, וכל מזל שלשים מעלות ישרות, וכל מעלה ששים ראשונים, וכל ראשון ששים שניים, וככה עד עשיריים.

2 (1) ושמות המזלות: טלה, שור, תאומים, סרטן, אריה, בתולה, מאזנים, עקרב, קשת, גדי, דלי, דגים. (2) ואלה הם בגלגל העליון, שהוא השמיני, עם הצורות השמאליות והדרומיות. (3) והנה כללם[27] מ״ח צורות, ומספר כוכביהם[28] אלף ושנים ועשרים[29] לדעת כל הקדמונים ובטלמיוס עמהם.

3 (1) והנה יש מהם בצורות המזלות[30] שמ״ו[31] כוכבים. (2) והנה הצורה הראשונה טלה, וכוכביו י״ג[32], ושם[33] הקרנים והבטן במספרם. (3) ובמזל[34] שור ל״ג[35] כוכבים, וכימה על גבן[36]. (4) ובתאומים י״ח[37] כוכבים; ובסרטן ט׳[38] כוכבים; ובאריה כ״ז[39]

[1]כל*] פשטנרק; ע: < על. [2]יתבונן*] פשטנרק; ע: חסר. [3]בתנועת] ערשפנק; ט: על. [4]השבעה*] פשטנר; קע: שבעה. [5]מהירים*] פשטנרק; ע: מאירים. [6]בהליכתם מתנועתם] ערשפנק; ט: בתנועתם. [7]מעלות] עפשטנר; ק: מזלות (בצד: ס״א מעלות). [8]אלה*] פשטנרק; ע: אלו. [9]שהוא] ע; ט: שהיא; קרפשנ: חסר. [10]העיגול] עשפק; ר: עגול; טנ: העגולה. [11]יתחלף*] פשטנר; ע: שיתחלף; ק: יתחלפו. [12]יודע*] רשפ; עט: ידוע. [13]המשרתים] עפט; קשנר: משרתים. [14]ותולדותם] עטשנק; רפ: תולדתם. [15]והפרטים] ערשפנק; ט: חסר. [16]מעשיהם] ענט; קפשר: המעשים. [17]השער הראשון*] פשטנר; ע: שער ראשון. [18]שוים*] פשטנרק; ע: שהם. [19]כל*] רטשנק; פע: חסר; בתרגום לצרפתית עתיקה: tretous. [20]הקדמונים*] פשטנרק; ע: הראשונים. [21]למספר] עפשטנר; ק: במספר. [22]הזה] ערנק; ט: ההוא; שפ: חסר. [23]כל*] פשטנרק; ע: בכל. [24]שיש] ערשפנק; ט: חסר. [25]גם הוא*] רשפנק; ט: > בגלגל; ע: < הנה. [26]יקראו*] פשטנרק; ע: ויקראו. [27]כללם] ערשפנק; ט: הם. [28]ומספר כוכביהם] ערשטנק; פ: במספר הכוכבים. [29]אלף ושנים ועשרים*] פשטנרק; ע: תתרכ״ב. [30]המזלות] ערפשטק; נ: חסר. [31]שמ״ו] עק; פשטנר: שלש מאות וששה וארבעים. [32]י״ג] עקרנ; פשט: שלש עשרה. [33]ושם*] פשטנרק; ע: והם. [34]ובמזל*] פשטנרק; ע: ומזל. [35]ל״ג] ערנק; פשט: שלשה ושלשים. [36]גבן*] פשטנק; ע: גביו; ר: גבו. [37]י״ח] ערנק; שפ: שמנה עשר; ט: ל״ח. [38]ט׳] ערפנק; שט: תשעה. [39]כ״ז] ערפנק; שט: שבעה ועשרים.

3 (1) Any man of learning who studies this science will observe the motion of the seven planets, (which are quicker in their journey than ⟨the upper stars in⟩ their motion around the degrees of the upper orb,)[1] their [the planets'] motion in their orbs when they are opposite the upper stars of the zodiac, and all these motions around the center,[2] namely, the Earth, which is like a point in ⟨the middle of⟩ the circle. (2) Then he will realize that the effect of the aforesaid motions varies according to the climates,[3] even though they [the motions] are uniform and direct.[4] (3) These things will be known according to the number of the degrees of the ⟨upper⟩ orb, its [the upper orb's] northern and southern constellations, the knowledge of the seven planets and their natures,[5] ⟨the judgments about⟩ collectives and individuals,[6] and all their [the planets'] effects.

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1 (1) Chapter One. The circle [the zodiac] is divided into 360 equal parts, which are called degrees. (2) All the ancient and modern ⟨scholars⟩ agreed about this, because this number has all the fractions from one-half to one-tenth, except one-seventh. (3) It [the zodiac] is also divided into 12 parts, which are called signs; each sign ⟨is divided⟩ into 30 equal degrees, each degree into 60 minutes, each minute into 60 seconds, and similarly down to the tenth parts.[1]

2 (1) These are the names of the signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. (2) They [the zodiacal constellations] are in the upper orb, which is the eighth,[1] together with the northern and southern constellations.[2] (3) In all there are 48 constellations, and the number of their stars is 1,022, according to the opinion of all the Ancients, and Ptolemy[3] with them.[4]

3 (1) There are 346 stars in the constellations ⟨corresponding to the⟩ signs.[1] (2) The first constellation is Aries; it has 13 stars, among them the horns and the abdomen.[2] (3) In the constellation Taurus there are 33 stars, and *kimah* is on their back.[3] (4) In ⟨the constellation⟩ Gemini there are 18 stars; in ⟨the constellation⟩ Cancer 9 stars; in ⟨the constellation⟩ Leo 27 stars; in ⟨the

כוכבים; ובבתולה כ״ו[1]; ובמאזניים ח׳[2]; ובעקרב כ״א[3]; ובקשת ל״א[4]; ובגדי שמנה ועשרים[5]; ובדלי מ״ב[6]; ובדגים ל״ד[7].

4 (1) והצורות הדרומיות הם ט״ו[8], וכוכביהם שלש מאות וי״ו[9]. (2) ראשיתם ארי הים, ויש שקורין[10] אותו[11] דוב, וכוכביו כ״ב[12]. (3) והצורה השנית הכלב הגבור, וכוכביו ל״ח. (4) והשלישית[13] הנהר, וכוכביו ל״ד[14]. (5) והרביעית הארנבת, וכוכביה י״ג. (6) והחמישית הכלב הגדול, וכוכביו י״ח[15]. (7) והששית הכלב הקטן, ושם[16] שנים כוכבים. (8) והשביעית הספינה, וכוכביה מ״ה. (9) והשמינית החיה, וכוכביה כ״ה. (10) והתשיעית הכוס, וכוכביו ז׳[17]. (11) והעשירית העורב, וכוכביו ז׳. (12) והאחת עשרה נושאת האריה, חציה[18] צורת אדם וחציה צורת סוס, וכוכביו ל״ו[19]. (13) והשתים עשרה הנמר, וכוכביו ה׳[20]. (14) והשלש עשרה המַחְתָּה, וכוכביה[21] ז׳[22]. (15) הארבע עשר הנזר, וכוכביו י״ג. (16) החמש עשרה הדג הדרומי, וכוכביו **י״א.**

5 (1) הצורות השמאליות הן כ״א[23], וכוכביהם ש״ס[24]. (2) האחת עיש ובניה, וכוכביה ז׳. (3) והשנית הדוב הגדול, וכוכביו י״ז. (4) והשלישית התנין, וכוכביו ל״א[25]. (5) והרביעית בעלת הלהב, וכוכביה י״א. (6) והחמישית הכלב הנובח, וכוכביו כ״ב. (7) והששית הנזר השמאלי, וכוכביו | ח׳[26]. (8) והשביעית ההולך על ארכבותיו, 14ב
וכוכביו כ״ח[27]. (9) והשמינית הנשר הנופל, וכוכביו י׳[28]. (10) והתשיעית התרנגולת, וכוכביה י״ז. (11) והעשירית היושבת[29] על הכסא, וכוכביה י״ג[30]. (12) והאחת עשרה הנושא את[31] ראש השטן, וכוכביו כ״ו. (13) והשתים עשרה הרועה אשר בידו הרסן[32], וכוכביו י״ד[33]. (14) והשלש עשרה[34] עוצרת החיה[35], וכוכביה כ״ד. (15) והארבעה עשרה החיה, וכוכביה י״ח. (16) והחמש עשרה השטן, וכוכביו ה׳[36]. (17) והשש עשרה[37] הנשר המעופף, וכוכביו ט׳. (18) והי״ז דג הים, וכוכביו עשרה[38]. (19) והי״ח ראש הסוס, וכוכביו ד׳. (20) והי״ט הסוס בעל הכנפים[39], וכוכביו עשרים[40].

[1]כ״ו] ערפק; שטנ: ששה ועשרים. [2]ח׳] ערפנק; שט: שמנה. [3]כ״א] ט; קערפנ: כ״ב; ש: שנים ועשרים; בתרגום הלטיני: 21. [4]ל״א] ערפנק; שט: אחד ושלשים. [5]כ״ח] ערפנק; שט: שמנה ועשרים. [6]מ״ב] ערפנק; שט: שנים וארבעים. [7]ל״ד] ערפנק; שט: ארבעה ושלשים. [8]ט״ו] ערנ; פשטק: חמש עשרה. [9]שלש מאות וי״ו] ע; פשט: שלש מאות וששה עשר; רנק: שי״ו. [10]שקורין] עשפנק; ר: שקוראים; ט: קוראים. [11]אותו] ערפשטק; נ: חסר. [12]כ״ב] ערפנק; שט: שנים ועשרים. [13]והשלישית] ערק; פש: והצורה השלישית; נ: והג׳; ט: < הנקראת. [14]ל״ד*] פשטנרק; ע: כ״ד. [15]י״ח*] פשטנרק; ע: י״א. [16]ושם] ערטפנ; ק: והם; ש: ובו. [17]ז׳] ערשפנק; ט: ח׳. [18]חציה] ערשפנ; טק: חצי. [19]ל״ו] ערשפנק; ט: ל״ז; בתרגום לצרפתית עתיקה: ל״ו; בתרגום הלטיני ל״ז. [20]ה׳*] פשטנרק; ע: חסר. [21]וכוכביה*] פשטנרק; ע: וכוכביו. [22]ז׳] ענק; רשפ: שבעה; ט: ח׳. [23]כ״א*] פשטנרק; ע: חסר. [24]ש״ס] עק; פשטר: שלש מאות וששים. [25]ל״א] ערשפנק; ט: ל״ד. [26]ח׳] ערשנק; טפ: כ״ח. [27]והשביעית ההולך על ארכבותיו וכוכביו כ״ח] ערטשנק; פ: חסר. [28]י׳*] רשפנק; ט: י״ו; ע: חסר. [29]היושבת*] פשטנרק; ע: < האשה. [30]י״ג] עפשטנר; ק: יו (בצד: ס״א יג). [31]את] עפשטנר; ק: חסר. [32]הרסן] ערפשטק; נ: הסרטן. [33]י״ד] ערשנק; ט: כ״ד; פ: כ״ו. [34]והשלש עזרה] ענקרטש; פ: והשתים עשרה. [35]החיה] ערשפנק; ט: החיות. [36]ה׳] עפשטנר; ק: ששים (בצד: ס״א חמשה). [37]והשש עשרה*] פשטרנק; ע: חסר. [38]עשרה*] רטשנק; פ: ט׳; ע: חסר. [39]הסוס בעל הכנפים] רטשנק. פ הסוס הקרנים; ע חסר. [40]עשרים] עפשטנר; ק: ט (בצד: ס״א כ).

constellation⟩ Virgo 26 ⟨stars⟩; in ⟨the constellation⟩ Libra 8 ⟨stars⟩; in ⟨the constellation⟩ Scorpio 21 ⟨stars⟩; in ⟨the constellation⟩ Sagittarius 31 ⟨stars⟩; in ⟨the constellation⟩ Capricorn 28 ⟨stars⟩; in ⟨the constellation⟩ Aquarius 42 ⟨stars⟩; and in ⟨the constellation⟩ Pisces 34 ⟨stars⟩.[4]

4 (1) There are 15 southern constellations, with 316 stars.[1] (2) The first is the Sea-Lion, some call it the Bear, with 22 stars.[2] (3) The second constellation is the Mighty Dog, with 38 stars.[3] (4) The third ⟨constellation⟩ is the River, with 34 stars.[4] (5) The fourth is the Hare, with 13 stars.[5] (6) The fifth is the Greater Dog, with 18 stars.[6] (7) The sixth is the Lesser Dog; there are 2 stars there.[7] (8) The seventh is the Ship, with 45 stars.[8] (9) The eighth is the Snake, with 25 stars.[9] (10) The ninth is the Goblet, with 7 stars.[10] (11) The tenth is the Crow, with 7 stars.[11] (12) The eleventh is the Lion Carrier, half of which has the shape of a man and half the shape of a horse, with 36 stars.[12] (13) The twelfth is the Leopard, with 5 stars.[13] (14) The thirteenth is the Firepan, with 7 stars.[14] (15) The fourteenth is the Crown, with 13 stars.[15] (16) The fifteenth is the Southern Fish, with 11 stars.[16]

5 (1) There are 21 northern constellations, with 360 stars.[1] (2) The first is ʿ*ayish and her sons* (Job 38:32), with 7 stars.[2] (3) The second is the Greater Bear, with 17 stars.[3] (4) The third is the Dragon, with 31 stars.[4] (5) The fourth is the Blazing One, with 11 stars.[5] (6) The fifth is the Barking Dog, with 22 stars.[6] (7) The sixth is the Northern Crown, with 8 stars.[7] (8) The seventh is the One Crawling on his Knees, with 28 stars.[8] (9) The eighth is the Falling Eagle, with 10 stars.[9] (10) The ninth is the Hen, with 17 stars.[10] (11) The tenth is the Woman Sitting on a Chair, with 13 stars.[11] (12) The eleventh is the Carrier of the Devil's Head, with 26 stars.[12] (13) The twelfth is the Shepherd with the Reins in his Hand, with 14 stars.[13] (14) The thirteenth is the One who Holds the Snake, with 24 stars.[14] (15) The fourteenth is the Snake, with 18 stars.[15] (16) The fifteenth is the Devil, with 5 stars.[16] (17) The sixteenth is the Flying Eagle, with 9 stars.[17] (18) The seventeenth is the Sea Fish, with 10 stars.[18] (19) The eighteenth is the Horse's Head, with 4 stars.[19] (20) The nineteenth is the Winged Horse, with 20 stars.[20]

(21) והעשרים[1] האשה שלא היה לה בעל, וכוכביה כ״ג. (22) והכ״א המשולש, וכוכביו ד׳[2]. (23) והנה נשלם מספר הכוכבים הנזכרים שהם אלף ועשרים ושנים.

6 (1) והקדמונים חלקום על שש מעלות, כי כל כוכב שהוא אורו[3] גדול יקראוהו מהכבוד הראשון, ומה שהוא[4] פחות[5] ממנו מהכבוד השני[6], וככה יחסרו[7] עד המעלה הששית שאין פחותה ממנה. (2) והנה יש מהם מן הכבוד הראשון[8] ט״ו כוכבים, ומהכבוד השני[9] מ״ח[10], ומהשלישי ר״ח[11], ומהרביעי תע״ד[12], ומהחמישי רי״ז, ומהשישי מ״ט, ושלשה כוכבים חשוכים נמשלים לעננים[13].

7 (1) והשבעה המשרתים: שבתאי[14], צדק, מאדים, שמש[15], נוגה, כוכב חמה[16], לבנה[17]. (2) והעליון[18] שבכולם שבתאי[19], כי הוא[20] בגלגל[21] השביעי[22] כנגד[23] הארץ. (3) ואחריו צדק עד היות הלבנה בגלגל הראשון, הוא[24] הקרוב[25] אל הארץ.

8 (1) והמזלות נחלקות על ד׳ חלקים, בדרך[26] ד׳ תולדות. (2) והנה ג׳ מזלות הם[27] על תולדה אחת: והם טלה אריה וקשת, חמים ויבשים כתולדת האש; ושור ובתולה וגדי[28] הם קרים ויבשים כתולדת הארץ; ותאומים ומאזנים ודלי[29] חמים ולחים כתולדת האויר; וסרטן ועקרב ודגים קרים ולחים כתולדת המים.

9 (1) ושבתאי קר ויבש, וצדק חם ולח, ומאדים חם ויבש שורף[30], והשמש חם ויבש[31], ונוגה קר ולח, וכוכב חמה מתהפך, כי תולדתו[32] כתולדת הכוכב שיהיה עמו, והלבנה קרה ולחה. (2) ויש מאלה החמשה[33] שהם[34] זכרים ושהם[35] נקבות, ויש מהם[36] כוכבי יום וכוכבי לילה, ויש טובים ורעים[37]. (3) והם שני מאורות, ושנים טובים, ושנים רעים, ואחד ממוסך, מתהפך עם[38] כל תולדת. (4) והנה אחד מהמאורות[39] הוא השמש, והוא זכר וכוחו ביום, והשני נקבה והיא הלבנה[40] וכחה בלילה. (5) ואחד מהטובים זכר מכוכבי היום והוא צדק, והשני[41] נקבה מכוכבי

[1]והעשרים*] פשטרנק; ע חסר. [2]ד׳*] רטשנק; פ חסר; ע חסר. [3]שהוא אורו*] רשפנ; טק: שאורו; ע: שיהיה אורו. [4]ומה שהוא*] פשטנרק; ע: שהוא. [5]פחות] ערשפנק; ט: מחוסר. [6]מהכבוד השני*] פשטנרק; ע: והכבוד הב׳. [7]יחסרו*] רשפנק; ע: יחסירהו; ט: אחריו. [8]מן הכבוד הראשון*] פשטנרק; ע: מהכוכבים הראשונים. [9]ומהכבוד השני] פשטנרק; ע: ומה״ב. [10]מ״ח] עפשטנר; ק: מ״ז; בתרגים לצרפתית עתיקה: 48; בתרגום הלטיני: 45. [11]ר״ח] עק; רטפ: מאתים ושמונה; שנ י״ח. [12]תע״ד*] שטנרק; פ: ארבע מאות וע״ד; ע: רע״ה. [13]חשוכים נמשלים לעננים] ערשפנק; ט: נמשלים חשוכים לעננים. [14]שבתאי*] פשק; רט: שבתי. [15]שמש*] רש; פטק: חמה. [16]כוכב חמה*] רשנק; טפ: כוכב. [17]שבתאי צדק מאדים שמש נוגה כוכב חמה*] פשטרק; ענ: שצ״ם חנ״כל. [18]והעליון*] פשטנרק; ע: העליון. [19]שבתאי*] נפשק; עטר: שבתי. [20]כי הוא] ערפשט; ק: הוא; נ: חסר. [21]בגלגל] ערשפנק; ט: חסר. [22]השביעי] עפרשנק; ט: שביעי. [23]כנגד*] פשטנר; עק: שכנגד. [24]הוא*] פשטנק; ע: שהיא; ר: חסר. [25]הקרוב*] פשטנרק; ע: קרובה. [26]בדרך] ערפ; טשנק: כנגד. [27]מזלות הם*] רשפנק; ע: המזלות הם; ט: מהם. [28]ושור ובתולה וגדי] ערפשטק; נ: < וג׳ שהם. [29]ותאומים ומאזנים ודלי] ערפשטק; נ: < וג׳ שהם. [30]שורף] עפנק; רטש: חסר. [31]והשמש חם ויבש] עפטנק; רש: חסר. [32]כי תולדתו*] פשטנרק; ע: בתולדותיו. [33]החמשה] עטשנק; ר: השבעה; פ: שלשה; בתרגום לצרפתית עתיקה: 5. [34]שהם] עפשטנר; ק: שנים. [35]ושהם] ערטשנ; ק: ושתים; פ: ושלשה מהם. [36]מהם*] פשטנרק; ע: חסר. [37]ורעים] עשקפרנ: ט ויש רעים. [38]עם] ערפשטק; נ: אל. [39]מהמאורות] עש; פטנרק: המאורות. [40]נקבה והיא הלבנה*] פשטנרק; ע: ש. [41]והשני] עפשטנר; ק: והשנית.

(21) The twentieth is the Woman with no Husband, with 23 stars.[21] (22) The twenty-first is the Triangle, with 4 stars.[22] (23) This completes the number of the aforementioned stars, which are 1,022.

6 (1) The Ancients divided them [the stars] into six levels; any star whose brightness is great was designated as being of the first magnitude,[1] and if ⟨its brightness⟩ is less, ⟨it was designated⟩ as being of the second magnitude, and likewise they ⟨gradually⟩ reduced ⟨the magnitude⟩ until the sixth magnitude, which is the smallest. (2) Now among them there are 15 ⟨stars⟩ of the first magnitude, 48 of the second magnitude, 208 of the third ⟨magnitude,⟩ 474 of the fourth ⟨magnitude,⟩[2] 217 of the fifth ⟨magnitude,⟩ 49 of the sixth ⟨magnitude,⟩ and 3 dim stars resembling clouds.[3]

7 (1) ⟨There are⟩ seven planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. (2) The highest of all is Saturn, for it is in the seventh orb above Earth. (3) Next to it is Jupiter and so on until the Moon in the first orb, the closest to the Earth.[1]

8 (1) The signs are divided into four groups, according to the four natures. (2) Now three signs are of the same nature: Aries, Leo and Sagittarius, which are hot and dry, like the nature of fire; Taurus, Virgo and Capricorn, which are cold and dry, like the nature of earth; Gemini, Libra and Aquarius, which are hot and moist, like the nature of air; Cancer, Scorpio and Pisces, which are cold and moist, like the nature of water.[1]

9 (1) Saturn is cold and dry, Jupiter is hot and moist, Mars is burning hot and dry, the Sun hot and dry, Venus cold and moist, and Mercury is mutable, for its nature is like the nature of the planet with which it is ⟨in conjunction or aspect⟩, and the Moon is cold and moist.[1] (2) Some of the five ⟨planets⟩ are masculine and others are feminine, some of them are diurnal and others are nocturnal, some of them benefic and others malefic. (3) They [the planets] are two luminaries, two benefic, two malefic, and another that is mixed, adapting itself to every nature. (4) Now one of the luminaries, the Sun, is masculine and its power is felt by day; and the other luminary, the Moon, is feminine and its power is felt by night. (5) One of the benefics, Jupiter, is masculine and diurnal; and the other, Venus, is feminine and

15א הלילה והוא[1] נוגה. (6) ואחד הרעים זכר | מכוכבי היום והוא שבתאי, והשני נקבה ומכוכבי הלילה והוא מאדים. (7) וכוכב חמה ממוסך, כי הוא מתהפך להיותו פעם זכר ופעם נקבה, פעם מכוכבי היום ופעם מכוכבי הלילה[2], פעם טוב ופעם רע, כפי תולדת הכוכב שיהיה עמו במחברת או במבט, כאשר אפרש במקום[3] הראוי לו.

10 (1) ותולדת החמשה כוכבים, גם הלבנה עמהם[4], תשתנה כפי המרחק מהשמש, כאשר אפרש עוד. (2) ויש להם שנוי אחד, לעלות ולרדת[5], כי פעמים יהיו קרובים אל הארץ[6] ופעמים ירחקו ממנה, ופעמים שהם[7] לצד שמאל[8] ופעמים שהם[9] לצד ימין. (3) והנה[10] בהיות הכוכב במעלת גבה הגלגל[11] המוצק שאינו[12] במוצק הארץ[13], אז יהיה במקום גבהותו מן הארץ, והפך הדבר בהיותו במקום שפלותו. (4) והתלי שלהם הוא מקום מחברת הגלגל הדומה[14] לגלגל המזלות עם גלגלו[15] הנוטה. (5) והנה[16] ראש התלי התחלת השמאל[17], והזנב[18] תחלת הימין, והנה[19] בהיות הכוכב או הלבנה[20] עם הראש או עם הזנב אז יהיה בחשב אפודת גלגל המזלות, ובשאר המקומות יש[21] לו מרחב לשמאל או לימין כפי מרחקו מן השתי נקודות.

11 (1) ולמשרתים[22] ממשלת בגלגל: יש ממשלת בית, וממשלת כבוד, וממשלת שלישות, וממשלת גבול[23], וממשלת פנים. (2) וממשלת הבית חמשה כחות, וממשלת הכבוד ארבעה, והשלישות שלשה, והגבול שנים, והפנים אחד. (3) והנה הכוכב בהיותו[24] במזל שהוא ביתו יש לו כח בכל[25] המזל, וככה במזל שהוא בית כבודו, רק במעלת[26] הכבוד בעצמה יש כח לכוכב יותר מכחו בשאר מעלות המזל.

15ב **12** (1) | ואני אזכיר לך[27] בספר הזה כל מה שהסכימה עליו[28] דעת הקדמונים, מן הבבליים וחכמי פרס והודו ויוון, שראשם בטלמיוס[29]. (2) ואזכיר התשיעיות, וגם שנים העשר[30], והמעלות המאירות והחשוכות, ואשר אין בהם כלום, והזכרים

[1]והוא] עפשטנר; ק: והיא. [2]וכוכב חמה ממוסך ... מכוכבי הלילה] ערפשטק; נ: חסר. [3]במקום] עפשטנר; ק: במקומו. [4]עמהם*] פשטנרק; ע: חסר. [5]ולרדת] ערשפנק; ט: ולירד. [6]אל הארץ] ערפשטק; נ: חסר. [7]שהם] עפשטנר; ק: חסר. [8]שמאל*] פשטנרק; ע: השמאל. [9]שהם] עפשטנר; ק: חסר. [10]והנה] ערטשנק; פ: וזה. [11]הגלגל] עפשטנר; ק: גלגל. [12]שאינו*] פשטנרק; ע: שאינינו; ט: חסר. [13]במוצק הארץ] ערשפנק; ט: חסר. [14]הגלגל הדומה] עטשנק; רפ: גלגל הכוכב הדומה. [15]גלגל] עשנ; רטפ: גלגלו; ק: הגלגל. [16]והנה] ערטפנק. ש והוא. [17]השמאל] עפשטנר; ק: שמאל. [18]והזנב] ערשפנק; ט: וזנב התלי. [19]והנה] ערטפנק; ש: והוא. [20]הכוכב או הלבנה*] רטשפנק; ע: הכוכב והוא הלבנה. [21]יש*] פשטנרק; ע: יהיה. [22]ולמשרתים*] פשטנרק; ע: והמשרתים. [23]וממשלת גבול] ערשפנק; ט: חסר. [24]בהיותו] ערפשנק; ט: שהוא. [25]כח בכל] ערפשטק; נ: כל. [26]במעלת*] פשטנרק; ע: חסר. [27]ואני אזכיר לך*] רטפנק; ש: אני אזכיר; ע: והנה אזכיר לך. [28]עליו*] פשטנרק; ע: חסר. [29]שראשם בטלמיוס] ערשפנק; ט: חסר. [30]וגם שנים העשר*] רפשטנק; ע: והי״ב.

nocturnal. (6) One of the malefics, Saturn, is masculine and diurnal; and the other, Mars, is feminine and nocturnal. (7) Mercury is mixed, because it is mutable, sometimes masculine and sometimes feminine, sometimes diurnal and sometimes nocturnal, sometimes benefic and sometimes malefic, according to the nature of the planet with which it is in conjunction or in aspect,[2] as I will explain in the appropriate place.[3]

10 (1) The nature of five planets, and of the Moon, too, changes as a function of the distance from the Sun, as I shall explain further.[1] (2) They have an additional change: they ascend and descend, for sometimes they are closer to the Earth and sometimes they move away from it, sometimes they are on the northern side ⟨of the ecliptic⟩ and sometimes on the southern side.[2] (3) Now when the planet is in the degree of the apogee of the eccentric circle,[3] then it is in the place of its apogee with respect to the Earth, and the opposite when it is in the place of its perigee. (4) Their Dragon is the position of the intersection of the parecliptic and the inclined circle. (5) The Head of the Dragon is the beginning of the north and the Tail ⟨of the Dragon⟩ is the beginning of the south, such that when the planet or the Moon is in the Head or the Tail ⟨of the Dragon⟩ it is in the ecliptic,[4] and in the other positions ⟨of its course⟩ it [the planet or the Moon] has northern or southern latitude ⟨with respect to the ecliptic⟩ as a function of its distance from the two points [the Head or the Tail of the Dragon].[5]

11 (1) The planets are assigned lordship over the orb: there is lordship over the ⟨planetary⟩ house, lordship over the ⟨house of⟩ exaltation, lordship over the triplicity, lordship over the term, and lordship over the decan.[1] (2) The lordship over the ⟨planetary⟩ house ⟨is assigned⟩ five ⟨portions of⟩ power, the lordship over the ⟨house of⟩ exaltation ⟨is assigned⟩ four ⟨portions of power⟩, ⟨the lordship over⟩ the triplicity ⟨is assigned⟩ three, ⟨the lordship over⟩ the term ⟨is assigned⟩ two, and ⟨the lordship over⟩ the decan ⟨is assigned⟩ one ⟨portion of power⟩.[2] (3) Now when the planet is in the sign that is its house, it exerts power over the whole sign, and the same applies to the sign that is the house of its exaltation; but the planet exerts more power in the degree of exaltation itself than in the other degrees of the sign.[3]

12 (1) In this book I will tell you everything agreed upon by the Ancients—the Babylonians, the scientists of Persia, India and Greece, whose chief is Ptolemy.[1] (2) I will mention the ninth-parts, also the dodecatemoria, the bright and dark degrees, those that are empty, the masculine and feminine ⟨degrees⟩, the degrees of the pits of the stars, the degrees that increase

והנקבות, ומעלות בורות הכוכבים, והמעלות המוסיפות חן וכבוד, ומקום הכוכבים הרבים שהם בגלגל המזלות, וארכם ורחבם, וממסך הגדולים שבהם, עד שיהיה ספרי שלם[1] ולא תצטרך לספר אחר עמו בראשית החכמה הזאת.

§ 2

1 (1) השער השני: במזלות ומעלתם ומעשיהם[2], וממסך הכוכבים העליונים שבהם. (2) דע כי המזלות י״ב, מהם ששה שמאליים מהקו הישר, והם מתחלת טלה עד סוף בתולה, והדרומיים מתחלת מאזניים עד סוף דגים. (3) טלה. מזל אש, זכר, מתולדת היום, מזרחי[3]. (4) מזמן[4] החום, מתהפך כי הזמן יתהפך[5] בו; ובראשיתו ישתוה היום עם הלילה ויחל היום להוסיף והלילה לחסר[6]. (5) ושעותיו נוספות על הישרות; ומצעדיו חסרים כי הוא יעלה[7] בכל מקום פחות ממה שיעלה על הקו השוה בארץ[8], והוא מעוות. (6) וכולו[9] יורה על תולדת החום[10] הממוסך שיגדל וירבה, ובו תהיה[11] תנועת הבריות. (7) והוא מן המזלות הטובים המעודנים, יורה על הרעד[12] והברק. (8) תחילתו מגשים בעל רוחות, ואמצעיתו ממוסך, ואחריתו חום עם קֶטֶב מרירי. (9) ואם היה[13] שמאלי הוא מוליד חום עם ליחה, ואם דרומי הוא[14] מקרר. (10) והוא על צורה שיש לה ארבע רגלים שיש[15] לה פרסה, ואיבריו כרותים כי יצעדו בגלגל מעוותים. (11) ויורה על שני עינים במראה ושתי צורות, ויש לו חצי קול. (12) ויש לו לב מזרחי ורוח מזרחי[16]. (13) וחלקו מארבע שרשים האש; וחומו ממוסך; ושלו הדם[17]. (14) ומן הטעמים, כל דבר מתוק, ומן העיניים, האדמימות וכל מין מכורכם[18]. (15) ומן הבהמות[19], הצאן וכל מה שיש לו פרסה. (16) ומן המתכות, הזהב והכסף והברזל והנחושת. (17) ובחלקו הגבול השלישי[20], וארץ בבל ופרס ואדריין[21] ופלשתים. (18) וממקומות הארץ, השדות[22] ומקום מרעה הצאן, ומקומות | האש, ונוה הליסטים, וכל 16א
בית מקורה בקורות[23]; ועל דעת בטלמיוס בחלקו בתי[24] התפלות[25] ומקום הדיינים. (19) והקדמונים אמרו כי יש לו[26] מן האותיות, האלף והנון[27]. (20) ושנותיו ט״ו שנה[28], וחדשיו חמש עשרה, והימים שבעה ושלשים וחצי, והשעות ארבע.

[1]עד שיהיה ספרי שלם*] פשטנרק; ע: עד שהם נגלים. [2]ומעשיהם*] רפשט; ע: > ומניגיהם; נק: > ומיניהם. [3]מזרחי*] פשטנרק; ע: חסר. [4]מזמן*] פשטנרק; ע: בזמן. [5]יתהפך*] פשטנרק; ע: מתהפך. [6]לחסר] עשטנק; רפ: יחסר. [7]יעלה] ערפטנק; ש: עולה. [8]בארץ] ערפשנק; ט: > כי בקו השוה מצעדיו כ״ז ומצעדיו באופק מ״ד י״ו. [9]וכולו] ערפשט; נ: חסר. [10]החום*] רפט; עשנק: חסר; בתרגום לצרפתית עתיקה: chaut. [11]תהיה] ערשפנק; ט: חסר. [12]הרעד] עשקנט. פר: רעם בתרגום לצרפתית עתיקה: tonoire. [13]היה*] רשטנק; פ: היה בו; ע: יהיה. [14]דרומי הוא*] פשטנרק; ע: יהיה דרומי. [15]שיש*] פשטנק; ער: ויש. [16]ויש לו לב מזרחי ורוח מזרחי*] שנק; ע ויש לו לב מזרח ורוח מזרח; רפ: ושלו לב מזרח ורוח מזרחית; ט: ולב רוח מזרח. [17]וחומו ממוסך ושלו הדם*] פרט; ק: וחומו ממסך ויש לו הדם; ע: וחומו ממוסך; ש: וחומו ממסך ויש לו מן הדם; נ: וחלקו ממוסך ויש לו הדם. [18]מין מכורכם] ערשטנק; פ: דמין מכוכבים. [19]הבהמות] עק; פשטנר: החיות. [20]השלישי*] פשטנרק; ע: חסר. [21]ואדריין] ערפט; ק: ואדרין; ש: והדריום; נ: והדריון. [22]השדות*] פשטנרק; ע: חסר. [23]בקורות*] שרטנק; ע: במקורות; פ: מקומות. [24]בתי] ערשפ; טנק: בית. [25]התפלות*] רפשנק; ע: הנפילות; ט: > כי בתחלתו קו צדק. [26]אמרו כי יש לו] ערפשנק; ט: חסר. [27]והנון] עפשטנר; ק: והטית. [28]ט״ו שנה] עק; פשטנר: חמש עשרה.

beauty and honor, the position of the many stars in the orb of the zodiac, their longitude and latitude ⟨with respect to the ecliptic⟩, the mixture of the largest among them,[2] so that my book will be complete and you will not need any other book on the fundamentals of this science.[3]

§ 2

1 (1) Chapter Two. On the signs, their degrees and effects, and on the mixture of the upper stars[1] located in them. (2) Know that there are twelve signs. Six of them are north of the equator, from the beginning of Aries to the end of Virgo. ⟨Six are⟩ south ⟨of the equator⟩, from the beginning of Libra to the end of Pisces.[2] (3) Aries. A fiery sign,[3] masculine, diurnal by nature,[4] eastern.[5] (4) Of the spring season,[6] tropical because the season changes in it;[7] at its beginning day and night are equal, but ⟨then⟩ the days begin to grow longer and the nights shorter.[8] (5) Its hours are longer than the equal ⟨hours⟩;[9] its rising times are less because in very location it ascends less than it ascends at the terrestrial equator, and it is crooked.[10] (6) All of it signifies the nature of temperate heat, which grows and increases, and then [when the Sun travels through Aries] the migration of the creatures takes place. (7) It is one of the benefic, agreeable signs and indicates thunder and lightning. (8) In its beginning [when the Sun begins to travel through Aries] it brings rains and is windy, in its middle it is temperate, and in its end it is hot with deadly pestilence (Deut. 32:24). (9) If it is northern it generates heat with moistness; if southern, ⟨it generates⟩ cold.[11] (10) It has the form of four legs with hooves, and its limbs are cut off because they advance crookedly along the orb. (11) It indicates two colors and two shapes and has half a voice.[12] (12) The heart of the east belongs to it, and the east wind.[13] (13) Fire is its portion of the four elements; its heat is tempered; blood belongs to it. (14) Of the tastes, anything sweet, and of colors, red and any color that is saffron.[14] (15) Of the animals, sheep and whatever has hooves. (16) Of the metals, gold, silver, iron, and copper.[15] (17) The third climate is in its portion, and the land of Babylonia, Persia, Azerbaijan, and Palestine. (18) Of places on earth, fields and pastureland for sheep, the places of fire, the abode of robbers, and any house roofed with beams; according to Ptolemy, houses of prayer and the place of the judges are in its portion.[16] (19) The Ancients said that its letters are *aleph* and *nun*. (20) Its years are 15, its months 15, the days 37½, and the hours 4.[17]

(21) ויעלה בפנים הראשונים ממנו צורת אשה היא[1] המאירה, וזנב דג מן הים בדמות אפעה, וראש[2] המשולש, וצורת שור. (22) ויאמרו[3] אנשי הודו כי שם ראש צורת[4] כלב, בידו השמאלית[5] נר[6] ובידו הימנית[7] מפתח. (23) ויאמר כנכה[8], הוא החכם שלהם, כי יעלה בפנים הראשונים כושי, עיניו שחורות וגבותיו ישרות, והוא מן הנפילים, והוא מתהלל בנפשו, והוא[9] מתעטף באדרת לבנה גדולה, ועליו אזור חבל, והוא כעסן, עומד על רגליו. (24) ועל דעת בטלמיוס[10] יעלה בו גב[11] האשה היושבת על הכסא, וארכובותיה וידה[12] השמאלית, וחצי גב האשה שאין[13] לה בעל עם פחדיה ושוליה, והדג השני וקצת חוטי הפשתים.

(25) ויעלה עם הפנים השניים דגים, ואמצעית המשולש, וחצי חיה, ואשה[14] יש מסרק בראשה[15], ושריון נחושת, וראש השטן. (26) ויאמרו אנשי הודו כי יעלה שם צורת אשה מתעטפת בבגדים ואדרת, ויש לה רגל אחד וצורתה צורת סוסיה[16]. (27) ועל דעת בטלמיוס תעלה[17] היושבת על הכסא, וראש הנושא את השטן[18] וכפו הימנית, ושולי האשה בלא בעל, ורגליה[19], והמשולש, וראש טלה וקרניו[20], והנשאר מחוטי הפשתים.

(28) ויעלה בפנים השלישיים בחור יושב על כסא עליו מכסה ובידו תרפים, ואדם השפיל[21] ראשו למטה והוא צועק אל השם[22]; גם יעלה בו גחון של הדג[23] וראשו, וסוף המשולש והחצי[24] השני מן החיה. (29) ויאמרו חכמי[25] הודו כי יעלה שם אדם צהוב ושערו אדמדם, והוא כעסן הולך בקרי, ובידו צמידים מעצים ושרביט, ובגדיו אדומים, והוא חרש ברזל, ורצונו לעשות טוב | ולא יוכל. (30) ויעלה על דעת בטלמיוס הנושא 16ב
את[26] ראש השטן וגוף טלה.

(31) והנולד בו יהיה גופו ממוסך, ופניו ארוכים[27] ועיניו גדולים, והוא מביט אל הארץ הרבה, וצוארו עב ואזניו רפות, ויש לו שער רב קווצותיו תלתלים, שוקיו רכות[28], ומדברו נאה וידבר יותר מדי[29], מתאוה לאכול הרבה, כעסן, אוהב צדק[30],

[1]היא] ערפשטק; נ: חסר. [2]וראש*] פשטנרק; ע: וצורת. [3]ויאמרו*] פשטנרק; ע: ואמרו. [4]ראש צורת*] רשפטנ; עק: צורת. [5]השמאלית] עפ; שטנרק: השמאלי. [6]נר] עפשטנר; ק: צורת. [7]הימנית] עפ; שטנרק: הימני. [8]כנכה] פרנש; ט: כוכה; ק: כגריס (בצד: ס״א כנדה); ע: כי; בתרגום לצרפתית עתיקה: Beuneka; בתרגום הלטיני: Bemeka. [9]והוא*] פשטנרק; ע: חסר. [10]בטלמיוס*] פשטנרק; ע: בטלימוס. [11]גב] ערפטנק; ש: גם. [12]וידה] ערשפנק; ט: חסר. [13]שאין] עפשטנר; ק: ואין (בצד: ס״א שאין). [14]חצי חיה ואשה*] רפס; שנעק: וחצי אשה ואשה (ק בצד: ס״א וחצי חיה ואשה); בתרגום לצרפתית עתיקה: et la moitié de la biche, et una fame; בתרגום הלטיני: et medietas serpentis et mulier. [15]יש מסרק בראשה*] רשפנק; ע: שיש לה מסרק בראשה; ט: מסרק על ראשה. [16]סוסיה*] פשטנר; ק: סוסיא; ע: סוס. [17]תעלה] ערפשטק; נ: חסר. [18]וראש הנושא את השטן] ערפשטקנ; בתרגום לצרפתית עתיקה: celi qui porte la teste au diable; בתרגום ללטינית: deferens caput dyaboli. [19]ורגליה*] פשטנרק; ע: < מעוותים. [20]וקרניו] עפשטנר; ק: והתנין. [21]השפיל] עפשטנר; ק: והשפל. [22]השם*] פשטנרק; ע: ה׳. [23]הדג*] פשטנרק; ע: דג. [24]והחצי*] פשטנר; עק: וחצי. [25]חכמי] ערשפנ; טק: אנשי (ק בצד: ס״א חכמי). [26]את] עק; פשטנר: חסר. [27]והנולד בו יהיה גופו ממוסך ופניו ארוכים] ערשפנק; ט: חסר. [28]שוקיו רכות] פקרטנ; ש: שוקיו ארוכות; ע: שעריו רבות; בתרגום לצרפתית עתיקה: ses jambs seront tenres; בתרגום הלטיני: crura tenera. [29]מדי*] רפשט; ענק: מדאי. [30]צדק] ערשפנ; ק: צדקה; ט: חומל.

(21) In its first decan,[18] the figure of a woman, ⟨called⟩ the shining one, rises ⟨along with⟩ the tail of a sea fish in the shape of an adder, the head of the triangle, and the figure of a bull.[19] (22) The Indians say that the head of the figure of a dog ⟨rises⟩ there, holding a lamp in its left paw and a key in its right paw.[20] (23) Kanakah, their [the Indians'] scientist, said that an Ethiopian rises in the first decan, with black eyes and straight eyebrows; he is one of the giants, sings his own praises, wraps himself in a large white cloak, wears a belt made of rope, is irascible, and stands on his legs.[21] (24) According to Ptolemy, the back of the Woman Sitting on a Chair[22] [Cassiopeia] rises in it [the first decan], and her knees and left hand, and half of the back of the Woman who has no Husband[23] [Andromeda], with her thighs and the hem ⟨of her robe⟩, and the second Fish and a bit of the Flaxen Thread.[24,25]

(25) In its second decan, the fish rises, ⟨along with⟩ the middle of the triangle, one-half of a snake,[26] a woman with a comb on her head, copper armor, and the head of the devil.[27] (26) The Indians say that the figure of a woman wrapped in clothes and a cloak rises there; she has one leg and the shape of a mare.[28] (27) According to Ptolemy, the ⟨Woman⟩ Sitting on a Chair [Cassiopeia] rises ⟨in it⟩, and the head of the Carrier of the Devil[29] [Perseus], his right hand, the hem ⟨of the dress⟩ of the Woman who has no Husband [Andromeda] and her legs, the Triangle[30] [Triangulum], the head of ⟨the constellation⟩ Aries and its horns, and the rest of the Flaxen Thread.[31]

(28) In its third decan, a young man sitting in a chair,[32] with a cover over him and with talismans in his hand, rises, ⟨along with⟩ a man whose head is lowered and is praying to the Lord; the fish's belly and head also rise there, and the end of the triangle, and the second half of the snake. (29) The Indian scientists say that a yellow man with reddish hair rises there; he is irascible and defiant. On his arms are wooden bracelets and ⟨he carries⟩ a scepter, his clothes are red. He is a blacksmith and wishes to do good but cannot. (30) According to Ptolemy, the Carrier of the Devil's Head[33] [Perseus] and the body of ⟨the constellation⟩ Aries rise ⟨in it⟩.[34]

(31) A person born in it [who has Aries as the ascendant of his nativity] will have a mixed body, a long face and large eyes; he will tend to look towards the ground. His neck will be thick and his ears flaccid. He will have abundant curly hair, his shanks will be thin, his speech will be agreeable and he will be garrulous. He will be a glutton, irascible, a lover of justice, and his

וקולו איננו חזק[1]. (32) ואם היתה הלבנה במזל הזה, או גורלה עם אחד הכוכבים הרעים, יורה על שחין רע[2] וצרעת וחרשות אוזן וקרחת וגבחת. (33) והנולד בפנים הראשונים | יהיה צהוב, וגחונו צר מעט בשר, ויש לו על רגלו השמאלית סימן ובאציל 17א
ידו[3] השמאלית ככה, ואוהביו רבים וישנא הרע[4]. (34) והנולד בפנים השניים יהיה בו שחרות עם יופי פנים, וגופו ממוסך, ממהר לכעוס ואינו נוטר, גבה לב עם דעת שלמה ומוסר, ואויביו רבים. (35) והנולד בפנים השלישיים יהיה צהוב מכורכם משתומם מבני אדם.

(36) וחלק זה המזל הראש, והפנים, ובת העין[5], והאזנים. (37) ותחלואיו החולי שנופל פתאום ולא ירגיש, וכאב האזנים והנחירים והשן והעינים[6], והבהרות שהן[7] כדמות פצעים[8]. (38) ועל דעת חכמי מצרים כאב[9] שבתאי בו החזה, וצדק הלב, ומאדים הראש, ושמש הפחדים, ונגה הרגלים, וכוכב חמה השוקיים, והלבנה[10] הארכובות. (39) ובחלק זה המזל[11] מבני אדם, המלכים שהם מלכי צדק[12], והנדיבים, ובעלי המלחמות והאש וההריגה והדם, וההולכים בדרכים. (40) והוא בית מאדים, וכבוד השמש במעלת תשע עשרה, וקלון שבתאי בכ״א מעלות[13], ושנאת נגה, ומקום שפלות[14] כוכב חמה[15] בחמש ועשרים[16] מעלות בזמן הזה, שהוא שנת תת״קח[17]. (41) ובעלי השלישות ביום השמש ואחריו צדק, ובלילה צדק ואחריו השמש, ושותפם ביום ובלילה שבתאי. (42) הפנים הראשונים על דעת חכמי מצרים ורובי חכמי הגוים למאדים, והשניים לשמש, והשלישיים לנגה[18]; ועל דעת חכמי הודו הפנים[19] הראשונים למאדים, והשניים לשמש, והשלישיים[20] לצדק[21]. (43) ואלה הם הגבולים על דעת חכמי מצרים והבבליים: לצדק שש מעלות, ולנגה שש, ולכוכב חמה שמנה, ולמאדים חמש, ולשבתאי חמש; ועל דעת בטלמיוס לצדק שש בתחלה, והשני לנוגה שמנה, והשלישי לכוכב חמה שבע, והרביעי למאדים חמש, | והחמישי 17ב
לשבתאי[22] ארבע. (44) ותחלת התשיעיות ממנו למאדים[23], והשני לנגה, והשלישי לכוכב חמה, והרביעי ללבנה, והחמישי לשמש, והששי לככב חמה, והשביעי לנגה, והשמיני למאדים[24], והתשיעי לצדק; והנה תשיעית המזל שלש מעלות ושליש, וכל התשיעיות כתולדת המזל ובעל המזל. (45) וכח שנים העשר: הראשון למאדים, והשני לנגה, והשלישי לכוכב חמה, והרביעי ללבנה, והחמישי לשמש, והששי לכוכב

[1]איננו חזק] ערשפנק; ט: חזק. [2]רע] ערפטנק; ש: חסר. [3]ובאציל ידו*] פשטנרק; ע: ובאצילי ידיו. [4]וישנא הרע*] פשטנר; ע: וישנא רע; ק: ושונא הרע. [5]העין] ערנק; פשט: העינים. [6]והעינים] ערפט; שנק: וחולשת העינים. [7]שהן*] פשטנר; עק: שהם. [8]פצעים*] פשטנרק; ע: בצעים. [9]כאב] ערפשטק; נ: חסר. [10]והלבנה] ערפטנק; ש: והירח. [11]המזל] ערשפק; טנ: חסר. [12]צדק] ערשפנק; ט: חסר. [13]וקלון שבתי בכ״א מעלות] עשפ (ע: מוסיף מעל לשורה וביד אחרת); רטנק: חסר. [14]שפלות] עפשטנר; ק: השפלות. [15]כוכב חמה] עפשטנר; ק: שבתאי. [16]בחמש ועשרים] עפשטנר; ק: בכ״א. [17]תת״קח] ערפשט; ק: אלפים ת״ת״קח; נ: תת״קכח; בתרגום לצרפתית עתיקה: 4908 du creement d'Adam. [18]לנגה] עשטנפק; ר: לצדק. [19]הפנים*] פשטנר; עק: חסר. [20]ועל דעת חכמי הודו ... לצדק] ערשפק; ט: חסר. [21]לצדק] עשפנק; ר: לנגה; ט חסר. [22]לשבאתי*] פשטנר; עק: שבאתי. [23]והשני לנוגה שמנה והשלישי ... ותחלת התשיעיות ממנו למאדים] ערפשטנק; כל הקטע הזה חסר בהוצאת Levy & Cantera, 1939, אבל נמצא בכל כתבי היד. [24]למאדים*] פשטנרק; ע: חסר.

voice will not be strong. (32) If the Moon was in this sign ⟨at the nativity⟩, or if its [the Moon's] lot was with one of the malefic planets, it signifies a festering boil, leprosy, deafness, and baldness in the front and the back of the head. (33) One who is born in the first decan ⟨of Aries⟩ [a person who has the first decan of Aries as the ascendant of his nativity] will be yellow, with a thin belly and little flesh. He will have a mole on his left leg as well as in his left armpit. He will have many friends and will hate evil. (34) One who is born in the second decan will be swarthy and have a handsome face, his body will be mixed, he will be irascible and not vindictive, proud with complete knowledge and morality, and will have many enemies. (35) One born in the third decan will be bright yellow and wary of human beings.[35]

(36) The head is in the portion of this sign, and the face, the pupil, and the ears. (37) Of diseases, the disease that strikes unexpectedly and without being felt is in its portion, and pain in the ears, nose,[36] teeth, and eyes, and bright spots that resemble sores.[37] (38) In the opinion of the Egyptian scientists, the pain of Saturn in it [Aries] is the chest; the pain of Jupiter, the heart; Mars, the head; the Sun, the thighs; Venus, the feet; Mercury, the shanks; the Moon, the knees.[38] (39) Of human beings, righteous kings are in the portion of this sign, ⟨as are⟩ noblemen,[39] those engaged in war, fire, killing, and blood, and travelers.[40] (40) It is the house of Mars, the exaltation of the Sun at ⟨Aries⟩ 19°, the dejection of Saturn at ⟨Aries⟩ 21°, the detriment[41] of Venus, and the perigee of Mercury at ⟨Aries⟩ 25° in the present time, which is the year ⟨4⟩908 [1147/1148 CE].[42,43] (41) The lords of the triplicity by day are the Sun and then Jupiter, and by night Jupiter and then the Sun; Saturn is their partner by day and by night.[44] (42) The first decan, according to the Egyptian scientists and most of the gentile scientists, ⟨is assigned⟩ to Mars, the second to the Sun, and the third to Venus; according to the Indian scientists, the first decan ⟨is assigned⟩ to Mars, the second to the Sun, and the third to Jupiter.[45] (43) These are the terms according to the Egyptian scientists and the Babylonians: Jupiter 6°, Venus 6°, Mercury 8°, Mars 5°, Saturn 5°; and in Ptolemy's opinion: first, Jupiter 6°, second, Venus 8°, third, Mercury 7°, fourth, Mars 5°, fifth, Saturn 4°.[46] (44) The first of its [Aries'] ninth-parts is ⟨assigned⟩ to Mars, the second to Venus, the third to Mercury, the fourth to the Moon, the fifth to the Sun, the sixth to Mercury, the seventh to Venus, the eighth to Mars, and the ninth to Jupiter; the ninth-part of the sign covers three and one-half degrees, and each ninth-part has the nature of the sign and of the lord of the sign.[47] (45) The power of the dodecatemoria: the first ⟨is assigned⟩ to Mars, the second to Venus, the third to Mercury, the fourth to the Moon, the fifth to the Sun,

חמה, והשביעי לנגה, והשמיני למאדים, והתשיעי לצדק, והעשירי[1] והאחד עשר לשבתאי, והשנים עשר לצדק[2]. (46) רק[3] חנוך[4] והקדמונים[5] חלקו כח שנים עשר על דרך אחרת, כי הם אמרו כי המעלה הראשונה על תולדת המזל בעצמו, והמעלה השנית[6] על תולדת המזל שהוא שני לו[7], והנה תשוב מעלת שלש עשרה גם מעלת חמש ועשרים על תולדת המזל בעצמו[8].

(47) ויאמרו חכמי הודו כי מתחלת המזל עד שלש מעלות הם אמצעיות, לא מאירות ולא חשוכות, ואחריהן[9] חמש מעלות חשוכות[10], ואחריהן שמונה מעלות אמצעיות, ואחריהן ארבע מאירות, ואחריהן[11] ארבע חשוכות[12], ואחריהן[13] חמש מאירות, ומעלה אחת חשוכה. (48) והשבע המעלות הראשונות זכרים, ואחריהם שתי מעלות נקבות, ואחריהם שש מעלות זכרים, ואחריהם שבע מעלות נקבות, ואחר כן שמונה מעלות זכרים[14]. (49) ואלה הם בורות הכוכבים: המעלה הששית, ואחת עשרה, | ושבע עשרה, ושלש ועשרים. (50) והמעלה המוספת חן וכבוד היא 18א
תשע עשרה.

(51) ויש בו, מן הכוכבים הגדולים שהם מן הכבוד הראשון, הכוכב הנקרא סוף הנהר, והוא בזמן הזה במעלת שש עשרה[15] ממזל טלה, ורחבו דרומי שלש עשרה מעלות וחצי, ותולדתו בממסך צדק עם נוגה.

2 (1) שור. ממזלות תולדת הארץ, נקבה, ממזלות הלילה. (2) מזמן החום, והוא עומד על דרך אחת. (3) ושעותיו נוספות על הישרות; ומצדעיו חסרים, והוא מעוות. (4) והוא מן המזלות הטובים המעודנים, ויורה על פריה ורביה. (5) וכללו ממוסך, חום[16] עם קור, וליחתו[17] יותר מיבשותו. (6) וראשיתו יורה על רוחות וחשך[18], ואמצעיתו קר ולח, ואחריתו[19] יורה על רעם ואש[20] וברק ולפיד. (7) וההוה ממנו בפאת[21] שמאלית הוא ממוסך, ובפאה ימנית[22] שורף. (8) והוא על צורת מי שיש לו ארבע רגליים שיש לו פרסה, ואיבריו חסרים נבדלים[23], ויש לו חצי קול. (9) ובחלקו ימין הדרום ורוח[24] דרומית. (10) ותולדתו קרה ויבשה, ממוסכת מעט, ושלו המרה השחורה הממוסכת מעט[25], ומן הממסכים, המיושר. (11) ומן המטעמים, המתוק[26] שיש בו[27] עפיצות ועיצור, וממראה העינים[28], הירוק והלבן. (12) ומן החיות, כל שיש

[1]והעשירי] ערפ; שנק: והעשירי לשבתאי; ט: חסר. [2]והאחד עשר לשבתי והשנים עשר לצדק] ערשפנק; ט: חסר. [3]רק] ערשפטק; נ: חסר. [4]חנוך] ערפשטק; נ: חסר. [5]והקדמונים] ערשטנק; פ: והקודמים. [6]והמעלה השנית] עפשטנר; ק: והשניה. [7]והמעלה השנית על תולדת המזל שהוא שני לו] ערפשט; נק: והב׳ לשני וכן כלם. [8]בעצמו*] פשטנר; עק: < וכן כולם על סדר המזלות. [9]ויאמרו חכמי הודו ... ואחריהן] ערפשטק; נ: מחוץ למקום. [10]ואחריהן חמש מעלות חשוכות] ערשפנק; ט: חסר. [11]ואחריהן*] פשטנרק; ע: ואחר כן. [12]ואחריהן ארבע חשוכות] ערשפנק; ט: חסר. [13]ואחריהן*] פשטנרק; ע: ואחר כן. [14]ואחר כן שמונה מעלות זכרים] עפשטנר; ק: חסר. [15]שש עשרה] ערשטנק; פ: י״ז. [16]חום] ערשפנק; ט: חסר. [17]וליחתו] ערפ; שטנק: ולחותו. [18]וחשך] ערפשטק; נ: חסר. [19]ואחריתו*] רטק; ש: ואחוריו; פנע: ואחריו. [20]ואש*] פשטנרק; ע: ובאש. [21]בפאת] עשפנק; ר: בפאה; ט: בצד. [22]ובפאת ימנית] עשפטק; ר: ובפאה ימנית; נ: ובפאת שמאלית. [23]נבדלים] פשטנרק; ע: וגדולים; בתרגום לצרפתית עתיקה: desevrés. [24]ורוח] ערשפנק; ט: והוא. [25]ושלו המרה השחורה הממוסכת מעט] ערשפטק; נ: חסר. [26]המתוק] ערשפנק; ט: חסר. [27]בו] עפשטנר; ק: לו. [28]וממראה העינים] ערפטנק; ש: ומהעיניים.

the sixth to Mercury, the seventh to Venus, the eighth to Mars, the ninth to Jupiter, the tenth and the eleventh to Saturn, and the twelfth to Jupiter. (46) But Enoch[48] and the Ancients divided the power of the dodecatemoria differently, because they said that the first degree ⟨of the sign is assigned⟩ to the nature of the sign itself, the next degree to the nature of the sign that is adjacent to it, and thus the 13th degree and the 25th degree are again assigned to the nature of the sign itself.[49]

(47) The Indian scientists say that from the beginning of the sign to three degrees ⟨of it⟩ the ⟨degrees⟩ are intermediate, neither bright nor dark; then ⟨there are⟩ five dark degrees, then eight intermediate degrees, then four bright ⟨degrees⟩, then four dark degrees, then five bright degrees, and ⟨then⟩ one dark degree. (48) The first seven degrees ⟨of Aries⟩ are masculine, then two feminine degrees, then six masculine degrees, then seven feminine degrees, and then eight masculine degrees. (49) These are the pits of the stars: the 6th, 11th, 17th, and 23rd degrees. (50) The degree that adds beauty and honor is the 19th.[50]

(51) There [in the degrees of Aries], of the large stars of the first magnitude, we find a star called the end of the river, ⟨at longitude⟩ Aries 16° at the present time, at 13½° southern latitude; its nature is a mixture of Jupiter and Venus.[51]

2 (1) Taurus. One of the signs of earthy nature,[1] feminine, one of the nocturnal signs.[2] (2) Of the spring season,[3] and it remains in the same pattern[4] [i.e., it is a fixed sign because the season does not change in it]. (3) Its hours are longer than the equal ⟨hours⟩; its rising times are less, and it is crooked.[5] (4) It is one of the benefic, agreeable signs and indicates procreation. (5) All of it is tempered, heat and cold, and its moistness is greater than its dryness. (6) In its beginning it indicates winds and darkness, in its middle ⟨it indicates⟩ cold and moisture, and in its end it indicates thunder, fire, and lightning. (7) What is generated from it on the northern side ⟨of the horizon⟩ is tempered, and on the southern side ⟨of the horizon⟩ is burning ⟨hot⟩.[6] (8) It has the form of a hoofed quadruped; its limbs are missing and separated ⟨from it⟩, and it has half a voice.[7] (9) The right ⟨side⟩ of the south is in its portion, and the south wind.[8] (10) Its nature is cold and dry, somewhat tempered; the black bile that is somewhat tempered belongs to it, and of the mixtures, the balanced. (11) Of the tastes, the sweet that is accompanied by astringency and bitterness, and of the colors, green and white.[9] (12) Of the animals, any that has four legs and hooves; of the plant

לו ארבע רגלים והוא מפריס; ובחלקו ממיני הצמחים, האילנים[1] הגבוהים, וכל אילן עושה פרי, וכל אילן שאין לו צורך למים אלא מעט[2], וכל עץ שהוא בהרים שיש תועלת בפריו, וכל עץ נטוע שמטעמו וריחו טובים. (13) ובחלקו מן הגבולים, החמישי, וארץ כוש ומהן וחמדן ואכרט[3] ואפריקיא, ומן הקריואן[4] עד אטרבלוט[5], ואלכופא ואלבצרא[6] וצען מצרים[7]. (14) ויש לו מן הבקעות[8], כל ארץ חרושה שיחרשו בה הבקר והפילים, והגנות, והפרדסים, ומקום כל ציץ שיש לו ריח טוב, וכל מקום[9] שיש בו[10] טיט חם ממוסך שיצמח בו צמח. (15) ובחלקו מן האותיות, הדלת והסמך. (16) | ושנותיו שמנה, ומספר חדשיו ככה[11], והימים עשרים, והשעות שש 18ב
עשרה.

(17) ויעלה בפנים הראשונים הגבור שיש חרב בידו השמאלית, ובימנית מקל[12], ועל כתיפיו שתי נרות; ועוד תעלה ספינה גדולה, למעלה ממנה אריה, ושם אדם ערום יושב; ותחת הספינה חצי גוף אשה מתה; ויעלה עוד צורת אדם. (18) ואנשי הודו אומרים שהיא[13] אשה[14] בעלת שער ויש לה בן, והיא לובשת בגדים נשרפו מקצתם. (19) ויעלה על דעת בטלמיוס חצי הנושא[15] ראש[16] השטן, ואלית[17] הטלה, ושפך המים שהוא[18] בסוף הנהר.

(20) ויעלה בפנים השניים ספינה, ושם אדם ערום נושא ידו במפתח; גם יעלה שם החצי השני מגוף האשה המתה. (21) ויאמרו חכמי הודו כי יעלה שם אדם שידמה[19] בפניו ובגופו אל טלה, ויש לו אשה דומה לשור, ואצבעותיו כפרסות[20] העזים[21]; ואותו האיש חם הרבה ואכלן, לא יתן פוגה[22] לנפשו; והוא בונה ארצות ויוציא השוורים לחרוש ולזרוע; ויעלה עוד צורה יפה ובידה הימנית שרביט, והיא מרימה ידה השמאלית. (22) ויעלה על דעת בטלמיוס ארכובות נושא ראש השטן[23], ושוקיו ורגליו, וגב השור וקרניו[24] וידו ובטנו ורגלו הימנית, וראש הנהר ואמצעיתו.

(23) ויעלה בפנים השלישיים סוף הגוף הדומה לראש הכלב, ואדם עומד בידו חיה ויש לו שתי עגלות, עליהם בחור יושב, ושני סוסים מושכים העגלות[25], וביד הבחור כבש. (24) ויאמרו חכמי הודו כי[26] יעלה שם אדם שרגליו לבנות, וככה שניו

[1]האילנים] ערשנק; פט: האילנות. [2]אלא מעט] ערפנק; ש: אך מעט; ט: חסר. [3]ומהן והמדן ואכרט] עשנפ; ק: ומדן והמדן ואכרט; ר: ומהס ותמדן ואכרטט ומאן אכרס. [4]הקריואן] ערפ; ש: הקוקיא; ט: הקראן; נק: הקריא. [5]אטרבלוט] ע; פט: אסרבלוס; רק: אטרבלוס; ש: אשראבלוס נ אטר בולוס. [6]ואלכופא ואלבצרה] ער; ש: ואלכופא ואלבצרא; פ: ואלכופיא ואלבצרה; ט: כופיה ואלבצרה; נ: ואלכועה ואלבצרה; ק: ושלצפה ובבל ואלבצרה. [7]מצרים] ערפשטק; נ: ומצרים. [8]הבקעות*] פשטנרק; ע: הבקיעות. [9]מקום] ערפטנק; ש: זמן. [10]בו] ערטנק; שפ: לו. [11]ככה] ערפשטק; נ: ח׳. [12]ובימנית מקל*] שרפנק; ע: ובידו הימנית מקל; ט: חנית ומקל. [13]שהיא*] רשפנקט; ע: שהוא. [14]אשה] ערשפנק; ט: חסר. [15]הנושא] ערפשטק; נ: היוצא. [16]ראש] עפשטנר; ק: < את. [17]ואלית] ערפטנק; ש: ואליה. [18]שהוא*] פשטנרק; ע חסר. [19]אדם שידמה] ערפטנק; ש: שידמה. [20]כפרסות] ערפשטק; נ: ופרסות. [21]העזים] עפשטנר; ק: הסוס. [22]פוגה*] פשטנק; ער: פוגת. [23]ראש השטן] ערפט; שנק: השטן. [24]וקרניו] ערשפנק; ט: חסר. [25]העגלות] ערשטנ; פ: בעגלה; ק: העגולות. [26]כי*] שטנ; ערפ: > גם; ק: כן.

species, tall trees are in its portion, and any fruit tree, any tree that does not need a lot of water, any tree in the mountains whose fruit is useful, and any planted tree whose taste and smell are pleasant.[10] (13) Of the climates, the fifth is in its portion, and Ethiopia, Māhin, Hamadhān, ʾAkhraṭ, Africa, ⟨the region⟩ from Kairouan to Tripoli, al-Kufa, and al-Basra, and Tanis ⟨in⟩ Egypt. (14) Of plains, any cultivated land that can be plowed by oxen and elephants is in its portion, and gardens, orchards, the place of any flower with a pleasant scent, and any place where there is hot and tempered mud in which plants can grow.[11] (15) Of the letters, *dalet* and *samekh* are in its portion. (16) Its years are 8, and the same its months, the days 20, and the hours 16.[12]

(17) In its first decan, the hero with a sword in his left hand, a club in his right hand, and two lamps on his shoulders rises; there also rises a large ship, with a lion above it, and a naked man sitting there; beneath the ship there is half of a dead woman's body; the figure of a man also rises ⟨there⟩. (18) The Indians say that she is a woman with hair and has a son, and she wears clothes that are partly burned. (19) In Ptolemy's opinion, half of the Carrier of the Devil's Head [Perseus] rises ⟨there⟩, and the tail of ⟨the constellation⟩ Aries, and the stream of water, which is at the end of the River[13] [Eridanus].

(20) In its second decan a ship rises; a naked man is there, holding a key in his hand; the second half of the dead woman rises there, too. (21) The Indian scientists say that a man whose face and body resemble a ram rises there; he has a wife who resembles a bull, and his fingers are like the hooves of goats. This man is very hot and a glutton, and never allows his soul to rest. He builds countries and takes the oxen out to plow and sow. The figure of a beautiful woman, with a scepter in her right hand, rises ⟨there⟩, too, and she is holding up her left hand. (22) In Ptolemy's opinion, the knees of the Carrier of the Devil's Head [Perseus] rise ⟨there⟩, and its lower legs and feet, the back of ⟨the constellation⟩ Taurus, and its horns, front leg, abdomen and right hind leg, and the beginning and middle of the River[14] [Eridanus].

(23) In the third decan, the end of the body that resembles the head of a dog rises, and a standing man with a snake in his hand, who has two carts; a young man is sitting on them, and two horses pull the carts, and the young man holds a lamb in his hand. (24) The Indian scientists say that a man rises there with white feet, as are his teeth, which are so long that they stick

והם ארוכות עד שנראו[1] חוץ[2] לשפתיו, ומראה עיניו אדמדם וככה שערו, וגופו דומה לגוף הפיל והאריה, ואין דעתו מיושבת עליו וכל מחשבותיו לרע, והוא יושב על סמיכה[3]; גם יעלה שם סוס וכלב ועגל קטן. (25) ויעלה על דעת בטלמיוס רגל נושא ראש השטן הימנית, ושכם[4] אשר בידו הרסן, וראשו וארכובותיו וידו | השמאלית 19א
וקרנו, וסוף שור וראשית הנהר.

(26) והנולד בו[5] תהיה קומתו ישרה[6], ופניו ארוכים, ועיניו גדולים, וצוארו עב וקצר, ומצחו רחב, ונחיריו חדים, ושער ראשו תלתלים, ויש בלבול בדבריו[7] וככה[8] בדעתו[9], ושערו שחור, ואיבריו חסרים, ותאותו רבה, והוא אכלן הולך בקרי. (27) והנולד באחת מעלות[10] כימה, שהם משלש עשרה מעלות עד חמש עשרה, יהיה לו חולי בעיניו. (28) והנולד בפנים הראשונים יהיה קצר קומה, ועיניו גדולות, ושפתיו עבות, ויש לו סימן בצוארו ואחרת[11] על זכורו, והוא נדיב לב, ואוהביו רבים, ומתענג במיני תענוגים. (29) והנולד בפנים השניים יהיו פניו עגולות, וגחונו רחב, ועיניו יפות, ונפשו נדיבה, ובעל תבונה, ויש שער על שכמו, וסימן על מתניו[12], ויש מהם שיש לו כאב בעורקיו[13]. (30) והנולד בפנים השלישיים יהיה נאה בגופו ובפניו, ובעינו השמאלית סימן, והוא איש מתיגע, ולא יהיה לו מזל עם הנשים. (31) והנולד בסוף מעלות המזל יהיה סריס חמה[14] או אנדרוגינוס.

(32) ובחלקו מגוף האדם הצואר, והגרון, וכל התחלואים שיקרו במקומות האלו, כמו חולי החזירים, ועוות הצואר והגרון[15]. (33) ועל דעת חכמי מצרים כאב שבתאי במזל הזה הלב, וצדק הבטן, ומאדים הצואר, ושמש הארכובות, ונוגה הראש, וכוכב חמה הרגלים, והלבנה השוקים. והוא ממזלות התחלואים כמו טלה. (34) ובחלקו מבני אדם, האמצעיים, וכל המתאים למשגל ולאכול ולשתות ולשמוח ולרקוד[16]. (35) והוא בית נוגה, וכבוד הלבנה במעלה השלישית, וראש התלי של מאדים במעלה העשירית ממנו, והוא בית שנאתו. (36) ובעלי[17] השלישות ביום נגה ואחריו לבנה, ובלילה הלבנה ואחריה נגה, ושותפם ביום ובלילה מאדים[18]. (37) והפנים הראשונים לדעת חכמי מצרים ופרם לכוכב חמה[19], והשני ללבנה,

[1]שנראו] עשטנרק; פ: שיראו. [2]חוץ] עפשטנר; ק: מחוץ. [3]סמיכה*] פשטנרק; ע: שמיכה. [4]ושכם] ערשפנק; ט: וסוס. [5]בו] עפשטנר; ק: < מבני אדם. [6]ישרה] ערשטנק; פ: שוה. [7]בדבריו] עפשטק; רנ: חסר. [8]וככה] ערשפק; טנ: חסר. [9]ושער ראשו תלתלים ויש בלבול בדבריו וככה בדעתו] ערפשטק; נ: חסר. [10]מעלות] עשטר; פנק: ממעלות. [11]ואחרת] עפשנרק; ט: ואחר. [12]על מתניו] עפשטנר; ק: במתניו. [13]בעורקיו] עפשטנר; ק: בעורקים. [14]חמה] ערפשטק; נ: אמה. [15]והגרון*] שפטנק; ער: והגבן. [16]ולרקוד] עפטנק; רש: חסר. [17]ובעלי] עפר; שטנק: ובעל. [18]ביום ובלילה מאדים] ערפטנק; ש: ביום ומאדים בלילה. [19]לכוכב חמה*] ק; רפ: לכוכב; עשנ: לכוכב נוגה; ט: לנוגה.

out between his lips, and his eyes are red, and so too his hair, and his body resembles the body of an elephant and a lion, and his mind is not at ease and all his thoughts are evil, and he sits on a blanket. A horse, a dog, and a little calf also rise there. (25) In Ptolemy's opinion, the right leg of the Carrier of the Devil's Head [Perseus] rises ⟨there⟩, and the shoulder of the One Holding the Reins[15] [Auriga] in his Hand, and his head, knees, left hand and horn, and the end of ⟨the constellation⟩ Taurus and the beginning of the River[16] [Eridanus].

(26) A person born in it [who has Taurus as the ascendant of his nativity] will be of medium height; he will have a long face, large eyes, a short and thick neck, a broad forehead, narrow nose, and curly hair; his speech will be confused, and so too his mind; his hair will be black, his limbs missing, his appetites large, and he will be a glutton and defiant. (27) One who is born in the degrees of *kimah*, which are from 13° to 15° ⟨of Taurus⟩, will have a disease in his eyes.[17] (28) One born in the first decan ⟨of Taurus⟩ [a person who has the first decan of Taurus as the ascendant of his nativity] will be short, with large eyes, thick lips, with one mole on his neck and another on his penis. He will be generous, with many friends, and will enjoy ⟨all⟩ sort of pleasures. (29) One who is born in the second decan will have a round face, a broad belly, beautiful eyes, a noble soul, and intelligence, with hair on his shoulder, a mole on his hip; some of them will suffer pain in their arteries. (30) One who is born in the third decan will have a handsome body and face, a mark on his left eye; he will be hardworking and will not have luck with women. (31) One born at the end of the degrees of the sign will be a congenital eunuch or androgynous.[18]

(32) Its portion of the human body is the neck, the throat, and all the diseases affecting these places, such as mumps and a twisted neck and throat. (33) In the opinion of the Egyptian scientists, the pain of Saturn in it [Taurus] is the heart; the pain of Jupiter, the abdomen; Mars, the neck; the Sun, the knees; Venus, the head; Mercury, the feet; the Moon, the shanks.[19] It is one of the signs of diseases, like Aries.[20] (34) Of human beings, middle-class people are in its portion, and all those who lust for sexual intercourse, and to eat, drink, rejoice, and dance.[21] (35) It is the house of Venus; the exaltation of the Moon is at ⟨Taurus⟩ 3°, and Mars's Head of the Dragon at ⟨Taurus⟩ 10°, and this is its [Mars's] house of detriment. (36) The lords of the triplicity are Venus and then the Moon by day, and the Moon and then Venus by night; and Mars is their partner by day and by night. (37) The first decan, according to the Egyptian and Persian scientists, ⟨is assigned⟩

19ב והשלישי לשבתאי; ועל דעת חכמי הודו הפנים הראשונים לנגה, | והשניים לכוכב חמה, והשלישיים לשבתאי[1]. (38) ואלה הגבולים על דעת חכמי מצרים וכל חכמי המזלות: לנוגה עד שמונה מעלות, ואחריו לכוכב חמה[2] שש[3], ואחריו לצדק שמנה, ואחריו לשבתאי חמש, ואחריו למאדים שלש[4]; ועל דעת בטלמיוס לנוגה שמנה, ולכוכב חמה שבע, ולצדק שבע[5], ולמאדים שתים, ולשבתאי שש. (39) וראשית כח התשיעית והשנית לשבתאי, והשלישית לצדק, והרביעית למאדים, והחמישית לנוגה, והששית לכוכב חמה[6], והשביעית ללבנה, והשמינית לשמש, והתשיעית לכוכב חמה. (40) ותחלת כח השנים עשר לנגה, השני לכוכב חמה, השלישי ללבנה, הרביעי לשמש, החמישי לכוכב חמה, הששי לנגה, השביעי למאדים, השמיני לצדק, והתשיעי והעשירי לשבתאי, אחד עשר לצדק, ושנים העשר למאדים.

(41) ומתחלת המזל עד סוף שלש מעלות, מתערבות, ואחר כן שתים[7] מעלות מאירות, ואחר כן שתים[8] בלא כלום, ואחר כן שמנה מאירות, ואחר כן חמש בלא כלום, ואחר כן שלש מאירות, ואחריהן שתים מתערבות. (42) ומתחלת המזל עד שבע[9] מעלות, זכרים, ואחריהם שמנה[10] נקבות, ואחרי כן חמש עשרה זכרים. (43) ובורות הכוכבים: המעלה החמישית, ושתים עשרה, ושמונה עשרה, וארבע ועשרים, וחמש ועשרים, ושש ועשרים. (44) המעלה המוסיפה חן וכבוד היא השלישית, וחמש עשרה, ושבע ועשרים, והשלשים.

(45) ויש בו במזל הזה מן הכוכבים העליונים גב המצורע, הוא מעלת[11] ארבע עשרה, ורחבו שמאלי שתים ועשרים מעלות ועשרים חלקים[12], ומהכבוד השני, וממסך נגה. (46) וראש השטן, והוא במעלת חמש עשרה, ורחבו[13] שמאלי שלש ועשרים מעלות ושלשה[14] חלקים, והוא מהכבוד השני, ממסך | צדק ושבתאי. (47) 20א ושם כוכב המאיר[15] הנקרא עין השור השמאלית, והוא במעלת שמנה ועשרים, ורחבו דרומי חמש מעלות וחצי[16], והוא מהכבוד הראשון, ממסך מאדים ונגה, והוא מהכוכבים הממיתים בהגיע בעל[17] ממשלת החיים אליו. (48) ויש בו[18] מן הכוכבים החשוכים כוכב במעלה העשירית, ורחבו שמאלי עשרים מעלות וארבעים חלקים. (49) ושם כוכב אחד חשוך כמוהו במעלת שתים עשרה, ורחבו שמאלי ארבעים מעלות וחצי, והוא מן הכוכבים[19] הממיתים.

[1]ועל דעת חכמי הודו הפנים הראשונים לנגה והשניים לכוכב חמה והשלישיים לשבתי] ערשפנק; ט: חסר. [2]חמה] עפטנרק; ש: חמש. [3]שש] ערפנשק; ט: שלש. [4]ואחריו לצדק שמנה ואחריו לשבתי חמש ואחריו למאדים שלש] ערשפנק; ט: חסר. [5]ולצדק שבע*] פשטנרק; ע: חסר. [6]לכוכב חמה] ערפשטק; נ: לכוכב. [7]שתים] ערפטנק; ש: שבע. [8]שתים] ערפשטק; נ: ג׳; ק: חסר. [9]שבע] עפשטנר; ק: סוף ז׳. [10]שמנה] ערשטנק; פ: ה׳. [11]הוא מעלת] עפשטנר; ק: במעלת. [12]חלקים] ערשפנק; ט: ראשונים. [13]ורחבו] ערשפנק; ט: ממנו. [14]ושלשה] ערשפנק; ט: ב׳. [15]המאיר] ערשפנק; ט: חסר. [16]וחצי] ערשפנק; ט: חסר. [17]בעל] ערשטנק; פ: חסר. [18]בו] ערפשטק; נ: לו. [19]הכבכים*] רפשטק; ענ: חסר.

to Mercury, the second to the Moon, and the third to Saturn; according to the Indian scientists, the first decan ⟨is assigned⟩ to Venus, the second to Mercury, and the third to Saturn. (38) These are the terms in the opinion of the Egyptian scientists and all the astrologers: Venus ⟨from the first degree of Taurus⟩ up to 8°, then Mercury 6°, then Jupiter 8°, then Saturn 5°, then Mars 3°; and in Ptolemy's opinion, Venus 8°; Mercury 7°; Jupiter 7°; Mars 2°; Saturn 6°. (39) The first and the second powers of the ninth-part ⟨are assigned⟩ to Saturn, the third to Jupiter, the fourth to Mars, the fifth to Venus, the sixth to Mercury, the seventh to the Moon, the eighth to the Sun, and the ninth to Mercury. (40) The first power of the dodecatemoria ⟨is assigned⟩ to Venus, the second to Mercury, the third to the Moon, the fourth to the Sun, the fifth to Mercury, the sixth to Venus, the seventh to Mars, the eighth to Jupiter, the ninth and the tenth to Saturn, the eleventh to Jupiter, and the twelfth to Mars.[22]

(41) From the beginning of the sign to the end of three degrees ⟨the degrees are⟩ mixed; then two bright degrees, then two empty ⟨degrees⟩, then eight bright ⟨degrees⟩, then five empty ⟨degrees⟩, then three bright ⟨degrees⟩, and then two mixed ⟨degrees⟩. (42) From the beginning of the sign to seven degrees, ⟨the degrees are⟩ masculine, then eight feminine ⟨degrees⟩, then 15 masculine ⟨degrees⟩. (43) Pits of the stars: the 5th, 12th, 18th, 24th, 25th, and 26th degrees. (44) The degrees adding beauty and honor: the 3rd, 15th, 27th, and 30th.[23]

(45) There, in ⟨the degrees of⟩ this sign, of the upper stars ⟨we find⟩ the back of the leper, ⟨at longitude Taurus⟩ 14°, northern ⟨ecliptical⟩ latitude 22° 20′, second magnitude, mixture of Venus.[24] (46) ⟨We also find there⟩ the head of the devil, ⟨longitude Taurus⟩ 15°, northern ⟨ecliptical⟩ latitude 23° 3′, second magnitude, mixture of Venus and Saturn.[25] (47) There [in the degrees of Taurus] ⟨we find⟩ a bright star designated the left eye of the bull, ⟨at longitude Taurus⟩ 28°, southern ⟨ecliptical⟩ latitude 5½°, first magnitude, mixture of Mars and Venus;[26] it is one of the stars causing death when the lord of the rulership over life reaches it.[27] (48) There, of the dim stars, ⟨we find⟩ a star at ⟨longitude Taurus⟩ 10°, at northern ⟨ecliptical⟩ latitude 20° 40′.[28] (49) There ⟨we find⟩ a dim star, too, ⟨at longitude Taurus⟩ 12°, northern ⟨ecliptical⟩ latitude 40½°; it is one of the stars that cause death.[29]

3 (1) תאומים. מתולדת הרוח, זכר, וממזלות היום, מערבי. (2) מזמן החום, ויש לו שני גופות. (3) שעותיו נוספות על הישרות, ובסופו יהיה היום הארוך יותר מכל ימות השנה, ובכל[1] הגבולים הוא[2] מעוות במצעדיו. (4) והוא יורה על[3] תולדת[4] הישרה המגדלת והמרבה והמשלמת, וכל מה שיועיל לחיות ולצמחים. וכללו ממוסך. (5) ותחלתו לח, ואמצעיתו ממוסך, וסופו מתהפך. (6) וההווה ממנו בפאת שמאל[5] הוא מרעיש ומוליד רוחות, ובדרום מוליד קטב מרירי. (7) והוא על צורת בן אדם, ואיבריו שלמים, והוא עקר. (8) ובחלקו ימין המערב, ורוח מערבית. (9) ותולדתו חמה ולחה, ובחלקו הדם. (10) ומטעמו מתוק מאד, וממראה העינים[6], כל עין מתהפך לעינים רבים[7]. (11) ובחלקו מן החיים, בן אדם[8], והקוף, והעוף שיש לו נגון ערב. (12) ובחלקו[9] מן הצמחים, האילנים הגבוהים; וכללו יורה על כל גבוה[10], כמו השמים והאויר והרוחות[11]. (13) ובחלקו מן הגבולים, הששי, וארץ גירגאן וארמניא ואדרביגאן[12] הגדולה ויילאן[13] ובריאן[14] וברקאן[15] וחלון[16] וברקא[17] וארץ ישראל ומצרים ואַסְפְּהֵן[18] וכרמֵן[19]. (14) ובחלקו כל הר גבוה ותלול, ומקומות ציידי העוף[20], ומשחקים בקוביא והמנגנין. (15) ואותיותיו גימל ועין. (16) ושנותיו עשרים, וככה חדשיו, והימים חמישים, והשעות ארבע.

(17) ויעלה בפנים הראשונים | זנב הצורה שידמה[21] ראשה לראש[22] כלב, ואדם 20ב
בידו שרביט; ויעלה בהם[23] מפאת דרום שתי עגלות ימשכו בהן שני סוסים[24], ועליהן אדם יושב מנהיג אותם; גם יעלה שם ראש חיה[25] בעלת קרן. (18) ויאמרו חכמי הודו כי תעלה שם אשה יפה עומדת באויר, והיא יודעת לתפור[26]. (19) ויעלה שם על דעת בטלמיוס ראש אשר בידו הרסן, ורגלו הימנית, וקרן השור, ושכם הכלב ורגלו השמאלית, וראש הארנבת[27] וידיה.

(20) ויעלה בפנים השניים[28] אדם יש לו כלי נגון מזהב, והוא מזמר בו; ויעלה שם חיה עומדת על אילן, וזאב שיש בידו[29] סימן. (21) ויאמרו חכמי[30] הודו כי יעלה שם כושי וראשו קשור בעופרת, ובידו נשק, וכובע ברזל בראשו ועל הכובע עטרת משי[31], ובידו קשת וחצים, והוא אוהב השחוק והלעג, והוא מתהלך[32] בגן שיש בו

[1]ובכל] עפשטנק; ר: בכל. [2]הוא] עפשטנק; ר: והוא. [3]על] עפשטנק; ר: מן. [4]תולדת] עק; פשטנר: התולדת. [5]שמאל] ערנק; פשט: שמאלית. [6]העינים] ערפשט; נק: העין. [7]לעינים רבים*] רפשט; ק: לעינים רבות; ענ: לענייינים רבות. [8]מן החיים בן אדם] ערפט; נשק: מבעלי החיים האדם. [9]ובחלקו] ערפשנק; ט: < כל הר גבוה ותלול. [10]כל גבוה] ערשנק; פט: כל דבר גבוה. [11]והרוחות] ערשפק; ט: חסר. [12]גירגאן וארמניא ואדרביגאן*] ק; ער: יריאן וארמניא ואניריין; פ: יריאן וארמניא ואניריאן; ש: גיראן וארמניאה ואינדאן; ט: יריאן וארמיני ואניזרן; נ: גורגאן ואברגאן. [13]ויילאן] ער; פשטנ: וילאן; ק: וליאן. [14]ובריאן] עשפק; נ: ובראן; ר: ובריין; ט: ובהן. [15]וברקאן] עפשטנר; ק: חסר. [16]וחלון] עפ; ש: וחלוק; ר: וחלן; טנ: חלין; ק: חסר. [17]וברקא*] רשט; נ: ברקה; ק: וברקיה; עפ: חסר. [18]ואספהן] ערפשט; ק: ואספאהן; נ: ואספסן. [19]וכרמֵן] ע; ש: וכרמהן; ק: וכרמאן; ר: ופרמן; נ: וקרמין; פ: ברמן. [20]העוף] עפק; רשטנ: העופות. [21]שידמה] עפר; שטנק: הדומה. [22]ראשה לראש] ערשפנק; ט: לראש. [23]בהם*] רפשטק; ע: בהן; נ: בה. [24]ימשכו בהן שני סוסים] ערפ; שטנק: ש. [25]חיה] ערק; פשטנ: החיה. [26]לתפור] ערפט; שנק: לספור. [27]וראש הארנבת] עפשטנר; ק: וראשה. [28]השניים] ערשטנק; פ: הראשונים. [29]בידו] ערפשטק; נ: בו. [30]חכמי] ערשפ; טנק: אנשי. [31]משי] ערשפנ; ט: ברזל; ק: מפז. [32]והוא מתהלך] עטרפ; שנק: מתהלך.

3 (1) Gemini. Of airy nature,[1] masculine, one of the diurnal signs, western.[2] (2) Of the spring season[3] and bicorporal.[4] (3) Its hours are longer than the equal ⟨hours⟩, at its end comes the longest day of all the days of the year,[5] and in all climates its rising times[6] are crooked. (4) It indicates a balanced nature, one that grows, increases, and completes, and everything that is beneficial to animals and plants. All of it is tempered. (5) In its beginning it is moist, in its middle tempered, and in its end mutable. (6) What is generated from it on the northern side ⟨of the horizon⟩ produces storms and winds; in the south it causes deadly pestilence.[7] (7) It has the form of a human being, its limbs are complete but it is sterile.[8] (8) The right ⟨side⟩ of the west is in its portion, and the west wind.[9] (9) Its nature is hot and moist, and the blood is in its portion. (10) Its taste is very sweet, and of the colors, any color that turns into many colors.[10] (11) Of living creatures, human beings are in its portion, and monkeys, and songbirds. (12) Of the plants, tall trees are in its portion, and in general it indicates everything high, such as the heavens, the air, and the winds.[11] (13) Of the climates, the sixth, and the land of Gurgān, Armenia and Greater Azerbaiǰan, Gilān, Barqān, Ḥalon, Barqʾa, the land of Israel, Egypt, Isfahān and Kirmān. (14) Every high and steep mountain is in its portion, and the places of fowlers, gamblers, and musicians.[12] (15) Its letters are *gimel* and *ʿayin*. (16) Its years are 20, and so are its months, the days are 50, and the hours 4.[13]

(17) In its first decan, the tail of the figure whose head resembles the head of a dog rises, and a man holding a scepter in his hand; on the southern side ⟨of the horizon⟩, two carts pulled by two horses, with a man sitting on them [the carts] and directing them [the horses], rise [in the first decan]; the head of a horned snake rises there, too. (18) The Indian scientists say that a beautiful woman standing in the air rises there, and she knows how to sew. (19) In Ptolemy's opinion, the head of the One Holding the Reins in his Hand [Auriga] rises ⟨there⟩, along with his right foot, the horn of ⟨the constellation⟩ Taurus, the Dog's [Orion] shoulder and its left foot,[14] and the head and paws of the Hare [Lepus].

(20) In its second decan, a man holding a golden musical instrument, on which he is playing, rises; a snake standing on a tree rises there, ⟨too⟩, and a wolf with a mark on its paw. (21) The Indian scientists say that an Ethiopian rises there, and his head is bound in lead; he holds a weapon in his hand. There is an iron helmet on his head and a crown of silk on the helmet. He holds a bow and arrows in his hand. He loves laughter and

ציצים ואילנים[1], ובידו אבני[2] מאזנים, יכה בהם בידיו[3] וינגן[4], ויקח הציצים מן הגן. (22) ויעלה בו[5] על דעת בטלמיוס כף אשר בידו הרסן הימני[6], ואחד[7] רגלי השור המאוחר, ויד הגבור ושכמו וראשו[8] וגחונו ואזורו[9] וארכובתו ורגלו, וגחון הארנבת ואליתו.

(23) ויעלה בפנים השלשיים צורת אדם נבהל, על ראשו מצנפת, ובידו כלי נגון ויתרים[10] מזהב; ויעלה שם כלב נובח, ודג הנקרא דלפין[11], וכדמות קוף[12], ותקות תופר[13], והחצי הראשון מהדוב הקטן, וזנב החיה בעלת הקרן שהוא מתעטף על שורש בתולה. (24) ויאמרו חכמי הודו כי יעלה שם אדם מבקש נשק[14], ועמו קשת ואשפה, ובידו חץ ובגדים וַחֲלִי כָתֶם; והוא רוצה לנגן ולשחוק[15] וללעוג בכל מיני לעג. (25) ויעלה בו על דעת בטלמיוס שכם[16] התאום[17] המאוחר, וידו ואליתו ורגלו הימנית ופחדיו, וזנב הארנבת, ופי הכלב וידיו ורגליו הימנית[18], ומשוט הספינה הראשון[19], וקצת המשוט השני.

21א (26) והנולד בו[20] מבני אדם | תהיה קומתו ישרה, וגחונו רחב, ותואר גופו יפה[21] ככה צורתו, ומדברו נאוה[22], ויש לו קול חזק, נדיב הנפש, וכתפיו רחבות, ועיניו יפות, ושער ראשו תלתלים, והוא מהיר במלאכתו[23] ואומן[24] בכל המעשים; ויש מהם סופרים, ובעלי חשבון ומזלות[25], וחכמים גדולים, ואדם נאמן, ואמצעי ביראת השם. (27) והנולד בפנים הראשונים יהיה גופו נאה ועיניו ושערו, ויש סימן בראשו או בלחיו, ומראהו חד, ואיננו כעסן, והוא מתיגע, ואין לו מזל בנשים. (28) והנולד בפנים השניים יהיה קצר קומה ושחור, ותחת אציל ידו סימן שחור, ומדברו נאוה, ואיש מוסר, יפה צורה, נדיב, מתערב עם המלכים. (29) והנולד בפנים השלשיים יהיו פניו דקות, ועיניו קטנות, והוא איש מתנפח, זונה, ידבר דברים שלא כהוגן, כזבן. (30) והנולד בסוף המזל לא יהיו עיניו שלמות[26].

[1]ציצים ואילנים] ערשפנ; ק: צצים ואלונים; ט: ציצים. [2]אבני] עפשטנר; ק: חסר. [3]בהם בידיו] ער; פשטנ: בהם בידו; ק: בידו. [4]וינגן] עפשטנר; ק: וינגע. [5]בו*] פשנרק; עט: חסר. [6]הימני] עפשטנר; ק: חסר. [7]ואחד] ערפשטק; נ: ואחריו. [8]וראשו] עפשטנק; ר: חסר. [9]ואזורו] ערפטנ; ש: ואחוריו; ק: ואחורו. [10]ויתרים] עפשטנר; ק: וכתרים. [11]דלפין] עפשטנר; ק: גולפין. [12]וכדמות קוף] ערפ; ק: ודמות הכוף; נש: ודמות השקוף; ט: ובדמות קוף. [13]ותקות תופר] ערשפנק; ט: חסר. [14]נשק*] פשטנרק; ע: חסר. [15]ולשחוק*] פשטנק; ער: ולשחק. [16]שכם] ערפשטק; נ: < על. [17]התאום] ערפשטק; נ: התאומים. [18]הימנית*] פשטנרק; ע: הימנים. [19]משוט הספינה הראשון] ערפ; שטנק: משוט הספינה. [20]והנולד בו] ערפטנק; ש: והנולד. [21]יפה] ערשטנק; פ: נאה. [22]נאוה] ערפשט; נק: נאה. [23]במלאכתו] ערפ; שטנק: בהליכתו. [24]ואומן] ערפטנ; שק: נאמן. [25]ובעלי חשבון ומזלות] ערשטנק; פ: ובעלי חשבון ויודעי תקופות ומזלות. [26]שלמות] ערפטנק; ש: בולטות שלמות.

mockery. He walks in a garden full of flowers and trees. He holds balance weights in his hand, striking them with his hand and making music, and he picks flowers from the garden. (22) In Ptolemy's opinion, the right hand of the ⟨Shepherd⟩ Holding the Reins [Auriga] rises ⟨there⟩, and one of the hind feet of ⟨the constellation⟩ Taurus,[15] the Hero's [Orion] hand,[16] shoulder, head, abdomen, hips, knees, and feet, and the belly and tail of the Hare [Lepus].

(23) In the third decan, the figure of a frightened man,[17] with a turban on his head, holding a string instrument of gold in his hand rises; a barking dog rises there, and the fish called dolphin, the figure of a monkey, the tailor's cord, the first half of the lesser bear, and the tail of the horned snake that is wrapped around the lower part of a virgin. (24) The Indian scientists say that a man looking for a weapon rises there, along with a bow and a quiver, with an arrow in his hand, and clothes and a golden pendant; he wishes to play an instrument, laugh, and engage in all sorts of mockery. (25) In Ptolemy's opinion, the shoulder of the second Twin rises there, with his hand, backside, right foot, and thighs, the tail of the Hare [Lepus], the mouth, forelegs, and right hind leg of the Dog[18] [Canis Major], and the first oar of the Ship [Argo Navis] and part of the second oar.[19,20]

(26) A person born in it [who has Gemini as the ascendant of his nativity] will be of medium height; he will have a broad belly, handsome body and figure, pleasant speech, and strong voice; he will be generous and have broad shoulders, beautiful eyes, and curly hair, and will be quick in his work and skilled in all his undertakings. Some of them [the natives in Gemini] will be scribes, mathematicians, and astronomers, great scholars, faithful persons, and moderate in their religious belief. (27) One who is born in the first decan ⟨of Gemini⟩ [a person who has the first decan of Gemini as the ascendant of his nativity] will have a handsome body, eyes, and hair, will have a mole on his head or cheeks, and will be eagle-eyed. He will not be irascible, he will be hardworking, and will not have luck with women. (28) One who is born in the second decan will be short and swarthy, with a black mole in his armpit, of pleasant speech, a moral person, with a handsome figure; he will be generous and mingle with kings. (29) One who is born in the third decan will have a thin face and small eyes; he will be haughty and promiscuous, speak indecently, a liar. (30) The eyes of one born in the end of the sign will not be healthy.[21]

(31) ובחלקו מגוף האדם השכם, והזרועות, והידים, והכתפים. (32) ותחלואיו כל חולי שהוא מהדם[1], וכל חולי שיקרה באיברים הנזכרים. (33) ועל דעת חכמי מצרים כאב שבתאי[2] הבטן, וצדק השוקים[3], ומאדים השכם, ושמש השוקים, ונגה הצואר, וכוכב חמה הראש, והלבנה הרגלים. (34) ובחלקו מבני אדם המלכים והגדולים[4], והגבורים, והבדים[5], והמכשפים, ובעלי התרפים והצורות והפתוחים[6] וכל דבר שחוק[7] ונגונים ומעשה ידים וכל אומנות[8] דקה. (35) והוא בית כוכב חמה, וכבוד ראש התלי[9] במעלה השלישית, ובית שנאת צדק, ושם מקום גבהות השמש ונגה בשבע ועשרים מעלות בזמן הזה, ומקום שפלות שבתאי במעלת שתים עשרה[10]. (36) ובעלי השלישות ביום[11] שבתאי ואחריו כוכב חמה, ובלילה כוכב חמה[12] ואחריו שבתאי, ושותפם ביום ובלילה צדק. (37) והפנים הראשונים על דעת המצריים[13] והבבליים לצדק, והשניים למאדים, והשלישיים לשמש; ועל דעת | 21ב אנשי הודו הראשונים לכוכב חמה, והשניים לנגה, והשלשיים לשבתאי[14]. (38) ואלה הגבולים לדעת המצריים וחכמי המזלות: לכוכב חמה[15] שש מעלות, ולצדק שש, ולנגה חמש, ולמאדים שבע, ולשבתאי שש; ועל דעת בטלמיוס לכוכב חמה שבע[16], ולצדק שש, ולנוגה שבע, ולמאדים שש, ולשבתאי ארבע[17].

(39) ותחלת התשיעית[18] לנגה, והשנית למאדים, והשלישית לצדק, והרביעית לשבתאי גם החמישית, והששית לצדק, והשביעית למאדים, והשמינית לנגה, והתשיעית לכוכב חמה. (40) ותחלת הכח השנים עשר כוכב חמה, והשני ללבנה, והשלישי לשמש, והרביעי לכוכב חמה[19], והחמישי לנגה, והששי למאדים, והשביעי לצדק, והשמיני לשבתאי גם התשיעי, והעשירי לצדק, והאחד עשר למאדים, ושנים עשר לנגה.

(41) מתחלת המזל עד סוף שבע מעלות, מאירות, ואחריהן שלש מתערבות[20], ואחריהן חמש[21] אין בהם כלום[22], ואחריהן שש מאירות, ואחריהן שש מתערבות[23]. (42) ומתחלת המזל עד סוף שש מעלות, נקבות, ואחריהן אחת עשרה מעלות זכרים, ואחריהן שש[24] מעלות נקבות[25], ואחריהן ארבע מעלות זכרים, ואחריהן

[1]כל חולי שהוא מהדם] ערפטנק; ש: חסר. [2]שבתי] ערנק; פשט: > בו. [3]השוקים] עשנ; פק: המתנים; ר: מתנים; ט: העינים. [4]והגדולים] ערשפנק; ט: הגדולים. [5]והבדים] עפטק; ר: והבודים; ש: והוברים; נ: חסר. [6]והפתוחים] ערטנק; ש: והפיתואים; פ: והתפוחים. [7]שחוק] ערפשטק; נ: צחוק. [8]אומנות] ערשפנק; ט: מעשה אומנות. [9]ראש התלי] ערפט; נק: התלי; ש: טלה. [10]במעלת שתים עשרה] ערשפנק; ט: במקום י״ב מעלות. [11]ביום] ערשטנק; פ: חסר. [12]ובלילה כוכב חמה] ערפשטק; נ: חסר. [13]המצריים] עפשטנר; ק: חכמי מצרים. [14]ועל דעת אנשי הודו הראשונים לכוכב חמה והשניים לנגה והשלשיים לשבתי] ערשטק; פ: חסר. [15]לכוכב חמה] ערפשטק; נ: לכוכב. [16]לכוכב חמה שבע] ערפשטק; נ: לכוכב ח׳. [17]ולצדק שש, ולנוגה שבע, ולמאדים שש, ולשבתי ארבע] עפשטנר; ק: ולשבתאי ו ולצדק ו ולנוגה ו ולמאדים ד׳. [18]התשיעית] עפשטנר; ק: התשיעיות. [19]ותחלת הכח השנים עשר כוכב חמה והשני ללבנה והשלישי לשמש והרביעי לכוכב חמה] ערשפנק; ט: חסר. [20]מתערבות] ערפשטק; נ: נקבות. [21]חמש*] שטרק; פ: שבע; ע: שמש; נ: חסר. [22]אין בהם כלום] עשפרק; טנ: חסר. [23]ואחריהן שש מאירות ואחריהן שש מתערבות*] רשפטק; ע: ואחריהן שש מאירות ואחריהן שבע מתערבות; נ: חסר. [24]שש] עפרק; שט: ג׳; טנ: חסר. [25]ואחריהן י״א מעלות זכרים ואחריהן ג׳ מעלות נקבות] ערשפק; טנ: חסר.

(31) Its portion of the human body is the shoulder blades, the arms, the hands, and the shoulder. (32) Its diseases are any disease of the blood and any disease affecting the aforementioned limbs. (33) In the opinion of the Egyptian scientists, the pain of Saturn ⟨in Gemini⟩ is the abdomen; the pain of Jupiter, the shanks; Mars, the shoulder blades; the Sun, the shanks; Venus, the neck; Mercury, the head; the Moon, the feet.[22] (34) Among human beings, kings and grandees are in its portion, and mighty heroes, fabulists, sorcerers, makers of talismans, images, engravings and any amusing thing, and musicians, experts in handiworks and any delicate craft.[23] (35) It is the house of Mercury, the exaltation of the Head of the Dragon is at ⟨Gemini⟩ 3°, the house of Jupiter's detriment, the apogee of the Sun and Venus at ⟨Gemini⟩ 27° in this time, and the perigee of Saturn at ⟨Gemini⟩ 12°. (36) The lords of the triplicity are Saturn and then Mercury by day, and Mercury and then Saturn by night; and Jupiter is their partner by day and by night. (37) According to the Egyptians and Babylonians, the first decan ⟨is assigned⟩ to Jupiter, the second to Mars, and the third to the Sun; according to the Indians, the first ⟨decan is assigned⟩ to Mercury, the second to Venus, and the third to Saturn. (38) These are the terms, in the opinion of the Egyptian scientists and the astrologers: Mercury 6°, Jupiter 6°, Venus 5°, Mars 7°, and Saturn 6°; and in Ptolemy's opinion: Mercury 7°, Jupiter 6°, Venus 7°, Mars 6°, and Saturn 4°.

(39) The first ninth-part ⟨is assigned⟩ to Venus, the second to Mars, the third to Jupiter, the fourth and fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to Venus, and the ninth to Mercury. (40) The first power of the dodecatemoria ⟨is assigned⟩ to Mercury, the second to the Moon, the third to the Sun, the fourth to Mercury, the fifth to Venus, the sixth to Mars, the seventh to Jupiter, the eighth and ninth to Saturn, the tenth to Jupiter, the eleventh to Mars, and the twelfth to Venus.[24]

(41) From the beginning of the sign to the end of seven degrees, ⟨the degrees are⟩ bright; then ⟨come⟩ three mixed ⟨degrees⟩, then five empty ⟨degrees⟩, then six bright ⟨degrees⟩, then six mixed ⟨degrees⟩. (42) From the beginning of the sign to the end of six degrees, ⟨the degrees are⟩ feminine, then ⟨come⟩ eleven masculine ⟨degrees⟩, then six feminine ⟨degrees⟩, then

שלש מעלות נקבות[1]. (43) ומעלות בורות הכוכבים: השנית, ושתים עשרה, ושבע עשרה[2], ועשרים ושש, ושלשים[3]. (44) והמעלה המוספת חן וכבוד היא האחת עשרה.

(45) ויש בו כוכב על רגל תאומים השמאלית בחמש מעלות ממנו, ורחבו[4] בדרום אחד ושלשים[5] מעלות וארבעים[6] חלקים, והוא מן הכבוד הראשון, ממסך מאדים ונגה. (46) וכוכב אחד על כתפו השמאלית בחמש מעלות ממנו, ורחבו דרומי שבע עשרה מעלות וחצי[7], והוא מהכבוד השני, ממסך מאדים וכוכב חמה. (47) ושם הכוכב אשר בידו הרסן, והוא במעלה | העשירית, ורחבו שמאלי שש עשרה[8] מעלות, 22א
והוא מהכבוד הראשון, ממסך צדק ושבתאי. (48) ושם הכוכב הגדול הנקרא אל עיוק[9] במעלת אחת עשרה[10], ורחבו שמאלי שתים ועשרים מעלות וחצי[11], והוא מהכבוד הראשון, ממסך שבתאי וצדק. (49) ושם האמצעי מן האזור, והוא במעלת חמש עשרה, ורחבו הדרומי ארבעה ועשרים מעלות חמשה וארבעים חלקים[12], והוא מהכבוד השני, ממסך צדק ושבתאי. (50) ושם שכם התאום הימני, במעלת שש עשרה[13], רחבו דרומי שבע עשרה, והוא מהכבוד הראשון, ממסך מאדים וכוכב חמה. (51) ושם רגל התאום הימני בארבע ועשרים מעלות, רחבו דרומי אחת עשרה[14] מעלות וחצי, מהכבוד הראשון, ממסך מאדים ונגה[15]. (52) ושם הכלב הנקרא אלשער אלעבור[16]. (53) ושם מן הכוכבים החשוכים הכוכב המעונן שהוא על ראש הגבור בשתים עשרה[17] מעלות, ורחבו דרומי שלש עשרה מעלות[18] וחמשים[19] חלקים, והוא מן הממיתים.

4 (1) סרטן. ממזלות המים, נקבה, ממזלות הלילה, והוא שמאלי. (2) ממזלות הקיץ, והוא מתהפך כי[20] הזמן יתהפך[21] בו; ובתחלתו יחל[22] חסרון היום ותוספת הלילה. (3) ושעותיו ארוכות מן הישרות, והוא ישר במצעדיו ומצעדיו נוספים. (4) וכללו[23] יורה על קור וליחה, שהם ממוסכים[24], שירבו ויפרו[25], ויש בו מעלות לחות וחמות[26]. (5) וראשיתו יבש משחית[27], ואמצעיתו בממסכתו[28], וסופו לח. (6) ובהיותו שמאלי[29] הוא מחמם ושורף, ובהיותו דרומי הוא לח. (7) והוא על צורת חיות[30] המים. (8) ובחלקו לב הפאה השמאלית, ורוח צפון. (9) ותולדתו קרה ולחה, והוא יורה על

[1]ואחריהן ד׳ מעלות זכרים ואחריהן ג׳ מעלות נקבות] ערשפטק; נ: חסר. [2]ושבע עשרה] ערשטנק; פ: חסר. [3]ושלשים] עטפנק; ר: חסר. [4]ורחבו*] פשטנרק; ע: חסר. [5]אחד ושלשים] ערשפטנק; פ: אלא. [6]וארבעים] ערשפנק; ט: ומ״ב. [7]שבע עשרה מעלות וחצי] ערשפנק; ט: היום ח׳ מעלות. [8]שש עשרה] ערפט; שנק: י״ז. [9]אל עיוק] ערשטנק; פק: אלעטק. [10]אחת עשרה] ערפ; שנק: י״ז; ט: ט׳. [11]שתים ועשרים מעלות וחצי] ערפט; שנק: י״ב מעלות. [12]ומ״ה חלקים] ערשפנק; ט: חסר. [13]שש עשרה] ערפטנק; ש: י״ז. [14]אחת עשרה] ערפט; שנק: י״ז. [15]ממסך מאדים ונגה] ערשפנק; טק: חסר. [16]ושם הכלב הנקרא אלשער אלעבור]עפט; ר: ושם הככב הנקרא אלשער אלעבור; שנק: חסר; לא מופיע בתרגום לצרפתית עתיקה; הכוכב אלשער אלעבור מופיע במזל סרטן. [17]בשתים עשרה] עפשטנר; ק: בי״ד. [18]ורחבו דרומי י״ג מעלות] ערשטנק; פ: חסר. [19]וחמשים] ערשטנק; פ: חמשה. [20]כי] ערשטנק; פ: חסר. [21]יתהפך] ערנק; פשט: מתהפך. [22]ובתחלתו יחל] ערשפנק; ט: בתחלתו אל. [23]וכללו] ערשנק; פ: וכלל; ט: חסר. [24]יורה על קור וליחה שהם ממוסכים] ערשפנק; ט: חסר. [25]שירבו ויפרו] ערשנ; פטק: ש. [26]לחות וחמות] ערפ; שטנק: ש. [27]משחית] ערפשטק; נ: משחיר. [28]בממסכתו] רפנשק; ע: בממסכתן; ט: בממסכו. [29]שמאלי] פשטרק; ע: השמאלי; נ: אמצעי שמאלי. [30]חיות] ערפשטק; נ: חסר.

four masculine ⟨degrees⟩, and then three feminine ⟨degrees⟩. (43) Degrees of the pits of the stars: the 2nd, 12th, 17th, 26th, and 30th degrees. (44) The degree adding beauty and honor is the 11th.[25]

(45) There [in the degrees of Gemini], ⟨we find⟩ a star ⟨that is⟩ the left leg of ⟨the constellation⟩ Gemini, at ⟨longitude⟩ 5° of it [Gemini], southern ⟨ecliptical⟩ latitude 31° 40′, of the first magnitude, a mixture of Mars and Venus.[26] (46) A star ⟨that is⟩ the left shoulder ⟨of the constellation Gemini⟩ is at ⟨longitude⟩ 5° of it [Gemini], southern ⟨ecliptical⟩ latitude 17½°, of second magnitude, a mixture of Mars and Mercury.[27] (47) The star ⟨in the Shepherd⟩ with the Reins in his Hand [Auriga] is at ⟨longitude Gemini⟩ 10°, northern ⟨ecliptical⟩ latitude 16°; ⟨it is of the⟩ first magnitude and a mixture of Jupiter and Saturn.[28] (48) The big star ⟨called⟩ *al-ʿayyūq* is at ⟨longitude Gemini⟩ 11°, northern ⟨ecliptical⟩ latitude 22½°; it is of the first magnitude and a mixture of Saturn and Jupiter.[29] (49) The ⟨star⟩ at the middle of the girdle is at ⟨longitude Gemini⟩ 15°, southern ⟨ecliptical⟩ latitude 24° 45′; it is of the second magnitude and a mixture of Jupiter and Saturn.[30] (50) The right shoulder of the twin is at ⟨longitude Gemini⟩ 16°, southern ⟨ecliptical⟩ latitude 17°; it is of the first magnitude and a mixture of Mars and Mercury.[31] (51) The right leg of the twin, ⟨longitude Gemini⟩ 24°, southern ⟨ecliptical⟩ latitude 11½°; it is of the first magnitude and a mixture of Mars and Venus.[32] (52) The dog called *al-shiʿrā al-ʿabūr* is there.[33] (53) Of the dim stars, the nebula at the head of the hero [Orion] is at ⟨longitude Gemini⟩ 12°, southern ⟨ecliptical⟩ latitude 13° 50′; it is one of the stars causing death.[34]

4 (1) Cancer. One of the watery signs,[1] feminine, of the nocturnal signs, northern.[2] (2) One of the signs of summer,[3] and tropical because the season changes in it;[4] at its beginning the days begin to grow shorter and the nights longer.[5] (3) Its hours are longer than the equal ⟨hours⟩, and its rising times are straight and increasing.[6] (4) All of it indicates tempered cold and moistness, which produce increase and fertility, and it has moist and hot degrees. (5) In its beginning it is dry and destructive, in its middle it is temperate, and ⟨in⟩ its end it is moist. (6) When it is northern it heats and burns, and when it is southern it is moist.[7] (7) It has the shape of aquatic animals.[8] (8) The heart of the northern side ⟨of the horizon⟩ is in its portion, and the north wind.[9] (9) Its nature is cold and moist; it indicates the phlegm

הליחה שיש בבני אדם, ועל כל ממסך קר ולח במעט יושר. (10) ומטעמו חמוץ[1]
ומלוח, וממראה העינים[2], הלבן ועין העפר, וכמו העינים המעושנים והדומה להם.
(11) ובחלקו מן החיים, כל חיות המים[3] ושרציו[4], | והקטנים מן הדגים, וחיות היבשה, 22ב
והעקרבים[5], ורמש האדמה. (12) וכללו יורה על מים שיש להם תנועה רבה[6], וכל צמח
שהוא עם[7] המים, ומימי הגשם, וכל מים מתוקים. (13) ויש לו מהגבולים השביעי,
וארץ ארמיניא הקטנה[8] ואשר אחרי מרכאן[9], ואדרבייאן[10] ומזרח[11] כורסאן וציץ[12]
וקצת[13] אפריקיא[14] ובלך[15]. (14) ובחלקו האגמים, וכל חוף הים, וכל[16] שפת הנהר[17],
והאילנים האמצעיים בגבהות. (15) ומן האותיות, הדלת והפא. (16) ושנותיו חמש
ועשרים, וככה חדשיו, והימים חמשה, וככה השעות.

(17) ויעלה בפנים הראשונים חצי הדוב הגדול[18] האחרון, וצורה שלמה מתעטפת
בבגדים, והיא סמוכה אל הצורה[19] המזמרת; ויעלה שם חזיר מברזל, ראשו נחושת,
ונערה אחת בתולה. (18) ועוד[20] אמרו חכמי הודו[21] כי יעלה[22] שם בחור יפה צורה[23],
לבוש בגדים, ועמו חלי ובפניו ואצבעותיו מעט עוות, וגופו דומה לגוף הסוס והפיל,
ורגליו לבנות, ועל גופו תלויים מעדנים כדמות אילנים, והוא יושב בפרדס שיצמח[24]
קנה בשם[25]. (19) ויעלה בו[26] על דעת בטלמיוס פני הדוב הגדול, וראש תאומים
המוקדם והמאוחר, ואלית[27] תאומים המוקדם וידיו, והכלב הקטן[28], והנשאר מהכלב
הגדול[29], ובטן הספינה.

(20) ויעלה בפנים השניים נערה בתולה, והיא[30] דומה לענן; גם יעלה שם חצי
הכלב, וחצי אזני החמור השמאלי. (21) וחכמי הודו אומרים כי יעלה שם נערה[31]
יפת דבור[32], ועל ראשה נזר[33] מהדס ובידה מקל עץ[34], והיא מבקשת יין ונגון.
(22) ויעלה בו[35] על דעת בטלמיוס ראש הדוב הגדול, וצד סרטן[36] המאוחר, ובטן[37]
הספינה.

[1]חמוץ] ערפט; שנק: החמוץ. [2]וממראה העינים] ערפטק; ר: וממראה העין; ש: ומהעינים. [3]המים] ערשטנק; פ: חסר. [4]ושרציו] עשטנק; פ: ושרצים; ר ושרשיו. [5]והעקרבים] עפשטנר; ק: ועקרבים. [6]שיש להם תנועה רבה] ערשפטק; נ: היש להם תנועה רבה. [7]עם] ערפשטק; נ: מן. [8]ארמיניא הקטנה] עפ; ר: ארמניאה הקטנה; ק: ארמיניא; נ: ארמיניה; ש: אירמיניאה; ט: ארמיני. [9]מרכאן] ערפשט; ק: מרתאן; נ: חסר. [10]ואדרבייאן] ע; רפטנק: ואדרניין; ש: ואדרניאן. [11]ומזרח] עפשטנרק; ט: ומדינת. [12]כורסאן וציץ] עפשטנר; ק: כורחן וציץ (בצד: כורסאן וציץ). [13]וקצת*] רשטנ; עק: וקשת; פ: וקצה. [14]אפריקיא] ערפשטק; ש: הפריקיא; נ: פריקיס. [15]ובלך*] פשנר; ק: ובלק; ע: ובידך; ט: ובדל. [16]וכל] עפשטנר; ק: ועל. [17]הנהר] ענק; רפשט: נהר. [18]הגדול] ערפשטק; נ: חסר. [19]הצורה] ערשטנק; פ: האבה. [20]ועוד] ערשפטק; נ: חסר. [21]חכמי הודו*] רשטנק; פ: אנשי הודו; ע אנשי חכמי הודו. [22]כי יעלה] עפשטנר; ק: שיעלה. [23]צורה] ערשפנק; ט: חסר. [24]שיצמח] עפשטנר; ק: שיצמית. [25]בשם] עשפק; רטנ: בושם. [26]בו] ערפ; שטנק: שם. [27]ואלית] ערשטנק; פ: אילת. [28]המוקדם וידיו והכלב הקטן] ערפשטק; נ: חסר. [29]והנשאר מהכלב הגדול] ערפנ; ט: והכלב הגדול; שק: חסר. [30]והיא] ערשפנק; ט: יפה. [31]נערה] ערשפנק; ט: < בתולה. [32]יפת דבור] עפשטנק; ר: יפה. [33]נזר] עפשטנר; ק: הנזר. [34]עץ] ערשפנק; ט: לבן. [35]בו] ערפשטק; נ: שם. [36]סרטן] ערשפ; נ: ובטן סרטן; ט: בטן; ק: הרסן (בצד: סרטן). [37]ובטן] ערפשטק; נ: חסר.

in human beings, and any mixture of cold and moist that is somewhat balanced. (10) Its taste is sour and salty; of the colors, white and ochre, and smoky colors and the like.[10] (11) Of living creatures, all aquatic animals are in its portion, and those that swarm in it [the water], small fish, terrestrial animals, scorpions, and animals that creep on the ground (Gen. 1:25). (12) All of it indicates swiftly flowing water, all aquatic plants, rainwater, and all fresh water.[11] (13) Of the climates, the seventh ⟨belongs to it⟩, Lesser Armenia and what is beyond Mūqān, Azerbaijan, Eastern Khurāsān, China, and parts of Africa and Balkh. (14) Lakes are in its portion, every sea shore, every river bank, and trees of medium height.[12] (15) Of the letters, *dalet* and *peh*. (16) Its years are 25, and so are its months; the days are five and so are the hours.[13]

(17) In its first decan, the second half of the greater bear rises, and a complete figure wrapped in clothes, which is close to the figure playing music; ⟨also⟩ an iron pig rises there, with a head of brass, and a virgin. (18) The Indian scientists said that a handsome young man rises there, too; he wears clothes and a golden pendant; his face and fingers are twisted slightly, his body resembles the body of a horse and elephant, his legs are white, fruits resembling trees hang on his body; he sits in an orchard where aromatic cane grows. (19) In Ptolemy's opinion, the face of the Greater Bear[14] [Ursa Major] rises in it [Cancer's first decan], along with the head of the first and second Twins,[15] the backside of the first Twin and his hands, the Lesser Dog,[16] the rest of the Greater Dog,[17] and the hull of the Ship [Argo Navis].

(20) In its second decan, a virgin resembling a cloud rises; half of the dog and half of the northern donkey's ears rise there too. (21) The Indian scientists say that a maiden with beautiful speech rises there, with a myrtle crown on her head and a wooden stick in her hand, and she seeks wine and music. (22) In Ptolemy's opinion, the head of the Greater Bear [Ursa Major] rises in it [in Cancer's second decan], ⟨along with⟩ the rear part of ⟨the constellation⟩ Cancer, and the hull of the Ship [Argo Navis].

(23) ויעלה בפנים השלישיים נערה בתולה, והיא הולכת פעם למזרח פעם למערב; גם יעלה שם הכלב המאוחר, והחצי השני מאזני החמור השמאלי, גם החמור השני הדרומי. (24) וחכמי הודו אומרים כי יעלה שם אדם | ידמה רגלו לרגל חיה, ויש 23א
על גופו חיה, ובדעתו להכנס בספינה[1] ללכת בים להביא[2] זהב וכסף[3], לעשות ממנו טבעות לנשיו. (25) ויעלה בו[4] על דעת[5] בטלמיוס צואר הדוב הגדול, וידו הימנית, וקרני סרטן[6], וראש הגבור הנלחם[7], וסוף הספינה.

(26) והנולד בו מבני אדם יהיו אבריו עבים, ומצחו גדול, ושיניו מובדלות, והוא אלם וחרש, אוהב את הבריות, והוא נכבד; ומולד הנשים איננו טוב, כי יורה על דברים קשים. (27) והנולד בפנים הראשונים יהיה נאה בגופו[8] ובשערו, וגבות עיניו דבוקות[9], ונחיריו ארוכים, וכתפיו רחבות, ויש סימן תחת אציל ידו או בזרועו הימנית, ונפשו טובה, ואוהביו רבים, והוא בעל מרמות. (28) והנולד בפנים השניים יהיה אדום, וקצר קומה, וזלדקן[10], ויש סימן שחור בעיניו, והוא אהוב לבריות[11]. (29) והנולד בפנים השלישיים יהיה שמן[12], וקצר קומה, ושער רב בגבות עיניו, וגחונו רחב, ובטנו גדול, והוא גבור, ופעמים יאחזנו[13] כאב הלב ומאד[14] יוגיע עצמו[15]. (30) והנולד בסוף המזל לא יהיה לו מזל טוב[16].

(31) וחלקו מגוף האדם החזה והשדים[17], והקרב העליון, והצלעות[18], והטחול והריאה. (32) ובחלקו מן התחלואים כל מה שיקרה באברים האלה, גם יש לו כבדות בעינים; ובמעלת שתים ועשרים כוכב מעונן יורה על חלי העינים ומום שיהיה בם; וכלל המזל יורה על הגָרֶב [ויקרא כא:כ], והחיכוך, והצרעת, ונקודות בפנים[19], וקרחת, ומיעוט זקן. (33) ובחלקו מבני אדם, כל איש נבזה, ועמי הארץ, והמלחים, וההולכים בדרכים. (34) ועל דעת חנוך הוא מזל העולם. (35) ועל דעת חכמי מצרים כאב שבתאי בו[20] המתנים, וצדק הערוה[21], ומאדים הקרב העליון[22], ושמש הרגלים, ונגה הידים, וכוכב חמה הצואר, והלבנה הראש. (36) והוא בית הלבנה, וכבוד צדק
במעלות חמש עשרה, וקלון מאדים במעלת שמנה ועשרים[23], ובית שנאת שבתאי, | 23ב
וראש התלי[24] של צדק במעלה התשיעית, וראש התלי של שבתאי במעלת תשע עשרה. (37) ובעלי השלישות ביום[25] נגה ואחריו מאדים, ובלילה מאדים ואחריו

[1]להכנס בספינה] ערפטנ; ש: להכנס בחכמה; ק: בחכמה (בצד: להכנס בספינה). [2]להביא] ערשטנק; פ: ללביא. [3]זהב וכסף] ערפשטק; נ: שם. [4]בו*] רשטנק; פ: שם; ע: חסר. [5]על דעת] ערשטנק; פ: חסר. [6]סרטן] עפשטנר; ק: ספאת (בצד: סרטן). [7]הנלחם*] פשטנרק; ע: נלחם. [8]בגופו] עפשטנר; ק: חסר (בצד: בגופו). [9]דבוקות] עפשטנק; ר: דבקות. [10]וזלדקן] עשפנק; טר: דל זקן. [11]אהוב לבריות] ערשטנ; פ: אוהב לבריות; ק: אובה את הבריות. [12]שמן*] פשטנרק; ע: שוקל. [13]יאחזנו*] פשטנר; ע: יאחזהו; ק: חסר. [14]כאב הלב ומאד] עפשטנר; ק: חסר. [15]יוגיע עצמו] עפשטנר; ק: מתיגע בעצמו. [16]טוב] ערפטנ; שק: חסר; ק: מוסיף מעל לשורה: טוב. [17]החזה והשדים] פשטנרק; ע: חזה השדים. [18]והצלעות] ערפשטק; נ: חסר. [19]ונקודות בפנים] עפשטנר; ק: ונקודת הפנים. [20]בו] עפשטנק; ר: חסר. [21]הערוה] ערפשטנק; ר: מעל השורה מוסיף: פ"א השוקיים. [22]הקרב העליון] ערשטנק; פ: החזה; ר: מעל השורה מוסיף: פ"א הצלעות. [23]שמנה ועשרים] ערפטנק; ש: כ"ז. [24]התלי] ערטשק; פנ: תלי. [25]ביום] ערשפטק; שנ: חסר.

(23) In the third decan, a virgin rises; sometimes she goes to the east and sometimes to the west; the rear part of the dog and the second half of the northern donkey's ears, and also the second, southern donkey. (24) The Indian scientists say that a man whose leg resembles an animal's leg rises there; an animal is on his body. He intends to board a ship and sail to bring gold and silver, and make them into rings for his wives. (25) In Ptolemy's opinion, the neck of the Greater Bear [Ursa Major] rises there, and its right paw, the horns of ⟨the constellation⟩ Cancer, the head of the Fighting Warrior[18] [Hydra], and the stern of the Ship[19] [Argo Navis].

(26) The parts of the body of a human being born in it [who has Cancer as the ascendant of his nativity] will be thick, his forehead big; he will be gap-toothed, dumb and deaf, cordial to people and respected; it [Cancer] is ill-fated in the nativity of women, because it indicates harsh matters. (27) One who is born in the first decan ⟨of Cancer⟩ [a person who has the first decan of Cancer as the ascendant of his nativity] will have a handsome body and hair, his eyebrows will be joined, his nose long, and his shoulders broad; he will have a mole in his armpit or on his right arm; he will be happy, will have many friends and will be a schemer. (28) One who is born in the second decan will be ruddy and short, with a thin beard (Sanhedrin 100b); he will have a black mark on his eyes and will be beloved by people. (29) One who is born in the third decan will be fat and short, with shaggy eyebrows; his belly will be broad and his abdomen big; he will be mighty; sometimes he will suffer heartache (Prov. 14:13), and will exhaust himself very much. (30) One who is born in the end of the sign will not have good fortune.[20]

(31) Its portion of the human body is the chest and the breasts, the upper abdomen, the ribs, the spleen, and the lung. (32) Of diseases, all that affect the aforementioned parts of the body; poor eyesight is also in its portion; at ⟨longitude Cancer⟩ 22° there is a nebula that indicates disease and a deformity of the eyes; the entire sign indicates a boil-scar, pruritis, leprosy, freckles, baldness, and a thin beard.[21] (33) Of human beings, every ignoble person, commoners, sailors, and travelers.[22] (34) In Enoch's opinion it is the sign of the world.[23] (35) In the opinion of the Egyptian scientists, the pain of Saturn ⟨in Cancer⟩ is the hips; Jupiter, the pudenda; Mars, the upper abdomen; the Sun, the legs; Venus, the hands; Mercury, the neck; the Moon, the head.[24] (36) It is the house of the Moon, the exaltation of Jupiter at ⟨Cancer⟩ 15°, Mars's dejection at ⟨Cancer⟩ 28°, the house of Saturn's detriment, Jupiter's Head of the Dragon at ⟨Cancer⟩ 9°, and Saturn's Head of the Dragon at ⟨Cancer⟩ 19°. (37) The lords of the triplicity are Venus and

נגה, ושותפם ביום ובלילה הלבנה. (38) הפנים הראשונים לדעת המצרים והבבלים לנגה, והשני כוכב חמה, והשלישי לבנה; ועל דעת חכמי הודו הראשונים ללבנה, והשניים למאדים, והשלישיים לצדק. (39) ואלה הגבולים לדעת חכמי המצריים[1] וחכמי המזלות: למאדים שבע מעלות, ולנגה שש, ולכוכב חמה שש, ולצדק שבע, ולשבתאי ארבע; ועל דעת בטלמיוס למאדים שש, ולצדק שש, ולכוכב חמה ולנגה שבע, ולשבתאי ארבע[2]. (40) ותחלה התשיעית ללבנה, והשני לשמש, והשלישי לכוכב חמה, והרביעי לנגה, והחמישי למאדים, והששי לצדק, והשביעי לשבתאי גם כן השמיני[3], והתשיעי לצדק. (41) ותחלת כח שנים עשר ללבנה, השני לשמש, השלישי לכוכב החמה, הרביעי לנוגה, החמישי למאדים, הששי לצדק, והשביעי והשמיני לשבתאי, התשיעי לצדק[4], העשירי למאדים, אחד עשר לנוגה, ושנים עשר לכוכב חמה.

(42) ומתחלת המזל עד סוף שבע מעלות, מתערבות, ואחריהן חמש מאירות, ואחריהם שתים מתערבות, ואחריהן ארבע מאירות, ואחריהן שתים חשוכות, ואחר כן שמונה מאירות, ואחר כן שתים חשוכות[5]. (43) ומתחלת המזל[6] עד סוף שתי מעלות, זכרים, ואחריהן שתים נקבות, ואחריהן אחת עשרה זכרים, ואחריהן ארבע נקבות, ואחריהן שלש זכרים. (44) ובורות הכוכבים: במעלת שתים עשרה, ושבע עשרה, ושלש ועשרים, ושש ועשרים, ושלשים[7]. (45) והמעלות המוסיפות חן וכבוד: הראשונה[8], והשנית, והשלישית, וארבע עשרה, וחמש עשרה.

(46) ויש בו מן הכוכבים העליונים הכלב הנקרא אל שערי[9] אל עבור, והוא במעלה
24א השלישית בזמן הזה, ורחבו דרומי תשע ושלשים מעלות | ועשרה חלקים, והוא מהכבוד הראשון, ממסך צדק ומאדים. (47) ועוד יש שם ראש התאום המוקדם, והוא בשמנה מעלות בזמן הזה, ורחבו שמאלי תשע מעלות וארבעים[10] חלקים, והוא מהכבוד השני, ממסך צדק וכוכב חמה. (48) ושם ראש התאום המאוחר במעלת שתים עשרה בזמן הזה, ורחבו שמאלי שש מעלות חמשה עשר חלקים, והוא מהכבוד השני, ממסך צדק וכוכב חמה[11]. (49) גם שם סוף ראש התאום[12] בתולדת מאדים לבדו. (50) ושם הכלב הנקרא אלשערי אלגמיצא במעלת חמש עשרה בזמן הזה, ורחבו דרומי שש עשרה מעלות עשרה חלקים, והוא מהכבוד הראשון, ממסך מאדים וכוכב חמה. (51) ושם מן הכוכבים החשוכים ארבעה שהם סמוכים אל הדוב

[1]חכמי המצריים] ע; שטנק: מצרים; פר: המצרים. [2]ועל דעת בטלמיוס למאדים שש ולצדק שש ולכוכב חמה ולנגה שבע ולשבתי ארבע] ערפטנ; קש: חסר; בתרגום לצרפתית עתיקה: חסר. [3]גם כן השמיני] ערשפקנ; ט: חסר. [4]ותחלת כח שנים עשר ללבנה השני לשמש השלישי לכוכב החמה הרביעי לנוגה החמישי למאדים הששי לצדק והשביעי והשמיני לשבתי התשיעי לצדק] ערשפנק; ט: חסר. [5]ואחר כן שמונה מאירות ואחר כן שתים חשוכות] ערפנק; ט: ואחריהן ב׳ חשוכות; ש: חסר; בתרגום לצרפתית עתיקה: חסר. [6]המזל*] פשטנר; ע: המזלות. [7]ושלשים] ערפטנ; שק: חסר. [8]הראשונה] ערטפנ; ש: > חשוכות ואחריהן ח׳ מאירות ואחריהן ב׳ ח׳. [9]אל שערי] ערפטנק; ש: שערי. [10]וארבעים] ערפשטק; נ: כ״ט. [11]ממסך צדק וכוכב חמה] ערט; פשנק: חסר; בתרגום לצרפתית עתיקה: חסר. [12]גם שם סוף ראש התאום] ע; פשטנרק: חסר; בתרגום לצרפתית עתיקה: חסר.

then Mars by day, and Mars and then Venus by night; the Moon is their partner by day and by night. (38) The first decan, according to the Egyptians and Babylonians, ⟨is assigned⟩ to Venus, the second to Mercury, and the third to the Moon; according to the Indian scientists, the first ⟨decan is assigned⟩ to the Moon, the second to Mars, and the third to Jupiter. (39) These are the terms in the opinion of Egyptian scientists and the astrologers: Mars 7°, Venus 6°, Mercury 6°, Jupiter 7°, and Saturn 4°; and in Ptolemy's opinion: Mars 6°, Jupiter 6°, Mercury and Venus 7°, and Saturn 4°. (40) The first ninth-part ⟨is assigned⟩ to the Moon, the second to the Sun, the third to Mercury, the fourth to Venus, the fifth to Mars, the sixth to Jupiter, the seventh and eighth to Saturn, and the ninth to Jupiter. (41) The first power of the dodecatemoria ⟨is assigned⟩ to the Moon, the second to the Sun, the third to Mercury, the fourth to Venus, the fifth to Mars, the sixth to Jupiter, the seventh and eighth to Saturn, the ninth to Jupiter, the tenth to Mars, the eleventh to Venus, and the twelfth to Mercury.[25]

(42) From the beginning of the sign to the end of seven degrees, ⟨the degrees are⟩ mixed, then ⟨come⟩ five bright ⟨degrees⟩, then two mixed ⟨degrees⟩, then four bright ⟨degrees⟩, then two dark ⟨degrees⟩, then eight bright ⟨degrees⟩, and then two dark ⟨degrees⟩. (43) From the beginning of the sign to the end of two degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ two feminine ⟨degrees⟩, then eleven masculine ⟨degrees⟩, then four feminine ⟨degrees⟩, and then three masculine ⟨degrees⟩. (44) Pits of the stars: the 12th, 17th, 23rd, 26th, and 30th degrees. (45) The degrees adding beauty and honor: the 1st, 2nd, 3rd, 14th, and 15th degrees.[26]

(46) There [in the degrees of Cancer], of the upper stars, ⟨we find⟩ the dog called *al-shiʿrā al-ʿabūr*, ⟨at longitude Cancer⟩ 3° at the present time, southern ⟨ecliptical⟩ latitude 39° 10′, of the first magnitude, a mixture of Jupiter and Mars.[27] (47) The head of the first twin is there, too, ⟨at longitude Cancer⟩ 8° at this time, northern ⟨ecliptical⟩ latitude 9° 40′; of the second magnitude, a mixture of Jupiter and Mercury.[28] (48) The head of the second twin is there, ⟨at longitude Cancer⟩ 12° at the present time, northern ⟨ecliptical⟩ latitude 6° 15′, of the second magnitude, a mixture of Jupiter and Mercury.[29] (49) The end of head of the ⟨second⟩ Twin is there, too, with the nature of Mars alone.[30] (50) The dog designated *al-shiʿrā al-ghumayṣāʾ* is there, ⟨at longitude Cancer⟩ 15° at the present time, southern ⟨ecliptical⟩ latitude 16° 10′, of the first magnitude, a mixture of Mars and Mercury.[31] (51) Four dim stars are there, near the Greater Bear [Ursa Major]:

הגדול[1]: האחד[2] במעלת שתים עשרה בזמן הזה, ורחבו שמאלי שתים ועשרים[3] מעלות חמשים חלקים; והשני במעלת שש עשרה בזמן הזה, ורחבו שמאלי שתים ועשרים מעלות ועשרים חלקים; והשלישי במעלות שבע ועשרים בזמן זה, ורחבו שמאלי שתים ועשרים מעלות וחמישה וארבעים חלקים, והרביעי בסוף המזל, רחבו שמאלי עשרים[4] מעלות. (52) גם שם כוכב על גחונו במעלת עשרים ושש, ורחבו שמאלי ששה[5] הלקים.

5 (1) אריה. ממזלות האש, זכר, ממזלות היום, מזרחי. (2) ממזלות הקיץ, עומד על דרך אחד כי הזמן יעמד בו. (3) ושעותיו ארוכות מן הישרות, ישר במצעדיו ומצעדיו ארוכים. (4) ותולדתו חום שורף ומשחית; וראשיתו חם מעט, ואמצעיתו משחית הרבה[6], מוליד תחלואים, וסופו מוליד רוחות. (5) ובהיותו שמאלי הוא חם ושורף, ואם דרומי הוא לח. (6) והוא על צורת מי שיש לו ארבע רגלים שיש לו
24ב פרסה, והוא דורס[7], ואיבריו כרותות, ויש לו חצי קול. (7) ובחלקו | שמאל מזרח, ורוח מזרחית[8]. (8) ותולדתו חמה ויבשה, והמרה[9] האדומה, ומטעמו מר וחריף, וממראה העינים המכורכם והצהוב. (9) ומן החיות האריות, והנמרים, והצבועים[10], והדובים, והזאבים. (10) ומהמתכות[11], הזהב והכסף; והאבנים היקרות, והאבן הנוקבת האבנים היקרות[12] הנקראת אלמאס[13], והאבן המלקטת התבן[14] הנקראת אלבזארי[15], וכל מלאכת האש. (11) ובחלקו מן הגבולים, הרביעי, בגדד[16], ופרס וארץ אטורק[17] עד סוף הישוב, וניסבור וטרסוס[18]. (12) וכל מקום קשה[19] לעלות, וכל ארץ מרוצצת, וארמוני המלכים והמבצרים החזקים, וכל הר גבוה ותלול וכל מקום[20] שאוירו פתוח. (13) ובחלקו מהאותיות, הה״א והקוף. (14) ושנותיו תשע עשרה, וככה חדשיו, והימים שבע וארבעים[21] וחצי, והשעות שלש ועשרים[22].

(15) ויעלה בפנים הראשונים דוב וכלב על גבו וקשת[23], וחצי ספינה ושם[24] מלחיה[25], וראש חיה שחורה, וראש סוס וראש חמור. (16) ויאמרו חכמי הודו כי יעלה שם אילן גדול, על סעיפיו כלב[26] והעוף הנקרא רחמה, ואדם לובש מלבושים נחמדים, רק הם מטונפים, ובדעתו להכות אביו[27]; וגם יעלה שם בעל הסוס המביט לפאת שמאל. (17) ויעלה שם על דעת בטלמיוס צואר הדוב הגדול[28], וידו השמאלית[29], וקדקוד האריה, וצואר הגבור, וחצי הספינה.

[1]הדוב הגדול] ערשטנק; פ: הדוב. [2]האחד*] פשטנרק; ע: חסר. [3]שתים ועשרים] עשטנק; פ: י״ב. [4]עשרים] ערשפנק; ט: כ״ב. [5]ששה] ערשפנק; ט: י״ו. [6]הרבה] ערשפטק; נ: חסר. [7]דורס] פשטנרק; ע: שורף. [8]ורוח מזרחית] ערפטנ; שק: והוא מזרחי. [9]והמרה*] פשטנרק; ע: ותמורתו. [10]והצבועים] עפשטנק; ר: והצבאים. [11]ומהמתכות*] שנק; רט: ומכל המתכות; עפ ומכלי המתכות. [12]האבנים היקרות] ערפשטק; נ: חסר. [13]אלמאס] עקרשפנט; ק: מוסיף בצד: lapides almas. [14]התבן*] פשטנר; ע: חסר. [15]אלבזארי*] רשנ; ע: אל בזדאי; ק: אלבזה; פ: אלסדי; ט: אל בוזאדי. [16]בגדד] ערפט; שנ: וארץ בגדד; ק: בגדאד. [17]אטורק] ערפ; שטנק: אתורק. [18]וטרסוס*] רפק; ע: וטֵירַסוס; שט: טירסוס; נ: תרסיס. [19]קשה] ערפשטק; נ: השוה. [20]מקום] עפשטנר; ק: דבר. [21]שבע וארבעים] ערפשטק; נ: י״ז. [22]שלש ועשרים] ערפט; שק: כ״ז; נ: כ״ט. [23]וקשת] ערפשט; נק: קשת. [24]ושם] ערשטנק; פ: חסר. [25]מלחיה] עפשטנר; ק: מלחית. [26]כלב] ערשטנק; פ: חסר. [27]אביו] ערשפק; נ: < את; ט: אהביו. [28]צואר הדוב הגדול] ערפט; שנק: הדוב הגדול צוארו. [29]וידו השמאלית] ערשטנק; פ: חסר.

the first, ⟨at longitude Cancer⟩ 12° at this time, northern ⟨ecliptical⟩ latitude 22° 50′; the second, ⟨at longitude Cancer⟩ 16° at the present time, northern ⟨ecliptical⟩ latitude 22° 20′; the third, ⟨at longitude Cancer⟩ 27° at this time, northern ⟨ecliptical⟩ latitude 22° 45′; the fourth at the end of the sign [Cancer], northern ⟨ecliptical⟩ latitude 20°.[32] (52) There is also a star on its [Cancer's] belly, ⟨at longitude Cancer⟩ 26°, northern ⟨ecliptical⟩ latitude 6′.[33]

5 (1) Leo. One of the fiery signs, masculine, of the diurnal signs, eastern.[1] (2) One of the signs of summer,[2] and it remains in the same pattern [i.e., it is a fixed sign] because the season does not change in it.[3] (3) Its hours are longer than the equal ⟨hours⟩, and its rising times are straight and long.[4] (4) Its nature is burning hot and destructive; in its beginning it is somewhat hot, in its middle it is very destructive and generates diseases, and in its end it generates winds. (5) When it is northern it is burning hot, and when southern it is moist.[5] (6) It has the shape of ⟨an animal⟩ with four legs and hooves; it is a predator, its limbs are cut off, and it has half a voice.[6] (7) The left ⟨side⟩ of the east is in its portion, and the east wind.[7] (8) Its nature is hot and dry, the yellow bile ⟨is in its portion⟩, its taste is bitter and pungent, and of the colors, saffron and yellow.[8] (9) Of the animals, lions, leopards, hyenas, bears, and wolves. (10) Of the metals, gold and silver; ⟨in its portion are also⟩ precious stones, the stone that pierces precious stones, called *al-mās* [diamond], the stone that collects straw, called *al-bazāri*, and any craft based on fire.[9] (11) Of the climates, the fourth is in its portion, Baghdad, Persia, the land of the Turks to the end of the ecumene, and Nisbor [Nishapur] and Tarsus. (12) Every place that is difficult to climb ⟨is in its portion⟩, and any land that is broken, the palaces of kings and strong fortresses, every high and steep mountain and every well-ventilated place.[10] (13) Of the letters, *heh* and *qof* are in its portion. (14) Its years are 19, as are its months, the days are 47½ and the hours 13.[11]

(15) In its first decan, a bear rises, with a dog on its back, along with a bow, half of a ship with its sailors, the head of a black snake, and the head of a horse and the head of a donkey. (16) The Indians say that a large tree rises there, with a dog and the bird called the bustard on its branches, a man wearing fine clothes (but they are soiled) and intending to strike his father; also the owner of the horse that looks towards the north. (17) In Ptolemy's opinion, the neck of the Greater Bear [Ursa Major] rises there, and its left paw, the top of the head of ⟨the constellation⟩ Leo, the neck of the Warrior [Hydra], and half of the Ship [Argo Navis].

(18) ויעלה בפנים השניים צלם, ידיו נשואות למעלה, והוא צועק בקול גדול, והוא מנגן ומרקד[1]; גם יעלה שם שני[2] כלי יין[3], וכוס זכוכית, וכלי נגון מקרני[4] הצבאים, והחצי השני מן הספינה, ועין החיה, ואמצע הסוס ואמצע החמור. (19) ויאמרו חכמי הודו כי יעלה שם אדם נחיריו דקות, ועל ראשו כדמות נזר מהדס לבן, ובידו קשת; והוא כעסן ידמה בכעסו אל האריה[5], והוא מתכסה באדרת כעין מראה האריה. (20) ויעלה בו על דעת בטלמיוס שכם הדוב הגדול, ורגלו הימנית, וצואר האריה[6], ואמצעית הגבור, וראש הספינה.

(21) ויעלה | בפנים השלשיים צורת בחור, אומנותו לנהג הבהמות, בידו שוט והוא 25א
מושך עגלה בתוכה אדם[7] יושב[8], ונער קטן עמו ובידו השמאלית בגד; ויעלה שם עורב, ואמצעית החיה השחורה, וסוף הסוס, וסוף החמור. (22) ויאמרו חכמי הודו כי יעלה שם כושי מכוער מתיגע; והוא נבון, ובפיו מעדנים[9] ובשר בידו. (23) ויעלה בו על דעת בטלמיוס צורת הדוב הגדול, ואמצעית[10] האריה[11], וקצת הגבור הנלחם.

(24) הנולד בו מבני אדם יהיה גופו נאה, והוא צהוב[12], ועיניו כעיני חתול, והוא מתגבר וכעסן, ומראהו חד, ושוקיו דקות[13], ואיש מוסר ומרמה, ואוהב המשגל, ונדיב, ועקר, ועומד על דבורו, רב עצבון, מביא עצמו בסכנות, הולך בקרי[14], ותולדתו כתולדת הצבעים, רב אוכל, מתאוה לכל מאכל; ומולד הנשים[15] יורה על צניעות. (25) הנולד בפנים הראשונים יהיה נאה בפניו ובגופו, ועין מראהו אדמדם, ועיניו[16] ממוסכות, וחזהו ישר וככה שוקיו, יש לו כאב בקרב[17] העליון[18], והוא ידוע[19] בינות האנשים, ועניו, ומתערב עם המלכים. (26) והנולד בפנים השניים יהיה גופו נאה, והזהו רחב, ופחדיו[20] ושוקיו דקות, והוא קרח, יאחזנו[21] כאב בעורקיו, ויהיה[22] נכבד בעמו, והוא גבה לב. (27) והנולד בפנים השלישיים יהיה מעט קצר קומה, ויש בו לובן

[1]ומרקד] ערפטנק; ש: חסר. [2]שני] ערשפנ; טק: חסר. [3]כלי יין] ערפט; שנ: כלי זיין. [4]מקרני] ערפטנק; ש: מקרע. [5]אל האריה] ער; פט: אל הארי; שנק: הארי. [6]האריה] ערפט; שנק: הארי. [7]בתוכה אדם] עפשטנר; ק: ואדם. [8]יושב] ערפשטק; נ: חסר. [9]מעדנים] ערשפנק; ט: אריה. [10]ואמצעית] ערפשטק; נ: ואמצע. [11]האריה] עפשטנר; ק: הארי. [12]צהוב] ערפשטק; נ: < נאה. [13]דקות] ערשטנק; פ: רכות. [14]בקרי] ערשפנק; ט: בקור. [15]ומולד הנשים*] רשפנק; ע: ומוליד הנשים; ט: ואחריתו. [16]ועיניו] ערפטנק; ש: חסר. [17]בקרב] ערשפנק; ט: חסר. [18]העליון] ערשפנק; ט: חסר. [19]ידוע] עפשטנר; ק: יודע. [20]ופחדיו] ערפשט; נק: ונחיריו. [21]יאחזנו] ערשפנק; ט: יש לו. [22]ויהיה] ערשפנק; ט: והוא.

(18) In its second decan, a statue rises, its hands raised, calling out in a loud voice, playing an instrument and dancing; two wine vessels rise there, too, and a glass cup, a musical instrument made of the horns of deer, the second half of the ship, the eye of the snake, the middle of the horse, and the middle of the donkey. (19) The Indian scientists say that a man with a thin nose[12] rises there, with something like a crown made of white myrtle on his head and a bow in his hand; he is irascible like the lion, and wraps himself in a cloak resembling the color of a lion. (20) In Ptolemy's opinion, the shoulder of the Greater Bear [Ursa Major] rises there, and its right leg, the neck of ⟨the constellation⟩ Leo, the middle of the Warrior [Hydra], and the prow of the Ship [Argo Navis].

(21) In the third decan, the figure of a young man rises; his occupation is driving animals; in his hand he holds a whip and he is holding the reins of ⟨the animals that draw⟩ a cart within which a man sits along with a little boy; in his left hand he holds a garment; a crow, too, rises there, and the middle of the black snake, the end of the horse, and the end of the donkey. (22) The Indian scientists say that an ugly and hardworking Ethiopian rises there; he is clever; there are fruits in his mouth and meat in his hand. (23) In Ptolemy's opinion, the constellation of the Greater Bear [Ursa Major] rises there, the middle of ⟨the constellation⟩ Leo, and a part of the Fighting Warrior [Hydra].[13]

(24) A person born in it [who has Leo as the ascendant of his nativity] will have a handsome body; he will be yellow, his eyes will be like the eyes of a cat, he will be domineering and irascible, eagle-eyed, his shanks thin, he will be a man of morality and of deceit, lustful, generous, barren, true to his word, full of grief, putting himself in danger, defiant, his nature will be that of hyenas, a glutton who loves every food; in the nativity of women it indicates modesty. (25) One who is born in the first decan ⟨of Leo⟩ [a person who has the first decan of Leo as the ascendant of his nativity] will have a handsome face and body and a ruddy complexion; his eyes will be of mixed ⟨colors⟩, his chest will be straight, and so too his shanks, he will have a pain in the upper abdomen, he will be famous among people, humble, and will mingle with kings. (26) One who is born in the second decan will have a handsome body, a broad chest, slender thighs and shanks; he will be bald, suffer pain in his arteries; he will be honored by his people and haughty. (27)

ואדמדמות[1], וקולו חזק, ואוהב נשים, ורב[2] אוהבים ורב אויבים ורב תחלואים[3]. (28) והנולד בסוף המזל יהיה[4] מכוער, מלא מומין.

(29) ובחלקו מגוף האדם החזה, והלב, והקרב העליון, והעורקים, והגב, והמתנים, והצלעות, והמפרקת[5]; גם יורה על מראה העינים[6], וקרקע[7] הקרב[8] העליון. (30) ותחלואיו ההוים[9] באברים הנזכרים. (31) ובחלקו מבני אדם, המלכים, והשרים[10], והנדיבים, ועושי מלאכת הזהב והכסף[11] והאבנים היקרות, וכל אומנות מעולה. (32) והוא בית השמש, ובית שנאת שבתאי, ואין בו | כבוד[12] ולא קלון לאחד 25ב המשרתים, ושם מקום[13] גבהות מאדים במעלת שתים עשרה בזמן הזה. (33) ובעלי השלישות ביום השמש ואחריו צדק, ובלילה צדק ואחריו שמש, ושותפם ביום ובלילה שבתאי. (34) הפנים הראשונים לדעת המצריים[14] והבבליים לשבתאי, והשניים לצדק, והשלישיים[15] למאדים; ועל דעת חכמי הודו הראשונים לשמש, השניים לצדק, השלישיים למאדים. (35) ואלה הגבולים לדעת המצריים וחכמי המזלות: לצדק שש מעלות, לנגה שש[16], לכוכב חמה שש[17] לשבתאי שבע, למאדים שש[18], ועל דעת בטלמיוס שבתאי שש, כוכב חמה שבע, נגה שש, מאדים שש, צדק חמש. (36) תחלת התשיעית[19] למאדים, השני לנגה, השלישי לכוכב חמה, הרביעי ללבנה[20], החמישי לשמש, הששי לכוכב חמה, השביעי לנגה, השמיני למאדים, התשיעי לצדק. (37) ותחלת כח השנים עשר לשמש, השני לכוכב חמה, השלישי לנגה, הרביעי למאדים, החמישי לצדק, הששי והשביעי לשבתאי, והשמיני לצדק, והתשיעי למאדים, והעשירי לנגה, והעשתי עשר לכוכב חמה, ושנים עשר ללבנה.

(38) ומראש המזל עד סוף שבע מעלות, מאירות, ואחר כן שלש מתערבות, ואחריהן שש חשוכות, ואחריהן חמש אין בהם כלום, ואחריהן תשע מאירות[21]. (39) ומראש המזל עד סוף חמש[22] מעלות, זכרים, ואחריהם שתים נקבות[23], ואחריהם שש זכרים[24], ואחריהם עשר נקבות, ואחריהן שבע זכרים. (40) ובורות הכוכבים: המעלה הששית, ושלש עשרה, וחמש עשרה, ושתים ועשרים, ושלש ועשרים, ושמנה ועשרים. (41) המעלות המוסיפות חן וכבוד: השנית, והחמישית, והשביעית, ושבע עשרה.

[1]ואדמדמות] עק; פשטנר: ואודם. [2]ורב] ערפשט; נק: ורוב; ש: חסר. [3]והנולד בפנים השלישיים יהיה מעט קצר קומה ויש בו לובן ואודם וקולו חזק ואוהב נשים ורב אוהבים ורב אויבים ורב תחלואים] ערפטק; ש: חסר. [4]יהיה] ערפטק; שנ: הוא. [5]והמפרקת*] רשטנק; ע: ומהפרקות; פ: > ועל דעת חכמי מצרים כאב שבתאי ערוה צדק פחדים מאדים לב חמה ראש נגה הזה כוכב זרועות לבנה צואר. [6]מראה העינים] ערפטנ; ש: מראה הפנים; ק: מראית העין. [7]וקרקע] ערשטק; נ: בקרקע; פ: חסר. [8]הקרב] ערפשטק; נ: והקרב. [9]ההוים] ערפטק; שנ: חסר. [10]והשרים] ערשפנק; ט: והשרים הגדולים. [11]והכסף] ערשפנק; ט: חסר. [12]כבוד] ערפשטק; נ: < לא. [13]מקום] ערפשטק; נ: חסר. [14]המצריים] עפשטנר; ק: < חכמי. [15]לצדק והשלישיים] ערשפנק; ט: חסר. [16]שש] ענש; רטפק: חמש; בתרגום לצרפתית עתיקה: 6. [17]שש*] רטנפק; עש: חסר. [18]שש] ערטפק; נש: י׳. [19]התשיעית] עקרשפנ; ט: כח התשיעית. [20]השני לנגה השלישי לכוכב חמה הרביעי ללבנה] ערשפנ; ט: השני לכוכב חמה השלישי לנגה הרביעי למאדים. [21]ומראש המזל עד סוף שבע מעלות מאירות, ואחר כן שלש מתערבות, ואחריהן שש חשוכות, ואחריהן חמש אין בהם כלום, ואחריהן תשע מאירות] ערפט; שק: חסר; בתרגום לצרפתית עתיקה: חסר; נ: הקטע הזה מופיע אחרי המעלות הזכרים והנקבות. [22]חמש] ערשפק; ט: ט״ו. [23]ואחריהם שתים נקבות] ערפטק; נ: חסר. [24]ואחריהם שש זכרים] ערשפק; ט: חסר.

One who is born in the third decan will be somewhat short, pale and ruddy; he has a strong voice, loves women, and has many friends, many enemies, and many ailments. (28) One who is born in the end of the sign will be ugly and full of blemishes.[14]

(29) Its portion of the human body is the chest, the heart, the upper abdomen, the arteries, the back, the hips, the ribs, and the nape of the neck; it also indicates the color of the eyes and the bottom of the upper intestine. (30) The diseases affecting the aforementioned parts of the body are in its portion.[15] (31) Of human beings, kings are in its portion, and ministers, noblemen, goldsmiths, silversmiths, jewelers, and practitioners of every fine craft.[16] (32) It is the house of the Sun and the house of Saturn's detriment; no planet has its exaltation or dejection there [in Leo]; the apogee of Mars is at 12° [of Leo] at this time. (33) The lords of the triplicity are the Sun and then Jupiter by day, and Jupiter and then the Sun by night; Saturn is their partner by day and by night. (34) The first decan, according to the Egyptians and Babylonians, ⟨is assigned⟩ to Saturn, the second to Jupiter, and the third to Mars; according to the Indian scientists, the first ⟨decan is assigned⟩ to the Sun, the second to Jupiter, and the third to Mars. (35) These are the terms in the opinion of the Egyptians and the astrologers: Jupiter 6°, Venus 6°, Mercury 6°, Saturn 7°, and Mars 6°; and in Ptolemy's opinion: Saturn 6°, Mercury 7°, Venus 6°, Mars 6°, and Jupiter 5°. (36) The first ninth-part ⟨is assigned⟩ to Mars, the second to Venus, the third to Mercury, the fourth to the Moon, the fifth to the Sun, the sixth to Mercury, the seventh to Venus, the eighth to Mars, and the ninth to Jupiter. (37) The first power of the dodecatemoria ⟨is assigned⟩ to the Sun, the second to Mercury, the third to Venus, the fourth to Mars, the fifth to Jupiter, the sixth and the seventh to Saturn, the eighth to Jupiter, the ninth to Mars, the tenth to Venus, the eleventh to Mercury, and the twelfth to the Moon.[17]

(38) From the beginning of the sign to the end of seven degrees, ⟨the degrees are⟩ bright, then ⟨come⟩ three mixed ⟨degrees⟩, then six dark ⟨degrees⟩, then five empty ⟨degrees⟩, and then nine bright ⟨degrees⟩. (39) From the beginning of the sign to the end of five degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ two feminine ⟨degrees⟩, then six masculine ⟨degrees⟩, then ten feminine ⟨degrees⟩, and then seven masculine ⟨degrees⟩. (40) The pits of the stars: the 6th, 13th, 15th, 22nd, 23rd, and 28th degrees. (41) The degrees adding beauty and honor: the 2nd, 5th, 7th, and 17th degrees.[18]

(42) ושם מהכוכבים העליונים צואר הנלחם, והוא במעלת שש עשרה[1] בזמן הזה,
רחבו דרומי עשרים מעלות וחצי[2], והוא מהכבוד השני, ממסך | שבתאי ונגה. (43) 26א
ושם לב האריה, והוא במעלת שמנה עשרה[3] בזמן הזה, ורחבו שמאלי עשרה חלקים,
והוא מהכבוד הראשון, ממסך מאדים וצדק, והוא מן הכוכבים הממיתים. (44) ושם
כוכב יקרא גב האריה, והוא בסוף המזל בזמן הזה, ורחבו שמאלי שלש עשרה מעלות
וארבעים חלקים, והוא מן הכבוד השני, ממסך שבתאי ונגה.

6 (1) בתולה. הוא ממזלות הארץ[4], נקבה, ממזלות הלילה, דרומי. (2) ממזלות
הקיץ, ויש לו שני גופות. (3) ושעותיו ארוכות מן הישרות, ובסופו ישתוה היום והלילה
בכל הגבולים, והוא ישר במצעדיו ומצעדיו ארוכים. (4) ותולדתו להורות על השחתה
ברוב יבשותו[5], רק ראשיתו יש בו לחות והוא מרעיד, ואמצעיתו ממוסך, וסופו יבש.
(5) ובהיותו שמאלי מוליד רוחות, ובהיותו דרומי הוא ממוסך. (6) והוא על צורת אדם
ועל צורת העוף, ויש לו קול חזק. (7) ובחלקו ימין הדרום, ורוח דרומית. (8) ותולדתו
קרה ויבשה, והוא מוליד המרה השחורה. (9) ומטעמו, העפיץ והעוצר, ומראה עיניו[6],
הלובן[7] והארגמן ועין העפר[8]. (10) ובחלקו מן החיים, האדם והעוף, ומן הצמחים, כל
צמח קטן שאין לו שוק[9], כמו[10] החטה והשעורים[11] והפול, וכל מיני הזרעים. (11) ויש
לו מן הגבולים, השני, ובחלקו מן הארצות אלירמיקא[12] ונהר פרת וכספר וארץ יון[13].
(12) ומן המקומות, כל ארץ זרועה ובתי הנשים והגנות. (13) ואותיותיו, הו׳ והז׳. (14)
ושנותיו עשרים, וככה חדשיו, והימים שבע, והשעות ארבע.

(15) ויעלה בפנים הראשונים בתולה יפה, ושערה ארוך ובידה שתי שבולים; והיא
יושבת על כסא, והיא תרבה[14] נער קטן, ותניקהו ותאכילהו; גם יעלה שם אדם יושב
על אותו הכסא; גם יעלה שם הכוכב הנקרא שבולת המאוחר מן החיה[15], וראש
עורב וראש אריה[16]. (16) ויאמרו חכמי הודו כי יעלה שם בתולה מתעטפת באדרת,
ולובשת בגדים בלים ובידה כד, והיא עומדת בתוך הדס | ורצונה ללכת אל בית אביה. 26א
(17) ויעלה שם על דעת בטלמיוס קצת זנב התנין והמאוחר מן הדוב, ורגליו וזנבו,
והכוס[17] שהוא עם[18] ראש הנלחם, וקצה גוף הנלחם[19].

[1]שש עשרה*] פשטנרק; ע: שבע עשרה. [2]והוא במעלת שש עשרה בזמן הזה רחבו דרומי כ׳ מעלות וחצי] ערשפנק; ט: חסר. [3]שמנה עשרה] ערשטנק; פ: כ״ח. [4]הארץ] ערפשטק; נ: העפר. [5]יבשותו] ערפשטק; נ: יבשות. [6]ומראה עיניו] ערשפנק; ט: ומראהו. [7]הלובן] ערפק; שטנק: הלבן. [8]ועין העפר] עפשטנר; ק: חסר. [9]שוק*] פשטנרק; ע: שוס. [10]כמו] ערפטנק; ש: כגון. [11]והשעורים] ערטק; והשעורה: פשנ. [12]אלירמיקא] ערשפנק; ט: ירמיקא; ק: מוסיף בצד: Elramica Naspar. [13]וכספר וארץ יון] ער; שפטק: וכסכר וארץ יון; נ: וכסבר בארץ יון. [14]תרבה] ערשפנק; ט: תגמול. [15]החיה] עפשטנר; ק: האליה. [16]וראש עורב וראש אריה] ערפנ; שטק: ש. [17]והכוס] ערשפנק; ט: והסוס. [18]עם] עפשטנר; ק: על. [19]וקצה גוף הנלחם*] רשטנק; עפ: חסר.

(42) There [in the degrees of Leo], of the upper stars, ⟨we find⟩ the neck of the Warrior [Hydra], ⟨at longitude Leo⟩ 16° at the present time, southern ⟨ecliptical⟩ latitude 20½°, of the second magnitude, a mixture of Saturn and Venus.[19] (43) The heart of the lion is at ⟨longitude Leo⟩ 18° at this time, northern ⟨ecliptical⟩ latitude 10′, of the first magnitude, a mixture of Mars and Jupiter; it is one of the stars causing death.[20] (44) The star called the back of the lion ⟨is there⟩, at the end of the sign [Leo] in the present time, with northern ⟨ecliptical⟩ latitude 13° 40′, of the second magnitude, a mixture of Saturn and Venus.[21]

6 (1) Virgo. One of the earthy signs, feminine, one of the nocturnal signs,[1] southern.[2] (2) One of the signs of summer,[3] and bicorporal.[4] (3) Its hours are longer than the equal ⟨hours⟩,[5] at its end day and night are equal in all climates,[6] and its rising times are straight and long. (4) According to its nature it indicates destruction because of its great dryness, but in its beginning there is moistness and it causes thunder, its middle is tempered, and its end is dry. (5) When it is northern it generates winds, and when it is southern it is temperate.[7] (6) It has the shape of a human being and of a bird, and has a strong voice.[8] (7) The right ⟨side⟩ of the south is in its portion, and the south wind.[9] (8) Its nature is cold and dry, and it generates the black bile. (9) Its taste is the astringent and bitter, and its colors are white, purple, and ochre.[10] (10) Of living creatures, human beings and birds are in its portion; of plants, every small plant without a trunk, such as wheat, barley, beans, and all sorts of grains.[11] (11) Of the climates, the second is in its portion; of the lands, Jarāmaqa is in its portion, and the river Euphrates, Kaspar(?), and Greece. (12) Of places, any sown land, gynaecea, and gardens.[12] (13) Its letters are *waw* and *zayin*. (14) Its years are 20, and so are its months; its days are seven, and its hours four.[13]

(15) In its first decan, a beautiful virgin rises; she has long hair and two ears of grain in her hand; she sits on a chair, nourishing a little boy, and suckles and feeds him; a man sitting on the same chair rises there, too; the star called the ear of grain that is in the rear part of the snake,[14] rises there too, and the head of the crow and the head of the lion. (16) The Indian scientists say that a virgin wrapped in a cloak rises there; she wears tattered clothes and holds a jug in her hand; she stands within a myrtle and wants to go to her father's house. (17) In Ptolemy's opinion, part of the tail of the Dragon[15] [Draco] and the rear part of the Bear [Ursa Major] rise there, with its legs and tail, and the Goblet [Crater] that is on the Warrior's [Hydra] head,[16] and the edge of the Warrior's body.

(18) ויעלה בפנים השניים צורה סופקת כפיה[1] והיא מנגנת; גם יעלה שם אדם שיש לו[2] חצי צורה, וראשו כראש השור[3], ובידו חצי אדם ערום; גם יעלה שם[4] חצי קורה בראשה חרוץ, והוא חורש בה הארץ[5]; גם יעלה שם זנב החיה השחורה ואמצעית האריה. (19) ויאמרו חכמי[6] הודו כי יעלה שם כושי, כולו[7] מלא שער, עליו שלשה בגדים, האחד עור, השני משי, והשלישי אדרת אדומה, ובידו קשת[8], ובידו[9] לעשות חשבון. (20) ויעלה שם על דעת בטלמיוס קצה זנב התנין, ואלית הדוב הגדול, וראש הבתולה והשכם שלה, וראש העורב ופיו וכנפיו.

(21) ויעלה בפנים השלישיים החצי הנשאר מחצי הצורה, וחצי השני מן האדם הערום[10], וחצי השני מן הקורה, וזנב האריה, ושני שוורים, וחצי אדם רועה. (22) ויאמרו חכמי[11] הודו כי יעלה שם אשה לבנה מתהללת בנפשה, והיא לובשת אדרת צבועה, וידיה מצורעות[12], והיא מתפללת לשם. (23) ויעלה שם על דעת בטלמיוס קצה זנב התנין, וסוף זנב[13] הדוב הגדול[14], ושכם הקוף הדרומי, וקצה גחונו, וגחון העורב, ורגל חיה.

(24) הנולד בו מבני אדם תהיה קומתו נאה, וגופו ישר ויפה[15], והוא יודע ומבין, ואין שערו תלתלים, והוא אוהב צדק, וקולו חזק, והוא עקר, ונפשו טובה, ופניו יפות, והוא סופר ויודע חשבון. (25) הנולד בפנים השניים יהיה יפה מראה[16], ועיניו קטנות, ונחיריו יפות, והוא איש מוסר, וצנוע, ונדיב לב, ואוהב[17] שיהולל. (26) והנולד בפנים השלישיים גם הוא יפה מראה, ואיש מוסר ודעת נכונה, ועניו וחכם.

(27) ובחלקו מגוף האדם הבטן והמעים והטרפשא. (28) ובחלקו מן התחלואים
כל מה | שיקרה באברים האלה, וכל חולי שעקרו המרה השחורה[18]. (29) ובחלקו 27א
מבני אדם, האמצעיים, והסופרים, והחכמים, ובעלי החשבון[19] והמדות, והנשים, והסריסים, ובעלי כל אומנות מביאה לידי שחוק[20]. (30) והוא בית כוכב חמה, גם

[1]כפיה] ערפטנק; ש: חסר. [2]שיש לו] ערפשטק; נ: חסר. [3]השור] עפשטנר; ק: הסוס. [4]שם] ערפטנ; ש: < אדם; ק: < אדם בידו. [5]הארץ] ערשפנק; ט: חסר. [6]חכמי] ערשפנק; ט: אנשי. [7]כולו] ערשפק; טנ: חסר. [8]קשת] ערשטנק; פ: קסת. [9]ובידו] ערפטנק; ש: חסר. [10]הערום] ערק; נ: העירום; פשט: חסר. [11]חכמי] ערשטנק; פ: אנשי. [12]מצורעות] עפשטנק; ר: מצוערות. [13]זנב] ערשטנק; פ: חסר. [14]הגדול] פשטנרק; ע: חסר. [15]ויפה] ערפ; שטנק: ונאה. [16]מראה] ערפטנ; שנק: < וקומה. [17]ואוהב] ערפשנק; ט: < ומשכיל. [18]השחורה] ערשטנק; פ: < ועל דעת חכמי מצרים כאב שבתאי פחדים צדק ארכובות מאדים בטן חמה צואר נגה לב כוכב חזה לבנה זרועות. [19]החשבון] ערפשטק; נ: החשבונות. [20]שחוק] ערשפנ; ט: צחוק; חצחוק: ושחוק.

(18) In its second decan, a shape clapping its hands and playing music rises. Half of the figure of a man rises there, too; his head is like the head of a bull, and there is half of a naked man in his hand; half of a beam with teeth at its end (Isa. 41:15), with which he plows the earth, rises there, too; the tail of the black snake and the middle of the lion rise there, too. (19) The Indian scientists say that an Ethiopian rises there; he is completely covered with hair and wears three garments, one of leather, the second of silk, the third a red cloak; he holds an inkwell[17] and is able to perform calculations. (20) In Ptolemy's opinion, the end of the Dragon's [Draco] tail rises there, and the tail of the Greater Bear [Ursa Major], the head and shoulder of ⟨the constellation⟩ Virgo, and the head, beak, and wings of the Crow[18] [Corvus].

(21) In the third decan, the second half of the figure ⟨of a man⟩ rises, and the second half the naked man, the second half of the beam, the tail of the lion, two bulls, and half of the shepherd. (22) The Indian scientists say that a white woman praising herself rises there; she wears a dyed cloak, her hands are leprous, and she is praying to God. (23) In Ptolemy's opinion, the end of the Dragon's [Draco] tail rises there, and the end of the Greater Bear's [Ursa Major] tail, the shoulder of the southern Monkey [?Virgo], the edge of its belly, the belly of the Crow [Corvus], and the leg of the Animal[19,20] [Centaurus].

(24) A person born in it [who has Virgo as the ascendant of his nativity] will be of fine stature, with a straight and handsome body; he will know and understand; his hair will not be curly. He will love justice, his voice will be strong, he will be barren and benevolent, his face will be handsome, he will be a scribe and versed in mathematics. (25) One who is born in the second decan [a person who has the second decan of Virgo as the ascendant of his nativity] will be handsome; his eyes will be small and his nose beautiful; he will be moral, modest, generous, and love to be praised. (26) One who is born in the third decan, too, will be handsome, moral, and right-thinking, modest and wise.[21]

(27) Its portion of the human body is the stomach, the intestines, and the diaphragm. (28) The diseases affecting the aforementioned parts of the body are in its portion, and every disease whose cause is black bile.[22] (29) Of human beings, middle-class people are in its portion, and scribes, scholars, mathematicians, geometricians, women, eunuchs, and the practitioners of any craft that promotes laughter.[23] (30) It [Virgo] is the house of Mercury,

שם כבודו בחמש עשרה מעלות, וקלון[1] נוגה בשבע ועשרים מעלות, ובית שנאת צדק, ושם מקום גבהותו בשלש ועשרים מעלות בזמן הזה. (31) ובעלי השלישות ביום נגה ואחריו הלבנה, ובלילה הלבנה[2] ואחריו נגה, ושותפם ביום ובלילה מאדים. (32) הפנים הראשונים לדעת המצריים[3] והבבליים לשמש[4], השניים לנגה[5], והשלישיים לכוכב חמה[6]; ועל דעת אנשי הודו הראשונים לכוכב חמה[7], השניים לשבתאי[8], והשלישיים לנגה[9]. (33) ואלה הגבולים על דעת המצריים וחכמי המזלות: לכוכב חמה שבע מעלות, ולנגה עשר, ולצדק ארבע, ולמאדים שבע, ולשבתאי שתים; ועל דעת בטלמיוס לכוכב חמה שבע, ולנגה שש, ולצדק י׳, ולמאדים ה׳, ולשבתאי ב׳[10]. (34) תחלת התשיעית[11] לשבתאי, גם השנית שלו, והשלישי לצדק, והרביעי למאדים, והחמישי לנגה, והששי לכוכב חמה, והשביעי ללבנה, והשמיני לשמש, והתשיעי לכוכב חמה. (35) תחלת כח[12] השנים עשר לכוכב חמה, השני לנגה, השלישי למאדים, והרביעי לצדק, והחמישי[13] והששי לשבתאי, והשביעי לצדק, והשמיני למאדים, והתשיעי לנגה[14], והעשירי לכוכב חמה, ועשתי עשר ללבנה, ושנים העשר לשמש.

(36) ומראש המזל עד סוף חמש[15] מעלות, מתערבות, ואחריהן ארבע מאירות, ואחריהן שתים[16] אין בהם כלום, ואחריהן תשע מאירות, ואחריהן עשר מתערבות. (37) ומתחלת המזל עד סוף שבע מעלות, נקבות[17], ואחריהן חמש זכרים, ואחריהן שמנה נקבות, ואחריהן עשר[18] זכרים. (38) ובורות הכוכבים: השמינית, ושלש עשרה[19], ושש עשרה, ואחת ועשרים, וחמש ועשרים. (39) והמעלות המוסיפות חן
27א וכבוד הם | השנית, והחמישית, ושבע עשרה, ועשרים.

(40) ושם מן הכוכבים העליונים זנב האריה במעלה העשירית בזמן הזה, ורחבו שמאלי אחת עשרה מעלה, והוא מהכבוד הראשון, ממסך שבתאי ונגה. (41) גם שם כוכב אחד במעלה הנזכרת, רק רחבו שמאלי בחמש ועשרים מעלות, והוא מהכבוד השני, ממסך שבתאי ונגה[20]. (42) ושם שני כוכבים חשוכים בין[21] הדוב והאריה: האחד במעלת אחת עשרה בזמן הזה, ורחבו שמאלי עשרים מעלות וארבעים[22] חלקים; והאחר במעלה הנזכרות, רק רחבו שמאלית חמש ועשרים מעלות וחצי.

[1]וקלון] עפשטנר; ק: ושפלות. [2]ובלילה הלבנה] ערשפנק; ט: חסר (מחוק). [3]המצריים] ערשטנק; פ: חסר. [4]לשמש] ערשטנק; פ: לכוכב חמה. [5]לנגה] ערשטנק; פ: לשבתאי. [6]לכוכב חמה] ערשטנק; פ: לנגה. [7]לכוכב חמה] ערשטנק; פ: לשמש. [8]לשבתי] ערשטנק; פ: לנגה. [9]לנגה] ערשטנק; פ: לכוכב חמה. [10]ולצדק י׳ ולמאדים ה׳ ולשבתי ב׳*] ש; ק: ולצדק ה׳ ולשבתאי ו ולמאדים ו; ערפטנ: חסר; בתרגום לצרפתית עתיקה: חסר. [11]התשיעית] עפש; נ: הט׳; ר: התשיעיות; ט: כח התשיעית; ק: הט׳. [12]כח] ערפט; שנק: חסר. [13]והחמישי] ערשפק; ט: חסר. [14]לנגה] ערשפנק; ט: ללבנה. [15]חמש] ערפטנק; ש: חסר. [16]שתים] עפשטנ; ר: ד׳; ק: ג׳. [17]נקבות] ערפשטק; נ: חסר. [18]עשר*] פשטנרק; ע: חמש; בתרגום לצרפתית עתיקה: 10. [19]ושלש עשרה] ערפטנק; ש: וי״א. [20]ושם כוכב אחד במעלה הנזכרת רק רחבו שמאלי בחמש ועשרים מעלה והוא מהכבוד השני ממסך שבתי ונגה] ערפטנ; שק: חסר. [21]בין] פשטנק; ע: מן; ר: < אשר. [22]וארבעים*] רשטנק; עפ: וארבע.

and its [Mercury's] exaltation is also there [in Virgo] at 15°, and Venus's dejection ⟨is also there [in Virgo]⟩ at 27°; ⟨it is⟩ Jupiter's house of detriment and the place of its [Jupiter's] apogee is there [in Virgo], at 23° at the present time. (31) The lords of the triplicity are Venus and then the Moon by day, and the Moon and then Venus by night; Mars is their partner by day and by night. (32) The first decan, according to the Egyptians and Babylonians, ⟨is assigned⟩ to the Sun, the second to Venus, and the third to Mercury; according to the Indian scientists, the first ⟨decan is assigned⟩ to Mercury, the second to Saturn, and the third to Venus. (33) These are the terms in the opinion of the Egyptians and the astrologers: Mercury 7°, Venus 10°, Jupiter 4°, Mars 7°, and Saturn 2°; and in Ptolemy's opinion: Mercury 7°, Venus 6°, Jupiter 10°, Mars 5°, and Saturn 2°. (34) The first ninth-part ⟨is assigned⟩ to Saturn, also the second ⟨is assigned⟩ to it [Saturn], the third to Jupiter, the fourth to Mars, the fifth to Venus, the sixth to Mercury, the seventh to the Moon, the eighth to the Sun, and the ninth to Mercury. (35) The first power of the dodecatemoria ⟨is assigned⟩ to Mercury, the second to Venus, the third to Mars, the fourth to Jupiter, the fifth and the sixth to Saturn, the seventh to Jupiter, the eighth to Mars, the ninth to Venus, the tenth to Mercury, the eleventh to the Moon, and the twelfth to the Sun.[24]

(36) From the beginning of the sign to the end of five degrees, ⟨the degrees are⟩ mixed, then ⟨come⟩ four bright ⟨degrees⟩, then two empty ⟨degrees⟩, then nine bright ⟨degrees⟩, and then ten mixed ⟨degrees⟩. (37) From the beginning of the sign to the end of seven degrees, ⟨the degrees are⟩ feminine, then ⟨come⟩ five masculine ⟨degrees⟩, then eight feminine ⟨degrees⟩, then ten masculine ⟨degrees⟩. (38) The pits of the stars: the 8th, 13th, 16th, 21st, and 25th degrees. (39) The degrees adding beauty and honor: the 2nd, 5th, 17th, and 20th degrees.[25]

(40) There [in the degrees of Virgo], of the upper stars, ⟨we find⟩ the tail of the lion at ⟨longitude Virgo⟩ 10° at the present time, northern ⟨ecliptical⟩ latitude 11°, of the first magnitude, a mixture of Saturn and Venus.[26] (41) There is another star at the same degree ⟨of longitude⟩, but with northern ⟨ecliptical⟩ latitude 25°, of the second magnitude, a mixture of Saturn and Venus. (42) There ⟨are⟩ two dim stars between the Bear [Ursa Major] and ⟨the constellation⟩ Leo: the first ⟨at longitude Virgo⟩ 11° at this time, northern ⟨ecliptical⟩ latitude 20° 40′; the other at the same degree ⟨of longitude⟩, but northern ⟨ecliptical⟩ latitude 25½°.[27]

7 (1) מאזנים. ממזלות[1] האויר, זכר, ממזלות היום, מערבי. (2) ממזלות החורף, והוא מתהפך, ובתחלתו ישתוה[2] היום והלילה ויחל הלילה להאריך ויקצר היום. (3) ושעותיו קצרות מן הישרות, והוא ישר במצעדיו ומצעדיו ארוכים. (4) ותולדתו חמה ולחה, רק איננה ממוסכת ממסך טוב. (5) והוא יורה על כל אויר עב[3] ומתערב עם רוחות, ואיד עולה שהוא משחית החיים. (6) וכללו משתנה, רק ראשיתו ואמצעיתו טובים מאחריתו. (7) ובהיותו שמאלי מוליד רוחות, ובהיותו דרומי[4] מוליד לחה[5]. (8) והוא על צורת האדם לבדו. (9) ובחלקו לב מערב, ורוח דרומית. (10) ותולדתו חמה ולחה[6], ושלו הדם. (11) מטעמו מתוק, ומראה עיניו הירוק ועין העפר. (12) וחלקו מן החיים[7], האדם[8], וכל עוף שראשו גדול, ומן הצמחים, האילנים הגבוהים. (13) ומן הגבולים, החמישי, וארץ[9] אדום[10], מרומא[11] עד אפריקיא, וקצת ארץ כוש, וים ברקא[12] וסיסתאן[13] וכאבול[14] וטבראסתן[15] ובלך והמדאן[16]. (14) ובחלקו כל מה שיזרע בראש ההרים, וכל ארץ שאיננה חזקה, וכל מקום גבוה, ומקום השווקים והסחורות. (15) ואותיותיו חי״ת ושי״ן. (16) ושנותיו שמנה, וככה חדשיו, והימים עשרים, והשעות שש עשרה[17].

28א (17) ויעלה בפנים הראשונים צורת אדם כעסן, בידו | השמאלית מאזנים ובידו הימנית ספרים כתובים; ויעלה אחריו אדם רוכב על סוס והוא מזמר; ויעלה שם ראש התנין ותחלת ים הזהב, וחכמי פרס יקראוהו הדוב הגדול; ויעלה שם קצת הספינה. (18) ועל דעת חכמי הודו כי שם יעלה אדם בחנות בשוק ובידו מאזנים, ירצה[18] לקנות ולמכור. (19) ויעלה שם על דעת בטלמיוס אמצעית זנב[19] הדוב הגדול, ואמצעית גוף הבתולה, וכפה השמאלית ששם השבולת, וזנב[20] העורב, וקצה זנב הנלחם, וקצה זנב הסוס ואחוריו.

(20) ויעלה בפנים השניים אדם נוהג עגלה[21], ויש בתוכה אדם בידו שוט[22], ועמו אדם לובש מלבוש משי, והוא יושב על מטה; גם יעלה שם נער קטן, ואמצעית הספינה, ואמצעית התנין, ואמצעית הדוב הגדול; גם יעלה שם[23] עין מים[24]. (21) ויאמרו חכמי הודו כי יעלה שם אדם בצורת הנשר, והוא עירום וצמא, ובדעתו לעוף באויר. (22) ויעלה שם על דעת בטלמיוס זנב[25] התנין, וקצה[26] זנב הדוב הגדול, ושולי הבתולה.

[1]ממזלות] ערשטנק; פ: < הוא. [2]ישתוה] ערשטנק; פ: ישתנה. [3]עב] ערט; שנק: רב; פ: רעב. [4]ובהיותו דרומי] ערפטנ; שק: חסר. [5]מוליד רוחות, ובהיותו דרומי מוליד לחה] עפטנר; ק: מוליד לחה מוליד רוחות. [6]ולחה] עפשטנר; ק: חסר. [7]החיים] עפשטנר; ק: חסר. [8]האדם] ערפט; שנק: חסר. [9]וארץ] ערפטנ; ש: < כל. [10]אדום] ערפשט; נק: דרום. [11]מרומא*] פשטנרק; ע: מרומה. [12]ברקא] עפשטנר; ק: ברקאם. [13]וסיסתאן] עפשטק; רנ: וסיסתן. [14]וכאבול] ערפנ; שק: וכבול. [15]וטבראסתן*] רפ; ע: וטברסתאן; שנק: ססבראסתאן. [16]והמדאן] עפשטנר; ק: והמכאן. [17]שש עשרה] ערפטנק; ש: י״ז. [18]ירצה] ערשטנק; פ: ורצונו. [19]זנב] ערפט; שנק: חסר. [20]וזנב] ערפשטק; נ: וקצת. [21]עגלה] עפשטנר; ק: > חדשה. [22]שוט] ערשפנק; ו: שרביט ושוט. [23]שם*] פשט; ערנק: חסר. [24]מים] ערפטנ; שק: המים. [25]זנב] ערשפנק; ט: קצת זנב. [26]וקצה] ערשפנק; ט: קצת.

7 (1) Libra. One of the airy signs, masculine, one of the diurnal signs, western.[1] (2) One of the signs of autumn,[2] tropical;[3] in its beginning day and night are equal, but then the nights grow longer and days shorter.[4] (3) Its hours are shorter than the equal ⟨hours⟩ and its rising times are straight and long.[5] (4) Its nature is hot and moist but it is not properly tempered. (5) It indicates fog mixed with winds, and an ascending vapor that corrupts life. (6) All of it is changeable, inasmuch as its beginning and middle are better than its end. (7) When it is northern it generates winds; when southern it generates moistness.[6] (8) It has the shape of a solitary man.[7] (9) The heart of the west is in its portion, and the south wind.[8] (10) Its nature is hot and moist, and the blood belongs to it. (11) Its taste is sweet, its color is green and ochre.[9] (12) Of living creatures, human beings and every bird with a large head; of the plants, the tall trees.[10] (13) Of the climates, the fifth, the land of Edom from Rome to Africa, a part of Ethiopia, the sea of Barqa [Cyrenaica], Sīstān, Kābul, Tabaristan, Balkh, and Hamadhān. (14) Everything that may be cultivated on mountain tops is in its portion, and any land that is not strong, any high place, and the place of markets and commerce.[11] (15) Its letters are *ḥet* and *shin*. (16) Its years are eight, and so too its months; the days are 20, and the hours 16.[12]

(17) In its first decan, the figure of an irascible man rises; he holds a balance in his left hand and written books in his right hand; a man riding on a horse and playing music rises next; the head of the dragon and the beginning of the golden sea, which the scientists of Persia call the Greater Bear,[13] rise there; part of the ship rises there ⟨too⟩. (18) The Indian scientists are of the opinion that a man in a market stall, with a balance in his hand, rises there, and he wants to buy and sell. (19) In Ptolemy's opinion, the middle of the Greater Bear's [Ursa Major] tail rises there, ⟨along with⟩ the middle of the body of ⟨the constellation⟩ Virgo, her left hand with the ear ⟨of grain⟩, the tail of the Crow [Corvus], the end of the Warrior's [Hydra] tail, and the end of the Horse's [Pegasus/Centaurus?] tail and its rear.[14]

(20) In its second decan, a man driving a cart rises; a man with a whip in his hand is in it, along with a man wearing silk clothes, who is sitting on a bed; a little boy rises there, too, and the middle of the ship, the middle of the dragon, and the middle of the greater bear; a fountain rises there too. (21) The Indian scientists said that a man shaped like an eagle rises there; he is naked and thirsty and intends to fly through the air. (22) In Ptolemy's opinion, the tail of the Dragon [Draco] rises there, the end of the Greater Bear's [Ursa Major] tail, and the hem of ⟨the constellation⟩ Virgo.

(23) ויעלה בפנים השלישיים סוף הספינה, וסוף ים הזהב, וקדקד אדם עירום וידו על ראשו, ושם נזר על ראש שני[1] אנשים, שיש בראש כל אחד מהם שתי קרנות. (24) גם יעלה שם על דעת חכמי הודו אדם שידמו פניו כפני[2] הסוס, ובידו קשת וחצים. (25) גם יעלה שם על דעת בטלמיוס קצה[3] זנב התנין, וידיו[4] ואזרועותיו[5] וארכובתו[6] הימנית, וקצה[7] שולי הבתולה[8] ורגליה.

(26) והכלל שהנולד במזל הזה[9] מבני האדם יהיו איבריו ישרים[10], ומדברו נאוה[11], והוא איש דעת ומוסר, וידיו[12] נכונות לעשות כל אומנות[13], ויודע נגן, ופייטן, ואוהב הנשים, ואוהב לצוד[14], תמים לב[15], נדיב[16], וגופו יותר זך מפניו, ויש מהם שיהיו שחור. (27) והנולד בפנים הראשונים יהיה יפה צורה, ובראשו פצע, ועל ידו או על[17] רגלו כויה, והוא מתיגע, ועניו[18], ואיש מוסר. (28) והנולד בפנים השניים יהיה נאה בגופו
ופניו[19] ובקומתו, ויש מום[20] בעיניו ובעורקיו, והוא נדיב ואיש | רעים. (29) והנולד 28ב
בפנים השלישיים גם הוא נאה בגופו, ויש הדר[21] בפניו, ויש מום בעיניו, והוא ידוע ונכבד בעמו. (30) והנולד בסוף המזל יהיה טומטום או אנדרוגינוס.

(31) ובחלקו מגוף האדם מה שהוא למטה מן הבטן, סמוך אל הערוה. (32) ותחלואיו כמו עצור השתן[22], והדם היורד מלמטה, גם חשכות בעינים. (33) ובחלקו מבני אדם, אנשי השוק, והשופטים, ובעלי החשבון, והמנגנים, והסוחרים, והמתעסקים באכילה ובשתיה. (34) והוא בית נגה, וכבוד שבתאי בעשרים ואחת מעלות, וקלון השמש בתשע עשרה, ובית שנאת מאדים, ושם גבהות כוכב חמה[23] במעלת חמש ועשרים בזמן הזה. (35) ועל דעת חכמי מצרים כאב שבתאי הארכובות, וכאב צדק השוקים, ומאדים תחתית[24] הבטן[25], והשמש הידים, ונגה המתנים[26], וכוכב חמה הלב, והלבנה החזה. (36) ובעלי השלישות ביום שבתאי ואחריו כוכב חמה, ובלילה כוכב חמה ואחריו שבתאי, ושותפם ביום ובלילה צדק. (37) הפנים הראשונים על דעת המצריים והבבליים ללבנה, השניים לשבתאי, והשלישיים לצדק; ועל דעת חכמי הודו הראשונים לנגה, והשניים לשבתאי,

[1]שני*] פשטנרק; ע: < ראש. [2]כפני] ערפנ; ק: לפני; ט: פני; ש: בפני. [3]קצה] ערשפ; טנק: קצת. [4]וידיו] ערפנק; שט: וידו. [5]ואזרועותיו] עשפטנ; ק: וזרועותיו; ר: זרועותיו. [6]וארכובתו] ערשטנק; פ: וארכובתיו. [7]וקצה] ערטפנ; ש: וקצי; ק: וקצת. [8]הבתולה*] פשטנרק; ע: הבהמה. [9]במזל הזה] ערפטנק; ש: במזל. [10]ישרים] ערפשטק; נ: חסר. [11]נאוה] ערשנ; פטק: נאה. [12]וידיו] ערפ; שנק: וידיו ואצבעותיו; ט: ויהיו ואצבעותיו. [13]אומנות*] פשטנרק; ע: מלאכות. [14]לצוד] ערשפנק; ט: לצוד במים. [15]לב] ערפשטק; נ: חסר. [16]נדיב] ערשטק; פנ: < לב. [17]על] ערשטנ; פק: חסר. [18]ועניו] ערפשטק; נ: חסר. [19]ופניו] עפשטנר; ק: ובפניו. [20]מום] ערפטנ; שק: מהם. [21]הדר] ערפנק; ט: סימן הדר; ש: הכד. [22]השתן] עפשטנר; ק: חסר. [23]חמה] ערפשטק; נ: חסר. [24]תחתית] ערטפנ; שק: תחת. [25]הבטן] עפשטנק; ר: המתנים. [26]המתנים] עפשטנק; ר: הבטן.

(23) In the third decan, the end of the ship rises, the end of the golden sea, the top of the naked man's head, with his hand on his head; also ⟨rising there is⟩ a crown on the head of two persons, and each of them has two horns on his head. (24) The Indian scientists are of the opinion that a man whose face resembles a horse's face rises there; he has a bow and arrows in his hand. (25) In Ptolemy's opinion, the end of Dragon's [Draco] tail rises there too, and his hands, arms, his right knee, and the end of the hem of ⟨the constellation⟩ Virgo and her feet.[15]

(26) In general, a person born in this sign [i.e., one who has Libra as the ascendant of his nativity] will have straight limbs and pleasant speech; he will be knowledgeable and moral, his hands will be skilled in every craft; he will be a skilled musician (1Sam 16:18) and poet, a lover of women, a lover of hunting, pure of heart and generous, his body will be fairer than his face; some of them [natives in Libra] will be swarthy. (27) One who is born in the first decan [a person who has the first decan of Libra as the ascendant of his nativity] will have a fine figure, a sore on his head, and a burn on his hand or foot; he will be hardworking, modest, and moral. (28) One who is born in the second decan will be handsome of body, face, and stature, with a deformity of his eyes and arteries; he will be generous and sociable. (29) One who is born in the third decan will also have a handsome body, a majestic face, and a deformity in his eyes; he will be famous and honored among his people. (30) One who is born in the end of the sign will be a person of uncertain sex or an androgyne.[16]

(31) Its portion of the human body is the region below the abdomen, near the pudenda. (32) Its diseases include anuria, rectal hemorrhage, and dim vision.[17] (33) Of human beings, workers in the marketplace are in its portion, and judges, mathematicians, musicians, traders, and those dealing with food and drink.[18] (34) It [Libra] is the house of Venus, the exaltation of Saturn at ⟨Libra⟩ 21°, the dejection of the Sun at ⟨Libra⟩ 19°, and Mars's house of detriment. Mercury's apogee of Mercury is at ⟨Libra⟩ 25° at the present time. (35) In the opinion of the Egyptian scientists, the pain of Saturn ⟨in Libra⟩ is the knees; the pain of Jupiter, the shanks; Mars, the lower abdomen; the Sun, the hands; Venus, the hips; Mercury, the heart; the Moon, the chest.[19] (36) The lords of the triplicity are Saturn and then Mercury by day, and Mercury and then Saturn by night; and Jupiter is their partner by day and by night. (37) The first decan, according to the Egyptians and Babylonians, ⟨is assigned⟩ to the Moon, the second to Saturn, and the third to Jupiter; according to the Indian scientists, the first ⟨decan is assigned⟩

והשלישיים[1] לכוכב חמה. (38) ואלה הגבולים על דעת המצריים[2] וחכמי המזלות: שבתאי שש מעלות, כוכב חמה שמנה, צדק שבע[3], נגה שבע, מאדים שתים; ועל דעת בטלמיוס שבתאי שש, נגה חמש, צדק[4] שמנה[5], כוכב חמה[6] חמש[7], מאדים שש[8]. (39) תחלת התשיעית[9] לנגה, השנית למאדים, השלישי לצדק, הרביעי והחמישי לשבתאי, הששי לצדק, והשביעי למאדים, והשמיני לנגה, והתשיעי לכוכב חמה. (40) תחלת כח השנים עשר לנגה, השני למאדים, השלישי לצדק, הרביעי והחמישי לשבתאי, הששי לצדק, השביעי למאדים, השמיני לנגה, התשיעי לכוכב חמה, העשירי ללבנה, ועשתי עשר לשמש, השתים עשר לככב חמה[10].

(41) ומתחלת המזל עד סוף חמש[11] מעלות, | מאירות, ואחריהן חמש מתערבות, 29א
ואחריהן שמנה[12] מאירות, ואחריהן שלש מתערבות, ואחריהן שבע מאירות, ואחריהן שתים אין בהם כלום. (42) ומתחלת המזל עד סוף חמש מעלות, זכרים, ואחריהן חמש נקבות, ואחריהן אחת עשרה[13] זכרים, ואחריהן שבע נקבות[14], ואחריהן שתים זכרים[15]. (43) ובורות הכוכבים: המעלה הראשונה, והשבעית, ועשרים, ושלשים. (44) המעלות המוסיפות חן וכבוד: השלישית, והחמישית, ואחת ועשרים.

(45) ושם מן הכוכבים הגבוהים הנתמך[16] שאיננו מזויין[17], הנקרא[18] סימאק[19] אל עזל[20], והוא במעלת שתים עשרה[21] בזמן הזה, ורחבו דרומי שתי מעלות, והוא מהכבוד הראשון, ממסך נגה וכוכב חמה. (46) ושם הרומח הנקרא סימאק[22] אל רמח, והוא במעלת שלש עשרה בזמן הזה, ורחבו שמאלי אחת ושלשים וחצי, והוא מהכבוד הראשון[23], ממסך צדק ומאדים. (47) ושם כוכב מאיר בסוף המזל, ורחבו שמאלי ארבעה וארבעים מעלות וחצי, והוא מהכבוד השני, ממסך נגה וכוכב חמה.

8 (1) עקרב. ממזלות המים, נקבה, ממזלות הלילה, שמאלי. (2) ממזלות[24] החורף, והוא עומד על דרך אחד. (3) ושעותיו קצרות מהישרות, והוא ישר במצעדיו ומצעדיו ארוכים. (4) ויורה על[25] כל לחה שאיננה מיושרת, ויש בה שנוי טעם שלא יועיל

[1]לצדק ועל דעת חכמי הודו הראשונים לנגה והשניים לשבתי והשלישיים] ערשטנק; פ: חסר. [2]המצריים] עפשטנר; ק: חכמי מצרים. [3]שבע] ערטפנק; ש: ו׳. [4]צדק] ערפשטק; נ: חסר. [5]שמנה] ערטפק; ש: ו׳; נ: חסר. [6]כוכב חמה] ערפשטק; נ: חסר. [7]חמש] ערטפק; ש: ו׳; נ: חסר. [8]ו׳] ערשפק; ט: ז׳. [9]התשיעית] ערפטנק; ש: < כח. [10]העשירי ללבנה, ועשתי עשר לשמש, השתים עשר לככב חמה*] פשטנרק; ע: חסר. [11]חמש] ערשפנק; ט: ד׳. [12]שמנה] עפשטנר; ק: ז׳. [13]אחת עשרה] עשטנק; פ: חסר. [14]ואחריהן י״א זכרים ואחריהן ז׳ נקבות] ערשטנק; פ: חסר. [15]זכרים] ערפט; שנק: נקבות. [16]הנתמך] ערטפ; נ: הנסמך; ש: התמך; ק: חסר. [17]שאיננו מזויין] ערפט; שנ: שאיננו מאזין; ק: חסר. [18]הנקרא] עפשטנר; ק: חסר. [19]סימאק] ע; שפ: סמאך; ק: סמאק; ר: סימאך; ט: סמהא; נ: סימאק. [20]אל עזל] ערפשט; ק: אל עזאל; נ: חסר. [21]שתים עשרה] עפשטנ; ר: כ״ב. [22]סימאק] ע; שפט: סמאך; ר: סימאך. [23]ממסך נגה וכוכב חמה; ושם: הרומח הנקרא סמאך אל רומח, והוא במעלת שלש עשרה בזמן הזה, ורחבו שמאלי אחת ולשלים וחצי, והוא מהכבוד הראשון] עפשטנר; ק: חסר. [24]ממזלות] ערשטנק; פ: מהכבוד. [25]על] ערשטנק; פ: חסר.

to Venus, the second to Saturn, and the third to Mercury. (38) These are the terms in the opinion of the Egyptians and the astrologers: Saturn 6°, Mercury 8°, Jupiter 7°, Venus 7°, and Mars 2°; and in Ptolemy's opinion: Saturn 6°, Venus 5°, Jupiter 8°, Mercury 5°, and Mars 6°. (39) The first ninth-part ⟨is assigned⟩ to Venus, the second to Mars, the third to Jupiter, the fourth and the fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to Venus, and the ninth to Mercury. (40) The first power of the dodecatemoria ⟨is assigned⟩ to Venus, the second to Mars, the third to Jupiter, the fourth and the fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to Venus, the ninth to Mercury, the tenth to the Moon, the eleventh to the Sun, and the twelfth to Mercury.[20]

(41) From the beginning of the sign to the end of five degrees, ⟨the degrees are⟩ bright, then ⟨come⟩ five mixed ⟨degrees⟩, then eight bright ⟨degrees⟩, then three mixed ⟨degrees⟩, then seven bright ⟨degrees⟩, and then two empty ⟨degrees⟩. (42) From the beginning of the sign to the end of five degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ five feminine ⟨degrees⟩, then eleven masculine ⟨degrees⟩, then seven feminine ⟨degrees⟩, and then two masculine ⟨degrees⟩. (43) The pits of the stars: the 1st, 7th, 20th, and 30th degrees. (44) The degrees adding beauty and honor: the 3rd, 5th, and 21st degrees.[21]

(45) There [in the degrees of Libra], of the upper stars, ⟨we find⟩ the unarmed one who is leaning ⟨on a spear⟩, which is called ⟨*as-*⟩*simāk al-ʾaʿzal*, ⟨at longitude Libra⟩ 12° at the present time, southern ⟨ecliptical⟩ latitude 2°, of the first magnitude, a mixture of Venus and Mercury.[22] (46) There ⟨we find the one leaning on⟩ the spear, which is called ⟨*as-*⟩*simāk al-rāmiḥ* [α Boo, Arcturus], ⟨at longitude Libra⟩ 13° at the present time, northern ⟨ecliptical⟩ latitude 31½°, of the first magnitude, a mixture of Jupiter and Mars.[23] (47) There ⟨is⟩ a bright star at the end of the sign [Libra], at northern ⟨ecliptical⟩ latitude 44½°, of the second magnitude, a mixture of Venus and Mercury.[24]

8 (1) Scorpio. One of the watery signs, feminine, one of the nocturnal signs, northern.[1] (2) One of the signs of autumn,[2] and it remains in the same pattern[3] [i.e., it is a fixed sign because the season does not change in it]. (3) Its hours are shorter than the equal ⟨hours⟩, and its rising times are straight and long.[4] (4) It indicates every unbalanced phlegm, which changes its taste

לחיים אלא מעט. (5) וכללו מרעיד ומבריק[1]; וראשיתו לח משתנה, ואמצעיתו ממוסך, וסופו מרעיש. (6) ובהיותו שמאלי הוא לח, ובהיותו דרומי הוא קר. (7) והוא על צורת העקרב. (8) ובחלקו שמאל הצפון, ורוח צפונית. (9) והלחה המתגברת על האדם[2]; ומטעמו, כל מלוח ותפל; ועין מראהו, אדום וירוק ועין העפר[3]. (10) וחלקו מהחיים העקרבים, והחיות, ורמש האדמה, וחיות המים; וכל מים שהם רצים, ומימי הים[4], וכל צמח שהוא במים כמו אלמוגים; ומן הצמחים האילנים האמצעיים בגבהות.
(11) ובחלקו | מהגבולים, השלישי, וארץ שבא וערב וטניא[5] וקברס[6]. (12) ויש לו 29ב
חלק בכרמים ובגנות, רק בכל מקום שיש שם ביאוש[7] וכל מקום חרב. (13) ואותיותיו טי״ת ושי״ן. (14) ושנותיו חמש עשרה, וככה חדשיו, והימים שבעה ושלשים[8] וחצי[9], והשעות ארבעה.

(15) ויעלה בפנים הראשונים אחורי סוס, ואחורי שור, ושחור בידו מקל. (16) ואמרו חכמי הודו[10] כי יעלה שם צורת[11] אשה יפה, גופה אדום, והיא[12] אוכלת. (17) ויעלה על דעת בטלמיוס יד[13] הדוב הקטן, וראש הכלב וזרועו הימנית, ואמצעית המאזנים.

(18) ויעלה בפנים השניים אדם עירום, ואמצעית סוס ואמצעית שור. (19) ויאמרו[14] חכמי הודו כי יעלה שם אשה יצאה מביתה, והיא ערומה ואין לה שום דבר, והיא נכנסת בים. (20) ויעלה שם על דעת בטלמיוס סוף יד הדוב הקטן, וקצה[15] זנב התנין, והנזר השמאלי, ופחדי המאזנים ורגליו, ונזר עקרב.

(21) ויעלה בפנים השלישיים ראשית הסוס, ונושא[16] הארנבת, וראשית שור. (22) ויאמרו חכמי הודו כי יעלה שם כלב, ושני חזירים, ונמר גדול ושערו לבן, ומיני ציד[17]. (23) ויעלה בו על דעת בטלמיוס צורת הדוב הקטן, ורגל ההולך על ארכובותיו, ושכמו וזרועו הימנים[18], ובטן עקרב, וראש המחתה.

[1]ומבריק] ערפ; שטנק: ומבהיק. [2]על האדם] עפשטנר; ק: חסר. [3]ומטעמו כל מלוח ותפל, ועין מראהו אדום וירוק ועין העפר] עפשטנר; ק: חסר. [4]ומימי הים] ערטנק; פ: ומהירים; ש: ומימיהם. [5]וטניא*] רשפטק; ע: ונוניא; נ: וטליא. [6]וקברס] ענק; פשט: וקברוס; ר: וקבריס. [7]ביאוש] עפשטנר; ק: באש. [8]שבעה ושלשים] ערשטנ; פק: ל״ח. [9]וחצי] ערפשטק; נ: חסר. [10]הודו*] פשטנרק; ע: חסר. [11]צורת] ערפרנ; שטק: חסר. [12]והיא] עפשטנק; ר: חסר. [13]יד] ערפ; שטנק: חסר. [14]ויאמרו] ערפשטק; נ: ואומרים. [15]וקצה] ערפט; שנק: וקצת. [16]ונושא] ערפשטק; נ: וחצי. [17]ציד] עפשטנק; ר: ציור. [18]הימנים*] רפשט; ענק: הימנית.

and is of little benefit to living creatures. (5) All of it causes thunder and lightning; its beginning is variably moist, its middle is tempered, and its end causes earthquakes. (6) When northern it is moist and when southern it is cold.[5] (7) It has the shape of a scorpion.[6] (8) The left ⟨side⟩ of the north is in its portion, and the north wind.[7] (9) The phlegm that overpowers human beings ⟨is in its portion⟩; of tastes, everything salty and ⟨everything⟩ insipid is in its portion; of colors, red, green and ochre.[8] (10) Of living creatures, scorpions are in its portion, and ⟨wild⟩ animals, animals that creep on the earth, and aquatic animals; any flowing water, the waters of the sea, and any aquatic plant like corals; of plants, trees of medium height.[9] (11) Of the climates, the third is in its portion, and the land of Sheba, ʿArav waṭanīa and Qabares(?). (12) It has a portion in vineyards and gardens, except for any place that is fetid or any place that is desolate.[10] (13) Its letters are *ṭet* and *śin*. (14) Its years are 15, and so are its months; the days are 35½, and the hours 4.[11]

(15) In the first decan, the rear of a horse rises, and the rear of a bull, and a black man with a stick in his hand. (16) The Indian scientists said that the figure of a beautiful woman rises there, her body is red and she is eating. (17) In Ptolemy's opinion, the paw of the Lesser Bear[12] [Ursa Minor], the head of the Dog [Boötes] and its right foreleg,[13] and the middle of ⟨the constellation⟩ Libra ⟨rise there⟩.

(18) In the second decan, a naked man rises, and the middle of the horse and the middle of the bull. (19) The Indian scientists said that a woman who has left her house rises there; she is naked and has nothing, and she is entering the sea. (20) In Ptolemy's opinion, the end of the Lesser Bear's [Ursa Minor] paw rises there, and the end of the Dragon's [Draco] tail, the Northern Crown[14] [Corona Borealis], the thighs and feet of ⟨the constellation⟩ Libra, and the crown of ⟨the constellation⟩ Scorpio.

(21) In the third decan, the first part of the horse rises, and the carrier of the hare, and the beginning of the bull. (22) The Indian scientists say that a dog rises there, and two pigs, a large tiger with white fur, and various game animals. (23) In Ptolemy's opinion, the constellation of the Lesser Bear [Ursa Minor] rises there, the leg of the One Crawling on his Knees[15] [Hercules], his right shoulder and arm, the abdomen of ⟨the constellation⟩ Scorpio, and the head of the Firepan[16,17] [Ara].

(24) והנולד בו מבני אדם יהיה מעט שחור, רב שער, מהם שיהיה אדמדם כפי כח מבט הכוכבים[1] במולד, ועיניו ישרות רק הם קטנות, ושוקיו ארוכות, ורגליו גדולות, והוא רץ, וקל במהלכו, ופניו גדולות, ומצחו צר, ושכמו רחב, והוא מכוער, ואין לו קול ולא דבור נאה, ויש לו בנים רבים[2], והוא משחית, בוגד, כעסן, כזבן[3], רכיל[4], בעל עצבון, נדיב, בעל מוסר ומרמה וערמה[5]. (25) והנולד בפנים הראשונים יהיה מעט[6] יפה, ויש לו[7] סימן בראשו, ועיניו כעיני החתולים, וחזהו רחב, ויש מי שיש לו סימן על רגלו השמאלית או על ידו הימנית, והוא איש מוסר[8] ודעת, ומהיר[9] לדבר[10]. (26) | 30א
והנולד בפנים השניים[11] יהיה ראשו גדול, ויש לו מעט תאר יפה, ויש סימן על זכורו[12] או על גבו, והוא איש מוסר, מרבה[13] דברים[14]. (27) והנולד בפנים השלשיים[15] יהיה קצר קומה, ועיניו מעוותות, אוהב לאכול, אוהב הנשים, רב[16] עצבון[17]. (28) והנולד בסוף המזל הוא בן זנונים או טומטום.

(29) ובחלקו מגוף האדם[18] המבושים[19], המקום[20] הנסתר, וערות הזכרים והנקבות. (30) והוא ממזלות המומין, שיורה על מום בעין, ועל גרדן[21], ועל המום הנקרא סרטן, ועל השחין, ועל הצרעת, והנקודות בפנים והקרחת. (31) והמולד[22] לאשה איננו טוב, ומן אחת ועשרים מעלה עד ארבעה ועשרים יורה על מום בעינים. (32) ובחלקו מבני אדם, כל איש בליעל ונבזה. (33) והוא בית מאדים, וקלון הלבנה במעלה שלישית, ובית שנאת נגה. (34) ובעל[23] השלישות ביום נגה ואחריו מאדים, ובלילה מאדים ואחריו נגה, ושותפם ביום[24] ובלילה הלבנה. (35) ועל דעת חכמי מצרים כאב שבתאי השוקים, כאב צדק הרגלים, וכאב מאדים מקום[25] הערוה, וכאב השמש הלב[26], וכאב נגה המעים[27], וכאב כוכב חמה הבטן, וכאב הלבנה הקרב העליון[28]. (36) ועל דעת חכמי מצרים והבבליים הפנים הראשונים למאדים[29], והשניים לשמש, והשלישיים לנגה; ועל דעת חכמי הודו הראשונים למאדים, והשניים לצדק, והשלישיים ללבנה[30]. (37) ואלה גבולי[31] המצריים[32] וחכמי המזלות: למאדים שבע מעלות, ולנגה ארבע, ולכבכ חמה שמנה[33], ולצדק חמש[34], ולשבתאי שש[35]; ועל דעת בטלמיוס למאדים שש, ולכוכב חמה שש, לצדק שבע, לנגה שש, לשבתאי

[1]כח מבט הכוכבים] ערטפ; שנק: כח הכוכבים. [2]רבים*] רטפנק; עש: חסר. [3]כזבן] ערטפנק; ש: חסר. [4]רכיל] ערפשט; נק: חסר. [5]וערמה] ערטפנק; ש: חסר. [6]מעט] עפשטנר; ק: חסר. [7]לו] עפשטנר; ק: חסר. [8]מוסר*] פשטנרק; ע: > מרבה דברים. [9]ומהיר] ערפשט; נק: חסר. [10]לדבר] ערטפנק; ש: חסר. [11]והנולד בפנים השניים] עפשטנר; ק: חסר. [12]זכורו] ערשפ; ט: טבורו; נק: חסר. [13]יהיה ראשו גדול, ויש לו מעט תאר יפה, ויש סימן על זכורו או על גבו, והוא איש מוסר, מרבה] עפשטנר; קנ: חסר. [14]דברים] ערטפ; ש: דברים לדבר; נק: חסר. [15]והנולד בפנים השלישיים] ערפשטק; נש: חסר. [16]רב] ערפטק; נ: בעל; ש: חסר. [17]יהיה קצר קומה ועיניו מעוותות אוהב לאכול אוהב הנשים רב עצבון] ערטפנק; ש: חסר. [18]מגוף האדם] ערשפ; ט: מהאדם הגוף; נק: מבני אדם. [19]המבושים] ערטפנק; ש: המלבושים. [20]המקום] ערק; פשטנ: והמקום. [21]גרדן] ערטפ; שנק: הקרחות. [22]והמולד] ערשטנק; פ: והנולד. [23]ובעל*] פשטנרק; ע: ובעלי. [24]נגה ושותפם ביום] ערשטנק; פ: ושותפם נגה. [25]מקום] ערפשטק; נ: חסר. [26]הלב] עפשטנק; ר: צלעות. [27]המעים*] רשטנק; ע: מעיים; פ: מתנים. [28]הקרב העליון] עפשטנק; ר: הלב. [29]למאדים*] פשטנרק; ע: > הם. [30]ללבנה] ערפשטק; נ: לנגה. [31]גבולי] עפשטנר; ק: הגבולים. [32]המצריים] ערשט; פ: מצרים; ה: > לדעת; ק: לדעת חממי מצרים. [33]שמנה] ערטפנק; ש: ז׳. [34]חמש] ערשפנק; ט: ד׳. [35]שש] ערנ; טפק: ז׳; ש: צדק.

(24) A person born in it [who has Scorpio as the ascendant of his nativity] will be somewhat swarthy and very hairy (⟨although⟩ some of them [the natives in Scorpio] will be ruddy, according to the power of the planets' aspects in the nativity); his eyes will be straight but small, his shanks long, his feet large; he will run swiftly, his face will be large, his forehead narrow, and his shoulders broad; he will be ugly, his voice and speech will not be pleasant; he will have many sons, will be destructive, treacherous, irascible, a liar, a scandalmonger, gloomy, generous, moral, deceitful, and shrewd. (25) One who is born in the first decan [a person who has the first decan of Scorpio as the ascendant of his nativity] will be somewhat handsome, will have a mark on his head; his eyes will be like a cat's eyes; he will have a broad chest. Some of them [natives in the first decan of Scorpio] will have a mole on the left foot or on the right hand; he will be moral, learned, and quick to speak. (26) One who is born in the second decan will have a large head, will be somewhat handsome, will have a mark on his penis or his back, will be moral, and garrulous. (27) One who is born in the third decan will be short, cross-eyed, a lover of food and lover of women, and very gloomy. (28) One who is born in the end of the sign will be illegitimate or a person of uncertain sex.[18]

(29) Its portion of the human body are the genitals (Deut. 25:11), the crotch, and the masculine and feminine pudenda. (30) It is one of the deformed signs,[19] and signifies a deformity of the eyes, pruritus, the abnormality called cancer, boils, leprosy, freckles, and baldness. (31) For a woman, a nativity ⟨in Scorpio⟩ is inauspicious; ⟨a nativity whose ascendant is⟩ from ⟨Scorpio⟩ 21° to 24° indicates a deformity of the eyes.[20] (32) Of human beings, every wicked and ignoble person is in its portion.[21] (33) It [Scorpio] is the house of Mars, the dejection of the Moon at 3°, and Venus's house of detriment. (34) The lords of the triplicity are Venus and then Mars by day, and Mars and then Venus by night; the Moon is their partner by day and by night.[22] (35) In the opinion of the Egyptian scientists, the pain of Saturn ⟨in Scorpio⟩ is the shanks; the pain of Jupiter, the legs; the pain of Mars, the pudenda; the pain of the Sun, the heart; the pain of Venus, the intestines;[23] the pain of Mercury, the stomach; the pain of the Moon, the upper abdomen.[24] (36) The first decan, according to the Egyptian scientists and the Babylonians, ⟨is assigned⟩ to Mars, the second to the Sun, and the third to Venus; according to the Indian scientists, the first ⟨decan is assigned⟩ to Mars, the second to Jupiter, and the third to the Moon. (37) These are the terms in the opinion of the Egyptians and the astrologers: Mars 7°, Venus 4°, Mercury 8°, Jupiter 5°, and Saturn 6°; and in Ptolemy's

חמש. (38) ותחלת התשיעית[1] ללבנה, השני לשמש, השלישי לכוכב חמה, הרביעי לנגה, החמישי למאדים, הששי לצדק, השביעי גם השמיני לשבתאי, והתשיעי לצדק. (39) ותהלת כח השנים עשר למאדים[2], והשני לצדק[3], והשלישי גם | 30ב הרביעי לשבתאי, והחמישי לצדק, והששי למאדים, והשביעי לנגה, והשמיני לכוכב חמה, והתשיעי ללבנה[4], והעשירי לשמש, ועשתי עשר לכוכב חמה, ושנים עשר לנגה.

(40) ומתחלת המזל עד סוף שלש מעלות, מתערבות, ואחריהן חמש מאירות, ואחריהן ו׳[5] אין בהם כלום, ואחריהן ו׳[6] מאירות, ואחריהן ב׳ חשוכות, ואחריהן ה׳ מאירות[7], ואחריהן שלש מתערבות. (41) ומתחלת המזל עד ארבע מעלות, זכרים, ואחריהן ו׳[8] נקבות, ואחריהן ד׳ זכרים, ואחריהן ה׳ נקבות, ואחריהן ח׳ זכרים[9], ואחריהן שלש נקבות[10]. (42) ובורות הכוכבים: המעלה התשיעית, והעשירית, ושבע עשרה, ושתים ועשרים, ושלש ועשרים, וששבע ועשרים. (43) והמעלות המוסיפות חן וכבוד: השביעית, והשתים עשרי, והעשרים.

(44) ושם[11] מן הכוכבים העליונים קרן העקרב במעלה השביעית בזמן הזה, ורחבו שמאלי שמנה מעלות וחצי, והוא מן הכבוד השני[12], ממסך צדק ונגה. (45) ושם כוכב אחד הנקרא[13] רגל החיה, והוא במעלה שש עשרה[14] בזמן הזה, ורחבו דרומי[15] אחת וארבעים מעלות ועשרה חלקים, והוא מהכבוד הראשון, ממסך מאדים וצדק. (46) ושם לב העקרב במעלת שמנה ועשרים בזמן הזה, רחבו[16] דרומי שלש מעלות, והוא מהכבוד השני[17], ממסך מאדים וצדק.

9 (1) קשת. ממזלות האש, זכר, ממזלות היום, מזרחי. (2) ממזלות החורף, ויש לו שני גופות. (3) שעותיו קצרות מן הישרות, ובסופו יתהפך הזמן להוסיף שעות היום ולגרוע שעות הלילה בכל הגבולין. (4) והוא ישר במצעדיו ומצעדיו ארוכים[18]. (5) ותולדתו חמה ויבשה, שהיא משחתת החיים והצמחים[19]. (6) וכללו בעל[20] רוחות; וראשיתו לח וקר ושלג, ואמצעיתו ממוסך, וסופו חם כאש[21]. (7) ובהיותו בשמאל הוא יבש, ובדרום לח. (8) ויש לו שתי צורות[22], חציו על צורת אדם וחציו על צורה סוס. (9) ובחלקו ימין המזרח[23], ורוח קדים. (10) וטעמו מר וחריף; והוא

[1]התשיעיות] עפש; ר: התשיעיות; נ: תשיעיות; ט: כח התשיעיות; ק: הט׳. [2]למאדים] עפשטנר; ק: חסר. [3]לצדק] ערטפנק; ש: חסר. [4]והחמישי לצדק, והששי למאדים, והשביעי לנגה, והשמיני לכוכב חמה, והתשיעי ללבנה] ערפשט; קנ: חסר. [5]ו׳*] רשפק; נ: ח׳; עט: חסר. [6]ו׳*] רטפ; שנק: ז׳; ע: חסר. [7]ואחריהן ו אין בהם כלום, ואחריהן ו׳ מאירות, ואחריהן ב׳ חשוכות, ואחריהן ה׳ מאירות*] פשטנרק; ע: חסר. [8]ו׳] ערפנק; ש: ד׳; ט: י׳. [9]ואחריהן ו׳ נקבות, ואחריהן ד׳ זכרים, ואחריהן ה׳ נקבות, ואחריהן ח׳ זכרים*] פשטנרק; ע: חסר. [10]ואחריהן ח׳ זכרים ואחריהן ג׳ נקבות] עפשטנק; ר: חסר. [11]ושם] ערשטנק; פ: ויש. [12]השני] ערשטנק; פ: הראשון. [13]הנקרא*] פשטנר; ע: שיקרא; ק: שנקרא. [14]שש עשרה] ערשפנק; ט: ט״ו. [15]דרומי] ערשפנק; ט: חסר. [16]רחבו*] פשטנרק; ע: חסר. [17]השני] ערשטנק; פ: ראשון. [18]ומצעדיו ארוכים] ערשפנק; ט: חסר. [19]והצמחים*] פשטנרק; ע: והמתים. [20]בעל] ערשטנק; פ: בעלי. [21]כאש] ערשטנק; פ: יבש. [22]שתי צורות] ערטפנק; ש: צורת. [23]המזרח] ערפשט; נק: המערב.

opinion: Mars 6°, Mercury 6°, Jupiter 7°, Venus 6°, and Saturn 5°. (38) The first ninth-part ⟨is assigned⟩ to the Moon, the second to the Sun, the third to Mercury, the fourth to Venus, the fifth to Mars, the sixth to Jupiter, the seventh and the eighth to Saturn, and the ninth to Jupiter. (39) The first power of the dodecatemoria ⟨is assigned⟩ to Mars, the second to Jupiter, the third and the fourth to Saturn, the fifth to Jupiter, the sixth to Mars, the seventh to Venus, the eighth to Mercury, the ninth to the Moon, the tenth to the Sun, the eleventh to Mercury, and the twelfth to Venus.[25]

(40) From the beginning of the sign to the end of three degrees, ⟨the degrees are⟩ mixed, then ⟨come⟩ five bright ⟨degrees⟩, then six empty ⟨degrees⟩, then six bright ⟨degrees⟩, then two dark ⟨degrees⟩, then five bright ⟨degrees⟩, and then three mixed ⟨degrees⟩. (41) From the beginning of the sign to the end of four degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ six feminine ⟨degrees⟩, then four masculine ⟨degrees⟩, then five feminine ⟨degrees⟩, then eight masculine ⟨degrees⟩, and then three feminine ⟨degrees⟩. (42) The pits of the stars: the 9th, 10th, 17th, 22nd, 23rd, and 27th degrees. (43) The degrees adding beauty and honor: the 7th, 12th, and 20th degrees.[26]

(44) There [in the degrees of Scorpio], of the upper stars, ⟨we find⟩ the horn of the scorpion at ⟨longitude Scorpio⟩ 7° at the present time, northern ⟨ecliptical⟩ latitude 8½°, of the second magnitude, a mixture of Jupiter and Venus.[27] (45) There ⟨we find⟩ a star designated the leg of the animal, ⟨at longitude Scorpio⟩ 16° at the present time, southern ⟨ecliptical⟩ latitude 41° 10′, of the first magnitude, a mixture of Mars and Jupiter.[28] (46) There ⟨we find⟩ the heart of the scorpion, ⟨at longitude Scorpio⟩ 28° at the present time, southern ⟨ecliptical⟩ latitude 3°, of the second magnitude, a mixture of Mars and Jupiter.[29]

9 (1) Sagittarius. One of the fiery signs, masculine, one of the diurnal signs, eastern.[1] (2) One of the signs of autumn,[2] and bicorporal.[3] (3) Its hours are shorter than the equal ⟨hours⟩, and at its end the season changes and the daytime hours increase and the nighttime hours decrease in all the climates.[4] (4) Its rising times are straight and long.[5] (5) Its nature is hot and dry and it corrupts animals and plants. (6) All of it is windy; in its beginning it is moist and cold ⟨with⟩ snow, in its middle temperate, and in its end hot as fire. (7) When northern it is dry, ⟨when⟩ southern moist.[6] (8) Its figure has two parts: half of it is the form of a human being and half of it the form of a horse.[7] (9) The right ⟨side⟩ of the east is in its portion, and the east wind.[8]

31א מוליד המרה האדומה; ומראה עיניו כל צהוב ואדמדם[1] ועין העפר. (11) וחלקו מן | החיים, בן אדם[2], והסוס, והעוף, והחיות, ורמש האדמה[3]. (12) ובחלקו מן המתכות, העופרת, ומהאבנים, הנקרא זמרד[4]. (13) ומהגבולים השני, וארץ בגדאד[5] ואספהן[6], וכל ההרים. (14) ויש לו חלק בגנות ובכל מקום משקה, ומקום הסוסים והשוורים, וכל אבן חלוקה. (15) ואותיותיו, יו"ד[7] ותי"ו. (16) ושנותיו שתים עשרה, וככה חדשיו, והימים ל'[8], והשעות י"ב.

(17) ויעלה בפנים הראשונים צורת אדם עירום, והוא הפוך ועל ראשו עורב; גם יעלה שם גוף הכלבה[9] וראש עז. (18) ויאמרו חכמי הודו כי יעלה שם אדם עירום, מראשו ועד טבורו בצורת אדם, ומטבורו ולמטה בצורת הסוס[10], ובידו קשת וחצים והוא צועק. (19) ויעלה שם על דעת בטלמיוס צואר הדוב הקטן, וקצה[11] זנב התנין, ואלית ההולך על ארכובותיו, ומפרקתו וראשו, וסוף העקרב, והקישורים שיש[12] בזנב[13], וגוף המחתה[14].

(20) ויעלה בפנים השניים צורה אוחזת בימינה קרני הגדי; גם יעלה שם ראש[15] צבע, וחצי ארנבת[16], וחצי הספינה, וחצי הראשון מן הדג הנקרא דלפין[17], וחצי סממית. (21) ויאמרו חכמי הודו כי יעלה שם צורת אשה יפה, רבת שער, לובשת בגדים ועגילים על אזניה, ולפניה[18] תיבה פתוחה ושם חֲלִי כָּתֶם. (22) ויעלה שם על דעת בטלמיוס גחון הדוב הקטן, וקצה גוף התנין, וקצה[19] ראשו, וארכובת[20] ההולך על ארכובותיו[21], ורגלו וזרועו השמאלית, וקצה גוף החיה[22], והחץ ואשפתו, וקצה הנזר הדרומי.

(23) ויעלה בפנים השלישיים צורת כלב, וסוף גוף הצבע, וגוף הארנבת, ושאר גוף האריה, והחצי השני מן הספינה, והנשאר[23] מן הדג שנקרא דלפין[24], וזנב הסממית, וחצי הדוב הגדול. (24) ויאמרו חכמי הודו כי יעלה שם אדם[25] ועין מראהו כמראה[26] הזהב, ובידו כדמות עגיל מעץ, והוא מתכסה בטלית[27] עשויה מקליפת עצים. (25)

[1]צהוב ואדמדם] ערפטנק; ש: אדום וצהוב. [2]בן אדם] ערפשט; נק: האדם. [3]האדמה] ערשפנק; ט: הארץ. [4]זמרד] ערפטנק; ש: איזמרד. [5]וארץ בגדאד*] שנק; רפ: וארץ די; ע: וארץ. [6]ואספהן] ער; ש: דודבאר ואסבהן; נ: זרנד ואסבהאן; ק: ורנד אסבהן; פ: ואספדון; ט: ואספתן. [7]יוד] ערטפנק; ש: חסר. [8]ל'] ערשטנק; פ: ל"ג. [9]הכלבה] ערשטנק; פ: הכלב. [10]הסוס] ער; פשטנק: סוס. [11]וקצה] ערפט; שנק: וקצת. [12]שיש] ערטנק; שפ: אשר. [13]בזנב] ערפשט; נק: בו זנב. [14]וגוף המחתה] ערשפנק; ט: והמחתה. [15]ראש] ערשטנק; פ: חסר. [16]ארנבת*] שטפנק; ער: ארנב. [17]דלפין] עפשטנר; ק: גולפין. [18]ולפניה] ערשפנק; ט: ובפניה. [19]וקצה] ערשפנק; ט: וקצת. [20]וארכובת] ערטפ; שנק: וארנבת. [21]ההולך על ארוכובותיו*] ט; ער: ההולכת על ארכובותיו; פשנק: ההולכת על ארכובותיה. [22]החיה] ערשטנק; פ: החזה. [23]והנשאר] פשטנרק; ע: חסר. [24]דלפין] עפשטנר; ק: גולפין. [25]אדם] ערשפנק; ט: חסר. [26]כמראה] ערפשטק; נ: כעין. [27]בטלית*] רשנק; ט: במטלית; עפ: בדלת.

(10) Its taste is bitter and pungent; it generates the yellow bile; its color is any yellow, reddish, and ochre.[9] (11) Of living creatures, human beings are in its portion, and horses, birds, ⟨wild⟩ animals, and animals that creep on the earth. (12) Of the metals, lead is in its portion; of the ⟨precious⟩ stones, the ⟨one⟩ called *zumurrud* [emerald].[10] (13) Of the climates the second, and the land of Baghdad, Iṣfahān, and every mountain. (14) It has a part of gardens, and every well-watered place, the places of horses and bulls, and every pebble.[11] (15) Its letters are *yod* and *taw*. (16) Its years are 12, as are its months, the days are 30, and the hours 12.[12]

(17) In the first decan, the figure of a naked man rises; he is upside down and there is a crow on his head; the body of a female dog and the head of a goat rise there also. (18) The Indian scientists say that a naked man rises there; from his head to his navel he has the form of a man, from his navel down he has the form of a horse; he is holding a bow and arrows in his hand and shouting. (19) In Ptolemy's opinion, the neck of the Lesser Bear [Ursa Minor] rises there, along with the end of the Dragon's [Draco] tail, the backside of the One Crawling on his Knees [Hercules], the nape of his neck and his head, the end of ⟨the constellation⟩ Scorpio, the joints in its tail, and the body of the Firepan [Ara].

(20) In the second decan, a figure rises that is holding the horns of the goat in its right hand; also the head of the hyena rises there, and half of a hare, half of the ship, the first half the of the fish called dolphin, and half of a lizard. (21) The Indian scientists say that the figure of a beautiful woman rises there; she has long hair, is wearing clothes, and has earrings in her ears; in front of her is an open box containing a golden pendant. (22) In Ptolemy's opinion, the belly of the Lesser Bear [Ursa Minor] rises there, the end of the Dragon's [Draco] body, the top of its head, the knee of the One Crawling on his Knees [Hercules], his leg and left arm, the end of the Snake's [Serpens] body, the arrow and the quiver ⟨of the constellation Sagittarius⟩, and the top of the Southern Crown[13] [Corona Australis].

(23) In the third decan, the figure of a dog rises, and the end of the hyena's body, the body of the hare, the remainder of the lion's body, the second half of the ship, the remainder of the fish called dolphin, the tail of the lizard, and half of the greater bear. (24) The Indian scientists say that a man whose color is that of gold rises there; he has something like a wooden earring in his hand and is wrapped in a mantle made of tree bark. (25) In Ptolemy's

ויעלה שם לדעת בטלמיוס אמצעית גוף[1] הדוב הקטן, וקצה גוף התנין וקדקדו, וקצה גוף הנשר[2] הנופל, וראש הקשת ושכמו ורגלו, והנזר הדרומי.

(26) והנולד בו מבני | אדם תהיה קומתו ישרה, והוא צהוב, ופחדיו ארוכים, ושוקיו 31ב
עבות, והוא אדם שמח, וגבור, ונדיב, מצחו מחודד, וככה זקנו, ושערו דק, ובטנו גדולה, והוא קל לדלג, ואוהב הסוסים, וחכם[3] במדות[4], ובעל מרמות[5] ואינו עומד על דרך אחת, וקולו דק[6], ולא ירבו בניו. (27) והנולד בפנים הראשונים יהיה יפה[7] תאר ויפה מראה, וקומתו ישרה, והוא אוהב הטוב, ומתערב עם המלכים והגדולים. (28) והנולד בפנים השניים יהיה גוף[8] נאה, רק[9] פניו מכורכמים[10], וגבות עיניו כמו דבקות, ויש סימן על חזהו. (29) והנולד בפנים השלישיים יהיה ארוך, ופניו יפות, ועיניו כעין החתול, וחזהו רחב, והוא גבור, ויש סימן על שוקו השמאלית, ויהיה עניו ויועץ ואיש מוסר. (30) והנולד בסוף המזל יהיה נואף, וכללו יורה על איש צדק[11].

(31) ובחלקו מגוף האדם הפחדים, והסימנים, ועל[12] אבר נוסף כמו אצבע יתירה. (32) ומן התחלואים העורון, והקדחת[13], ונפילת מקום גבוה, והתחלואים הבאים מסם החיות[14] ומאפעה, ומדרך כריתות אבר[15]; וממעלת חמש עשרה ממנו עד שמנה עשרה יורה על מום בעינים. (33) ובחלקו מבני אדם השופטים, ועובדי[16] השם, והנדיבים, ואנשי החסד, ופותרי[17] החלומות, והקשתים, והסוחרים. (34) והוא בית צדק, וכבוד זנב התלי בשלש מעלות, והוא בית שנאת כוכב חמה, ומקום גבהות שבתאי במעלת שתים עשרה בזמן הזה, ומקום שפלות השמש ונגה שבעה ועשרים מעלות בזמן הזה. (35) ועל דעת חכמי מצרים כאב שבתאי הרגלים, וכאב צדק הראש, וכאב מאדים הפחדים, וכאב השמש הלב, וכאב נגה הערוה, וכאב כוכב חמה המעים[18], וכאב הלבנה הבטן. (36) ובעלי[19] השלישות ביום השמש ואחריו צדק, ובלילה צדק ואחריו השמש, ושותפם ביום ובלילה שבתאי. (37) והפנים הראשונים

[1]גוף] ערפשט; נק: חסר. [2]וקדקדו וקצה גוף הנשר] ערפשט; נק: חסר. [3]וחכם] ערפשטק; נ: חסר. [4]במדות*] פשטנרק; ע: בדמות. [5]מרמות] ערשטנק; פ: מדות. [6]דק*] שטנק; ערפ: דל. [7]יפה*] פשטנרק; ע: חסר. [8]גוף] ערפשטק; נ: גופו. [9]רק] עטפנ; ק: דק; שר: חסר. [10]פניו מכורכמים] עפשטנק; ר: חסר. [11]צדק] ערטפנק; ש: צדיק. [12]ועל] ערפשט; נק: וכל. [13]והקדחת] ערשטנק; פ: והקרחת. [14]מסם החיות] ערפ; ט: מהסם ומחיות; שנק: מהחיות. [15]אבר] ערפשט; נק: האבר. [16]ועובדי] עפשטנר; ק: עובדי. [17]ופותרי] ערפשט; נק: ופותר. [18]המעים] עשטנק; רפ: המתנים; בתרגום לצרפתית עתיקה: boiaus. [19]ובעלי] עפשטנר; ק: ובעל.

opinion, the middle of the Lesser Bear's [Ursa Minor] body rises there, the end of the Dragon's [Draco] body and the crown of its head, the end of the body of the Falling Eagle[14] [Lyra], the head of ⟨the constellation⟩ Sagittarius and its shoulder and leg, and the Southern Crown[15] [Corona Australis].

(26) A person born in it [who has Sagittarius as the ascendant of his nativity] will be of medium height; he will be yellow, with long thighs and thick shanks; he will be happy, mighty, generous, with a pointed forehead, and so too his beard; he will have thin hair and large abdomen; he will skip swiftly; he will be a lover of horses, learned in geometry, a liar, fickle, his voice will be thin, and he will not have many children. (27) One born in the first decan [a person who has the first decan of Sagittarius as the ascendant of his nativity] will be handsome and good-looking; he will be of medium height; he will love virtue, and mingle with kings and princes. (28) One who is born in the second decan will have a handsome body but his face will be yellowish, his eyebrows will be joined, and he will have a mole on his chest. (29) One who is born in the third decan will be tall, with a beautiful face; his eyes will be like a cat's eyes, his chest will be broad, he will be mighty, with a mole on his left shank, he will be modest, a counselor, and moral. (30) One who is born in the end of the sign will be an adulterer, but all of the sign signifies that he will be a just man.[16]

(31) Its portion of the human body is the thighs, ⟨birth⟩ moles, extra limbs, such as an extra digit. (32) Of diseases, blindness ⟨is in its portion⟩, and fever, falling from a high place, the diseases produced by the venom of animals and snakes, and from the amputation of a limb; ⟨a nativity whose ascendant is⟩ in it [Sagittarius] from 15° to 18° indicates a deformity of the eyes.[17] (33) Of human beings, its portion is judges, clerics, noblemen, kindly men, dream interpreters, archers, and traders.[18] (34) It [Sagittarius] is the house of Jupiter, the exaltation of the Tail of the Dragon at ⟨Sagittarius⟩ 3°, Mercury's house of detriment, the place of Saturn's apogee at ⟨Sagittarius⟩ 12° at the present time, and the place of the Sun's perigee at ⟨Sagittarius⟩ 27° at the present time.[19] (35) In the opinion of the Egyptian scientists, the pain of Saturn ⟨in Sagittarius⟩ is the legs; the pain of Jupiter, the head; the pain of Mars, the thighs; the pain of the Sun, the heart; the pain of Venus, the pudenda; the pain of Mercury, the intestines; the pain of the Moon, the stomach.[20] (36) The lords of the triplicity are the Sun and then Jupiter by day, and Jupiter and then the Sun by night; and Saturn is their partner by day and by night. (37) The first decan, according to the Egyptians and

על דעת המצריים[1] והבבליים כוכב חמה, והשניים ללבנה, והשלישיים לשבתאי; ועל דעת חכמי הודו הראשונים לצדק[2], השניים למאדים, השלישיים לשמש. (38) ואלה
32א גבולי מצרים[3] וחכמי המזלות: | לצדק שתים עשרה מעלות, ולנגה חמש, ולכוכב חמה ארבע, ולשבתאי חמש[4], ולמאדים ארבע[5]; ועל דעת בטלמיוס לצדק שמנה, לנגה שש, לכוכב חמה חמש, ולשבתאי שש, ולמאדים חמש. (39) ותחלת התשיעית למאדים, והשנית לנגה, השלישית לכוכב חמה, הרביעית ללבנה, החמישית לשמש, הששית לכוכב חמה, השביעית לנגה, השמיני למאדים, התשיעית לצדק. (40) ותחלת כח השנים עשר לצדק, והשני גם השלישי לשבתאי, הרביעי לצדק, החמישי למאדים, הששי לנגה, השביעי לכוכב חמה, השמיני ללבנה, התשיעי לשמש, העשירי לכוכב חמה, ועשתי עשר לנגה, ושנים העשר למאדים.

(41) ומתחלת המזל עד סוף תשע מעלות, מאירות[6], ואחריהן שלש מתערבות, ואחריהן שבע מאירות, ואחריהן ארבע חשוכות, ואחריהן שבע אין בהם כלום. (42) ומתחלת המזל עד סוף שתי מעלות, זכרים, ואחריהן ג׳[7] נקבות, ואחריהן ז׳ זכרים[8], ואחריהן י״ב נקבות[9], ואחריהן ו׳ זכרים. (43) ובורות הכוכבים: המעלות השביעית, והשתים עשרה[10], והחמש עשרה, וארבע ועשרים, ושבע ועשרים, ושלשים. (44) והמעלות המוסיפות חן וכבוד: השלש עשרה והעשרים.

(45) ושם מן הכוכבים החשוכים הכוכב שהוא אחר[11] זנב העקרב במעלת שש עשרה[12] בזמן הזה, ורחבו דרומי שלש עשרה מעלות חמשה עשר חלקים. (46) והכוכב הנקרא החץ במעלת שמנה עשרה[13] בזמן הזה, ורחבו דרומי שש מעלות ועשרים חלקים[14]. (47) ושם כוכב הנקרא עין הקשת, והוא בסוף המזל בזמן הזה, ורחבו שמאלי חמשה וארבעים חלקים.

10 (1) גדי. ממזלות הארץ, נקבה, ממזלות הלילה, והוא דרומי. (2) ממזלות ימי הקור, והוא מתהפך, ובו יחל להוסיף שעות היום[15] ויחסרו שעות הלילה. (3) ושעותיו
32ב קצרות | מהישרות. (4) ותולדתו קרה ויבשה ומשחתת; וראשיתו כדמות חם ולח, ואמצעיתו ממוסך, וסופו ממטיר בין שיהיה[16] שמאלי או דרומי. (5) והוא מעוות[17] ומצעדיו קצרים, והוא חסר בעניניו[18]. (6) ויש לו שתי צורות ושתי תולדות, וחציו

[1]המצריים] ערשפ; טנק: חכמי מצרים. [2]והשניים ללבנה והשלישיים לשבתי. ועל דעת חכמי הודו הראשונים לצדק] ערשפנק; ט: חסר. [3]גבולי מצרים] ערט; פ: גבולי המצריים; נק: הגבולים לדעת המצריים. [4]חמש] ערטפנק; ש: ד׳. [5]ארבע] ערטפנק; ש: ה׳. [6]מאירות*] פשטנרק; ע: חסר. [7]ג׳*] רפשטק; נ: ז׳. [8]ואחריהן ז׳ זכרים*] רשפנק; ט: חסר. [9]ואחריהן ג׳ נקבות, ואחריהן ז׳ זכרים, ואחריהן י״ב נקבות*] פשטנרק; ע: חסר. [10]והשתים עשרה] ערפנק; ש: והי״ד. [11]אחר] ער; פ: אסר; שנטק: חסר. [12]שש עשרה] ערשטנק; פ: י״ז. [13]שמנה עשרה] ערשנק; פ: כ״ח; ט: חסר. [14]ועשרים חלקים] עטרנק; שפ: < בזמן הזה. [15]היום] ערפשטק; נ: הי״ו. [16]בין שיהיה] ערשטנק; פ: בן שהיה. [17]מעוות] ערשטנק; פ: < במצעדיו. [18]בעניניו] ערשטנק; פ: בעיניו.

Babylonians, ⟨is assigned⟩ to Mercury, the second to the Moon, and the third to Saturn; according to the Indian scientists, the first ⟨decan is assigned⟩ to Jupiter, the second to Mars, and the third to the Sun. (38) These are the terms of Egypt and the astrologers: Jupiter 12°, Venus 5°, Mercury 4°, Saturn 5°, Mars 4°; and in Ptolemy's opinion: Jupiter 8°, Venus 6°, Mercury 5°, Saturn 6°, Mars 5°. (39) The first ninth-part ⟨is assigned⟩ to Mars, the second to Venus, the third to Mercury, the fourth to the Moon, the fifth to the Sun, the sixth to Mercury, the seventh to Venus, the eighth to Mars, and the ninth to Jupiter. (40) The first power of the dodecatemoria ⟨is assigned⟩ to Jupiter, the second and the third to Saturn, the fourth to Jupiter, the fifth to Mars, the sixth to Venus, the seventh to Mercury, the eighth to the Moon, the ninth to the Sun, the tenth to Mercury, the eleventh to Venus, and the twelfth to Mars.[21]

(41) From the beginning of the sign to the end of nine degrees, ⟨the degrees are⟩ bright, then ⟨come⟩ three mixed ⟨degrees⟩, then seven bright ⟨degrees⟩, then four dark ⟨degrees⟩, and then seven empty ⟨degrees⟩. (42) From the beginning of the sign to the end of two degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ three feminine ⟨degrees⟩, then seven masculine ⟨degrees⟩, then twelve feminine ⟨degrees⟩, and then six masculine ⟨degrees⟩. (43) Pits of the stars: the 7th, 12th, 15th, 24th, 27th, and 30th degrees. (44) The degrees adding beauty and honor: the 13th and 20th degrees.[22]

(45) There [in the degrees of Sagittarius], of the dim stars, ⟨we find⟩ the star that follows the tail of the scorpion, ⟨at longitude Sagittarius⟩ 16° at the present time, southern ⟨ecliptical⟩ latitude 13° 15′.[23] (46) ⟨There we find⟩ a star called the arrow, ⟨at longitude Sagittarius⟩ 18° at the present time, southern ⟨ecliptical⟩ latitude 6° 20′.[24] (47) There ⟨we find⟩ a star called the eye of the archer; it is at the end of the sign at the present time, northern ⟨ecliptical⟩ latitude 45′.[25]

10 (1) Capricorn. One of the earthy signs, feminine, one of the nocturnal signs, southern.[1] (2) One of the signs of winter,[2] tropical,[3] when the daytime hours begin to increase and the nighttime hours to decrease.[4] (3) Its hours are shorter than the equal ⟨hours⟩.[5] (4) Its nature is cold, dry, and corrupting; in its beginning it has the likeness of hot and moist, in its middle tempered, and in its end it brings rains, whether ⟨it is⟩ northern or southern.[6] (5) It is crooked and its rising times are short,[7] and it is defective in its conditions. (6) It has two shapes and two natures; the first half is of the

הראשון על צורת בהמות היבשה[1] שיש להם פרסה, וחציו השני על צורת חיות המים. (7) ובחלקו[2] המרה השחורה; ומטעמו[3] עוצר ועפיץ[4]; ועין מראהו שחרות[5] ועין העפר[6]. (8) ובחלקו מן החיים, כל מי שיש לו ארבע רגלים שיש לו פרסה, וקצת חיות המים; ובחלקו התולעים והפרעושים והזבובים; ומן הצמחים, הזיתים והאגוזים והחרוב[7] והעפצים, וכל עץ שיש לו קוצים הרבה, וההווה סביבות[8] האגמים, כגון[9] הקנה והסוף. (9) ובחלקו מהגבולים, הראשון, וארץ כוש[10] ומכראן[11] ועמן[12] וסנד[13] ואלהנד[14] ואל הואז[15] וסוף גבול ארץ[16] אדום[17]. (10) ובחלקו הפרדסים, וכל מקום משקה, והגולות, והנהרים[18], והכיורים, ומקום הכלבים והשועלים, ובתי האסירים[19] והעבדים, ומקום מוקד האש אחר שנכבה, ומקום מרעה הצאן, וכל מקום[20] שיש שלא יצמח בו כלום. (11) ואותיותיו כף[21] וחית. (12) ושנותיו שבע ועשרים[22], וחדשיו ככה[23], והימים שלש מאות ושבעה וחצי, והשעות ארבע עשרה.

(13) ויעלה בפנים הראשונים החצי השני מן הדוב הגדול, וצורת אשה מנגנת, וראש דג גדול, ועין מים רעים, וגוף קוף[24] וראשו ראש כלב. (14) ויאמרו חכמי הודו כי יעלה שם כושי כעסן[25], וגופו[26] כגוף החזיר הבר[27], בעל שער רב, ושניו חדות וארוכות כאורך הקורות, ויש עמו מלמד הבקר[28] והוא יצוד דגים. (15) ויעלה בו[29] על דעת בטלמיוס אמצעית גוף הדוב הקטן וצוארו, וסוף גוף הנשר הנופל.

(16) ויעלה בפנים השניים אשה יושבת על מטה, ועמה גפן[30], ודג גדול, וחצי עגלה[31]. (17) ויאמרו חכמי הודו כי יעלה שם[32] אשה שחורה מתכסה באדרת ויש לה סוס. (18) ויעלה שם על דעת בטלמיוס | סוף הדוב הקטן, וקצה גוף התנין, וכנף 33א
התרנגולת הימני, וצוארה וראשה, וגוף הנשר המעופף, וקרני הגדי, וקדקדו ושולי הקשת.

[1]היבשה] עפשטנר; ק: היבשות. [2]ובחלקו] ערפט; שנק: < מן היסודות הארץ ומן האיכויות הקור והיובש ומן הלחות. [3]ומטעמו] עפשטנק; ר: חסר. [4]ועפיץ] עטפנק; ר: ועפוץ; ש: העפיץ. [5]שחרות] עשטפנק; ר: שחור. [6]ועין העפר] ערשפנק; ט: חסר. [7]והחרוב] ערשטנק; פ: חסר. [8]סביבות] ערשפנק; ט: תוך. [9]כגון] ערטנק; שפ: כגן. [10]כוש] ערשטנק; פ: כושי. [11]ומכראן] ערפט; ש: ומכאבן; נק: ומכרן. [12]ועמן] ענק; רפטש: ועמאן. [13]וסנד] ערשפ; ט: וסינדי; נ: וסנדו; ק: וטנדו. [14]ואלהנד] ערשפ; ט: ואלהנדי; נק: אלהנב. [15]ואל הואז] ערק; ט: ואלהוהו; נ: ואלהואו; פ: ואלהודו; ט: ואלהואן. [16]ארץ] ערטנק; שפ: חסר. [17]אדום*] פשטנרק; ע: מצרים. [18]והנהרים] ערפשטק; נ: והנהרות. [19]האסירים] ערשטפ; נק: האריות. [20]וכל מקום] ערשפנק; ט: חסר. [21]כף] ערשפק; ט: בית. [22]שבע ועשרים] ערפשט; נק: כח. [23]ככה] ערפשטק; נ: כ״ה. [24]וגוף קוף] ערטפ; שנק: והקודם מצבע רע וגופו גוף חזק. [25]כעסן] ערפשטק; נ: חסר. [26]וגופו] עפשטנר; ק: < חזק. [27]הבר*] שטנק; ר: הבריא; עפ: הברי. [28]הבקר] ערפט; שנק: חסר. [29]בו] עפשטנר; ק: שם. [30]גפן] ערשנק; פ: ספן; ט: חסר. [31]עגלה] ערשנק; פ: עגולה; ט: חסר. [32]אשה יושבת על מטה ... ויאמרו חכמי הודו כי יעלה שם] ערשפנק; ט: חסר.

shape of a terrestrial ungulate, and the second half has the shape of an aquatic animal.[8] (7) The black bile is in its portion; its taste is bitterness and astringency; its color is black and ochre.[9] (8) Of living creatures, all hooved quadrupeds are in its portion, and some of the aquatic animals; worms, fleas, and flies are in its portion; of plants, olives, nuts, carob, and gall-nuts, every tree with many thorns, and what grows around lakes, like reeds.[10] (9) Of the climates, the first is in its portion, and the land of Ethiopia, Makrān, Oman, Sind, India, al-Ahwāz, and what is beyond the border of the land of Edom [i.e., the Byzantine Empire]. (10) Orchards are in its portion, and every well-watered place, fountains, rivers, basins, the natural habitat of dogs and foxes, prisons and slave quarters, the hearth after the fire has been extinguished, pastureland, and any barren place.[11] (11) Its letters are *kaf* and *ḥet*. (12) Its years are 27, and so are its months; the days are 307½, and the hours 14.[12]

(13) In the first decan, the second half of the greater bear rises, and the figure of a woman playing a musical instrument, the head of a great fish, a fountain with polluted water, and the body of a monkey with a dog's head. (14) The Indian scientists say that an irascible Ethiopian rises there; his body is like that of a wild boar, he is very hairy, his teeth are sharp and as long as beams, and he has a cattle prod and catches fishes. (15) In Ptolemy's opinion, the middle of the Lesser Bear's [Ursa Minor] body and its neck rise there, and the end of the body of the Falling Eagle [Lyra].

(16) In the second decan, a woman sitting on a bed rises, along with a vine, a large fish, and half a cart. (17) The Indian scientists say that a black woman wrapped in a cloak rises there, with a horse. (18) In Ptolemy's opinion, the end of the Lesser Bear [Ursa Minor] rises there, the end of the Dragon's [Draco] body, the Hen's[13] right wing, neck and head, the body of the Falling Eagle [Lyra], the horns of ⟨the constellation⟩ Capricorn, and the top of the head and hem of ⟨the constellation⟩ Sagittarius.

(19) ויעלה בפנים השלישיים זנב דג, וסוף העין המרע[1], וסוף הקוף, וחצי השני מן העגלה, וחצי צורה בלא ראש, כי ראשה בידה. (20) ויאמרו חכמי הודו כי יעלה שם אשה יפה, רק היא שחורה, וידיה נכונות לעשות כל מעשה, ומלאכת[2] המשי. (21) גם יעלה שם על דעת בטלמיוס קצה התנין, וסוף גוף[3] התרנגלת, ורגלה הימנית, וכנפה השמאלית, והדג הנקרא דלפין[4], ואמצעית גוף[5] הגדי, וזנב הדג.

(22) והנולד בו מבני אדם[6] יהיה גופו נאה, וקומתו ישרה, רק הוא יבש, וראשו קטן, ולחייו עבים, וזקנו מחודד, ואין שער על חזהו, וקולו דק, והוא כעסן ומשחית, ובעל מוסר[7] ומרמות[8], ורב דאגות[9], ואוהב המשגל וזונה, ומרבה בנים, ויולדו לו[10] תאומים, ומעשיו רעים, וכחו מעט, יהיה לו עושר מפאת המלכים, ויארע לו מאורע[11] קשה[12] בעבור הנשים. (23) והנולד בפנים הראשונים יהיה גופו נאה, וחזהו רחב, ויש סימן שחור תחת אציל ידו, והוא דעתן[13], ועניו, ואיש מוסר ונדיב. (24) והנולד בפנים השניים גם הוא נאה בגופו, ונחיריו ארוכים, ועיניו יפות, ויצרו[14] רע, והוא[15] כעסן, ואיש רעים. (25) והנולד בפנים השלישיים גם הוא נאה בגופו רק פניו מכורכמים, ויש לו סימן על זרועו השמאלית או על פחדיו[16], וממהר לכעוס, ומואס הרע[17], ואוהב נשים, ואיש מוסר, ואוהב רעים. (26) והנולד בסוף המזל הוא בן זנונים. (27) והכלל כי זה המזל איננו[18] טוב במולד הנשים.

(28) ובחלקו מגוף האדם הפחדים, וכל התחלואים[19] שיקרו בהן[20]. (29) ומתחלואיו, השחין, והחכוך, והצרעת, והאלמות, והחרשות, והקרחת[21], ומחשך העין, והדם היורד מלמטה; ומשתים ועשרים[22] מעלות עד חמש ועשרים[23], יורה
33ב על מום בעין. (30) ובחלקו מבני אדם, עובדי אדמה, והמלחים, | והבינוניים[24], ורועי צאן[25]. (31) והוא בית שבתאי, וכבוד מאדים משמנה ועשרים[26] מעלות, וקלון צדק מחמש עשרה[27] מעלות[28], ובית[29] שנאת הלבנה, ושם ראש התלי של כוכב חמה במעלת שש ועשרים[30]. (32) ובעלי השלישות ביום נגה ואחריו הלבנה, ובלילה הלבנה ואחריו נגה, ושותפם ביום ובלילה מאדים. (33) ועל דעת המצריים כאב

[1]המרע] ערטנ; ש: המים רעים; פ: הרע; ק: הנודע. [2]ומלאכת] עק; פשטנר: מלאכת. [3]גוף] ערפט; שנק: חסר. [4]דלפין] ערפשט; נק: גלפין. [5]גוף] ערפשטק; נ: חסר. [6]מבני אדם*] שטנק; ערפ: מן האדם. [7]מוסר] ערפשט; נ: ערמות; ק: חסר. [8]ומרמות] עפשטנר; ק: מרמות וערמות. [9]ורב דאגות] ערשפט; נק: דאדות. [10]בנים ויולדו לו] ערפ; שנ: רעים יולידו; ק: רעים וילדיו. [11]ויארע לו מאורע*] פשטנרק; ע: וירע לו מורע. [12]קשה] ערשנק; טפ: רע. [13]דעתן*] שטנק; ר: יודע דעת; פ: כעסן; ע: דעת. [14]ויצרו*] פשטנרק; ע: ויצר. [15]והוא] ערפשטק; נ: ואיש. [16]על פחדיו*] שפנק; ער: על פחדו; ט: פחדו. [17]הרע] ענק; רפשט: ברע. [18]כי זה המזל איננו] ער; ש: כי אין זה המזל; טק: כי אינו זה המזל; פ: כי הוא ר״ל זה המזל איננו; נ: אין זה המזל. [19]התחלואים*] שנק; ר: החליים; עפ: החלאים. [20]בהן] עפשטנר; ק: להם. [21]והקרחת] ערפטק; שנ: והקדחת. [22]ומשתים ועשרים] ערפטנק; ש: ומב. [23]חמש ועשרים] ערפטנק; ש: כ״ו. [24]והבינוניים] עפשטנר; ק: חסר. [25]ורועי צאן] עפשטנר; ק: ורועה הצאן. [26]משמנה ועשרים] ערש; טנק: בכ״ח; פ: מכ״ה. [27]מחמש עשרה] ערשפ; טנק: בט״ו. [28]מעלות*] פשטנרק; ע: חסר. [29]ובית] עפשטנר; ק: והוא בית. [30]במעלת שש ועשרים] ערט; פ: כ״ו; שנק: במעלות כ״ה.

(19) In the third decan, the tail of a fish rises, and the end of the fountain with polluted water, the end of the monkey, the second half of the cart, and half of the figure without a head, because its head is in its hand. (20) The Indian scientists said that a woman rises there who is beautiful, although black, and she is skilled in every craft and working with silk. (21) In Ptolemy's opinion, the end of the Dragon [Draco] rises there, the end of the Hen's [Cygnus] body, its right leg, its right wing, the fish called Dolphin,[14] the middle of the body of ⟨the constellation⟩ Capricorn, and the tail of the ⟨Southern⟩ Fish.[15,16]

(22) A person born in it [who has Capricorn as the ascendant of his nativity] will have a handsome body and be of medium height; but he will be dry, with a small head, thick cheeks, a pointed beard, no hair on his chest, his voice will be thin, he will be irascible and destructive, he will be moral and deceitful, have many worries, will love sexual intercourse and will be promiscuous, will have many sons and twins will be born to him, he will do evil and have little strength, he will be rich because of kings, and an inauspicious event will befall him because of women. (23) One who is born in the first decan [a person who has the first decan of Capricorn as the ascendant of his nativity] will have a handsome body, a broad chest, a black mole in his armpit; he will be educated, modest, moral, and generous. (24) One who is born in the second decan, too, will have a handsome body, long nose, beautiful eyes, evil inclinations, will be irascible and sociable (Prov. 18:24). (25) One who is born in the third decan will have a handsome body, too, but his face will be yellowish; he will have a mole on his left arm or on his thighs, he will be quick to anger, despise evil, a lover of women, moral, and companionable. (26) One who is born in the end of the sign is illegitimate. (27) In general, this sign is inauspicious in the nativity of women.[17]

(28) Of the human body, the thighs[18] are in its portion, and any disease affecting them. (29) Of diseases, boils are in its portion, and pruritus, leprosy, dumbness, deafness, baldness, dim vision, and rectal hemorrhage; ⟨in a nativity whose ascendant is Capricorn⟩ from 22° to 25°, it indicates a deformity of the eyes.[19] (30) Of human beings, farmers, sailors, middle-class people, and shepherds.[20] (31) It [Capricorn] is the house of Saturn, the exaltation of Mars at ⟨Capricorn⟩ 28°, the dejection of Jupiter at ⟨Capricorn⟩ 15°, the Moon's house of detriment, and there [in Capricorn] is Mercury's Head of the Dragon at ⟨Capricorn⟩ 26°. (32) The lords of the triplicity are Venus and then the Moon by day, and the Moon and then Venus by night; Mars is their partner by day and by night.[21] (33) In the opinion of the Egyptian

שבתאי הראש, וכאב צדק הצואר[1], וכאב מאדים הארכובות, וכאב השמש הבטן, וכאב נגה הפחדים, וכאב כוכב חמה הערוה, וכאב הלבנה המעים. (34) והפנים הראשונים על דעת המצריים והבבליים לצדק, והשניים למאדים, והשלישיים לשמש; ועל דעת חכמי הודו הראשונים לשבתאי, והשניים לנגה, והשלישיים לכוכב חמה. (35) ואלה גבולי המצריים וחכמי המזלות: כוכב חמה שבע מעלות, ולצדק שבע מעלות, ולנגה שמנה[2], שבתאי ארבע, ולמאדים ארבע; ועל דעת בטלמיוס לנגה שש, לכוכב חמה שש, לצדק שבע[3], ולשבתאי שש, ולמאדים חמש. (36) ותחלת התשיעית לשבתאי גם השנית לו, והשלישית לצדק, והרביעית למאדים, והחמשית לנגה, והששית לכוכב חמה, והשביעית ללבנה, והשמינית לשמש, והתשיעית לכוכב חמה. (37) ותחלת כח השנים עשר לשבתאי גם השנית לו, והשלישית לצדק, והרביעית למאדים, והחמישית לנגה, והששית לכוכב חמה, והשביעית ללבנה, והשמינית לשמש, והתשיעית לכוכב חמה[4], והעשירי לנגה, ועשתי עשר למאדים, ושנים עשר לצדק.

(38) ומתחלת המזל עד סוף שבע[5] מעלות, מתערבות, ואחריהן שלש מאירות, ואחריהן חמש חשוכות, ואחריהן ארבע מאירות, ואחריהן שתים מתערבות[6], ואחריהן ארבע אין בהם כלום, ואחריהן חמש מאירות. (39) ומתחלת המזל עד
סוף אחת עשרה מעלות, | זכרים, ואחריהן שמנה נקבות, ואחריהן אחד עשרה 34א
זכרים. (40) ובורות הכוכבים: המעלה השנית, ושבע עשרה, ושתים ועשרים, וארבע ועשרים, ושמנה ועשרים. (41) המעלות המוסיפות חן וכבוד: שלש עשרה, והארבע עשרה[7], והעשרים.

(42) ושם מהכוכבים הגבוהים הנשר הנופל במעלה השלישית בזמן הזה, ורחבו שמאלי שתים וששים מעלות, והוא מהכבוד הראשון, ממסך נגה וכוכב חמה. (43) ושם הנשר המעופף[8] במעלות תשע עשרה בזמן הזה, ורחבו שמאלי תשע ועשרים מעלות ועשרה חלקים[9], והוא מהכבוד[10] השני, בתולדת צדק. (44) ויש שם כוכבים מעוננים משבע מעלות עד שלש עשרה.

11 (1) דלי. ממזלות האויר, זכר, ממזלות היום, מערבי. (2) ממזלות הקור, עומד על דרך[11] אחד. (3) ושעותיו קצרות[12] מן הישרות, ומעוות במצעדיו ומצעדיו[13] קצרים. (4) ותולדתו חמה ולחה משחתת, והוא יורה על כל אויר משחית החיים וכל רוח

[1]הצואר] עפשטנק; ר: חסר. [2]שמנה] ערשפנק; ט: ה׳. [3]לצדק שבע] ערשפק; נ: ולצדק ו׳; ט: חסר. [4]ותחלת כח הי״ב לשבתי גם השנית לו והג׳ לצדק והד׳ למאדים והה׳ לנגה והו׳ לכוכב חמה והז׳ ללבנה והח׳ לשמש והט׳ לכוכב חמה] ערשפק; טנ: חסר. [5]שבע] ערפטנק; ש: חסר. [6]ואחריהן ג׳ מאירות ואחריהן ה׳ חשוכות ואחריהן ארבע מאירות ואחריהן ב׳ מתערבות] ערפשט; נק: חסר. [7]והארבע עשרה] ערפט; שנק: חסר. [8]המעופף] עשפטק (ע מוסיף מעל לשורה: המעופף); רנ: הנופל. [9]ועשרה חלקים] עפשטנר; ק: חסר. [10]הראשון ממסך נגה וכוכב חמה ושם הנשר (המעופף) במעלות י״ט בזמן הזה ורחבו שמאלי כ״ט מעלות ועשרה חלקים והוא מהכבוד] ערפטק; ש: חסר. [11]על דרך] ערשטנק; פ: חסר. [12]קצרות] ערפנק; ש: חסר. [13]ומצעדיו] ערטפנק; ש: חסר.

scientists, the pain of Saturn ⟨in Capricorn⟩ is the head; the pain of Jupiter, the neck; the pain of Mars, the knees; the pain of the Sun, the abdomen; the pain of Venus, the thighs; the pain of Mercury, the pudenda; the pain of the Moon, the intestines.[22] (34) The first decan, according to the Egyptians and Babylonians, ⟨is assigned⟩ to Jupiter, the second to Mars, and the third to the Sun; according to the Indian scientists, the first ⟨decan is assigned⟩ to Saturn, the second to Venus, and the third to Mercury. (35) These are the terms of the Egyptians and the astrologers: Mercury 7°, Jupiter 7°, Venus 8°, Saturn 4°, and Mars 4°; and in Ptolemy's opinion: Venus 6°, Mercury 6°, Jupiter 7°, Saturn 6°, and Mars 5°. (36) The first ninth-part and the second ⟨are assigned⟩ to Saturn, the third to Jupiter, the fourth to Mars, the fifth to Venus, the sixth to Mercury, the seventh to the Moon, the eighth to the Sun, and the ninth to Mercury. (37) The first power of the dodecatemoria and the second ⟨are assigned⟩ to Saturn, the third to Jupiter, the fourth to Mars, the fifth to Venus, the sixth to Mercury, the seventh to the Moon, the eighth to the Sun, the ninth to Mercury, the tenth to Venus, the eleventh to Mars, and the twelfth to Jupiter.[23]

(38) From the beginning of the sign to the end of seven degrees, ⟨the degrees are⟩ mixed, then ⟨come⟩ three bright ⟨degrees⟩, then five dark ⟨degrees⟩, then four bright ⟨degrees⟩, then two mixed ⟨degrees⟩, then four empty ⟨degrees⟩, and then five bright ⟨degrees⟩. (39) From the beginning of the sign to the end of eleven degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ eight feminine ⟨degrees⟩, and then eleven masculine ⟨degrees⟩. (40) The pits of the stars: the 2nd, 17th, 22nd, 24th, and 28th degrees. (41) The degrees adding beauty and honor: the 13th, 14th, and 20th degrees.[24]

(42) There [in the degrees of Capricorn], of the upper stars, ⟨we find⟩ the falling eagle, ⟨at longitude Capricorn⟩ 3° at the present time, northern ⟨ecliptical⟩ latitude 62°, of the first magnitude, a mixture of Venus and Mercury.[25] (43) There ⟨we find⟩ the flying eagle, ⟨at longitude Capricorn⟩ 19° at the present time, northern ⟨ecliptical⟩ latitude 29° 10′, of the second magnitude, of the nature of Jupiter.[26] (44) There are nebulae there from 7° to 13°.[27]

11 (1) Aquarius. One of the airy signs, masculine, one of the diurnal signs, western.[1] (2) One of the signs of winter,[2] and it remains in the same pattern[3] [i.e., it is a fixed sign because the season does not change in it]. (3) Its hours are shorter than the equal ⟨hours⟩, and its rising times are crooked and short.[4] (4) Its nature is hot, moist and corrupting, it signifies any air that

מפסיד[1] והורס[2]. (5) וראשיתו לח הרבה, ואמצעיתו ממוסך, וסופו מוליד רוחות. (6) ובהיותו שמאלי הוא משליג, ובהיותו דרומי הוא מענין[3]. (7) והוא על צורת אדם לבדו. (8) ובחלקו שמאל מערב[4], ושלו[5] רוח ים[6]. (9) ובחלקו הדם; וטעמו מתוק; ומראה עיניו הירוק והמכורכם ועין העפר. (10) ובחלקו האדם, והשדים, וכל איש מכוער. (11) ובחלקו מן הגבולים, השני, וארץ כוש[7] ואלכופא ואלחייו ואלקבט[8]. (12) ובחלקו המים הרצים והימים[9], ומקום הזכוכית[10], ומקומות שימכר[11] שם היין, וכל ארץ שהיא בהרים[12], וכל משקה, ומשכנות הנואפים; ובחלקו כל כלי שיוציאו[13] בו המים[14]. (13) ואותיותיו למ״ד ודל״ת[15]. (14) ושנותיו שלשים, וככה חדשיו, והימים חמשה ושבעים[16], והשעות שש.

(15) ויעלה בפנים הראשונים הראש אשר בידו הסוס, ועוף שראשו שחור, והוא יצוד את הדגים[17]. (16) ויאמרו חכמי הודו כי יעלה שם כושי אומן בנחושת. (17) ויעלה שם על דעת בטלמיוס סוף זנב | הדוב הקטן, ורגל התרנגולת, וראש הסוס הראשון, 34ב
ואלית הגדי וזנבו.

(18) ויעלה בפנים השניים גוף הסוס, וכנף[18] העוף שיצוד הדגים. (19) ויאמרו חכמי הודו שיעלה שם כושי שחור מאד, וזקנו ארוך, ובידו קשת וחצים וחריטים שיש בהם אבנים יקרות[19] וזהב. (20) ויעלה שם[20] על דעת בטלמיוס זנב הדוב[21] הקטן, וגוף הסוס השני וראשו, ותחלת הדלי, ואמצע בטן הדג הדרומי.

(21) ויעלה בפנים השלישיים התרנגולת[22], ואחורי[23] אשר בידו הסוס, וסוף[24] העוף שיצוד הדגים[25]. (22) ויאמרו חכמי הודו כי יעלה שם כושי, כעסן ורמאי, ויש לו שער באזנו, ועליו נזר מהעלים של עץ, והוא מתהפך ממקום למקום. (23) ויעלה שם על דעת בטלמיוס זנב הדוב הקטן, וגוף הסוס[26], וסוף[27] דלי[28], וראש הדג הדרומי.

[1]וכל רוח מפסיד] ערשנק; ט: וכל רוח מפסיד החיים; פ: על כל אחור משחית. [2]והורס] ערפשטק; נ: חסר. [3]מענין] ערשטנק; פ: מענן. [4]מערב] ערשטנק; פ: המערב. [5]ושלו] ערפשט; נק: ויש לו. [6]רוח ים] ערפטנ; שק: רוחיים. [7]וארץ כוש] ערפשט; נק: חסר. [8]ואלכופא ואלחייו ואלקבט] ע; ר: ואל כופא ואל יחחייז ואל קבט; פ: ואלכופא ואלחזיזא ואלקבט; שנ: ואלכופה ואלחייו ואלקבט; ק: ואלכובא ואלחייז ואלקבט (בצד: Eltapha Elhaiin El kabat); ט: ואלכופא ואלשיית ואלקנוב. [9]המים הרצים והימים] ערטפ; שנ: המים הרבים והנקרים; ק: המים הרבים והנהרים. [10]הזכוכית] ערטפ; שנק: הטינופת. [11]שימכר] עפשטנר; ק: שמוכרין. [12]בהרים] ערטפ; שנק: יפה. [13]כלי שיוציאו] ערטשנק; פ: כלב שיצאו. [14]המים] ערטשנ; ק: מים; פ: חמים. [15]ואותיותיו למ״ד ודל״ת] ערפשט; ק: ואותיותיו כף השי; נ: ובחלקו כ״ף רי״ש. [16]חמשה ושבעים] עפשטנק; ר: חסר. [17]והוא ציד את הדגים] ערשטנק; פ: והוא יצוד דגים. [18]וכנף] ערפשט; נק: ורגל. [19]אבנים יקרות] ערטפ; שנק: כסף. [20]שם*] פשטנרק; ע: בו. [21]הדוב] ערשפנק; ט: חסר. [22]התרנגולת] ערשטנק; פ: התרנגולות. [23]ואחורי] עפשנק; ט: ואחרי האיש; ר: הארי. [24]וסוף] ערשטנ; פ: וכנף; ק: וסוס. [25]הדגים*] פשט; ערנק: הדג. [26]הסוס] ערשטפק; נ: הדלי. [27]וסוף] ערטפ; שק: וגוף; נ: חסר. [28]דלי] עק; רפשט: הדלי; נ: חסר.

destroys life and any wind that annihilates and corrupts. (5) Its beginning is very moist, its middle tempered, and in its end it generates winds. (6) When northern it brings snow and when southern it brings clouds.[5] (7) It [the constellation Aquarius] has the shape of a human being alone.[6] (8) The left ⟨side⟩ of the west is in its portion, and the west wind belongs to it.[7] (9) The blood is in its portion; its taste is sweet; its color is green, saffron and ochre.[8] (10) Human beings are in its portion, and demons and any ugly person.[9] (11) Of the climates, the second is in its portion, and Ethiopia, al-Kufā, the Hejaz and the land of the Copts. (12) Flowing water and the seas are in its portion, and the place of glass, places where wine is sold, every mountainous country, every well-watered place, and the abodes of adulterers; and every vessel for drawing water is in its portion.[10] (13) Its letters are *lamed* and *dalet*. (14) Its years are 30, and so are its months; the days are 75, and the hours six.[11]

(15) In the first decan, the head ⟨of one holding⟩ a horse in his hand rises, a bird with a black head that catches fish. (16) The Indian scientists say that an Ethiopian who is a coppersmith rises there. (17) In Ptolemy's opinion, the end of the Lesser Bear's [Ursa Minor] tail rises there, the Hen's [Cygnus] foot, the head of the First Horse[12] [Equuleus], and the backside of ⟨the constellation⟩ Capricorn and its tail.

(18) In the second decan, the body of the horse rises, and the wing of the bird that catches fish. (19) The Indian scientists say that an Ethiopian, very black, rises there; his beard is long; in his hand he holds a bow, arrows, and purses containing precious stones and gold. (20) In Ptolemy's opinion, the tail of the Lesser Bear [Ursa Minor] rises there, the body and head of the Second Horse[13] [Pegasus], the beginning of ⟨the constellation⟩ Aquarius, and the middle of the belly of the Southern Fish[14] [Piscis Austrinus].

(21) In the third decan, the hen rises, and the backside ⟨of the man⟩ who holds a horse in his hand, and the end of the bird that catches fish. (22) The Indian scientists say that an Ethiopian, irascible and a swindler, rises there; he has hair in his ear, wears a crown of tree leaves, and turns from place to place. (23) In Ptolemy's opinion, the tail of the Lesser Bear [Ursa Minor] rises there, the body of the Horse [Aquarius], the end of ⟨the constellation⟩ Aquarius, and the head of the Southern Fish[15] [Piscis Austrinus].

(24) והנולד בו מבני אדם הוא יהיה קצר קומה, וראשו גדול, ושוקו האחת עבה מהשנית, והוא נדיב לב, ויפה תואר, ומתהלל בעצמו, וכל חפצו להרבות ממון, והוא עקר או יהיו לו בנים[1] מעטים. (25) והנולד בפנים הראשונים יהיה נאה בגופו ובפניו, ויש לו סימן על חזהו או על רגלו השמאלית, והוא איש מוסר אוהב רעים. (26) והנולד בפנים השניים יהיה ארוך, פניו אדומות, ויש סימן על גבו ותחת אציל[2] ידו[3], וכל ימיו בעצבון. (27) והנולד בפנים השלישיים יהיה קצר קומה, והוא נאה בגופו ובפניו, והוא אדמדם, ויש סימן תחת אציל ידו, ואוהב הנשים. (28) והנולד בסוף המזל[4] יהיה משונה בצורתו ובכל עניניו.

(29) ובחלקו מגוף האדם השוקים, וכל התחלואים שיקרו בהם, והמרה השחורה, והירקון השחור, וכריתות העורקים[5]; ומעשרים מעלות עד חמש ועשרים יורה על מום בעינים. (30) ובחלקו מבני אדם, כל איש נבזה, ובעל עצבון, והמלחים[6], ומעבדי[7] העורות. (31) והוא בית שבתאי, ובית שנאת השמש, ואין בו כבוד או[8] | קלון לאחד 35א
הכוכבים, ושם מקום שפלות מאדים במעלת שתים עשרה בזמן הזה. (32) ועל דעת המצריים כאב שבתאי הצואר, וצדק הידים, ומאדים השוקיים, והשמש המעיים, ונגה הארכובות, וכוכב חמה הפחדים, והלבנה הערוה. (33) ובעלי השלישות ביום שבתאי ואחריו כוכב חמה, ובלילה כוכב חמה ואחריו שבתאי, ושותפם ביום ובלילה צדק. (34) והפנים הראשונים לדעת המצריים והבבליים לנגה, השניים לכוכב חמה, השלישיים ללבנה; ועל דעת חכמי הודו הראשונים לשבתאי, והשניים לכוכב חמה, והשלישיים לנגה[9]. (35) ואלה גבולי[10] המצריים[11] וחכמי המזלות: לכוכב חמה שבע מעלות, לנגה שש, ולצדק שבע, ולמאדים חמש, ולשבתאי חמש; ועל דעת בטלמיוס לשבתאי שש, לכוכב חמה שש[12], ולנגה שמנה, ולצדק חמש, ולמאדים חמש[13]. (36) ותחלת התשיעית לנגה, והשנית למאדים, והשלישית לצדק, והרביעית גם החמישית לשבתאי, והששית לצדק[14], והשביעית למאדים, והשמינית לנגה, והתשיעית לכוכב חמה. (37) ותחלת כח השנית עשר לשבתאי, והשני לצדק, והשלישי למאדים, והרביעי לנגה, והחמישי לכוכב חמה, והששי ללבנה, והשביעי לשמש, והשמיני לככב חמה, והתשיעי לנגה, והעשירי למאדים, ועשתי עשר לצדק, ושתים העשר לשבתאי.

[1]לו בנים*] פשטנר; ע: בנים; ק: בניו. [2]אציל] ערשטנק; פ: חסר. [3]ידו] ערפשט; נק: ידיו. [4]יהיה קצר קומה והוא נאה ... והנולד בסוף המזל] ערשפנק; ט: חסר. [5]העורקים] ערטפנק; ש: חסר. [6]והמלחים] ערשטנק; פ: והפלחים. [7]ומעבדי] עפשטנר; ק: ומעבד. [8]או] ערפטנק; ש: ולא. [9]ועל דעת חכמי הודו הראשונים לשבתי והשניים לכוכב חמה והשלישיים לנגה] ערטפ; שנק: חסר. [10]גבולי] ערק; פשטנ: הגבולים. [11]המצריים] ערק; פ: לדעת מצרים; שט: המצרים. [12]שש] ערפט; נק: ז׳; ש: חסר. [13]ולנגה ח׳ ולצדק ה׳ ולמאדים ה׳] ערשט; נק: ולנגה ח׳ ולצדק ה׳ ולמאדים ד׳; פ: לצדק חמש ולמאדים חמש ולנגה שמונה. [14]לצדק*] פשטנרק; ע: חסר.

(24) A person born in it [who has Aquarius as the ascendant of his nativity] will be short; his head will be large, one of his shanks will be thicker than the other, he will be generous, handsome, he will praise himself, his only desire will be to increase his wealth, and he will be barren or have few children. (25) One who is born in the first decan [a person who has the first decan of Aquarius as the ascendant of his nativity] will have a handsome body and face and a mole on his chest and left foot; he will be moral and companionable. (26) One who is born in the second decan will be tall, ruddy-faced, with a mole on his back and in his armpit, and will always be sad. (27) One who is born in the third decan will be short, with a handsome body and face, ruddy, with a mole in his armpit, and will love women. (28) One who is born in the end of the sign will be misshapen in his form and in all his undertakings.[16]

(29) Its [Aquarius'] portion of the human body is the shanks, and all the diseases affecting them, the black bile, black jaundice, and the excision of arteries; ⟨in a nativity whose ascendant is Aquarius⟩ from 20° to 25°, it indicates a deformity of the eyes.[17] (30) Of human beings, every ignoble person, depressed people, sailors, and tanners.[18] (31) It [Aquarius] is the house of Saturn and the Sun's house of detriment; no planet has its exaltation or dejection ⟨in Aquarius⟩; the perigee of Mars is at ⟨Aquarius⟩ 12° at the present time.[19] (32) In the opinion of the Egyptians, the pain of Saturn ⟨in Aquarius⟩ is the neck; Jupiter, the hands; Mars, the shanks; the Sun, the intestines [should be: the hips]; Venus, the knees; Mercury, the thighs; the Moon, the pudenda.[20] (33) The lords of the triplicity are Saturn and then Mercury by day, and Mercury and then Saturn by night; Jupiter is their partner by day and by night. (34) The first decan, according to the Egyptians and Babylonians, ⟨is assigned⟩ to Venus, the second to Mercury, and the third to the Moon; and according to the Indian scientists, the first ⟨decan is assigned⟩ to Saturn, the second to Mercury, and the third to Venus. (35) These are the terms of the Egyptians and the astrologers: Mercury 7°, Venus 6°, Jupiter 7°, Mars 5°, and Saturn 5°; and in Ptolemy's opinion: Saturn 6°, Mercury 6°, Venus 8°, Jupiter 5°, and Mars 5°. (36) The first ninth-part ⟨is assigned⟩ to Venus, the second to Mars, the third to Jupiter, the fourth and the fifth to Saturn, the sixth to Jupiter, the seventh to Mars, the eighth to Venus, and the ninth to Mercury. (37) The first power of the dodecatemoria ⟨is assigned⟩ to Saturn, the second to Jupiter, the third to Mars, the fourth to Venus, the fifth to Mercury, the sixth to the Moon, the seventh to the Sun, the eighth to Mercury, the ninth to Venus, the tenth to Mars, the eleventh to Jupiter, and the twelfth to Saturn.[21]

(38) ומתחלת המזל[1] עד סוף ארבע מעלות, חשוכות, ואחריהן חמש מאירות, ואחריהן ארבע מתערבות, ואחריהן שמנה מאירות, ואחריהן ארבע אין בהם כלום, ואחריהן חמש מאירות. (39) ומתחלת המזל עד סוף חמש מעלות, זכרים, ואחריהן שבע נקבות, ואחריהן שש זכרים, ואחריהן שבע[2] נקבות, ואחריהן חמש זכרים[3]. (40) ובורות הכוכבים: המעלה הראשונה, ושתים עשרה, ושבע עשרה, ושתים ועשרים, ותשע ועשרים. (41) והמעלות המוסיפות חן וכבוד הן השביעית[4], ושש עשרה, ושבע עשרה, ועשרים.

(42) ושם מן הכוכבים הגבוהים פי הדג הדרומי, והוא במעלת שלש ועשרים[5] בזמן הזה, ורחבו דרומי שלש ועשרים[6] מעלות ועשרים[7] חלקים, | והוא מהכבוד הראשון, 35ב
ממסך נגה וכוכב חמה. (43) וכוכב[8] אחד הנקרא אל רדף[9], והוא באלית התרנגולת, והוא במעלת חמש ועשרים בזמן הזה, ורחבו שמאלי ששים[10] מעלות, והוא מהכבוד השני, ממסך נגה וכוכב חמה. (44) ושם ארבע כוכבים חשוכים שהם בראש הסוס, והם בין שתים עשרה מעלות עד ארבע עשרה[11] מעלות.

12 (1) דגים. ממזלות המים, נקבה, ממזלות הלילה, שמאלי. (2) ממזלות הקור, יש[12] לו שני גופות, ובסופו ישתוה[13] היום והלילה. (3) ושעותיו קצרות מהישרות, והוא מעוות במצעדיו ומצעדיו קצרים. (4) ואיבריו כרותים, והוא מוליד קור ולחה משחתת החיים והצמחים[14] ועל כל מים נבאשים. (5) וכללו מרבה[15] רוחות; וראשיתו ממוסך, ואמצעיתו קר, וסופו חם מעט. (6) ובהיותו שמאלי הוא מוליד רוחות[16], ובהיותו דרומי מוליד[17] מים. (7) והוא על צורת דג[18]. (8) ובחלקו ימין השמאל, ורוח צפונית, שהוא בין שמאל למזרח. (9) ותולדתו קרה ולחה, והוא מוליד הלחה הרעה בגוף האדם. (10) ומטעמו מלוח ותפל; ועין מראהו ירוק ולבן, ועינים[19] משונים. (11) ובחלקו מהחיים, חיות המים, וכל צמח שיש בו, והבדולח והאלמוגים גם השוהם. (12) ובחלקו מן הגבולים, הגבול השני, וארץ שבא[20] וטברסתאן[21] והארץ השמאלי מארץ גרגאן[22], ויש לו שותפות בארץ אדום ואל אסכנדריה[23]. (13) ובחלקו בתי כנסיות, ושפת כל נהר[24] והאגמים. (14) ואותיותיו המ׳ם והצ׳די. (15) ושנותיו שתים עשרה, וככה חדשיו, והימים שלשים, והשעות שתים עשרה. (16) והוא אלם ומרבה בנים[25].

[1]המזל] ערשטנק; פ: המזלות. [2]שבע] ערפשט; נק: ה׳. [3]ואחריהן חמש זכרים] עפשטנר; ק: < ואחריהם ה׳ נקבות. [4]השביעית] ערשטנק; פ: התשיעית. [5]במעלת שלש ועשרים] ערשפ; נק: כ״ח. [6]שלש ועשרים] עפשטנר; ק: כ״ח. [7]מעלות ועשרים] ערשטנק; פ: חסר. [8]וכוכב] ערטפנק; נ: < שם. [9]אל רדף] ערש; ט: אל דרף; פ: אל כדף; נק: אל הדק. [10]ששים] ערפט; שנק: ה׳. [11]ארבע עשרה] ערטפנק; ש: י״ב. [12]יש] עפשטנ; רק: ויש. [13]ישתוה] ערשטנק; פ: ישתנה. [14]והצמחים] ערשפנק; ט: חסר. [15]מרבה] ערשפנק; ט: יורה. [16]ובהיותו שמאלי הוא מוליד רוחות] ערשפנק; ט: חסר. [17]מוליד] ערשטנק; פ: חסר. [18]דג] ערשטנק; פ: חסר. [19]ועינים] ערפשט; נק: ועיניו ועינים. [20]שבא] עפשטנר; ק: סבא. [21]וטברסתאן] ערשטפ; נ: וסבתאן; ק: וצבאתן. [22]גרגאן] ערט; ש: גרגרחן; נק: גרגראן; פ: גראן. [23]ואל אסכנדריה] ע; ר: ואל אסכנדריא; ש: ואלכסנדריאה; פ: ואל אלסכנדריאה; טנ: ואלסכנדריאה; ק: ואלסכנדריא. [24]נהר] ערטפ; שנק: הנהרות. [25]הוא אלם ומרבה בנים] ערשטנק; פ: חסר.

(38) From the beginning of the sign to the end of four degrees, ⟨the degrees are⟩ dark, then ⟨come⟩ five bright ⟨degrees⟩, then four mixed ⟨degrees⟩, then eight bright ⟨degrees⟩, then four empty ⟨degrees⟩, and then five bright ⟨degrees⟩. (39) From the beginning of the sign to the end of five degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ seven feminine ⟨degrees⟩, then six masculine ⟨degrees⟩, then seven feminine ⟨degrees⟩, and then five masculine ⟨degrees⟩. (40) Pits of the stars: the 1st, 12th, 17th, 22nd, and 29th degrees. (41) The degrees adding beauty and honor: the 7th, 16th, 17th, and 20th degrees.[22]

(42) There [in the degrees of Aquarius], of the upper stars, ⟨we find the star called⟩ the mouth of the southern fish, ⟨at longitude Aquarius⟩ 23° at the present time, southern ⟨ecliptical⟩ latitude 20° 20′, of the first magnitude, a mixture of Venus and Mercury.[23] (43) ⟨There we find⟩ the star called *al-ridf*, which is in the tail of the hen, ⟨at longitude Aquarius⟩ 25° at the present time, northern ⟨ecliptical⟩ latitude 60°, of the second magnitude, a mixture of Venus and Mercury.[24] (44) There ⟨we find⟩ four dim stars in the Horse's Head, from 12° to 14°.[25]

12 (1) Pisces. One of the watery signs, feminine, one of the nocturnal signs, northern.[1] (2) One of the signs of winter,[2] bicorporal;[3] at its end day and night are equal.[4] (3) Its hours are shorter than the equal ⟨hours⟩, and its rising times are crooked and short.[5] (4) Its limbs are cut off, and it generates cold and moistness that corrupts living creatures and plants and fetid water. (5) All of it increases winds; in its beginning it is tempered, in its middle cold, and in its end somewhat warm. (6) When northern it generates winds, and when southern it generates water.[6] (7) It has the shape of a fish.[7] (8) The right ⟨side⟩ of the north is in its portion, and the north wind, which is between north and east.[8] (9) Its nature is cold and moist, and it generates the bad phlegm in the human body. (10) Its taste is salty and insipid; its color green and white, and strange colors.[9] (11) Of the living creatures, aquatic animals are in its portion, and every ⟨aquatic⟩ plant, and crystal, corals, and onyx.[10] (12) Of the climates, the second is in its portion, and the land of Sheba, Ṭabaristān, the northern region of the land of Ǧurǧān, a share in Edom [Byzantine Empire], and Alexandria. (13) Synagogues are in its portion, riverbanks, and lakes.[11] (14) Its letters are *mem* and *ṣadi*. (15) Its years are 12, and so are its months; the days are 30, and the hours 12.[12] (16) It is mute and produces many children.

(17) ויעלה בפנים הראשונים חצי סוס[1] שיש לו שתי כנפים, וראשית הנהר[2], וזנב הדג הנקרא תמסאח[3]. (18) ויאמרו חכמי הודו כי יעלה בפנים הראשונים[4] אדם שהוא לבוש בגדים חמודות, ובידו כלי ברזל, והוא הולך אל ביתו. | (19) ויעלה שם על דעת 36א בטלמיוס קצה זנב הדוב הקטן, ובטן הסוס השני, ותחלת הדג הראשון.

(20) ויעלה בפנים השניים חצי הנהר, והחצי השני מן ההולך על[5] ארכובותיו. (21) ויאמרו חכמי הודו כי יעלה[6] שם אשה יפה[7] לבנה, והיא יושבת בספינה בים ורוצה לצאת ביבשה[8]. (22) ויעלה שם על דעת בטלמיוס זנב הדוב הקטן, ויד היושבת על הכסא, וכתף האשה שלא ראתה בעל, וראש האשה המשתתפת עם הסוס, ואחורי הדג הראשון.

(23) ויעלה בפנים השלישיים סוף הנהר, וסוף הדג הנקרא אל תמסאח[9], והנשאר מההולך על[10] ארכובותיו. (24) ויאמרו חכמי הודו כי יעלה שם אדם עירום, שם רגלו על בטנו, ובידו רומח, והוא צועק מפחד הלסטים והאש[11]. (25) ויעלה שם על דעת בטלמיוס סוף זנב הדוב[12] הקטן, ואמצעית גב היושבת על הכסא, וחזה האשה שלא ראתה בעל, וקצת חוטי הפשתן, ואחורי האפעה.

(26) והנולד בו מבני אדם יהיה ישר, גופו[13] ממוסך, ומראהו לבן, וחזהו רחב, וזקנו נאה, ומצחו צר[14], ושחרות עיניו יותר מהלובן, ויש מי שיחסר לו אבר, והוא אוהב שינה, וזולל וסובא, ואין דעתו מיושבת עליו, והוא כעסן, ובעל מוסר ומרמות, וקולו דק. (27) והנולד בפנים הראשונים יהיה גופו נאה, וככה פניו, וחזהו רחב, ויש לו סימן תחת אציל ידו או תחת רגלו. (28) והנולד בפנים השניים יהיה קצר קומה, יפה מראה, וזקנו שחור, והוא בעל שער, ויש לו סימן תחת אציל ידו, והוא הולך בקרי עם כל בני

[1]חצי סוס] ערשפנק; ט: חסר. [2]הנהר] ערשפנק; ט: חסר. [3]תמסאח] ערק; פשט: תמסח; נ: אלתמסח. [4]בפנים הראשונים] ערפט; שנק: שם. [5]על*] פשטנרק; ע: עד. [6]יעלה] עפשטנר; ק: תעלה. [7]יפה*] פשטנרק; ע: חסר. [8]ביבשה] עפשטנר; ק: ליבשה. [9]אל תמסאח] ערש; ק: תמסאח; טפ: אלתמסח; נ: תמסח. [10]על*] פשטנרק; ע: עד. [11]והאש] ערטשפ; נק: חסר. [12]הדוב*] פשטנרק; ע: חסר. [13]גופו] ערטפ; שנק: בגופו. [14]צר*] רט; עשפנק: צח.

(17) In the first decan, half of a horse with two wings rises, the beginning of the river, and the tail of the fish called crocodile. (18) The Indian scientists say that in the first decan, a man wearing fine clothes rises, with an iron tool in his hand, and he is going home. (19) In Ptolemy's opinion. the tip of the end of the Lesser Bear's [Ursa Minor] tail rises there, the belly of the Second Horse [Pegasus], and the beginning of the first Fish.

(20) In the second decan, half of the river rises, and the second half of the one crawling on his knees. (21) The Indian scientists say that a beautiful white woman rises there; she is sitting in a ship at sea, and wants to disembark on land. (22) In Ptolemy's opinion, the tail of the Lesser Bear [Ursa Minor] rises there, the hand of the ⟨Woman⟩ Sitting on a Chair [Cassiopeia], the shoulder of the Woman who has not Seen a Husband [Andromeda], the head of the woman who is together with the Horse [Pegasus], and the backside of the first Fish.

(23) In the third decan, the end of the river rises, the end of the fish called crocodile, and the reminder of the one crawling on his knees. (24) The Indian scientists say that a naked man rises there, he puts his leg on his abdomen, he holds a lance in his hand and shouts because he is afraid of thieves and of fire. (25) In Ptolemy's opinion, the end of the tail of the Lesser Bear [Ursa Minor] rises there, the middle of the back of the ⟨Woman⟩ Sitting on a Chair [Cassiopeia], the breast of the Woman who has not Seen a Husband [Andromeda], a part of the Flaxen Thread [the cord that binds the two fishes of Pisces], and the rear of the Viper[13,14] [Cetus].

(26) A person born in it [who has Pisces as the ascendant of his nativity] will be of medium ⟨height⟩, his body will be mixed; he will be pale and broad-chested; his beard will be handsome and his forehead narrow; the black part of his eyes will be larger than the white; some of them [natives in Pisces] will be missing a limb; he [the native in Pisces] loves sleeping, is a glutton and a drunkard; his mind will not be at ease, he will be irascible, moral and deceitful, and his voice will be thin. (27) One who is born in the first decan [a person who has the first decan of Pisces as the ascendant of his nativity] will have a handsome body and face, his chest will be broad, he will have a mole in his armpit or on the bottom of his foot. (28) One who is born in the second decan will be short, handsome, with a black beard and hairy; he will have a mole in his armpit and defiant towards everyone.

אדם. (29) והנולד בפנים השלישיים יהיה צהוב, ועיניו יפות, ויהיה רב תחלואים. (30) והנולד בסוף המזל יהרוג נפשו[1] בעצמו.

(31) ובחלקו מגוף האדם הרגלים ואצבעותיהם, וכל התחלואים שיקרו בהם. (32) והוא מוליד חולי הפלג[2] והגרב והצרעת[3]; והכלל, הוא מזל תחלואים. (33) ובחלקו מבני אדם הנבזים וצידי הדגים. (34) והמצרים אמרו[4] כאב שבתאי בו הידים, 36ב וצדק הקרב העליון, | ומאדים הרגלים, והשמש הערוה, ונגה השוקים, וכוכב חמה הארכובות, והלבנה הפחדים. (35) והוא בית צדק, וכבוד נגה בכ״ז[5] מעלות, וקלון כוכב חמה בחמש עשרה[6], והוא בית שנאתו, ושפלות צדק במעלת שלש ועשרים בזמן הזה[7], וראש התלי של נגה במעלת שלש ועשרים[8] בזמן הזה. (36) ובעלי השלישות ביום נגה ואחריו מאדים, ובלילה הפוך, ושותפם ביום ובלילה הלבנה. (37) והפנים הראשונים לדעת המצריים והבבליים לשבתאי, והשני לצדק, והשלישי למאדים; ועל דעת חכמי הודו הראשונים לצדק, והשניים ללבנה, והשלישיים[9] למאדים[10]. (38) ואלה גבולי המצריים וחכמי המזלות: לנגה שתים עשרה מעלות, ולצדק ארבע, ולכוכב חמה ג׳, ולמאדים ט׳, ולשבתאי ב׳[11]; ועל דעת בטלמיוס לנגה ח׳, ולצדק ו׳[12], ולכוכב חמה[13] שש[14], ולמאדים ה׳[15], ולשבתאי חמש. (39) ותחלת התשיעית[16] ללבנה, והשנית לשמש, והשלישית לכוכב חמה, והרביעית לנגה, והחמישית למאדים, והששית לצדק, והשביעית והשמינית לשבתאי, והתשיעית לצדק. (40) ותחלת כח[17] השנים עשר לצדק, השני למאדים, השלישי לנגה[18], הרביעי לכוכב חמה, החמישי ללבנה, הששי לשמש, השביעי לכוכב חמה, השמיני לנגה, התשיעי למאדים, העשירי לצדק, והעשתי עשר ושנים עשר לשבתאי.

(41) ומתחלת המזל עד סוף שש מעלות, מאירות, ואחריהן שש מתערבות, ואחריהן ארבע מאירות, ואחריהן שלש אין בהם כלום, ואחריהן שלש מאירות, ואחריהן שתים מתערבות. (42) ומתחלת המזל עד סוף עשר מעלות, זכרים, ואחריהם עשר נקבות, ואחריהן שלש זכרים, ואחריהן שלש[19] נקבות, ואחריהן[20] שתים זכרים. (43) ובורות הכוכבים במעלת הרביעית, והתשיעית, והארבעה ועשרים, ושבע ועשרים[21], ושמנה ועשרים. (44) והמעלות המוסיפות חן וכבוד מעלת שמנה עשרה, ועשרים.

[1]נפשו] ערפשטק; נ: חסר. [2]חולי הפלג*] רפשט; ע: חלי הפילוג; נק: האל פלג. [3]והגרב והצרעת] עק; פשטנ: והצרעת והגרב; ר: והצרעת. [4]והמצרים אמרו] ערפשנק; ט: וחכמי המצרים אמרו. [5]בכ״ז*] רטפנק; ע: בשלש ועשרים; ש: בכ׳. [6]בחמש עשרה] עק; פשטנר: חסר. [7]ושפלות צדק במעלת כ״ג בזמן הזה] ערפשט; נק: חסר. [8]שלש ועשרים] עפשטנר; ק: כו. [9]ללבנה, והשלישיים*] פשר; עק: חסר. [10]ועל דעת חכמי הודו הראשונים לצדק והב׳ ללבנה והשלישיים למאדים] עשפ; טנ: חסר. [11]ולמאדים ט׳ ולשבתי ב׳*] רטפנק; ש: ולמאדים ז׳; ע: ולשבתאי ד׳. [12]ולכוכב חמה ג׳, ולמאדים ט׳, ולשבתי ב׳; ועל: דעת בטלמיוס לנגה ח׳, ולצדק ו׳*] פשטנרק; ע: חסר. [13]ולכוכב חמה] ערשפנק; ט: חסר. [14]שש] ערפנק; ש: ז׳; ט: חסר. [15]ולמאדים ה׳*] פשטנרק; ע: חסר. [16]ותחלת התשיעית] ערשפנק; ט: וכח התשיעיות הראשונים. [17]כח] ערטפ; שנק: חסר. [18]לנגה] ערטפק; שנ: ללבנה. [19]שלש] ערט; שנק: ה׳; פ: חסר. [20]ג׳ זכרים ואחריהן ה׳ נקבות ואחריהן] ערטשנק; פ: חסר. [21]ושבע ועשרים] ערטפק; שנ: והכ״ה.

(29) One who is born in the third decan will be sallow, with beautiful eyes, and suffer many diseases. (30) One who is born in the end of the sign will commit suicide.[15]

(31) In its [Pisces'] portion, of the human body, are the feet and toes and all the diseases affecting them. (32) It [Pisces] causes hemiplegia, boil-scars, and leprosy; and, in general, it is one of the signs of diseases.[16,17] (33) Of human beings, base people and fishermen are in its portion.[18] (34) The Egyptians said that the pain of Saturn in it [Pisces] is the hands; Jupiter, the upper abdomen; Mars, the legs; the Sun, the pudenda; Venus, the shanks; Mercury, the knees; the Moon, the thighs.[19] (35) It [Pisces] is the house of Jupiter, the exaltation of Venus at ⟨Pisces⟩ 27°, the dejection of Mercury at ⟨Pisces⟩ 15° and the house of its [Mercury's] detriment, Jupiter's perigee at ⟨Pisces⟩ 23° at this time, and Venus's Head of the Dragon at ⟨Pisces⟩ 23° at the present time. (36) The lords of the triplicity are Venus and then Mars, and the opposite by night; the Moon is their partner by day and by night. (37) The first decan, according to the Egyptians and Babylonians, ⟨is assigned⟩ to Saturn, the second to Jupiter, and the third to Mars; according to the Indian scientists, the first ⟨decan is assigned⟩ to Jupiter, the second to the Moon, and the third to Mars. (38) These are the terms of the Egyptians and the astrologers: Venus 12°, Jupiter 4°, Mercury 3°, Mars 9°, and Saturn 2°; and in Ptolemy's opinion: Venus 8°, Jupiter 6°, Mercury 6°, Mars 5°, and Saturn 5°. (39) The first ninth-part ⟨is assigned⟩ to the Moon, the second to the Sun, the third to Mercury, the fourth to Venus, the fifth to Mars, the sixth to Jupiter, the seventh and the eighth to Saturn, and the ninth to Jupiter. (40) The first power of the dodecatemoria ⟨is assigned⟩ to Jupiter, the second to Mars, the third to Venus, the fourth to Mercury, the fifth to the Moon, the sixth to the Sun, the seventh to Mercury, the eighth to Venus, the ninth to Mars, the tenth to Jupiter, the eleventh and the twelfth to Saturn.[20]

(41) From the beginning of the sign to the end of six degrees, ⟨the degrees are⟩ bright, then ⟨come⟩ six mixed ⟨degrees⟩, then four bright ⟨degrees⟩, then three empty ⟨degrees⟩, then three bright ⟨degrees⟩, and then two mixed ⟨degrees⟩. (42) From the beginning of the sign to the end of ten degrees, ⟨the degrees are⟩ masculine, then ⟨come⟩ ten feminine ⟨degrees⟩, then three masculine ⟨degrees⟩, then three feminine ⟨degrees⟩, and then two masculine ⟨degrees⟩. (43) The pits of the stars: the 4th, 9th, 24th, 27th, and 28th degrees. (44) The degrees adding beauty and honor: the 18th and 20th degrees.[21]

(45) ושם מן הכוכבים העליונים שכם הסוס, והוא במעלת שמנה עשרה בזמן
37א הזה, ורחבו שמאלי אחד ושלשים מעלות, | והוא מהכבוד השני[1], ממסך[2] מאדים
וכוכב חמה.

13 (1) הכוכבים הגבוהים: אלה הכוכבים[3] שהזכרתי, אם היו במולד אדם במעלה הצומחת, או במעלה שהיא בחצי השמים, שהיא תחלת הבית העשירי, או עם[4] מעלה אחת עם השמש ביום[5] או עם הלבנה בלילה, או עם מעלת גורל הלבנה, הנקרא גורל הטוב[6], אז יהיה לנולד מעלה גדולה[7] שלא היתה כן[8] לאבותיו ולא עלתה על לב אדם[9]. (2) רק כל הקדמונים הסכימה דעתם כי אחריתו תהיה[10] רעה, ואף כי[11] אם[12] היה המורה על זה אחד מהכוכבים שהם בממסך הכוכבים[13] הרעים.

14 (1) ועתה אדבר על ממסך הכוכבים שהם בחשב אפודת הגלגל, ובצורות השמאליות והדרומיות. (2) ואמרו הקדמונים כי הכוכבים שהם על פי טלה הם כתולדת כוכב חמה ומעט מתולדת שבתאי; והכוכב שהוא על רגלו[14] כתולדת מאדים; ואשר הוא על אליתו כתולדת[15] נגה; והכוכבים שהם על מקום הנכרת עם השור[16] הם כתולדת נגה ומעט מתולדת צדק. (3) וכימה ממסך מאדים ולבנה[17]. (4) והכוכבים אשר על ראש השור כתולדת שבתאי ומעט מן תולדת כוכב חמה[18], ובכללם הכוכב הגדול הוא עין השור, הוא הנקרא אלדבראן[19], והוא כתולדת מאדים לבדו, ואשר הם על קרני השור גם הם כתולדתו. (5) ואשר הם על רגל תאומים הם כתולדת כוכב המה ומעט מתולדת נגה[20], ואשר הם בפחד תאומים הם על תולדת שבתאי; והשנים המאירים אשר הם בראש, הנקדם מהם[21] הוא כתולדת[22] כוכב המה והשני על תולדת מאדים. (6) והכוכבים אשר הם על רגלי סרטן כתולדת כוכב חמה ומעט מתולדת מאדים, ואשר הם בזנבו הם ממסך שבתאי וכוכב חמה[23], ואשר הם על גחונו והם המעוננים[24] ממסך מאדים והלבנה, ואשר הם סמוכים אל גבו ויקראו
37ב הגבורים | הם[25] כתולדת מאדים וחמה[26]. (7) ואשר הם על ראש האריה הם כתולדת שבתאי ומעט מתולדת מאדים, ואשר הם בצוארו מתולדת שבתאי ומעט מתולדת כוכב חמה; והכוכב המאיר הנקרא לב האריה ממסך מאדים ושבתאי; וההווה[27]

[1]השני] ערטשנק; פ: חסר. [2]ממסך] ערטפנק; ש: במזג. [3]הכוכבים] ערפשט; נק: חסר. [4]עם*] פשטנרק; ע: על. [5]ביום] ערטפנק; ש: חסר. [6]הנקרא גורל הטוב*] פשטנרק; ע: חסר. [7]גדולה*] פשטנרק; ע: אחת. [8]כן] ערשפנק; ט: חסר. [9]אדם] ערטפנק; ש: חסר. [10]תהיה] ערשפנק; ט: חסר. [11]ואף כי] ערטשפק; נ: אף. [12]אם] ערשפנק; ט: חסר. [13]הכוכבים] עפשטנר; ק: חסר. [14]רגלו] ערטפ. ש > האחרון; נק: > האחת. [15]כתולדת] ערט; שנק: מטבע; פ: חסר. [16]עם השור] עטשרק; נ: עין השור; פ: חסר. [17]ולבנה] עטשרנק; פ: חסר. [18]כוכב חמה] עפשטנר; ק: נוגה. [19]אלדבראן*] פשטנר; ע: אלדברן. [20]ובכללם הכוכב הגדול ... ומעט מתולדת נגה] עפשטנר; ק: חסר. [21]הנקדם מהם] ערט; ש: קרן דם; נק: הנקדם. [22]הוא כתולדת*] פשטנ; ער: הוא על תולדת; נ: על תולדת. [23]ואשר הוא על אליתו כתולדת ... ממסך שבתי וכוכב חמה] עטשרנק; פ: חסר. [24]המעוננים*] פשטנרק; ע: המטונפים. [25]הם] ערטשנק; פ: אשר הם. [26]וחמה] ערפשט; נק: וכוכב חמה. [27]וההווה] עפשטנר; ק: והסוס.

(45) There [in the degrees of Pisces], of the upper stars, ⟨we find⟩ the shoulder of the horse, ⟨longitude Pisces⟩ 18° at the present time, northern ⟨ecliptical⟩ latitude 31°, of the second magnitude, a mixture of Mars and Mercury.[22]

13 (1) The upper stars. The stars I have mentioned, if they are in the ascendant degree of a man's nativity, or if ⟨they are⟩ in the degree of the midheaven, which is the cusp of the tenth place, or if ⟨they are⟩ in the same degree as the Sun by day, or the Moon by night, or if ⟨they are⟩ in the degree of the lot of the Moon, which is called the lot of Fortune, then the native will attain high rank, one that his ancestors did not attain and no one ever imagined ⟨he would⟩. (2) But all the Ancients agreed that he will meet with a bad end, particularly if the significator of this [his doom] is one of the stars with the mixture of the malefic planets.

14 (1) Now I will discuss the mixture of the stars that are in the ecliptic and in the northern and southern constellations. (2) The Ancients said that stars in the mouth of ⟨the constellation⟩ Aries are of the nature of Mercury with somewhat of the nature of Saturn; the star in its leg is of the nature of Mars; ⟨the star⟩ in its tail is of the nature of Venus; the stars in the place cut off with ⟨the constellation⟩ Taurus are of the nature of Venus and somewhat of Jupiter. (3) *Kimah* is a mixture of Mars and the Moon.[1] (4) The stars in the head of ⟨the constellation⟩ Taurus are of the nature of Saturn and somewhat of the nature of Mercury; they include the large star, the eye of the bull, which is called *al-dabarān*, ⟨whose nature⟩ is like the nature of Mars only;[2] and the ⟨stars⟩ in the horns of ⟨the constellation⟩ Taurus, too, are of its [*al-dabarān*'s] nature. (5) ⟨The stars⟩ in the leg of ⟨the constellation⟩ Gemini are of the nature of Mercury and somewhat of Venus; those in the thigh of ⟨the constellation⟩ Gemini are of the nature of Saturn; as for the two bright ⟨stars⟩ in the head ⟨of the constellation Gemini⟩, the first of them is of the nature of Mercury and the other of the nature of Mars.[3] (6) The stars in the legs of ⟨the constellation⟩ Cancer are of the nature of Mercury and somewhat of Mars; the ⟨stars⟩ in its [Cancer's] tail are a mixture of Saturn and Mercury; the nebulae in its [Cancer's] belly are a mixture of Mars and the Moon; ⟨the stars⟩ that are close to its [Cancer's] back, which are called mighty, are of the nature of Mars and the Sun. (7) The ⟨stars⟩ in the head of ⟨the constellation⟩ Leo are of the nature of Saturn and somewhat of Mars;[4] the ⟨stars⟩ in its [Leo's] neck are of the nature of Saturn and somewhat of Mercury;[5] the bright star called the heart of the lion is a mixture of Mars and Saturn;[6] the ⟨nature of the star⟩ on its

במתניו כתולדת נגה, והכוכבים שהם בפחדיו כתולדת נגה[1] ומעט מתולדת כוכב חמה[2]. (8) ואשר הם על ראש הבתולה, על קצה כנפה הימנית, תולדת כוכב חמה ומעט מתולדת מאדים; ואשר הם על המתנים הם בתולדת נגה; ואשר הם על הכנף השמאלי ממסך שבתאי וכוכב חמה; והכוכב הנקרא סימאק[3] אל אעזל[4] הוא מתולדת[5] נגה ומעט מתולדת כוכב חמה; והכוכבים אשר על רגליה[6] תולדת[7] כוכב חמה ומעט ממאדים. (9) ושני הכוכבים שהם על כף המאזנים ממסך צדק וכוכב חמה. (10) והכוכב ההוה[8] על קרני העקרב תולדת שבתאי ומעט מכוכב חמה ומאדים[9]; והכוכבים המאירים שהם על גב העקרב הם בתולדת מאדים ומעט משבתאי, ולבו[10] בתולדת מאדים ומעט מצדק, ואשר בזנבו בתולדת שבתאי ומעט מנגה; והכוכבים המעוננים שיש שם ממסך מאדים ולבנה. (11) והמעוננים שהם בקשת[11] ממסך כוכב חמה והלבנה; ואשר הם על גב[12] רומי הקשת בתולדת צדק ומעט מכוכב חמה; ורגלי הסוס ממסך צדק[13] ושבתאי, וכוכבי זנבו כתולדת[14] נגה ומעט משבתאי. (12) ואשר הם על פי הגדי בתולדת מאדים ומעט מנגה, ואשר הם על בטנו ממסך מאדים וכוכב חמה, ועל זנבו ממסך שבתאי וכוכב חמה. (13) ואשר הם על שכם דולה[15] הדלי וידו השמאלית ממסך שבתאי וכוכב חמה, ועל נחיריו תולדת כוכב חמה ומעט משבתאי[16]; ואשר הם על שפך המים תולדת שבתאי ומעט מצדק. (14) ועל ראש דגים כתולדת כוכב חמה ומעט משבתאי, ועל בטנו ממסך צדק וכוכב חמה, ועל זנבו כתולדת שבתאי ומעט מכוכב חמה, ואשר הם בבטנו בפאת שמאל[17] כתולדת צדק ומעט מנגה; ואשר הם בסוף דגים כתולדת מאדים ומעט מכוכב חמה.

[1]והכוכבים שהם בפחדיו כתולדת נגה] עפר; טשנק: חסר. [2]והכוכב המאיר הנקרא לב האריה ... ומעט מתולדת כוכב חמה] ערפשטק; נ: חסר. [3]סימאק] ע; ר: סימאך; ט: סמאך; ק: סמאק; נ: סמא; ש: אלסמך; פ: אל טמן. [4]אל אעזל] ער; שפ: אלעזאל; ט: אלעזיל; נק: על עדאל. [5]מתולדת*] פשט; ער: תולדת; נק: על תולדת. [6]רגליה*] פשטנרק; ע: רגלי. [7]תולדת*] פשטנרק; ע: התולדת. [8]ההוה] ער; פשט: ההוא; נ: אשר; ק: שהוא. [9]ומאדים] עפשטק; ר: חסר; נ: וחמה. [10]ולבו] ערטשנק; פ: ולב העקרב. [11]בקשת] ערטשנק; פ: בקצת. [12]גב] ערטשנק; פ: גבי. [13]צדק*] פשטנרק; ע: חסר. [14]כתולדת] ערנק; פשט: מתולדת. [15]דולה] פשט; נרק: חסר. [16]ועל זנבו ממסך שבתי ... כוכב חמה ומעט משבתאי] פשטנרק; ע: חסר. [17]שמאל] ערנק; פשט: < הם.

[Leo's] waist is like the nature of Venus; ⟨the stars⟩ in its [Leo's] thighs are of the nature of Venus and somewhat of Mercury. (8) The ⟨stars⟩ in the head of ⟨the constellation⟩ Virgo, at the end of its [Virgo's] right wing, are of the nature of Mercury and somewhat of Mars; the ⟨stars⟩ in the hips ⟨of Virgo⟩ are of the nature of Venus; the ⟨stars⟩ in the left wing ⟨of Virgo⟩ are a mixture of Saturn and Mercury;[7] the star called ⟨*al*⟩-*simāk al-ʾaʿzal* is of the nature of Venus and somewhat of Mercury;[8] and the stars in its [Virgo's] legs have the nature of Mercury and somewhat of Mars. (9) The two stars on the pan of ⟨the constellation⟩ Libra are a mixture of Jupiter and Mercury.[9] (10) The star in the claws of ⟨the constellation⟩ Scorpio is of the nature of Saturn and somewhat of the nature of Mercury and Mars;[10] the bright stars in the back of ⟨the constellation⟩ Scorpio are of the nature of Mars and somewhat of Saturn,[11] and ⟨the star in⟩ its [Scorpio's] heart is of the nature of Mars and somewhat of Jupiter;[12] ⟨the star in⟩ its [Scorpio's] tail is of the nature of Saturn and somewhat of Venus; the nebulae there [in the constellation Scorpio] are a mixture of Mars and the Moon.[13] (11) The nebulae in ⟨the constellation⟩ Sagittarius are a mixture of Mercury and the Moon; the ⟨stars⟩ in the back of the top of ⟨the constellation⟩ Sagittarius are of the nature of Jupiter and somewhat of Mercury;[14] ⟨the stars in⟩ the legs of the horse ⟨of the constellation Sagittarius⟩ are of the nature of Jupiter and Saturn, and the stars in the tail ⟨of the horse of the constellation Sagittarius⟩ are of the nature of Venus and somewhat of Saturn. (12) The ⟨stars⟩ in the mouth of ⟨the constellation⟩ Capricorn are of the nature of Mars and somewhat of Venus; the ⟨stars⟩ in its [Capricorn's] belly are a mixture of Mars and of Mercury; ⟨the stars⟩ in its [Capricorn's] tail are a mixture of Saturn and of Mercury. (13) The ⟨stars⟩ in the shoulder of ⟨the constellation⟩ Aquarius and his left arm are a mixture of Saturn and Mercury; ⟨the stars⟩ in his nose are of the nature of Mercury and somewhat of Saturn; the ⟨stars⟩ in the stream of water are of the nature of Saturn and somewhat of Jupiter.[15] (14) ⟨The stars⟩ in the head of ⟨the constellation⟩ Pisces are of the nature of Mercury and somewhat of Saturn; ⟨the stars⟩ in the belly ⟨the constellation⟩ Pisces are a mixture of Jupiter and somewhat of Mercury; ⟨the stars⟩ in the tail ⟨of the constellation Pisces⟩ are of the nature of Saturn and somewhat of Mercury; ⟨the stars⟩ in the belly ⟨of the constellation Pisces⟩ in the northern side ⟨of the horizon⟩ are of the nature of Jupiter and somewhat of Venus; ⟨the stars⟩ at the end of ⟨the constellation⟩ Pisces are of the nature of Mars and somewhat of Mercury.[16]

38א **15** (1) ואלה | הכוכבים שהם בפאת שמאל מחשב האפודה. (2) המאירים שהם בדוב הקטן, ממסך שבתאי ומעט מנגה. (3) ואשר הם בדוב הגדול, הם עיש ובניה, ממסך הלבנה ונגה. (4) והמאירים שהם עם התנין, ממסך שבתאי ומאדים. (5) וכוכבי[1] המתלהב, ממסך צדק ושבתאי. (6) ואשר הם במיטת הגבור המזויין[2], ממסך שבתאי וכוכב חמה. (7) והמאיר[3] בנזר השמאלי, ממסך נגה וכוכב חמה. (8) וההולך על ארכובותיו, בתולדת כוכב חמה[4]. (9) והמאיר שהוא הנשר הנופל, ממסך נגה וכוכב חמה. (10) וככה[5] המאיר הנקרא תרנגולת. (11) ואשר הם עם היושבת על הכסא, ממסך נגה[6] ושבתאי. (12) ואשר הם עם הפרש הנושא ראש השטן, ממסך שבתאי וצדק, ואשר הם על חרבו, ממסך מאדים וכוכב חמה. (13) והמאיר הנקרא אל עיוק[7], ממסך מאדים וכוכב חמה[8]. (14) ואשר הם עם נושא החיה[9], תולדת שבתאי ומעט מנגה, ואשר הם על גבו, ממסך שבתאי ומאדים. (15) והנשר המעופף, ממסך צדק ומאדים. (16) וכוכבי הדג הנקרא דלפין[10], ממסך שבתאי ומאדים. (17) והמאירים שהם בקֶשֶת, ממסך מאדים[11] וכוכב חמה. (18) והכוכבים שהם עם[12] האשה שלא ראתה בעל, תולדת נוגה. (19) ואשר הם עם המשולש הם[13] תולדת כוכב חמה.

16 (1) ואלה הכוכבים הדרומיים מחשב האפודה. (2) המאיר שהוא בפי הדג הדרומי, ממסך נוגה וכוכב חמה. (3) וההווה עם החיה[14], תולדת שבתאי. (4) ועל שכם הגבור, ממסך מאדים וכוכב חמה, ושאר המאירים, ממסך שבתאי וצדק. (5) וכוכבי הנהר, ממסך שבתאי וצדק[15]. (6) וכוכבי הארנבת, ממסך שבתאי ומאדים. (7) והכוכבים שהם סביב הכלב המאוחר, ממסך נגה וכוכב חמה. (8) ואשר הם על פי הכלב, הוא אלשערי אלגמיצא[16], תולדת צדק ומעט ממאדים. (9) וכוכבי הנלחם, תולדת[17] שבתאי ונגה. (10) ואשר הם בספינה, תולדת שבתאי ומאדים; והמאיר

[1]וכוכבי] ערש; פ: וכוכב; נק: חסר. [2]במיטת הגבור המזויין] עטפרנ; ש: במיטת הגבורה והמזויין; נ: במנות הגבורה והמזויין. [3]והמאיר] ערטפנק; ש: ואשר. [4]כוכב חמה] ערשנק; ט: כוכב; א: חמה. [5]וככה] ערטשק; פנ: והכוכב. [6]נגה] ערטשנק; פ: חסר. [7]אל עיוק*] ט; עפר: עיוק. [8]והמאיר הנקרא עיוק ממסך מאדים וכוכב חמה] ערטפ; שנק: חסר. [9]החיה] ערשפנק; ט: < ראש. [10]דלפין] עפשטנר; ק: גולפין. [11]מאדים] עפשטנר; ק: חסר. [12]עם] ערטשנק; פ: על. [13]הם] עפשטנר; ק: חסר. [14]החיה] תיקנתי עפ״י הקשר הדברים; עפשטנרק: חמה; בתרגום: לצרפתית עתיקה, כתוב בשוליים: "in ceto". [15]וכוכבי הנהר ממסך שבתי וצדק] ערשפק; טנ: חסר. [16]אלגמיצא*] נ; ק: אלגומיצא; ערפשט: אלמאניה. [17]תולדת] ערטפ; שנק: < ממסך.

15 (1) These are the stars in the northern side with respect to the ecliptic.[1] (2) The bright ⟨stars⟩ in the Lesser Bear [Ursa Minor] are a mixture of Saturn and somewhat of Venus.[2] (3) The ⟨stars⟩ in the Greater Bear [Ursa Major], which are ⟨called⟩ *ʿayish and her sons* (Job 38:32), are a mixture of the Moon and Venus.[3] (4) The bright ⟨stars⟩ in the Dragon [Draco] are a mixture of Saturn and Mars.[4] (5) The stars of the Blazing One [Cepheus] are a mixture of Jupiter and Saturn.[5] (6) The ⟨stars⟩ in the bed of the armed warrior [Boötes] are a mixture of Saturn and Mercury.[6] (7) The bright ⟨star⟩ in the Northern Crown [Corona Borealis] is a mixture of Venus and Mercury.[7] (8) The One Crawling on his Knees [Hercules] is of the nature of Mercury.[8] (9) The bright ⟨star called⟩ the falling eagle [Lyra] is a mixture of Venus and Mercury.[9] (10) The same [i.e., a mixture of Venus and Mercury] applies to the bright ⟨star⟩ called the hen[10] [Cygnus]. (11) The ⟨stars⟩ in the Woman Sitting on a Chair [Cassiopeia] are a mixture of Venus and Saturn. (12) The ⟨stars⟩ of the Horseman Carrying the Devil's Head [Perseus] are a mixture of Saturn and Jupiter; the stars in his sword are a mixture of Mars and Mercury. (13) The bright ⟨star⟩ called *al-ʿayyūq* [in Auriga] is a mixture of Mars and Mercury.[11] (14) The ⟨stars⟩ in the Carrier of the Snake [Ophiuchus] are of the nature of Saturn and somewhat of Venus; the ⟨stars⟩ in his back are a mixture of Saturn and Mars.[12] (15) The flying eagle [Aquila] is a mixture of Jupiter and Mars.[13] (16) The stars in the fish called Dolphin [Delphinus] are a mixture of Saturn and Mars.[14] (17) The bright ⟨stars⟩ in the bow are a mixture of Mars and Mercury.[15] (18) The stars in the Woman who has not Seen a Husband [Andromeda] are of the nature of Venus.[16] (19) The ⟨stars⟩ in the Triangle [Triangulum] are of the nature of Mercury.[17]

16 (1) There are the stars that are south of the ecliptic. (2) The bright ⟨star⟩ in the mouth of the Southern Fish [Piscis Austrinus] is a mixture of Venus and Mercury.[1] (3) ⟨The star⟩ in the Animal [Cetus] is of the nature of Saturn.[2] (4) ⟨The star⟩ in the shoulder of the hero [Orion] is a mixture of Mars and Mercury;[3] the other bright ⟨stars⟩ are a mixture of Saturn and Jupiter.[4] (5) The stars of the River [Eridanus] are a mixture of Saturn and Jupiter.[5] (6) The stars of the Hare [Lepus] are a mixture of Saturn and Mars.[6] (7) The stars around the rear part of the Dog [Canis Major] are a mixture of Venus and Mercury.[7] (8) ⟨The stars⟩ in the mouth of the Dog [Canis Minor], namely *al-shiʿrā al-ghumayṣāʾ*, are of the nature of Jupiter and somewhat of Mars.[8] (9) The stars in the Warrior [Hydra] are of the nature of Saturn and Venus.[9] (10) The ⟨stars⟩ in the Ship [Argo Navis] are of the nature of Saturn and Mars;[10] ⟨they include⟩ the bright ⟨star⟩ called *kesil*, ⟨whose nature is like⟩ the nature of Jupiter and Saturn,[11] and the two dim ⟨stars⟩, ⟨whose

38ב הנקרא כסיל, תולדת צדק ושבתאי, והשנים החשוכים, | ממסך נגה וכוכב חמה. (11) ואשר הם על צורת הסוס, ממסך נגה[1] וצדק[2], והמאירים שהם על הגרון[3], תולדת נגה ומעט ממאדים. (12) ואשר הם בנזר הדרומי, תולדת כוכב חמה. (13) וכוכבי הצבע, ממסך שבתאי וכוכב חמה[4]. (14) וכוכבי המחתה, תולדת צדק ומעט מכוכב חמה. ואלה הם הכוכבים שנסו הקדמונים.

§3

1 (1) השער השלישי: במבטי מעלות הגלגל, ואהבתם ושנאתם, ועניני רביעיות[5] הגלגל וחלקיו השנים עשר, ואשר יורו עליו[6] בכל רגע. (2) המבט על ארבעה דרכים והם מבט ששית, מבט רביעית, מבט שלישית, מבט נכח[7]. (3) ומזלות המבט שבעה והם השלישי, והרביעי, והחמישי, והשביעי, והתשיעי, והעשירי, והעשתי עשר. (4) והמבט אל השלישי ואל העשתי עשר הוא מבט ששית, והמבט אל הרביעי ואל העשירי מבט רביעית, והמבט אל החמישי ואל התשיעי מבט שלישית, והמבט אל השביעי מבט נכח, והמבט אל השלישי והרביעי והחמישי הוא שמאלי, והמבט אל התשיעי ואל העשירי ועשתי עשר[8] דרומי[9]. (5) ומבט ששית, ששית הגלגל שהם ששים מעלות, ומבט רביעית, רביעית הגלגל שהם תשעים מעלות, ומבט שלישית, שלישית הגלגל שהם מאה ועשרים מעלות, ומבט הנכח, חצי גלגל שהם מאה ושמונים מעלות. (6) ודמיון זה שיהיה המזל הצומח תחלת טלה; והנה יהיה מבטו השמאלי שהוא מבט ששית בתחלת תאומים, ומבט ששיתו[10] הימני[11] בתחלת דלי, ומבט רביעיתו השמאלי בתחלת סרטן, ומבט רביעיתו הימני בתחלת גדי, ומבט שלישיתו השמאלי בתחלת אריה, ומבט שלישיתו[12] הימני[13] בתחלת קשת, ומבט הנכח בתחלת מאזנים. (7) והתקיף במבטים הוא מבט הנכח, ואחריו בתוקף מבט
39א רביעית[14], ואחר מבט רביעית בתוקף מבט שלישית[15], | והחלש שבכולן הוא מבט שישית. (8) ומבט הנכח הוא איבה גמורה, ומבט רביעית חצי איבה, ומבט שלישית אהבה גמורה, ומבט ששית חצי אהבה[16]. (9) והמזלות שאין ביניהם מבט ולא ממסך הם ארבעה, והם השני, והששי, והשמיני, והשנים עשר; והחלשים שבהם הששי והשנים עשר.

[1]וכוכב חמה. ואשר הם על צורת הסוס, ממסך נגה*] פשטנרק; ע: חסר. [2]וצדק] ערשפנק; ט: חסר. [3]הגרון] ערטפ; שנק: הגחון. [4]וכוכבי הצבע ממסך שבתי וכוכב חמה] ערפשטק; נ: חסר. [5]רביעיות] ערטפנק; ש: רביעית. [6]עליו] ערטש; פנק: חסר. [7]והם מבט ששית מבט רביעית מבט שלישית מבט נכח] ערטפ; שנק: והם מבט ששית ורביעית ושלישית ונוכח. [8]והמבט אל השלישי ואל העשתי עשר הוא מבט ששית, והמבט לרביעי ולעשירי הוא מבט רביעית, ומבט לחמישי ולתשיעי מבט שלישית. והמבט לשביעי מבט נכח. ומבט לשלישי ולרביעי ולחמישי הוא שמאלי. ומבט לתשיעי ועשירי ועשתי עשר] ערטפ; שנק: חסר. [9]דרומי] ערפשט; נק: חסר. [10]ששיתו] עפשטנר; ק: ששית. [11]הימני*] שנק; ערפט: הדרומי. [12]ומבט שלישיתו] ערפשט; נק: חסר. [13]הימני] ערשפנ; ק: והימני; ט: הדרומי. [14]רביעית] ערטפ; שנק: שלישית. [15]ואחר מבט רביעית בתוקף מבט שלישית] עטפ; ר: ואחריו מבט שלישית; שנק: חסר. [16]ומבט שלישית אהבה גמורה ומבט ששית חצי אהבה] ערטפנק; ש: חסר.

nature is like the⟩ mixture of Venus and Mercury. (11) The ⟨stars⟩ in the constellation of the Horse [Centaurus] are a mixture of Venus and Jupiter; and the bright ⟨stars⟩ in the throat ⟨of the Horse⟩ are of the nature of Venus and somewhat of Mars.[12] (12) The ⟨stars⟩ in the Southern Crown [Corona Australis] are of the nature of Mercury.[13] (13) The stars in the Hyena [Lupus] are a mixture of Saturn and Mercury.[14] (14) The stars of the Firepan [Ara] are of the nature of Jupiter and somewhat of Mercury.[15] (15) These are the stars that have been tested by the Ancients.

§ 3

1 (1) Chapter Three. On the aspects of the degrees of the zodiac, on their love and hate, on the characteristics of the circle's [the zodiac's] quadrants and its twelve divisions [the places], and on what they indicate at every moment. (2) There are four kinds of aspects: sextile, quartile, trine, and opposition. (3) Seven signs form an aspect[1] ⟨with a given sign⟩: the third, fourth, fifth, seventh, ninth, tenth, and eleventh. (4) The aspect ⟨between the first sign⟩ and the third and eleventh ⟨signs⟩ is sextile; the aspect ⟨between the first sign⟩ and the fourth and tenth ⟨signs⟩ is quartile; the aspect ⟨between the first sign⟩ and the fifth and ninth ⟨signs⟩ is trine; the aspect ⟨between the first sign⟩ and the seventh ⟨sign⟩ is opposition; the aspect ⟨between the first sign⟩ and the third, fourth, and fifth ⟨signs⟩ is left; and the aspect ⟨between the first sign⟩ and the ninth, tenth, and eleventh ⟨signs⟩ is right [*lit.* southern]. (5) The sextile aspect spans one-sixth of the circle [the zodiac], or 60 degrees; quartile spans one-fourth of the circle, or 90 degrees; trine spans one-third of the circle, or 120 degrees, and opposition spans half of the circle, or 180 degrees.[2] (6) As an illustration, let us suppose that the ascendant sign is in the cusp of Aries; its left sextile is at the cusp of Gemini and its right sextile is at the cusp of Aquarius; its left quartile is at the cusp of Cancer and its right quartile coincides with the cusp of Capricorn; its left trine is at the cusp of Leo and its right trine is at the cusp of Sagittarius; and its opposition is at the cusp of Libra.[3] (7) The strongest of the aspects is opposition, the next strongest is quartile, after quartile comes trine, and the weakest of all is sextile. (8) Opposition is full antagonism, quartile half antagonism; trine is total love and sextile half love. (9) There are four signs that have neither aspect nor mixture: the second, sixth, eighth, and twelfth; the weakest of these are the sixth and twelfth.[4]

2 (1) ויש מן המזלות שהם אויבות[1] במבט ואוהבות[2] בדרך אחרת, בעבור היותם על דרך חשבון אחד במצעדים או בכח או בחשב האפודה. (2) ואשר מצעדיהם שוים: טלה ודגים, ובתולה ומאזנים, ושור ודלי, ואריה ועקרב, ותאומים וגדי, וסרטן וקשת. (3) ואשר הם בכח אחד[3], כל מזל ששעותיו המעוותות שוות, כמו סרטן עם תאומים, ושור עם אריה, וטלה עם בתולה, ודגים עם מאזנים, ודלי עם העקרב, וגדי עם קשת. (4) והכוכב ההוה באחד המזלות הישרים יקרא הנגיד, וההוה כנגד מעלתו באחד המזלות המעוותים הוא העבד[4]. (5) והמזלות שהם בחשב האפודה נכונים, כל שנים[5] מזלות שהם בתים לכוכב אחד[6], כמו טלה ועקרב למאדים, ושור ומאזנים לנגה, ותאומים ובתולה לכוכב חמה, וקשת ודגים לצדק, וגדי ודלי לשבתאי; א״ע״פ שיש ללבנה בית אחד ולשמש בית אחד, בעבור כי שניהם מושלים, יהיו נחשבים בתיהם כאילו הם למושל אחד. (6) וטלה ומאזנים, וגדי וסרטן, ובתולה ודגים והאחרים, א״ע״פ שהם מהתולדת הפועלת בדרך שווה, ביניהם איבה בעבור המבט[7] נכח.

3 (1) והגלגל יתחלק בכל רגע מרגעי השעות על ארבעה חלקים. (2) כי רביעית הגלגל ההוה[8] מקו חצי השמים עד המעלה הצומחת הוא מזרחי וזכר והולך לפנים; והדומה לו בארבעה שורשים, האויר; ובגוף האדם, הדם; ובמועדי[9] השנה, זמן[10] החום; ומחלקי רביעיות היום והלילה, החלק הראשון; ומשנות האדם, זמן הילדות[11]; וממראה העינים[12] הלובן. (3) והרביעית שהוא בין קו חצי השמים עד המעלה השוקעת | הוא דרומי, וחלש כנקבה, ומעשיו אחורנית; והדומה לו בארבעה 39ב
שורשים[13], האש; וממועדי[14] השנה, הקיץ; ומרביעיות היום והלילה, החלק השני; ובגוף[15] האדם, המרה האדומה; ומזמן שנותיו, הבחרות; ועין מראהו[16], אדום. (4) והרביעית שהיא מהמעלה השוקעת עד מעלת[17] התהום הוא מערבי, בכח זכר, והוא הולך לפנים; והדומה לו בשורשים[18], הארץ[19]; ובמועדי[20] השנה, החורף; ומרביעיות היום והלילה, הרביעית[21] השלישית; ובגוף[22] האדם, המרה השחורה; ומשנותיו כשהוא סמוך אל חמישים[23]; ועין מראו[24] שחור. (5) והרביעית שהוא מקו התהום עד המעלה הצומחת הוא שמאלי, כדמות נקבה, הולך אחורנית; והדומה לו בשורשים[25], המים; ובמועדי השנה, הקור; ומרביעיות היום והלילה, הרביעית האחרונה; ובגוף האדם, הקור המתערב עם הלחה; ומשנותיו, ימי הזקנה והשיבה; ועין מראהו, ירוק.

[1]אויבות] ערטשפ; נק: אויבים. [2]ואוהבות] ערטשפ; נק: ואוהבים. [3]בחשב האפודה ואשר מצעדיהם שוים טלה ודגים ובתולה ומאזנים ושור ודלי ואריה ועקרב ותאומים וגדי וסרטן וקשת. ואשר הם בכח אחד] ערשפנק; ט: חסר, אבל הקטע מופיע בשוליים. [4]הוא העבד] ערפנק; ט: יקרא עבד; ש: העבד. [5]שנים] ערטפנק; ש: שני. [6]אחד] ערטפק; ש: חמה; נ: חסר. [7]המבט] ערפשטק; נ: חסר. [8]ההוה] ערטפנק; ש: השוה. [9]ובמועדי] ערטפנק; ש: ובזמני. [10]זמן] ערפשט; נק: חסר. [11]הילדות*] רשפנק; ע: הבחורות; ט: ילדות ובחרות. [12]וממראה העינים] ערטפנק; ש: ומהעינים. [13]שורשים] ערטפנק; ש: יסודות. [14]וממועדי] ערטפנק; ש: ובזמני. [15]ובגוף] ערפשט; נק: ומגוף. [16]ועין מראהו] ערטפנק; ש: ועינו. [17]מעלת] ערפשט; נק: קו. [18]בשרשים] ערטפנק; ש: בארבעה שורשים. [19]הארץ] ערטפנק; ש: העפר. [20]ובמועדי] ערטפנק; ש: ובזמני. [21]הרביעית] עטפ; ש: הרובע; נק: החלק; ר: חסר. [22]ובגוף] עפשטנר; ק: ומגוף. [23]חמישים] ערטשנק; פ: > שנה. [24]ועין מראו] ערטפנק; ש: ועינו. [25]בשרשים] ערטפנק; ש: בארבעה שורשים.

2 (1) Some of the signs are antagonistic in aspect but loving in some other respect, because they agree with each other in rising times, power, or in the ecliptic. (2) These are the signs agreeing in their rising times: Aries and Pisces, Virgo and Libra, Taurus and Aquarius, Leo and Scorpio, Gemini and Capricorn, Cancer and Sagittarius. (3) Those agreeing in power are the signs whose seasonal hours are equal, such as Cancer and Gemini, Taurus and Leo, Aries and Virgo, Pisces and Libra, Aquarius and Scorpio, and Capricorn and Sagittarius. (4) A planet located in one of the straight signs is designated a governor, and the [planet] located opposite its degree, in one of the crooked signs, is designated a slave. (5) The signs agreeing in the ecliptic ⟨are⟩ the pairs of signs that are the houses of a single planet, such as Aries and Scorpio for Mars, Taurus and Libra for Venus, Gemini and Virgo for Mercury, Sagittarius and Pisces for Jupiter, and Capricorn and Aquarius for Saturn; although the Moon has ⟨only⟩ one house and the Sun has ⟨only⟩ one house, their houses are considered to be of one ruler, because both are rulers.[1] (6) Regarding Aries and Libra, Capricorn and Cancer, Virgo and Pisces, and the others, although they have the same active nature,[2] they are antagonistic because they are in opposition.

3 (1) The circle [the zodiac] is divided at every minute of any hour into four parts. (2) The quadrant of the circle [the zodiac] between the line of midheaven and the ascendant degree is eastern, masculine, and advancing; of the four elements, it resembles air; of the human body, ⟨it resembles⟩ blood; of the seasons of the year, the spring season;[1] of the quarters of the day and night, the first division; of human years, childhood; of the colors, white. (3) The quadrant between the line of midheaven and the descendant degree is southern, weak like a female, and its effect retreating; of the four elements, it resembles fire; of the seasons of the year, summer; of the quarters of the day and night, the second division; of the human body, the yellow bile; of human years, youth; red is its color. (4) The quadrant between the descendant degree and the degree of lower midheaven is western, with masculine power, and advancing; of the ⟨four⟩ elements, it resembles earth; of the seasons of the year, autumn;[2] of the quarters of the day and night, the third division; of the human body, black bile; of human years, when one approaches fifty years; its color is black. (5) The quadrant between the line of lower midheaven and the ascendant degree is northern, it resembles the female, and it is retreating; of the ⟨four⟩ elements, it resembles water; of the seasons of the year, winter;[3] of the quarters of the day and night, the fourth division; of the human body, ⟨what is⟩ cold mixed with phlegm;

(6) ויקרא כל מה שהוא מן הגלגל למעלה מן הארץ, שהוא מן המעלה הצומחת עד השוקעת, ימין; וההווה תחת הארץ, שמאל. (7) גם יקראו השני הרביעיים שהם זכרים ימניים, ואשר הם כדמות נקבות[1] שמאליים. (8) והשתי רביעיות, שהם מקו חצי השמים עד המעלה הצומחת ומהמעלה הצומחת עד קו התהום, יקרא חצי הגלגל העולה; והחצי האחר[2], שהוא מקו[3] התהום עד המעלה השוקעת ומהמעלה השוקעת עד קו חצי השמים חצי הגלגל היורד.

4 (1) וכל רגע יתחלק הגלגל על שנים עשר חלקים, כמספר המזלות, ויקראו בתים. (2) והארבעה מהם יקראו בשם אחד, ואלה הם הבית הראשון והרביעי והשביעי והעשירי, ארבעתם יקראו יתדות כי הם כדמות נקודות[4]. (3) והבית השני והחמישי והשמיני והעשתי עשר ארבעתם יקראו[5] בשם אחד, שהם סמוכים אל היתדות. (4) והבית השלישי והששי והתשיעי והשנים עשר יקראו ארבעתם בשם אחד[6], שהם חלשים. (5) והיתדות חזקים מהסמוכים[7], והסמוכים חזקים מן החלשים. (6) והתקיף | שביתדות הראשון והעשירי, והתקיף בסמוכים החמישי והעשתי עשר, 40א
והתקיף בחלשים השישי והתשיעי[8]. (7) וכל רגע יהיו בתי[9] הגלגל דומים לארבעת השרשים[10]; והנה נתן דמיון ביתדות[11], כי בהיות המזל הצומח טלה, שהוא כתולדת האש, יהיה בקו חצי השמים גדי, שהוא בתולדת הארץ[12], והמזל השוקע מאזנים, שהוא כתולדת האויר, וקו התהום סרטן, שהוא כתולדת המים; וככה דרך הבתים הסמוכים והחלשים[13]. (8) ואלה השנים עשר בתים הם עיקרים במולד האדם, ובשאלות ובמבחרים, גם במשפטי העולם שהם הכלל.

5 (1) הבית הראשון הוא העולה מתחלת קו מזרח, והוא יורה על החיים ועל הגופות, ועל הדבור והדעת, והפריה ותחלת כל המעשים, ואשר יש במחשבת האדם, ומשנות האדם יורה על תחלתו. (2) ובעל השלישות הראשונה יורה על החיים, ועל תולדת הנולד והשואל, ותאוותיו, וכל מה שיקרה לו מטוב או[14] רע בתחלת חייו. (3) ובעל השלישות השנית יורה על הגוף, ועל הכח[15], ועל אמצעית שנות אדם. (4) ובעל

[1]נקבות] עפשטנר; ק: נקבה. [2]והחצי האחר] עפשטנר; ק: והאחר. [3]מקו] ערפשט; נק: מן. [4]נקודות] ערטשנק; פ: נקבות. [5]ארבעתם יקראו] עפשנרק; ט: ש. [6]שהם סמוכים אל היתדות והבית השלישי והששי והתשיעי והשנים עשר יקראו ארבעתם בשם אחד*] רפשטק; ענ: חסר. [7]חזקים מהסמוכים] ערשפנק; ט: חסר. [8]הששי והתשיעי] ערש; פנק: השלישי והתשיעי; ט: השלישי הששי והתשיעי. [9]בתי] ערשפנק; ט: כל בתי. [10]השרשים] ערטפנק; ש: היסודות. [11]ביתדות] ערטשנק; פ: חסר. [12]הארץ] ערטפנק; ש: העפר. [13]והחלשים*] קנ; עפשטר: אל החלשים. [14]או] ערט; פשנק: ועד. [15]ועל הכח] עפשטנר; ק: והכח.

of human years, old age is in its portion; its color is green. (6) The entire circle [the zodiac] that is above the Earth, namely, from the ascendant degree to the descendant, is termed right, and ⟨the part of it⟩ below the Earth ⟨is termed⟩ left. (7) The two masculine quadrants, too, are termed right, and the two quadrants that resemble the feminine are termed left.[4] (8) The two quadrants from the line of midheaven to the ascendant degree and from the ascendant degree to the line of lower midheaven are called the ascending semicircle; the other half, from the line of lower midheaven to the descendant degree, and from the descendant degree to the line of midheaven, ⟨is called⟩ the descending semicircle.[5]

4 (1) At any moment the zodiac is divided into twelve parts, like the number of the signs, and they are called places. (2) Four of them share the same name: the first, fourth, seventh, and tenth places. These four are called "cardines" because they resemble points. (3) The second, fifth, eighth, and eleventh places share the same name, "succedent to the cardines." (4) The third, sixth, ninth, and twelfth places share the same name, "weak." (5) The cardines are stronger than the succedent ⟨places⟩, and the succedent ⟨places⟩ are stronger than the weak ⟨places⟩. (6) The strongest of the cardines are the first and tenth ⟨places⟩; the strongest of the succedent places are the fifth and eleventh ⟨places⟩; and the strongest of the weak ⟨places⟩ are the sixth and ninth ⟨places⟩. (7) At any moment the places of the zodiac correspond to the four elements. Here is an illustration for the cardines: when the ascendant sign is Aries, which is of fiery nature, we find Capricorn, which is of earthy nature, at the line of midheaven, and Libra, which is of airy nature, is in the descendant; and Cancer, which is of watery nature, is in the line of lower midheaven; the same applies to the succedent and weak places.[1] (8) The twelve places are fundamentals in the nativities of human beings, and in interrogations, elections, and judgments of the world, which are related to collectives.

5 (1) The first place rises at the eastern horizon; it signifies life and bodies, speech and knowledge, fertility, and the beginning of every action, what is in man's mind; of human years, it gives an indication about the beginning.[1] (2) The first lord of the triplicity[2] signifies life, the nature of the native ⟨in a nativity⟩ and of the querent ⟨in an interrogational horoscope⟩, his appetites, and everything that occurs to him, for better or worse, at the beginning of his life. (3) The second lord of the triplicity signifies the body, strength, and the middle stage of human life. (4) The third lord of the triplicity, which

השלישות השלישי, הוא השותף, מתערב עם חבריו על כל מה שיורו, ויורה על סוף[1] שנות אדם.

6 (1) הבית השני יורה על הממון, והקנין, ומשא ומתן, ומאכל, והעוזרים אותו והסרים אל משמעתו, והעדים[2], והמפתחות, והאוצרות. (2) ובעל השלישות הראשונה יורה על הממון בתחלת שנות האדם. (3) ובעל השלישות השנית יורה על אמצעית השנים[3] והשלישית על הסוף.

7 (1) הבית השלישי יורה על האחים, והאחיות, והקרובים, והחתנים[4], והחכמה[5], והענוה, והעצה, והאמונה, והאגרות[6], והשמועות, וההליכה[7]. (2) ובעל השלישות הראשונה יורה על הגדולים מן האחים, והשני על האמצעיים, והשלישי על הקטנים.

8 (1) הבית הרביעי יורה על האב, ועל הקרקעות, והבתים, והשדות, והמדינות, והבניין, והמטמונות[8], וכל דבר נסתר[9]. (2) ובעל השלישות | הראשונה יורה על האב, 40ב
והשני על הקרקעות, והשלישי על אחרית כל דבר.

9 (1) הבית החמישי יורה על הבן[10], והתענוג, והדורונות, והשליח[11], והתבואות, ואוצרות האב. (2) בעל השלישות הראשונה יורה על הבנים[12], והשני על התענוג, והשלישי על השלוחים.

10 (1) הבית הששי יורה על כל חולי שהוא בלתי[13] עומד כמו מקרה, והעבדים והשפחות, והמקנה הדק, ובית הסוהר, והכזב, והרכילות. (2) ובעל השלישות הראשונה יורה על התחלואים והמומים, והשני על העבדים, והשלישי אם יועילו לו ואם[14] יזיקו.

11 (1) הבית השביעי יורה על הנשים, והמשגל, והקטטה, והמלחמה, ולעמוד לדין, והלסטים, והשותפות, והתגרות. (2) ובעל השלישות הראשונה יורה על הנשים, והשני על המלחמות, והשלישי על השותפים.

[1]סוף] ערטשנק; פ: חסר. [2]והעדים] ערטפ; שנק: חסר. [3]אמצעית השנים] ערפשט; נק: השנים האמצעיות. [4]והחתנים] ערטפנק; ש: והחכמים. [5]והחכמה] ערטשנק; פ: < וחכמת התורה והדינים והחלומות; התוספת חסרה גם בתרגום הצרפתי. [6]והאגרות] ערפשטק; נ: והחברה. [7]וההליכה] ערשנק; פ: < בדרך הקרובה; התוספת: התוספת חסרה גם בתרגום הצרפתי. [8]והמטמונות] ערטשנק; פ: והמטמוניות. [9]וכל דבר נסתר] ערטשנק; פ: ועל דבר נסתר וסוף כל דבר. [10]הבן] ערטשנק; פ: < והמזל והמאכל והמשקה והמלבוש; התוספת חסרה גם בתרגום הצרפתי. [11]והשליח] ערפשט; נק: והשליחיות. [12]הבנים] ערטשנק; פ: הבנים והאבות. [13]בלתי*] שנק; ערטפ: חסר. [14]ואם*] רשנק; ע: אם; טפ: או.

is the partner, is associated with its companions [the first and second lord of the triplicity] regarding all their indications and indicates the end of the human years.[3]

6 (1) The second place signifies money, property, trade, food, those who assist ⟨the native⟩ and those who bow to his [the native's] authority, witnesses, keys, and treasures. (2) The first lord of the triplicity signifies money in a man's early life. The second lord of the triplicity signifies ⟨money in a man's⟩ middle years, and the third ⟨lord of the triplicity signifies money in⟩ the end ⟨of human years⟩.[1]

7 (1) The third place signifies brothers, sisters, kin, in-laws, wisdom, humility, counsel, faith, epistles, rumors, and ⟨short⟩ journeys. (2) The first lord of the triplicity signifies the oldest brothers, the second ⟨lord of the triplicity signifies⟩ the middle brothers, and the third ⟨signifies⟩ the youngest ⟨brothers⟩.[1]

8 (1) The fourth place signifies the father, landed property, houses, fields, cities, buildings, buried treasures, and everything that is hidden. (2) The first lord of the triplicity signifies the father, the second ⟨lord of the triplicity signifies⟩ landed property, and the third ⟨signifies⟩ the outcome of any undertaking.[1]

9 (1) The fifth place signifies children, pleasure, gifts, messengers, grain, and the father's treasures. (2) The first lord of the triplicity signifies sons, the second ⟨lord of the triplicity signifies⟩ pleasure, and the third ⟨signifies⟩ messengers.[1]

10 (1) The sixth place signifies every disease that is passing like a contingency, male and female slaves, small cattle, prison, deceit, and gossip. (2) The first lord of the triplicity signifies diseases and deformities, the second ⟨lord of the triplicity signifies⟩ slaves, and the third ⟨signifies⟩ whether they will be beneficial to him or cause harm.[1]

11 (1) The seventh place signifies women, sexual intercourse, quarrels, wars, litigation, thieves, partnership, and commerce. (2) The first lord of the triplicity signifies women, the second ⟨lord of the triplicity signifies⟩ wars, and the third ⟨signifies⟩ partners.[1]

12 (1) הבית השמיני יורה על המות, והירושה, והפקדון, והפרידה, והיראה, והעצבון, והאבידה. (2) ובעל השלישות הראשונה יורה על המיתה, השני על כל דבר קדמון, והשלישי על הירושה.

13 (1) הבית התשיעי יורה על ההליכה ועל הדרכים[1], וכל מי שיוסר ממעלתו, והחכמה[2], והאמונה, ולעבוד את השם, והשלוחים, והשמועות, והחלומות, והשבועות, והאותות והמופתים, והדינים והמשפטים. (2) ובעל השלישות הראשונה יורה על הליכה, והשני על האמונה, והשלישי על החכמה.

14 (1) הבית העשירי יורה על האם, ועל המלוכה[3], ועל השם, ועל כל אומנות. (2) ובעל השלישות ראשונה יורה על האם, והשני על מעלתו, והשלישי על אומנותו[4].

15 (1) הבית העשתי עשר יורה על הכבוד, והחן, והשם טוב, והתקוה, והאוהבים, והריעים, ושרי המלך, ובעלי[5] אוצרותיו והמלבוש[6]. (2) ובעל השלישית הראשונה יורה על תקות המחשבת, והשני על הריעים, והשלישי אם טובים הם לו או[7] רעים.

16 (1) הבית השנים עשר יורה על העצבון, והעניות, | והקנאה, והשנאה, והיראה, 41א
והמרמות, והנטירה, ועל בית האיסורים והשבי, וכל קלון[8], ומכות, ועל הבהמות שהם למרכבת האדם. (2) ובעל השלישות הראשונה יורה על העצבון, והשני על בית הסוהר, והשלישי על האויבים.

§4

1 (1) השער הרביעי: בממסך שבעת המשרתים וכחם וכל אשר יורו עליו. (2) והנה אחל להזכיר שבתאי בעבור היותו העליון שבכולם, כי הוא בגלגל השביעי כנגד הארץ.

(3) שבתאי. קר ויבש, ותולדתו רע[9], מזיק, יורה על השחתה, וחורבן, ומות, ועצבון, ואבל, ובכי ואנקה, ועל הדברים[10] הקדמונים.

[1]טשק] ערשטנק; פ: > הרחוקים; התוספת חסרה בתרגום הצרפתי. [2]והחכמה] ערשטנק; פ: > החיצונה; התוספת חסרה בתרגום הצרפתי. [3]המלוכה] ערטשק. פ הממלכה. [4]הבית העשירי יורה על האם ועל המלוכה ועל השם ועל כל אומנות ובעל השלישות ראשונה יורה על האם והשני על מעלתו והשלישי על אומנותו] ערפשטק; נ: חסר. [5]ובעלי] ערטפנק; ש: ובעל. [6]והמלבוש] ערפשט; נק: חסר. [7]לו או] ערט; פ: לו אם; ש: או; נ: ואם; ק: אם. [8]וכל קלון] ערשפנק; ט: ועל קלון. [9]רע] ערפשט; נק: חסר. [10]הדברים] ערטשנק; פ: הדרכים.

12 (1) The eighth place signifies death, inheritance, ⟨monetary⟩ deposits, separation, fear, sadness, and loss. (2) The first lord of the triplicity signifies death, the second ⟨lord of the triplicity signifies⟩ anything ancient, and the third ⟨signifies⟩ inheritance.[1]

13 (1) The ninth place signifies ⟨long⟩ journeys and highways, every person who is deposed from his high position, wisdom, faith, divine worship, messengers, rumors, dreams, oaths, signs and portents, and laws and judgments. (2) The first lord of the triplicity signifies journeys, the second ⟨lord of the triplicity signifies⟩ faith, and the third ⟨signifies⟩ wisdom.[1]

14 (1) The tenth place signifies the mother, kingship, reputation, and every ⟨human⟩ craft. (2) The first lord of the triplicity signifies the mother, the second ⟨lord of the triplicity signifies⟩ his [the native's] rank, and the third ⟨signifies⟩ his craft.[1]

15 (1) The eleventh place signifies honor, beauty, a good name, hope, lovers, friends, and the king's ministers, treasurers, and master of the wardrobe. (2) The first lord of the triplicity signifies mental hopes, the second ⟨lord of the triplicity signifies⟩ friends, and the third ⟨signifies⟩ whether they are good or bad for him [the native].[1]

16 (1) The twelfth place signifies sadness, poverty, jealousy, hatred, fear, deceit, grudges, prisons and captivity, every dishonor, blows, and the animals that men ride on. (2) The first lord of the triplicity signifies sadness, the second ⟨lord of the triplicity signifies⟩ prisons, and the third ⟨signifies⟩ enemies.[1]

§ 4

1 (1) Chapter Four: on the mixture of the seven planets, their power, and everything that is indicated by them.[1] (2) I begin with a discussion of Saturn, because it is the highest of all ⟨the planets⟩, since it is in the seventh orb above Earth.[2]

(3) Saturn. Cold and dry, its nature is inauspicious, harmful; it indicates corruption, destruction, death, sadness, mourning, crying and wailing, and ancient matters.[3]

(4) ובחלקו מנשמת האדם כח המחשבת.

(5) ושלו הגבול הראשון בחלקי[1] הארץ, והיא ארץ הודו.

(6) ובחלקו מן הגוים, הכושים, והיהודים, ואל ברברים[2].

(7) והכלל[3]: כל הזקנים, ועובדי האדמה, והבנאים, ומעבדי העורות, והמנקים בתי הכבוד, והעבדים, והנבזים[4], והלסטים, וחופרי הבורות[5] והקברים[6], ולוקחי תכריכי המתים.

(8) ובחלקו ממתכות הארץ, העופרת השחורה והברזל שיש עליו חלודה; והאבנים השחורות, וכל כחול[7] שחור[8], והאבן השואבת, וכל אבן כבדה ושחורה.

(9) ובחלקו מהארץ, המערות, והבארות, והבורות, ובתי[9] הסוהר, וכל מקום חושך ושאיננו מיושב, ובית[10] הקברות.

(10) ומן החיות הפילים, והגמלים, וכל חיה שהיא גדולה גם מכוערת, כמו החזירים, והזאבים, והקופים[11], והכלבים השחורים[12], והחתולים השחורים.

(11) ובחלקו מהעופות, כל עוף[13] גדול שצוארו ארוך[14], כבת היענה[15] והנשר והרחם, וכל עוף שקולו משומם, והעורב, והעטלף, וכל עוף מראהו שחור.

(12) ומרמש האדמה הפרעושים, והפשפשים, והזבובים, והעכברים, וכל רמש משחית ונבאש שהוא בתוך הארץ.

(13) ובחלקו מהאילנים, אילן העפצים, והחרוב, והנְכאֹת הנקרא בלוט העוזרדין, וכל אילן שיש לו חוח[16], מזיק ואין לו פרי, והתורמוס[17], והעדשים, והדוחן.

[1]בחלקי] ערטפ; שנק: מן. [2]ואל ברברים] ערשפנק; ט: והברבריים. [3]והכלל] ערשפנק; ט: חסר. [4]והנבזים] עפשטנק; ר: חסר. [5]הבורות] ערטשנק; פ: הבמות. [6]והקברים] ערפשט; נק: והקברות. [7]כחול] עפשטנק; ר: כבול. [8]שחור] ערשפנק; ט: חסר. [9]ובתי] ערפשט; נק: ובית. [10]ובית] עפשטנר; ק: ובתי. [11]והקופים] ערפשט; נק: והקוף. [12]השחורים] עפשטנר; ק: חסר. [13]עוף] ערטשנק; פ: גוף. [14]שצוארו ארוך*] רשטנק; ע: שהוא צוארו ארוך; פ: שהוא ארוך. [15]כבת היענה] ערשפנ; ט: כמו היענה. [16]חוח] ערטשנק; פ: הדח. [17]והתרמוס] ערנק; פשט: והתורמוסים.

(4) Of the human soul, the faculty of thought is in its portion.

(5) The first climate of the lands of the Earth is in its portion, namely, India.

(6) Of the nations, the Ethiopians, the Jews,[4] and the Berbers are in its portion.

(7) In general, all of the elderly ⟨are in its portion⟩, and farmers, masons, tanners, privy-cleaners,[5] slaves, base people, thieves, ditch-diggers and grave-diggers, and those who deal in the shrouds of the dead.

(8) Of the terrestrial metals, black lead[6] and rusty iron are in its portion; ⟨in its portion are also⟩ black stones, everything that is blue and black, lodestones, and any heavy and black stone.

(9) Of ⟨places on⟩ the Earth, caves are in its portion, and wells, pits, prisons, any dark and uninhabited place, and cemeteries.

(10) Of the animals, elephants, camels, and any animal that is big and ugly, such as pigs, wolves, monkeys, black dogs and black cats.

(11) Of the birds, any bird that is big and has a long neck is in its portion, such as the ostrich, the vulture, and the bustard, and any bird with a frightening voice, crows, bats, and any bird whose color is black.

(12) Of the animals that creep on the earth, fleas, bedbugs, flies, mice, and any destructive and reeking animal that dwells in the ground.

(13) Of the trees, the gall-oak, the carob, the gum (Gen. 37:25) called azarole [*Crataegus azarolus*], and any tree that has thorns, is harmful, and bears no fruit, and lupine, lentils, and millet.

(14) | וממיני הרפואות[1], אל צבר[2] הנקרא אלואי[3], אלהלליג[4], ואלבלליג 41ב
ואלאמלג[5], ואלה הם כדמות[6] פרונש[7] הבאות מארץ הודו[8,9], וכל אילן שיש בו[10] סם המות, וכל דבר מר כמו הלענה. (15) והכלל: כל צמח שחור, ותולדתו קרה ויבשה, וטעמו עפיץ והוא עוצר הלשון, ומה שאין טעמו ערב, וריחו[11] מבאיש.

(16) וממיני הבושם, אל קסט[12] הוא הקדה, וקשור אל עוד[13] הם קליפות העץ, ואלסליבה ואלמיעה[14] היא הנָטָף.

(17) ומהבגדים האדרת, ובגדי הצמר, והמצעים[15], וכל בגד עב[16].

(18) ובחלקו בתולדת[17] האדם, המחשבת, ומיעוט דבר[18] ומרמות[19], והתבודד מן בני אדם[20], ולהתגבר עליהם, ולנצח[21], ולעשות חמס[22], ולכעוס, והוא עומד בדבורו, ואורך המחשבת, ודעת הסודות, ועבודת השם, ולפתות בני אדם, וללכת בקרי, ולפחוד[23], ולדאוג, ולחשוק[24]; והכלל: לשקוד על דרך אחד, ותועלתו[25] מעט והשחתתו הרבה.

(19) ולעבוד האדמה, ולבנות, ולהוציא המתכות, ולבקש המטמונות, ולחפור, ולהסתכל בדברי המתים, וכל דבר שהוא עומד שנים רבות. (20) ואומנותו כל אומנות מיגעת[26] הרבה ומועלת מעט, וכל מעשים נבזים כמו לחצוב האבנים, ולנקות הבורות, וכל אומנות מטונפת.

(21) ויורה על האבות, ואבות האבות[27], והמתים, והבכי, והפירוד, והנדידה, והעניות, והדלות, והשפלות, והדרכים הרחוקים הרעים שיש בהם סכנה, ואין לו הצלחה בכל הדברים[28].

[1]הרפואות] ערפשטק; נ: < אלו. [2]אל צבר] ערשפק; ט: אלסבר; נ: אל בצר. [3]אלואי] עטפ; ש: אלובי; קנ: אלואין. [4]אלהלליג] ע; רפק: ואלהלילג; ט: ואלהלילג; נ: אלהילוליג; ש: חסר. [5]ואלבלליג ואלאמלג] עפש; נק: ואלבלילג ואלמלג; ר: ואל בלילג; ט: ואלאמלג ואלבליליג. [6]ואלה הם כדמות] ערפשט; נק: חסר. [7]פרונש] ערטפ; ש: פדונש; נק: חסר. [8]ואלה הם כדמות פרונש הבאות מארץ הודו] עפשטנר; ק: חסר. [9]מארץ הודו] ערטשפ; נ: חסר. [10]בו] ערטק; שפ: לו; נ: לו חוח. [11]וריחו] ערפשטק; נ: והחוח. [12]אל קסט] ערשפנק; ט: הקושט. [13]וקשור אל עוד] ערטש; פ: וקשור אלעזר; נק: וקשר אלעזר. [14]ואלסליבה ואלמיעה] עטרק; פנש: ואלסליבא ואלמיעה. [15]והמצעים] עפשטנר; ק: חסר. [16]עב*] פשטנר; ע: חסר. [17]בתולדת] עפשנרק; ט: מן תולדת. [18]ומיעוט דבר] ערנק; טשפ: ומעט דבור. [19]ומרמות] ערפשט; נק: חסר. [20]מן בני אדם] עפר; שטנק: מבני אדם. [21]ולנצח] פשטנרק; ע: ולהתנצח. [22]חמס] ערטפנק; ש: חמה. [23]ולפחוד] עפרשנק; ט: ולפחד. [24]ולחשוק*] פשטנק; ער: ולחשק. [25]ותועלתו] עטפנק; שק: ופעולתו; ר: ותולדתו. [26]מיגעת] ערטפנק; ש: מיגיעה. [27]ואבות האבות] ערטשנק; פ: חסר. [28]הדברים] ערפק; טשנ: הדרכים.

(14) Of the medicines, the cactus called *ʾaloʾi*, *al-halelig*, *al-balelig*, *al-ʾamaleg*, and these are like the *prunas* that come from India, and any tree that contains a deadly poison, and anything bitter, like wormwood. (15) In general, ⟨in its portion is⟩ every plant that is black, with a cold and dry nature, an astringent taste that paralyzes the tongue, and anything whose taste is unpleasant and has a putrid smell.

(16) Of the aromatics, *al-qaseṭ*, which is cassia (Ex. 30:24), *qashur al-ʿud*, which are tree barks, *al-saliba*, and *al-miʿah*, which is storax (Ex. 30:34).

(17) Of garments, mantles, woolen garments, mattresses, and any garment that is thick.[7]

(18) Of human nature, thought is in its portion, and taciturnity and deceitfulness, secluding oneself from other people, overpowering them, being victorious, lawlessness, anger, keeping one's word, deep thought, knowledge of the arcane, divine worship, seducing people, defiance, being afraid, worrying, and having strong desires; in general, persevering in a single path, one that is of little benefit but causes great harm.[8]

(19) ⟨In its portion is⟩ tilling the soil, building, mining metals, looking for hidden treasures, digging, heeding what the dead said, and anything that lasts a long time. (20) In its portion is any craft that is exhausting and of little utility, any lowly occupation such as quarrying rock, cleaning latrines, and every filthy craft.

(21) It signifies fathers, grandfathers, the deceased, weeping, separation, wandering, poverty, indigence, lowness, long journeys that are inauspicious and dangerous, and ⟨one⟩ who is unsuccessful in all his undertakings.

(22) והנה אם היה במולד אדם משתרר[1] עליו, יתן לו מתולדתו[2] כל טוב שיש לו, אם היה[3] במקום טוב מפאת השמש ומחלקי הגלגל וחלקי הרגע, כאשר אפרש, ואם היה הפך הדבר יתן לו כל דבר נבזה. (23) ובהיותו במעלה גדולה, אם יהיה[4] בממסכו[5] כוכב טוב, אז יתהפך כל דבריו לטובה, אם היה הכוכב הטוב[6] במעלתו הגבוהה, ואם בשפלה יהיה תועלתו קטנה. (24) ואם היה כוכב רע[7] בממסכו[8] ושניהם בכחם, | אז יורה על נצוח וחמס גדול[9] אין למעלה ממנו[10]; ואם הכוכב הרע 42א
איננו בכחו[11], אז יתן לו[12] כל דבר נבזה ושפל עם קלון וחרפה, וכל זה אפרש בספר המולדות[13].

(25) ואם היה שבתאי מתבודד על צורת האדם, אז תהיה קומתו זקופה, ויהיה מראהו אמצעי בין לבן ושחור, והוא עניו, ומתיקר, וחזק, ושערו שחור תלתלים, ובחזהו שער, ועיניו אמצעיות, וירבה בהם[14] הקור והלחה. (26) וכל זה אם היה שבתאי מזרחי מפאת השמש, כאשר אפרש, ואם היה מערבי יהיה רזה[15], ואין שערו תלתלים, ותולדתו קרה ויבשה. (27) והכלל כי הוא יורה על מכוער[16] בתואר ומראה, עם שער רב בגופו, ונחיריו עבים, וככה שפתיו[17] ושיניו, וריחו נבאש.

(28) ובחלקו מגוף האדם, העצמות, והטחול, והאוזן הימנית, ומקום השתן, והמרה האדומה[18].

(29) ותחלואיו, השגעון, והשטות, והריעוש[19], והפילוג[20], והחולי שידמם האדם[21], והצרעת, וחלי הרגלים, וכל[22] כאב עומד ימים רבים, וכל חלי[23] קר ויבש שבא[24] מקור ויבשות.

(30) ובחלקו משנות האדם, הזקנה והאחרית.

(31) ומהפאות, מזרח.

(32) וממראה העינים, השחרות ועין העפר.

[1]משתרר] ערטפנק; ש: ישתרר. [2]מתולדתו] ערטשפ; נק: חסר. [3]היה] ערטשק; פנ: חסר. [4]יהיה] עפשטנר; ק: היה. [5]בממסכו] עפשטנר; ק: במקום. [6]הטוב] ערטשפק; נ: טוב. [7]רע] ערשפנק; ט: טוב. [8]בממסכו] ערפשט; נק: במחברתו. [9]גדול] ערפשט; נק: חסר. [10]ממנו] ערטשנק; פ: הימנו. [11]בכחו] פשטנרק; ע: בכח. [12]לו] ערטשנק; פ: אלו. [13]וכל זה אפרש בספר המולדות] ערפשט; נק: חסר. [14]בהם] ערשפנק; ט: בו. [15]רזה] ערטפנק; ש: כזה. [16]מכוער] ערשפנק; ט: דבר מכוער. [17]שפתיו] ערשפנק; ט: נחיריו. [18]האדומה] ערפט; נק: השחורה; ש: חסר. [19]והריעוש] עפר; טשנק: והרעש. [20]והפילוג] ערפ; טש: והפלג; נ: והפלאג; ק: והפליג. [21]והחולי שידמם האדם] ערנק; טש: והחולי שידמה האדם; פ: וחלי השתוק. [22]וכל] ערפשטק; נ: ועל. [23]חלי] ערטשנק; פ: חסר. [24]שבא] ערטשנק; א: שהוא.

(22) In a man's nativity, if it [Saturn] gains control over him [i.e., if Saturn is the ruler of the nativity], it gives him from its nature every good fortune it has, on condition that it [Saturn] is in an auspicious position with respect to the Sun, and ⟨with respect⟩ to the parts of ⟨its⟩ circle and the parts of the minute, as I shall explain;[9] but in the opposite case it will give him everything ignoble. (23) When it [Saturn] at a high degree ⟨of its eccentric circle⟩, if a benefic planet is in its [Saturn's] mixture, then all his [the native's] affairs will turn ⟨from misfortune⟩ to good fortune, if the benefic planet is in its apogee; but ⟨if it is⟩ in its perigee it will be of little avail. (24) But if a malefic planet is in its [Saturn's] mixture and both planets are in their strength, it signifies subjugation ⟨of others⟩ and great and unsurpassed violence; but if the malefic planet is not in its strength, it will give him [the native] everything ignoble and base with dishonor and shame. I shall explain all this in the *Book of Nativities*.[10]

(25) If Saturn is the sole ruler over the man's [the native's] form, his posture will be erect, his complexion will be intermediate between pale and dark, he will be humble, will behave with dignity, and be strong; his hair will be black and curly, with hair on his chest, eyes of medium size, with abundant cold and moistness. (26) This is true if Saturn is oriental with respect to the Sun, as I shall explain;[11] but if it is occidental ⟨of the Sun⟩ he [the native] will be lean, his hair will not be curly, and his nature will be cold and dry. (27) In general, it signifies someone who is ugly of face and feature, with a hairy body, a thick nose as well as ⟨thick⟩ lips and teeth, and foul-smelling.

(28) Of the human body, the bones are in its portion, and the spleen, the right ear,[12] and the place of urine and the yellow bile.

(29) Of its infirmities, madness, idiocy, palsy, hemiplegia, hemophilia, leprosy, illness of the legs, any chronic pain,[13] and any disease that is cold and dry and comes from cold and dryness.

(30) Of the ages of man, old age and the end of life[14] are in its portion.

(31) Of the sides ⟨of the horizon⟩, east.[15]

(32) Of colors, black and ochre.

(33) ומהימים, יום שבת, ומהלילות[1], ליל רביעי, ומשעותיהן[2] הראשונה והשמינית.

(34) ומהאותיות השין ועין ופא[3], ויש אומרים גם הנון, ומהצורות אלה שתיהם.

(35) ושנותיו העצומות מאתים וחמישים וששׁ, והגדולות שבע וחמישים[4], והאמצעיות שלש וארבעים וחצי, והקטנות שלשים. (36) ושנות החלק הנקרא אל פרדאר[5] עשתי עשר.

(37) וכח גופו תשע מעלות לפניו[6] גם לאחריו.

2 (1) צדק. הוא תחת שבתאי כי הוא בגלגל הששי כנגד הארץ[7]. (2) והוא חם ולח, ישר בממסכו, והוא הטוב שבכוכבים. (3) והוא יורה על החיים[8], ועל כל תוספת טובה[9], ופריה ורביה, ודברי צדק ויושר.

(4) ובחלקו הנפש הצומחת.

(5) ובחלקו | מהגבולים, הגבול השני, שהוא ארץ אלימן, היא שבא, וארץ אל 42ב
חיזו[10], והם אשור[11] ומישא.

(6) ומהגוים[12] הפרסים והבבליים.

(7) ומבני אדם, הדיינים, והחכמים, ועובדי השם, והענוים, והחסידים, והנדיבים[13], והצדיקים.

(8) ובחלקו ממתכות הארץ, הבדיל והנקרא[14] תותיא; והאבן הנקראת יקוט[15] הלבן והמכורכם, והספיר, והשוהם, והבדולח, וכל אבן לבנה בורקת[16] שיש בה תועלת.

(9) ובחלקו בתי התפילות, ומקום עבודת השם, והמקומות הטהורות[17].

[1]מהלילות] ערשפנק; ט: חסר. [2]ומשעותיהן] ערטשנק; פ: ומשעותיו; ומהשעות. [3]ופא] ערטפ; שנק: חסר. [4]שבע וחמישים] ערטשנק; פ: נ״ו. [5]אל פרדאר*] פנק; עפ: פרדאר; ש: פראדאר; ר: פראדר. [6]לפניו*] פשטנרק; ע: בפניו. [7]הארץ] ערשפנק; ט: האויר. [8]על החיים] ערטש; פנק: על כל החיים. [9]טובה] ערפשטק; נ: יורה. [10]אל חיזו] ע; טש: אל חיאז; ק: אל חיגאז; נ: אל חיזאג; פ: אלחזיזר; ר: אל חזי. [11]אשור] ערשפק; נ אשר; ט ארץ אשור. [12]ומהגוים] ערטשנק; פ: והגוים. [13]והנדיבים] ערשפנק; ט: חסר. [14]והנקרא] ערטש; פנק: הנקרא. [15]יקוט] ערפ; ש: יאקוט; טק: יאקות; נ: חסר. [16]בורקת] ערפנק; טש: ברקת. [17]הטהורות] ערטשנק; פ: הטהורים.

(33) Of the days ⟨of the week⟩, the day⟨time⟩ of Shabbat [i.e., from sunrise to sundown on Saturday]; of the nights, the night of the fourth ⟨day⟩ [i.e., between sundown on Tuesday and sunrise on Wednesday]; of their hours, the first and eighth.[16]

(34) Of letters, *shin*, *ʿayin*, and *peh*, and some say also *nun*;[17] of the shapes, these two ⟨ ⟩.

(35) Its greatest years are 256,[18] the great ⟨years⟩ 57, the middle ⟨years⟩ 43½, the least ⟨years⟩ 30.[19] (36) The years of the period called *al-fardār* are 11.[20]

(37) The power of its body is nine degrees, ahead of or behind it.[21]

2 (1) Jupiter.[1] It is below Saturn—in the sixth orb above Earth. (2) It is hot and moist, balanced in its mixture, and it is the most auspicious of the planets. (3) It signifies life, every fortunate addition, procreation, and matters of justice and honesty.

(4) The vegetative soul is in its portion.[2]

(5) Of the climates, the second climate is in its portion, which is the land of ʾAliman, that is, Sheba, and the land of al-Ḥizu, which is Assyria and Mishʾa.

(6) Of the nations, the Persians and the Babylonians ⟨are in its portion⟩.

(7) Of human beings, judges ⟨are in its portion⟩, and scholars, clerics, the meek, the pious, the generous, and the righteous.

(8) Of the terrestrial metals, tin and what is called *tutiʾa* are in its portion;[3] ⟨in its portion is also⟩ the stone called white and saffron *yaquṭ*, sapphire, onyx, crystal, and any white and brilliant stone that is useful.

(9) Houses of prayer are in its portion, and the place of divine worship, and pristine places.[4]

(10) ומן החיות[1], כל שהיא מפרסת פרסה והיא שסועה, כצאן והצבאים, וכל חיה נאה ומראה[2] נאה, שאינה מזקת אלא מעט.

(11) ומהעוף[3], הטווסים[4], והתרנגולים, והיונים; והכלל: כל עוף שהוא אוכל הגרגרים[5], שיועיל לבני אדם.

(12) ובחקלו מרמש האדמה כל מה שיועיל ולא יזיק, כמו תולעת[6] שני.

(13) ובחלקו מהאילנים[7] האגוזים, והשקדים, והפרי הנקרא פסתק[8], ובנדק[9], גם צנובר הם[10] פינא[11]; והכלל: כל שיוסר הקליפה החיצונית[12] ויאכל מה[13] שבפנים.

(14) ובחלקו החטה[14], והשעורים[15], והאפונים, והאורז.

(15) ומן הציצים הנקרא אל בהאר, ואל יסמין[16], ואל מרנגוש[17], והדומה להן.

(16) וממיני הרפואות, כל שהוא ממסכו ישר ויש לו ריח טוב ומטעם[18] טוב, כמו המוסך[19], ואל קפור, הוא קפרה[20], והוכר[21], ואל בסבאסה[22] והנקרא אל עוד[23], ואל ענבר[24], והדומה להם[25].

(17) ומן הבגדים, הנאים, כמו בגדי צמר גפן וכל אדרת דקה.

(18) ובחלקו מתולדת האדם[26], היקר, והצדק, והשלום, והאמונה, והצנע לכת, ושם טוב, ונדבת הלב[27], וחופש הנפש, ולדבר אמת, ולעמוד בברית; ויהיו פניו שחקניות[28]; ואהבת הטוב ושנאת הרע. (19) והכלל: ישנא כל דבר שאיננו כחק וכמשפט, ואוהב לדבר הרבה[29], ומבקש שיודוהו בני אדם, ורוב מחשבתו לבקש ממון ולקבץ אותו[30], ולבקש לנצח כל דבר רק בדרך ישר, ודעת | התורות והדינין[31], 43א
ופתרון חלומות[32], ולשמש בבתי כנסיות. (20) גם יורה על הבנים ובני הבנים; והכלל: הוא יורה על מזל טוב, וחן, וכבוד.

[1]החיות] ערטפנק; ש: החיה. [2]ומראה] ערטשנק; פ: ומראיה. [3]ומהעוף] ערפשטק; נ: חסר. [4]הטווסים*] פשטנרק; ע: ומהטוסים. [5]הגרגרים] ערפשט; נק: < כל. [6]תולעת*] רטשק; עפנ: תועלת. [7]מהאילנים] ערטפ; שנק: מהאילנות. [8]פסתק] עשפק; נ: פסתא; ר: פשת; ט: פסתוק. [9]ובנדק] ערשפק; נ: ובורק. [10]הם] ער; פשט: הוא; נט: חסר. [11]פינא] ערפ; ט: פינייא; ש: הספינא; נק: חסר. [12]החיצונית] ענק; רפשט: החיצונה. [13]מה] ערטפ; שנק: < כל. [14]החטה*] פשטנרק; ע: מהחטה. [15]והשעורים] עפשנרק; ט: והשעורה. [16]ואל יסמין] ענטק; רש: ואל יאסמין; פ: אל אסמין. [17]ואל מרנגוש*] פ; ע: אלרמנגוש; ק: אל מחנגוש; ר: אל מרניוש; שנ: ואלמארזנגוש; ט: ואל מר. [18]ומטעם] ערפשטק; נ: וטעם. [19]המוסך*] פשטק; ע: המושק; רנ: המושך. [20]ואל קפור הוא קפרה] עפר; נ: ואלקפורא; ש: ואל קאפור הוא כפרי; ט: ואל כפור הוא כפרא; ק: ואל כפור הוא כפורה. [21]והוכר] ערט; פנ: וסוכר; ק: וסוקר; ש: וסוכרי. [22]ואל בסבאסה] עטשפ; נ: ואל בסבאסא; ר: ואל באסבסה; ק: ואל בסבסא. [23]והנקרא אל עוד] עשפ; ט: ואלזעבר; רק: ואל עוד; נק: חסר. [24]ואל ענבר] ערפשט; נק: חסר. [25]והדומה להם] ערטשפ; נק: חסר. [26]מתולדת האדם] ערטפ; ש: מהאדם; נק: מתולדת. [27]ונדבת הלב] ערשפנק; ט: ונדבות הלב. [28]שחקניות] עפשטנר; ק: צחקניות. [29]לדבר הרבה] ערטפנק; ש: לדבר. [30]אותו] ערשפנק; ט: חסר. [31]והדינין] עפשטנר; ק: והדיינין. [32]חלומות] עפשטנר; ק: החלומות.

(10) Of the animals, any animal that has cloven hoofs, like sheep and deer, and every graceful animal of pleasing appearance that is only slightly harmful.

(11) Of the birds, peacocks, chickens, and doves; as a rule: every bird that eats grain, which is useful to human beings.

(12) In its portion of the animals that creep on the earth is everything that is useful and does not cause harm, like the kermes louse.

(13) In its portion of the trees is the walnut, the almond, the fruit called pistachio, hazel nuts, also the pine nut, ⟨called⟩ *pinʾa*; in general, ⟨it indicates⟩ every fruit that is peeled and its inside is eaten.

(14) In its portion is wheat, barley, peas, and rice.

(15) Of the flowers, the one called *al-bahʾar*, jasmine, *al-merengosh*, and those resembling them.

(16) Of the medicines, everything whose mixture is balanced, is good smelling and of pleasant taste, such as *musk*, *al-qapur*, which is qaprah, *hukar*, *al-basbʾasah*, which is called *al-ʿud*, and *al-ʿanbar*, and the like.

(17) Of garments, those that are elegant, such as cotton clothes and sheer cloaks.

(18) Of human nature, dignity is in its portion, and justice, peace, faith, humility, a good name, generosity, liberty of the soul, veracity, and loyalty; he [the native in whose nativity Jupiter plays a preponderant role] will have a smiling face; ⟨also in Jupiter's portion is⟩ love of good and abhorrence of evil. (19) In general: he [the native] will abhor everything that is not in accordance with law and justice; he will be garrulous, will want people to thank him, will think mainly about obtaining and accumulating money, seeking to win always, but only by honest means, understand laws and ordinances, interpret dreams, and officiate in synagogues. (20) It [Jupiter] signifies sons and grandsons; in general: it signifies good fortune, beauty, and honor.

(21) ואם היה[1] מתבודד על[2] מולד[3] אדם, יתן לו מתולדתו כל דבר נכבד, והפך הדבר אם לא היה בכחו. (22) ויוסיפו ויגרעו המשרתים בהתערבם עמו, בין במחברת בין במבט: ואם הכוכבים יהיו רעים, יגרעו מטובתו, ואם טובים[4], יוסיפו על טובתו. (23) ויורה מצורת אדם, אם היה מזרחי, על קומה נאה, ומראה הגוף לבן[5] עם אודם, ושערו מעט, ועיניו יפות, והוא איש יקר בכל מעשיו, ותולדתו חמה ולחה. (24) ואם היה מערבי יהיה גופו ישר רק לא יהיה הלובן שלו נקי, ושער ראשו הפך תלתלים, והוא[6] קרח, ותרבה בו הלחה. (25) והכלל שהוא יורה על אדם שיש לו נפש טובה, ויצר טוב, ועין יפה, וזקן[7] נאה, ושערו דק[8].

(26) ובחלקו מגוף האדם, הכבד, והאזן השמאלית, והצלעות, גם כל הדם.

(27) ותחלואיו כל חולי שיסור מהרה.

(28) ומשנות אדם, הזמן שהוא בין הבחרות והזקנה.

(29) וממראה העינים, הלבן, והירוק, והמכורכם, והישר, וכל עין יפה ובורק[9].

(30) ומן הפאות, השמאלית.

(31) ומהימים, יום חמישי, ומהלילות, ליל שני, ומשעותיהם הראשונה והשמינית.

(32) ומהאותיות, חית וסמך ובית[10], וזאת הצורה ♋.

(33) ושנותיו העצומות ארבע מאות ושבע ועשרים[11], והגדולות[12] תשע ושבעים, והאמצעיות חמש וארבעים וחצי, והקטנות שתים עשרה. (34) ושנות החלק אל פרדאר[13] שתים עשרה.

(35) וכוח גופו תשע מעלות, לפניו גם אחריו.

[1]היה] ערטשנ; ק: יהיה; פ: חסר. [2]על] ערשפנק; ט: עם. [3]מולד] ערטשנק; פ: מזל. [4]טובים] ערפשטק; נ: חסר. [5]לבן] עפשטנר; ק: הלבן. [6]והוא] עפשטנר; ק: < יהיה. [7]וזקן] עפשטנר; ק: וזקנו. [8]דק] עפשטנר; ק: חסר. [9]ובורק] ערטשנק; פ: ובודק. [10]ובית] עפשטנר; ק: חסר. [11]ושבע ועשרים] ערטשנק; פ: ועשרים ושבעים. [12]והגדולות*] פשטנרק; ע: והגדול. [13]אל פרדאר] עטפק; שר: אל פראדר; נ: אלפרדר.

(21) If it [Jupiter] rules alone over a person's nativity, it [Jupiter] will give him [the native] everything that is honorable, and the opposite applies if it [Jupiter] is not in its strength. (22) The planets increase and diminish ⟨these indications⟩ when they are associated with it [Jupiter], either in aspect or in conjunction: if the planets are malefic, they will diminish its [Jupiter's] good fortune; if benefic, they will increase its good fortune. (23) Of the human form, if it [Jupiter] is oriental ⟨of the Sun⟩, it signifies a fine stature, a pale body with some ruddiness, sparse hair, lovely eyes, dignified in all his actions, and of a hot and moist nature. (24) But if it ⟨Jupiter⟩ is occidental ⟨of the Sun⟩, his body will be straight but not wholly white, his hair will the opposite of curly and ⟨eventually⟩ he will be bald, with abundant moisture. (25) In general: it signifies a man with a good soul, good impulses, beautiful eyes, a fine beard, and thin hair.

(26) Of the human body, the liver is in its portion, and the left ear,[5] the ribs, and all ⟨types of⟩ blood.

(27) Of its infirmities, every disease that passes quickly.

(28) Of the ages of man, the time between youth and old age[6] is in its portion.

(29) Of colors, white, green,[7] saffron, mild ⟨colors⟩, and any color that is beautiful and brilliant.

(30) Of the sides ⟨of the horizon⟩, north.[8]

(31) Of the days, the day⟨time⟩ of the fifth ⟨day⟩ [i.e. from sunrise to sundown on Thursday], and of the nights, the night of the second ⟨day⟩ [i.e., between sundown on Sunday and sunrise on Monday]; of their hours, the first and eighth.[9]

(32) Of letters, *ḥet*, *samekh*, and *bet*, and this shape .

(33) Its greatest years are 427, the great ⟨years⟩ 79, the middle ⟨years⟩ 45½, the least ⟨years⟩ 12.[10] (34) The years of the period ⟨called⟩ *al-fardār* are 12.[11]

(35) The power of its body is nine degrees, ahead of or behind it.[12]

3 (1) מאדים. חם, יבש, שורף. (2) מזיק ומשחית; יורה על[1] חורבן, ובצורת, ומוקדי אש, והמרי[2], והדמים, וההריגה, והמלחמה, והמריבות, והמכות[3], והפירוד[4]. (3) והכלל: כל דבר שאיננו על מתכונתו ומשפטו. (4) ובחלקו מתולדת האדם כח הכעס[5].

(5) | ובחלקו מהארץ, הגבול השלישי, כמו מצרים ואסכנדריא[6]. 43ב

(6) ומן הגוים אלמגוס[7], הם[8] אנשי אינגלא טירא[9] ועובדי האש[10].

(7) ובחלקו מבני אדם, כל אנשי המלחמה והפקידים עליה, והלסטים, ואומני הברזל, והנפחים, ועושי הרמחים[11] והחרבות, ומקיזי הדם, ומשרתי הבהמות, והדומה להם.

(8) וממתכות הארץ, הברזל והנחושת האדום; והגפרית, והנפט, וכלי הזכוכית[12], וכל כלי נשק, וכל אבן אדומה.

(9) ובחלקו המבצרים, והמגדלים, והפורני[13].

(10) ומן החיות, הצבועים, והכלבים, והנמר.

(11) ומהעופות, אלבוזיאה, הוא אסתור[14].

(12) ומרמש האדמה, כל מזיק, כמו אפעה[15], ועקרב, וכל בעל סם המות.

(13) ומן האילנים, האטד[16], והאגסים[17], והנקרא[18] אלבקאם[19], הוא עץ שצובעין בו[20], וככה אל עצפור, ואל פוה[21], וכל אילן שיש לו[22] חוח, והפלפל, והחרדל, וכמון, והצנון[23], וכַּרְתִּי, והשומים, ואל סדאב[24] הוא רודא[25].

[1]על] ערטשנק; פ: חסר. [2]והמרי*] רשפנק; ט: והמריבה; ע: והמר. [3]והמכות] ערטשנק; פ: והמדות. [4]והפירוד] ערפשט; נק: חסר. [5]כח הכעס] ערטפנק; ש: הכעס. [6]ואסכנדריא] ערטק; ט: ואסכנדריאה; פ: ואכסנדריאה; נ: ואלסכנדריא. [7]אלמגוס*] טפנק; ער: אלמיוס; ש: אלמגותדין. [8]הם] ערטפנק; ש: חסר. [9]אינגלא טירא] ערטפנק; ש: איכנגלאטירא. [10]ועובדי האש] ערשפנק; ט: חסר. [11]ועושי הרמחים] ערטפ; שנק: הרמחים. [12]הזכוכית] עפשטנר; ק: זכוכית. [13]והפורני] עפשטנר; ק: והפירני. [14]אלבוזיאה הוא אסתור] עפשטנר; ק: אלבוזאה הוא אסטור. [15]אפעה] ערטפנק; ש: חסר. [16]האטד] עפשטנק; ר: האשר. [17]והאגסים] ערפשט; נק: חסר. [18]והנקרא] ערפשט; נק: והעץ הנקרא. [19]אלבקאם] עפשטנר; ק: אלבקם. [20]הוא עץ שצובעין בו] ערפשט; נק: חסר. [21]ואל פוה] ערטשפ; שנק: < וכל אילן סרק. [22]לו] ערטפ; שנק: בו. [23]וכמון והצנון*] רטפ; עשנק: וכמו הצנון. [24]ואלסדאב] ערטשק; פנ: ואלסדב. [25]רודא] ערשפנ; ק: רודה; ט: רועא.

3 (1) Mars.[1] Hot, dry, burning. (2) Harmful and corrupting; it signifies destruction, drought, hearths, rebellion, bloodshed, killing, war, quarrels, blows, and separation.[2] (3) In general: ⟨it indicates⟩ everything that is not according to its ⟨own⟩ disposition and character.

(4) Of human nature, the faculty of anger is in its portion.[3]

(5) Of ⟨places on⟩ the Earth, the third climate is in its portion, including Egypt and Alexandria.

(6) Of the nations, *al-magos*, who are the inhabitants of Ingleterra [England], and fire-worshipers.

(7) Of human beings, all soldiers and commanders are in its portion, and thieves, ironworkers, smiths, spear- and sword-makers, bloodletters, those who tend animals, and the like.

(8) Of the metals, iron[4] and red copper are in its portion; ⟨in its portion are also⟩ sulfur, naphtha, glass vessels, any weapon, and any red stone.

(9) In its portion are fortifications, towers, and furnaces.

(10) Of the animals, hyenas, dogs and the leopard. (11) Of the birds, *al-buzi'ah*, which is *astor*.

(12) Of the animals that creep on the earth, all that are harmful, like the adder and the scorpion, and every ⟨animal⟩ that has a deadly poison.

(13) Of the trees, the bramble, pears, the one called *al-baq'am*, which is a tree used for dyeing, and so too *'aṣphur* and *al-fawah* and any tree that has thorns, and pepper, mustard, cumin, radish, leek, garlic, and *al-sadāb*, which is *ruda*.

(14) וממיני הרפואות, אסתוכודוס[1], ותרבד[2], וסבבינג[3], ומי זריון[4], ופדבון[5], אשקמוניא[6], ופרסיון[7], וכרבין[8], וכל אילן מזיק מיד[9], וכל שהוא טעמו חם וחד ואיננו ערב.

(15) וממיני הבושם, אלצנדל[10], וזעפרן[11], הוא הכרכום[12].

(16) ומן הבגדים, עורות הארנבת ואל סמור, והבגדים הצבועים באל כרמז[13].

(17) ובחלקו מתולדת האדם, המהירות, והגבורה, והנצוח, והחוזק, והמריבה, והקטטה, והחמס, והכעס, ודבר חרפות[14], וקללות, וכזב, ומלשינות, וזנות[15], ועזות פנים, ולא יעמוד על ברית, ושבועות השקר, ולהתיר כל איסור[16] בתורה[17], והגנבה, וכל מעשה רע, ואכזריות, ויגיעה רבה, וללכת ממקום אל מקום, ולהכנס בסכנות, ולענות בני אדם, להכות, ולאסור ולשבות, ולקחת הממון, ולחתור[18] בקירות ולפתוח הדלתות ולגלות כל דבר נסתר; והכלל: כולו רע, ואין בו טוב.

(18) והוא יורה על האחים, ובעלי[19] המריבות, ולהכרית הולד ברחם אמו, ולהפיל האשה[20], וכל דבר רע[21] שיקרה פתאום, וכל שוד וכל ושבר.

(19) ואם היה מתבודד על מולד[22] אדם, יתן לו מתולדתו הטוב שיש לו אם היה | 44א
בכחו ויסתכלו אליו כוכבים טובים; והפך הדבר אם לא היה בכחו ויתערבו עמו[23] כוכבים רעים[24]. (20) ואם היה[25] מזרחי מהשמש, יהיה הנולד ארוך, ומראהו לבן נוטה אל אדמדמות[26], ויש לו שער רב[27] על גופו. ואם היה מערבי, יהיה קצר קומה, ומראהו אדום, ופניו עגולות, ועיניו קטנות, ושערו אדום[28] איננו תלתלים, ותולדת גופו יבשה. (21) והכלל: כי הוא יורה על כל מי שהוא מראהו אדום, ועיניו כעיני החתול, והוא מכוער[29] במראהו, ויש לו סימנים ונקודות בפניו, ומעשיו בחפזון וקרי ושגעון[30].

(22) ובחלקו מגוף האדם, המרירה[31], והנחיר הימני, והגידין, והכליות, והאבר.
(23) ובחלקו המרה האדומה, והדם הנשרף.

[1]אסתוכודוס] ער; ט: אסטוכודוס; שפנ: אסתוכדוס; ק: אסטודדוס. [2]ותרבד] ערטפ; ש: ותרביד; נק: והבבר. [3]וסבבינג*] פשטנרק; ע: וסרבינג. [4]וריון] ערטפנק; ש: זריאן. [5]ופדבון*] רטשנק; ע: ופדביון; פ: ופודביון. [6]אשקמוניא] ערט; שנ: וסכמוניא; ק: וסקמוניא; פ: אסקמוניא. [7]ופרסיון] ערטפ; שנק: חסר. [8]וכרבין] ע; ר: וכרבך; ט: ואלכדבאן; שנ: וכדב; ק: וכדבק; פ: וכרכק. [9]וכל אילן מזיק מיד] ערפשטק; נ: חסר. [10]אלצנדל] ערטש; נק: אלסנדל; פ: אלכנדל. [11]וזעפרן] עפ; רטשק: וזעפראן; נ: העפראן. [12]הוא הכרכום] ערפשט; נ: חסר. [13]באלכרמז] ע; רש: באל קרמז; פ: באלכרמז; טנק: באלקרמז הוא תולעת שני. [14]ודבר חרפות*] פט; ע: וחבר חרפות; ר: ולדבר חרפות; שנק: ודברי זיפות. [15]וזנות] ערשפק; טנ: חסר. [16]איסור] עפשטנר; ק: אסור. [17]בתורה] ערטשנק; פ: שבתורה. [18]ולחתור] ערטפ; נק: ולנקוב; ש: ולקוב. [19]ובעלי] עפשטנר; ק: בעלי. [20]האשה] עפשטנר; ק: אשה. [21]רע] ערטפנ; שק: חסר. [22]מולד] עפשטנר; ק: צורת. [23]עמו] ערטפ; ש: בו; נק: חסר. [24]רעים] ערטפנק; ש: שאינם טובים. [25]היה] ערטפנק; ש: חסר. [26]אדמדמות] ערש; פטנק: אדמימות. [27]רב] ערטשנק; פ: חסר. [28]אדום] ערשפנק; ט: חסר. [29]מכוער] ערפשט; נק: חסר. [30]ושגעון] ערשפנק; ט: חסר. [31]המרירה] עטפק; רש: המרה; נ: המררה.

(14) Of the medicines, *'astokhodos, tarbad, sebabing*, water of *zerion, padabon, 'ashqamoni'a, persion, kharbin*, and every tree that harms immediately, and every one whose taste is hot, acerbic, and unpleasant.

(15) Of the aromatics, *al-ṣandel* and *zaʿafran*, which is saffron.

(16) Of clothes, rabbit and weasel skin and clothes dyed with carmine.

(17) Of human nature, speed is in its portion, and courage, subjugation ⟨of others⟩, strength, discord, dispute, destruction, anger, imprecations, curses, deceit, tale-bearing, debauchery, insolence, breaking pledges, perjury, permitting what is prohibited by the Torah, theft, every evil act, cruelty, extreme toil, moving from one place to another, putting oneself in danger, torturing people, beating, binding and taking ⟨them⟩ prisoner, stealing money, digging in walls and opening doors to discover hidden things; in general: he ⟨the native⟩ is totally evil and there is no good in him.

(18) It signifies brothers, quarrelsome people, aborting fetuses and causing a woman to miscarry, everything that is inauspicious and happens suddenly, and every devastation and destruction.

(19) If it [Mars] rules alone over the nativity of a person, it [Mars] gives him [the native] the best of its nature on condition that it is in its strength and it is aspected by benefic planets; but the opposite applies if it is not in its strength and if it is associated with malefic planets. (20) If it [Mars] is oriental of the Sun, the native will be tall, his complexion will be pale and tending to ruddiness, and with much hair on his body. If it [Mars] is occidental ⟨of the Sun⟩, he [the native] will be short, his skin will be ruddy, his face round, his eyes small, his hair red and not curly, and the nature of his body will be dry. (21) In general: it signifies everyone whose coloring is red, whose eyes are like cats' eyes, whose appearance is ugly, with moles and freckles on his face; his actions are hasty, defiant, and wild.

(22) Of the human body, the gallbladder is in its portion, and the right nostril,[5] the tendons, the kidneys, and the penis. (23) The yellow bile is in its portion, and burnt blood.

(24) ומתחלואיו, הקדחת החדה, והשחפת, והאבעבועות האדומות שיצאו בגוף האדם[1], והפחד, והשגעון, והחבורה, והכויה.

(25) ומשנות האדם, ימי[2] הבחרות.

(26) ועין[3] מראהו אדום הרבה.

(27) ומהפיאות, המערבית.

(28) ומהימים, יום שלישי, ומהלילות, ליל שבת[4], ומשעותיהן הראשונה והשמינית.

(29) ומאותיות הדבור צדי וקוף ויוד, ומן הצורות זאת ☥, ויש אומרים ככה ☥.

(30) ושנותיו העצומות מאתים ושמונים וארבע, והגדולות ששים ושש, והאמצעיות ארבעים וחצי, והקטנות חמש עשרה. (31) ושנות החלק הנקרא אל פרדאר שבע שנים.

(32) וכח גופו שמונה מעלות, לפניו גם אחריו.

4 (1) השמש. חמה ויבשה[5] ביושר[6], ותועיל ותזיק[7], ותעשה טוב ורע.

(2) ושלה האור והנפש[8] המרגשת.

(3) ובחלקה מהגבולים, הגבול הרביעי, כמו ארץ בבל[9] ואל עראק[10] וארץ ישראל.

(4) ומן הגוים, אדום, ותורך[11], ודילם[12].

(5) ומבני אדם, המלכים, והשרים, והיועצים.

(6) וממתכות הארץ, הזהב; והאבנים היקרות[13] כמו אלמס[14]; ובחלקן המלח האדום[15], ואל מדקשיתא[16] הדומה לזהב, ואלשדאנה[17] וכל אבן בורקת.

[1]האדם] ערשפנק; ט: חסר. [2]ימי] ערשפנק; ט: ימי שנות. [3]ועין] ערפנק; ש: חסר. [4]שבת] עפשטנק; ר: ז׳. [5]חמה ויבשה] ערטשפ; נק: חם ויבש. [6]ביושר] ערטשנק; פ: ביותר. [7]ותועיל ותזיק] ערטשפ; נק: ויועיל ויזיק; וכך: הלאה, בשביל נק השמש זכר. [8]האור והנפש] ערטנק; ש: שן; פ: האויר והנפש. [9]בבל] עפשטנר; ק: חסר. [10]ואל עראק] ערפ; ט: ואלעירק; שנק: אלערק. [11]ותורך] עפשטרק; נ: ותורק. [12]ודילם] ערשפ; ט: ותילה; נק: ואילם. [13]והאבנים היקרות] עשטרק; פ: ואבנים יקרות; נ: חסר. [14]אלמס] ער; פשטק: אלמאס; נ: חסר. [15]והאבנים היקרות כמו אלמס. ובחלקן המלח האדום] ערפשטק; נ: חסר. [16]ואלמדקשיתא] ערשפנק; ט: ואלמדקשיטא. [17]ואלשדאנה] ע; טש: ואלשאדנה; נ: ואלשדינא; ק: ואלשדינה; ר: ואל שאדנה; פ: ואלשדנאה.

(24) Of its infirmities, acute fever, consumption,[6] red pox that erupt on the human body, fear, madness, bruises, and burns.

(25) Of the ages of man, youth is in its portion.[7]

(26) Its color is intense red.[8]

(27) Of the sides ⟨of the horizon⟩, west.[9]

(28) Of the days ⟨of the week⟩, the day⟨time⟩ of the third ⟨day⟩ [i.e., from sunrise to sundown on Tuesday]; of the nights, the night of Shabbat [i.e., between sundown on Friday and sunrise on Saturday]; of their hours, the first and eighth.[10]

(29) Of the letters, *ṣadi*, *qof*, and *yod*, and of shapes this and some say this .

(30) Its greatest years are 284, the great ⟨years⟩ 66, the middle ⟨years⟩ 40½, the least ⟨years⟩ 15.[11] (31) The years of the period called *al-fardār*, seven.[12]

(32) The power of its body is eight degrees, ahead of or behind it.[13]

4 (1) The Sun.[1] Hot and of tempered dryness, beneficial and harmful,[2] auspicious and inauspicious.

(2) Light and the sensitive soul are in its portion.[3]

(3) Of the climates, the fourth climate is in its portion,[4] including Babylonia, Iraq, and the land of Israel.

(4) Of the nations, Edom [i.e., the Christians],[5] Turch, [i.e. the Turks] and Dailam [i.e. the Dailamites].

(5) Of human beings, kings, ministers and counselors.

(6) Of the terrestrial metals, gold;[6] ⟨in its portion are also⟩ precious stones[7] like *al-mas*; in its portion is also red salt and *al-madqashit'a*, which resembles gold, *al-shadāna*, and every sparkling stone.

(7) ובחלקו מהארץ, הארמונים ובתי המלכים.

(8) ומן החיים, האדם, והסוסים, והאריות, והכבשים הגדולים הברים.

(9) ומהעופות, אלעוקבאן היא העזניה, | ושודאניק. 44ב

(10) ומרמש האדמה, הגדולות[1] ההורגות.

(11) ומן האילנים, עצי התמרים, והגפנים, והזיתים, והתפוחים, והתותים[2], וחב אלמלוך הם[3] צריידש[4], והספרגלים, והתאנים.

(12) ובחלקו הורד, ואלוביא, והמשי.

(13) וממיני הבושם, שבולת נרד, ואל כרמז[5], ואולך[6], וכל מי[7] שהוא בתולדתו חם וטעמו חריף.

(14) ובחלקו כל מסך נכבד.

(15) ומתולדת האדם, הדעת, והבינה, וההדר, והיופי, והגבורה, ובקש מעלות גבוהות, ואהבת העושר, ודבר יותר מדאי, והמהירות בתשובה, ורוב התאוה.

(16) ומהאומנות[8] צורפי הזהב והכסף, ומעשה הנזר.

(17) גם יורה על התורות והחוקים, וחיבור הקהל, והאבות, והאחים האמצעיים, וכפי כחה כך[9] יתן מתולדתה.

(18) ואם היתה מתבודדת על צורת האדם, יהיה שמן, ומראהו לבן, ועיניו אמצעיות, ושערו דק, ויש לו הדרת פנים.

(19) ובחלקו מגוף האדם, הלב, והעין הימנית ביום, ובלילה הפוך, ומוח הראש, והעורקים, וחצי כל הגוף הימני[10]; גם הוא יורה על מרה[11] אדומה.

(20) ומתחלואיו, כל מה שיארע בפה.

[1]הגדולות] ערטפנק; ש: חסר. [2]והתותים*] פשטנרק; ע: והזתים. [3]הם] ער; פשט: הוא; נק: חסר. [4]צריידש] ערפשט; נק: חסר. [5]ואל כרמז] עשפנ; ק: ואל קרמיז; ט: כרמז. [6]ואולך] ער; שפנק: ואללך; ט: ואלך. [7]מי] עטר; שפנק: מה. [8]ומהאומנות] ענשטק; ר: ומהאומניות; פ: ומן האומנות. [9]כך] ערפשט; ק: כן; נ: חסר. [10]ביום ובלילה הפוך ומוח הראש והעורקים וחצי כל הגוף הימני] ערפשטק; נ: חסר. [11]מרה] ערטשנק; פ: חסר.

(7) Of ⟨places on⟩ the Earth, palaces and royal houses are in its portion.[8]

(8) Of living creatures, human beings, horses, lions, and large wild sheep.[9]

(9) Of birds, *al-ʿuqbān*, which is the black vulture, and *shudāniq*.

(10) Of the animals that creep on the earth, those that are large and lethal.

(11) Of trees, date palms, grapevines, olives, apples, mulberries, *ḥab al-maluch*, which are *ṣeraides*, sefargalim, and figs.[10]

(12) In its portion is the rose, *ʾalubiʾa* and silk.

(13) Of the aromatics, spikenard, *al-kermez*, *ʾaulakh*, and everything whose nature is hot and whose taste is pungent.

(14) In its portion is any noble mixture.

(15) Of human nature, knowledge, understanding, glory, beauty, courage, the pursuit of high rank, love of wealth, loquacity, quickness at responding, and passion.

(16) Of the crafts, goldsmiths, silversmiths, and makers of crowns.

(17) It [the Sun] also signifies ordinances and laws, joining the congregation, fathers, the middle brothers,[11] and it gives from its nature according to its power.

(18) If it [the Sun] rules alone over a person's form, he [the native] will be fat, his complexion will be pale, his eyes of medium size, his hair thin, and he will have a majestic appearance.

(19) Of the human body, the heart is in its portion, the right eye by day, and by night the opposite [the left eye], the brain, the arteries, and the whole right half of the body;[12] it also signifies the yellow bile.

(20) Of its infirmities, everything affecting the mouth.

(21) ומשנותיו, זמן הבחרות.

(22) ומראה עיניו, אדום ישר[1], ועין הכרכום; ומטעמו חריף.

(23) ומהפיאות, מזרח.

(24) ומאותיות הדבור[2] אלף ודלת[3] ולמד, וזו הצורה[4] .

(25) ומהימים, יום ראשון, ומהלילות, ליל חמישי, ומשעותיהן הראשונה והשמינית.

(26) ושנותיה העצומות אלף וארבע מאות ואחת וששים, והגדולות מאה ועשרים, והאמצעיות תשע ושלשים וחצי, והקטנות תשע עשרה. (27) ושנות אל פרדאר[5] עשרה[6].

(28) וכח גופה חמש עשרה מעלות לפניה גם לאחריה.

5 (1) נוגה. קר ולח, ממסך טוב וישר, והוא כוכב טוב מתקן[7].

(2) ובחלקו הנפש המתאוה, ופריה ורביה.

(3) ובחלקו מהגבולים, הגבול החמישי, ששם ספרד וקצת[8] ארץ אדום.

(4) ומן הגוים, ערב, וכל מי שהוא על תורת ישמעאל.

(5) ומבני האדם, הנערים, והסריסים, והנשים[9], ובעלי השחוק[10], והמנגנים, והפייטנים.

(6) ומחלקו בכל[11] אשר יש בבטן, האדמה, | הנחושת המכורכם, ואל לאזורד, 45א[1]
ואלמגניסיא, ולמרתך, ואנושאדר, ואלגאז הוא אירמינט, ואתינכאר[12].

[1]אדום ישר] ערפשט; ק: אדמדם; נ: אדומדם. [2]הדבור*] פשטנרק; ע: דבור. [3]ודלת] ערשפנק; ט: חסר. [4]וזו הצורה] עשפנק; ט: ומן הצורות זאת. [5]ושנות אלפרדאר*] פשטנרק; ע: חסר. [6]עשרה*] פק; ט: ט״ו; נ: תשע עשר; רשע: חסר. [7]מתקן] ערטפ; שנק: מתוקן. [8]וקצת] ערטפ; שנק: וקצה. [9]והנשים] ערטפנק; ש: חסר. [10]השחוק] ערשפ; טנק: הצחוק. [11]ומחלקו בכל] עפשר; נ: ומחלק כל; טק: ומחלקו כל. [12]ואל לאזורד ואלמגניסיא ולמרתך ואנושאדר ואלגאז הוא אירמינט ואתינכאר] ע; נ: אל לזוראד ואלמגניסיא ואלמרתק ואלנשאדאר ואלגאז הוא ויטהאמא ואלתינקיז; ק: אל לאזורד ואלמגניסיא ואלמרתך ואלנשארד ואלזאג הוא ויטריאולנ ואלתינקיז; ט: ואללזוארה ואלמגניסיא ואלמרתק ואלנושדארי ואלגאז הוא איירמינט ואתינקד; ר: ואללאזורד ואלמגניסיא ואלמרתק ואנושאדר ואלגאז הוא אירמנט ואתינכאר; פ: ואל לאזורד ואל מגניסיא ואל מרתך וארושדר ואל זאג הוא אירמנט ואתינבאר; ש: ואל לאזורד ואלמגניסיא ואלמרתך ואלנשדר ואלגאז הוא וטריאולה ואלטינכאר.

(21) Of the ages ⟨of man⟩, youth is in its portion.[13]

(22) Of colors, medium red and saffron yellow; of tastes, the pungent.

(23) Of the sides ⟨of the horizon⟩, east.[14]

(24) Of the letters, *aleph*, *dalet* and *lamed*, and this shape .

(25) Of the days, the day⟨time⟩ of the first ⟨day⟩ [i.e., from sunrise to sundown on Sunday], of the nights, the night of the fifth ⟨day⟩ [i.e., between sundown on Wednesday and sunrise on Thursday]; of their hours, the first and eighth.[15]

(26) Its greatest years are 1461, the great ⟨years⟩ 120, the middle ⟨years⟩ 39½, the least ⟨years⟩ 19.[16] (27) The years of *al-fardār*, ten.[17]

(28) The power of its body is 15 degrees, ahead of or behind it.[18]

5 (1) Venus.[1] Cold and moist, of fortunate and temperate mixture, an auspicious and amending planet.

(2) In its portion is the appetitive soul[2] and procreation.

(3) Of the climates, the fifth climate is in its portion, which includes Spain and part of the land of Edom.

(4) Of the nations, the Arabs and everyone who adheres to Islam.[3]

(5) Of human beings, youths, eunuchs, women, comedians, musicians, and poets.

(6) Of everything that is underground, earth is its portion, orange copper,[4] lapis lazuli, magnesia [magnesium oxide], *al-martach*, *al-nushadr, al-gāz*, which is *ʾirmenṭ*, and *ʾatinkār*.

(7) וכל חֲלִי כָתֵם[1], וטבעות הנשים.

(8) ובחלקו מהארץ, הגנות[2], והפרדסים, ומקום ההדסים והציצים[3], ומקום הנשים, והמשתה, והמיטות.

(9) ובחלקו מהחיות הצבאים, והאיילים, וכל חית יפת מראה[4].

(10) ומן העופות[5], אלחיגיל[6] הוא הקורא, והתורים והצפורים[7].

(11) ומרמש האדמה, העכביש, והנמלים, גם בחלקו הצפרדעים.

(12) ומהאילנים התפוחים, והרימונים, וכל פרי שיש לו ריח טוב ומאכל ערב.

(13) ובחלקו אלבלסאן, וכל מה[8] שיש לו ריח טוב, וכל מה[9] שהוא דשן ושמן.

(14) ומן המלבושים, כל מעשה רקמה, וכל בגד יפה.

(15) ובתולדת האדם, הנקיות, והאהבה, והלעג[10], והשחוק[11], והשמחה, והרקוד, ודבור יפה, והאהבה[12], והזנות, ולשחוק בקוביא, והנדיבות, ורוב התאוה לכל דבר, ולהשבע בשקר[13], ואהבת השכרות, ורוב המשגל שהוא כדרך התולדת וחוץ התולדת, ואהבת הבנים, ואהבת השווקים; והכלל: אהבת הצדק ובתי עבודת השם.

(16) ומן האומנות, כל דבר צבוע והתפירה.

(17) והוא יורה על כל מאכל ומשקה, ועל האם, ועל הבנות[14], ועל האחות הקטנה; וכפי כחו במולד תראה תולדתו באדם.

(18) ואם היה מתבודד במולד האדם, והוא מזרחי, יהיה שמן, ומראהו לבן, וצורתו יפה[15], ועיניו שחורות, והוא ארוך; ואם היה מערבי, יהיה קצר קומה, ולא יהיה לובן פניו[16] נקי, ואין שערו תלתלים, ויהיה קרח. (19) והכלל: שהוא יורה על כל יפה צורה שפניו עגולות, ועיניו שחורות, והוא צחקן.

[1]חלי כתם)] פשטנרק; ע: הליכתם. [2]הגנות] ערטפנק; ש: הגנים. [3]ומקום ההדסים והציצים] עפשטרק; נ: ש. [4]מראה] ערשפנק; ט: תואר. [5]העופות] ערשפנק; ט: החיות. [6]אלחיגיל] ערפ; שנק: אלחגאל; ט: אלחיגל. [7]והתורים והצפורים*] פשטנרק; ע: ש. [8]מה*] פשטנרק; ע: מי. [9]מה*] פשטנרק; ע: חסר. [10]והלעג] ערפשנק; ט: < החזק. [11]והשחוק] ערשפ; ק: נ והצחוק; ט: חסר. [12]והאהבה] ערטשפ; נק: חסר. [13]בשקר] ערטשפק; נ: לשקר. [14]ועל הבנות] ערטשנק; פ: חסר. [15]יפה] עפשטנר; ק: נאה. [16]פניו] עפשטנר; ק: בפניו.

(7) Every golden pendant and women's rings.

(8) Of ⟨places on⟩ the Earth, gardens, orchards, the place of myrtles and flowers, the gynaeceum, the banquet hall, and the bed chamber.[5]

(9) Of the animals, gazelles, deer, and every beautiful animal.

(10) Of the birds, *al-ḥigil*, which is the partridge, turtledoves and sparrows.

(11) Of the animals that creep on the earth, spiders, ants, and frogs are in its portion.

(12) Of trees, the apple, the pomegranate, and all fruits with a pleasant scent and sweet flavor.

(13) In its portion is balsam and everything with a pleasant scent, and everything that is rich and fat.

(14) Of clothes, all embroidery and every beautiful garment.

(15) Of human nature, cleanness, love, mockery, laughter, joy, dancing, elegant speech, love, debauchery, dicing, generosity, extreme appetite for everything, perjury, a fondness for drink, frequent sexual intercourse, both natural and unnatural; pederasty, and love of the market places; in general: love of justice and places of divine worship.

(16) Of crafts, ⟨making⟩ everything that is dyed and sewing.

(17) It signifies every food and drink, the mother, the daughters, and the younger sister;[6] what is manifest in the nature of a person [the native] is according to its [Venus's] power in the nativity.

(18) If it [Venus] rules alone over a person's nativity, and it is oriental ⟨of the Sun⟩, he [the native] will be fat, with a pale complexion, a fine shape, and dark eyes, and he will be tall; but if it is occidental ⟨of the Sun⟩, he will be short, his face will not be pure white, his hair will not be curly, and he will be bald. (19) In general: it [Venus] signifies everyone who is good-looking with a round face and dark eyes, and a frequent smiler.

(20) ובחלקו מגוף האדם, הבשר, והחלב, והכבד, וזרע האדם[1], ושלו כל הלחה.

(21) ומתחלואיו, כל מה שיארע בכליות ובערוה.

(22) ומשנותיו, הבחרות; והכלל: משיעבר[2] שלש עשרה שנה.

(23) ומראה עיניו, לבן, ונוטה מעט אל ירוק.

(24) ומטעמו[3], מתוק ותפל.

(25) ומהפיאות, מזרח.

(26) ומאותיות הדבור טית ודלת, | ומהצורות[4] ✠. 45ב[1]

(27) ומהימים, יום ששי, ומהלילות ליל שלישי, ומשעותיהן הראשונה והשמינית.

(28) ושנותיו העצומות אלף ומאה וחמישים ואחת, והגדולות שתים ושמונים, והאמצעיות חמש וארבעים, והקטנות שמונה. (29) ושנות החלק הנקרא[5] אל פרדאר שמונה.

(30) וכח גופו שבע מעלות, לפניו גם לאחריו.

6 (1) כוכב חמה. הוא ממוסך ומתהפך, כי ישתנה לתולדת שאר הכוכבים גם לתולדת המזלות[6], ותולדתו מעט נוטה אל קור ויבשת[7].

(2) ובחלקו נשמת האדם, וכח הבינה.

(3) ובחלקו מהגבולים[8] הגבול הששי.

(4) ומן הגוים גוג ומגוג, ומן האומות אנשי הודו[9].

[1]והחלב, והכבד, וזרע האדם*] פשטנרק; ע: והזרע והחלב וכבד האדם. [2]משיעבר] ערפשט; נ: שיעבור; מי: שיעבור. [3]ומטעמו] ערפשטק; נ: וטעמו. [4]ומהצורות] עפשטנר; ק: וזאת היא הצורה. [5]החלק הנקרא] עפשטנר; ק: חסר. [6]המזלות*] רפשט; ענק: המזל. [7]ויבשת] ערטשפ; נק: ויבשות. [8]ובחלקו מהגבולים] עפשטנר; ק: ומהגבולים. [9]אנשי הודו] ערפשט; נק: היהודים.

(20) Of the human body, the flesh is in its portion, and the fat, the liver, sperm, and all the phlegm is in its portion.

(21) Of its infirmities, everything affecting the kidneys and the genitals.

(22) Of the ages ⟨of man⟩, youth is in its portion; as a rule, after ⟨the native⟩ is 13 years old.[7]

(23) Of colors, white, and tending slightly to green.

(24) Of tastes, the sweet and the insipid.

(25) Of the sides ⟨of the horizon⟩, east.[8]

(26) Of letters, *ṭet* and *dalet*, and of the shapes ܛ.

(27) Of the days, the day⟨time⟩ of the sixth ⟨day⟩ [i.e., from sunrise to sundown on Friday], of the nights, the night of the third ⟨day⟩ [i.e., between sundown on Monday and sunrise on Tuesday]; of their hours, the first and eighth.[9]

(28) Its greatest years are 1151, the great ⟨years⟩ 82, the middle ⟨years⟩ 45, the least ⟨years⟩ eight.[10] (29) The years of the period called *al-fardār*, eight.[11]

(30) The power of its body is seven degrees, ahead of or behind it.[12]

6 (1) Mercury.[1] Mixed and mutable, because it assimilates ⟨its nature⟩ with the nature of the other planets and also with the nature of the signs;[2] its nature tends somewhat to be cold and dry.

(2) The human soul and the faculty of understanding are in its portion.[3]

(3) Of the climates, the sixth climate is in its portion.

(4) Of the peoples, Gog and Magog; and of the nations, the Indians.

(5) ומבני[1] האדם הפילוסופים, והחכמים, והרופאים, והסופרים, והחשבנים, וחכמי המדות, והסוחרים, ובעלי אומנות כל פתוח וציור.

(6) ובחלקו מן המתכות, כסף חי; וכל מטבעות, והאבנים המפותחות[2].

(7) ובחלקו השוקים, ובתי המדרשות, ובתי[3] כל אומנות, ועיינות המים, והנהרות, והגולות[4].

(8) ובחלקו האדם[5], והשועלים והחמורים הברים, וכל חיה קלה לדלג.

(9) ומן העוף[6], הזרזיר; ובחלקו הדְבוֹרים וכל עוף קל לעוף[7].

(10) ומרמש האדמה התולעים.

(11) ומהאילנים, האתרוג, ויש לו חלק ברמונים[8], ובאגוזים, ובקנים, ובצמר גפן, ובפשתים.

(12) ובחלקו כל מיני שרף[9]; ובחלקו זנגביל, וגנדבא דסתר[10], הם אשכי[11] הבהמה[12] הנמצאת באינגלא טירא שזנבה כמין דג, ועאקר[13] קרחא[14], ומאדג[15], ואסרון[16], ופקאח[17], אלאדבר[18], ואלזרנבאד[19], ואלשיטרג[20], ואלגנטיאבה[21], וכל מה שהוא חמוץ בטעמו[22].

(13) ומן הבגדים בגדי פשתן, וכל מה שיש בו רקמה.

(14) ובחלקו מתולדת האדם, הדבור, והמחשבת, והמוסר, והחכמה, וחכמת הכוכבים, והניחוש, וכל מיני קסם[23], ודבר צחות, ודקדוק הלשון, ומהירות הדבור, ודעת ההגדות[24], ועשות חרוזים, ודעת הסודות הנסתרות, והנבואה, והרחמנות, והיקר, וסור מרע, ודעת הניגונים, ואהבת כל דבר קטן[25], ומשא ומתן, ומריבות | 45א[2]

[1]ומבני] ערטשנק; פ: ומן. [2]המפותחות] ערפשט; נק: והמפתחות. [3]המדרשות ובתי] ערשפנק; ט: חסר. [4]והגולות] ערפשט; נק: והגנות. [5]האדם] ערשפנק; ט: בחיות. [6]העוף] ערטפנק; ש: העופות. [7]לעוף] ערשפנק; ט: חסר. [8]ברמונים]* פשטנר; עק: ברמון. [9]ובחלקו כל מיני שרף] עט; רפ: ובחלקו מיני שרף; שנק: חסר. [10]דסתר] ערטשפ; נ: דסתאב; ק: סתר. [11]אשכי] ערטפ; נ: שם; ק: הוא שם; ש: שכ. [12]הבהמה] עק; פשטנר: בהמה. [13]ועאקר] ערטש; פ: ועקאר; נק: ועקר. [14]קרחא] ערפשטק; נ: קרסא. [15]ומאדג*] רשפ; ע: וסאגד; ט: והארג; נק: וסבאג. [16]ואסדון] ערנק; טפ: ואסרוך; ש: ואסארוך. [17]ופקאח*] שט; נק: ופקח; רפע: ופוקאח. [18]אלאדבר] ערט; נ: אלדבר; ק: אלדאבר; שפ: אלאדסר. [19]ואלזרנבאד] ערשפ; ק: ואלזרנאבד; נ: אלסזבנבאד; ט: ואלזרנבר. [20]ואלשיטרג] ערפ; ט: ואלשטריג; ש: ואל שתארג; נ: אלטברג; ק: ואלשבראג. [21]ואלגנטיאבה*] רשנ; ק: ואלגנטיאה; פ: ואלגינטיבא; טע: אליינטיאנה. [22]בטעמו*] פשטנרק; ע: חסר. [23]קסם] ערטשנק; פ: כסף. [24]ההגדות] ערטפ; שנק: חסר. [25]קטן] עק; פשטנר: קטון.

(5) Of human beings, philosophers, scholars, physicians, scribes, arithmeticians, geometricians,[4] traders and craftsmen engaged in every sort of engraving and drawing.

(6) In its portion of the metals, quicksilver;[5] ⟨in its portion are also⟩ all coins and engraved stones.

(7) In its portion are marketplaces, schools, workshops for all crafts, springs, rivers, and fountains.

(8) Human beings are in its portion, and foxes, wild asses, and every agile animal.

(9) Of birds, the starling; bees are in its portion and every bird that flies swiftly.

(10) Of the animals that creep on the earth, the worms.

(11) Of trees, the citron; it has a part of pomegranates and nuts, cane, cotton, and flax.

(12) Every type of resin is in its portion; ginger is in its portion, and *gandaba dastar*, which are the testicles of an animal in Ingleterra [England], whose tail is like that of a fish, and *ʿāqar qarḥa, mādag, ʾasrun, faqāḥ al-ʾadaber, al-zarnabād, al-shiṭrag, al-ganiṭiʾabah*, and everything whose taste is sour.

(13) Of clothes, garments of flax, and every ⟨garment⟩ that is embroidered.

(14) Of human nature, speech is in its portion, and thought, morality, wisdom, the science of the stars, divination, all sorts of magic, rhetoric, grammar, rapidity in speaking, knowledge of tales, the ability to compose verse, knowledge of the occult, prophecy, mercy, dignity, turning away from evil, knowledge of music, love of everything small, trade, quarrels that do

בדברים בלא מעשה ידי[1], וכל מיני[2] ערמה ומרמה[3], ומכתב שטרות פסולים, וידו נכונה לכל אומנות[4], ורב תאוה[5] לכל מעשה, וקבוץ ממון ופיזורו, והשתנות תולדתו כפי תולדת כל האדם.

(15) גם הוא יורה על האחים הקטנים, ועל הבנים הקטנים[6]; וכפי כחו במולד[7] כך תראה תולדתו.

(16) ואם היה מתבודד בצורת האדם, והוא מזרחי, יהיה קצר קומה, ראשו קטן, עיניו יפות; ואם הוא מערבי, יהיה עין מראהו אמצעי, בין שחור ולבן, והוא רזה[8], ועיניו קטנות, ותתגבר היבושת עליו. (17) והכלל: שהוא יורה על אדם שמצחו יוצא לחוץ, ונחיריו ארוכים, והוא דל בשר, וזלדקן, ואצבעות ידיו ארוכות, והוא איש מוסר ודעת.

(18) ובחלקו מגוף האדם[9] הלשון, והפה, והגידים, ויש לו חלק בדם.

(19) ומתחלואיו, תחלואי הנשמה, כמו רוב המחשבות, והעצבון, וכל דבר ספק.

(20) ומשנות האדם, הילדות.

(21) ועין מראהו תכלת[10], גם כל עין שיש בו עינים מתערבות.

(22) וטעמו חמוץ.

(23) ומהפאות השמאלי.

(24) ומאותיות חדבור, ו׳ו ותיו וריש ומם[11], ואותיות המשך, וזאת הצורה ☿.

(25) ומהימים, יום רביעי, ומהלילות, ליל ראשון, ומשעותיהם הראשונה והשמינית.

[1]יד] עפשטנק; ר: חסר. [2]מיני] ערפשטק; נ: מעשה. [3]ערמה ומרמה*] פשטנרק; ע: ש. [4]אומנות] עפשטנר; ק: > נכונה. [5]ורב תאוה] ערפ; נ: נכונה ומתאוה; ט: ורוב התאוה; שק: ומתאוה. [6]ועל הבנים הקטנים] ערטשנ; ק: והבנים הקטנים; פ: חסר. [7]במולד] ערשטנק; פ: במזל. [8]רזה*] פשטנרק; ע: ראה. [9]ובחלקו מגוף האדם] ערפשט; נק: חסר. [10]תכלת*] רטפנק; ע: ותכלת; ש: חבר. [11]ו׳ו ותיו וריש ומם] עפשטנר; ק: הא תיו דלית.

not come to blows, every sort of cunning and deceit, writing invalid documents, being ready to engage in any craft, eager to do anything, amassing money and squandering it, changing one's nature according to the nature of any person.

(15) It also signifies the younger brothers and the younger sons; what is manifest in his [the native's] nature is according to its [Mercury's] power in the nativity.

(16) If it [Mercury] rules alone over a person's form, and it is oriental ⟨of the Sun⟩, he [the native] will be short, his head will be small, and his eyes beautiful; but if it is occidental ⟨of the Sun⟩, his complexion will be of intermediate color, ⟨that is,⟩ between dark and pale, and he will be thin, his eyes small, and dryness will predominate in him. (17) In general: it signifies a person with a protruding forehead, long nose, emaciated, with a scraggly beard, long fingers, a moral and learned person.

(18) Of the human body, the tongue is in its portion,[6] and the mouth, the tendons, and it has a part of the blood.

(19) The infirmities in its portion are mental diseases, such as obsessive thinking, melancholy, and every uncertainty.

(20) Of the ages of man, childhood is in its portion.[7]

(21) Its color is azure, and any mixed color.

(22) Its taste is sour.

(23) Of the sides ⟨of the horizon⟩, north.[8]

(24) Of the letters, *waw*, *tav*, *resh*, and *mem*, and the matres lectionis [*aleph*, *heh*, *waw*, and *yod*], and this shape ☿.

(25) Of the days ⟨of the week⟩, the day⟨time⟩ of the fourth ⟨day⟩ [i.e., from sunrise to sundown on Wednesday], of the nights, the night of the first ⟨day⟩ [i.e., between sundown on Saturday and sunrise on Sunday]; of their hours, the first and eighth.[9]

(26) ושנותיו העצומות ארבע מאות ושמונים, והגדולות שבעים ושש, והאמצעיות שמונה וארבעים, והקטנות עשרים. (27) ושנות החלק הנקרא אלפראדר שלש עשרה.

(28) וכח גופו[1] שבע מעלות[2], לפניו גם לאחריו.

7 (1) הלבנה. קרה ולחה, ויש בה מעט חום, והיא תבלה כל הגופות ותעפשם; וכשהיא על נכח השמש תבשל כל הפירות. (2) ובחלקה[3] כח התולדת.

(3) ובחלקה מהגבולים גבול השביעי, והוא סוף הישוב.

(4) ומן הגוים אלצביה[4].

(5) ומבני האדם, המלחים, והולכי דרכים, והשלוחים והמשרתים.

(6) וחלקה מהמתכות, הכסף, והבדולח, והשוהם, והסיד.

(7) ובחלקה הימים, והנהרות, והבריכות.

(8) ומן החיות, הפרדים, והחמורים, והבקר, | והארנבת, והדגים. 45ב[2]

(9) ומן העופות, כל עוף לבן.

(10) ומהרמש, כל מה שהוא לבן[5].

(11) ומהאילנים, ערבי נחל, ואפרסקים, וכל מיני ירק, והקשואים, והאבטיחים, והקרא.

(12) ובחלקה אל קרפא[6] הוא קנמון, ודאר פלפל, ודאר סיני[7], וכל מה[8] שתולדתו קר ולח וטעמו מלוח ומראהו לבן עם מעט ירוק.

(13) ובחלקה ממיני הבושם אלסעדי[9].

(14) ובחלקה עור המלבוש והמפות.

[1]והקטנות עשרים. ושנות החלק הנקרא אלפראדר שלש עשרה וכח גופו] ערשפנק; ט: חסר. [2]שבע מעלות] ערשפק; טנ: חסר. [3]ובחלקה*] פשטנרק; ע: ובחלקו. [4]אלצביה] ערשפנ; ק: אלצבא; ט: אלצביא. [5]ומהרמש כל מה שהוא לבן] ערשפנק; ט: חסר. [6]אל קרפא] ערפנק; ט: אלכרפה; ש: אלקרפה. [7]סיני] ערפ; טשנק: ציני. [8]מה*] שנק; ערט: מי; פ: מין. [9]אלסעדי] עטשק; נ: אלצעדי; פ: אלסעודי; ר: אל סעו׳.

(26) Its greatest years are 480, the great ⟨years⟩ 76, the middle ⟨years⟩ 48, the least ⟨years⟩ 20.[10] (27) The years of the period called *al-fardār*, 13.[11]

(28) The power of its body is seven degrees, ahead of or behind it.[12]

7 (1) The Moon.[1] Cold and moist, and it has a little heat. It decomposes all bodies and causes them to decay; when it is opposite the Sun it ripens all fruits. (2) The power of nature is in its portion.[2]

(3) Of the climates, the seventh climate is in its portion, which is the far extremity of the ecumene.

(4) Of the nations, al-Ṣabiah [i.e., the Sabaeans].

(5) Of human beings, sailors, travelers, messengers, and servants.

(6) Of the metals [i.e., minerals], silver,[3] crystal, onyx, and lime are in its portion.

(7) In its portion are the seas, rivers,[4] and ponds.

(8) Of the animals, mules, donkeys, cattle, rabbits, and fish.

(9) Of the birds, every white bird.

(10) Of the animals that creep, all those that are white.

(11) Of the trees, willows, and peaches, every type of vegetable, squash, melons, and pumpkins.[5]

(12) In its portion is *al-qarfʾa*, which is cinnamon, *dār* pepper, *dār sini*, and everything whose nature is cold and moist, has a salty taste, and whose color is white with a little green.

(13) Of the aromatics, *al-sʿadi* is in its portion.

(14) Leather for clothes is in its portion and table-coverings.

(15) ובחלקה מתולדת האדם, רוב המחשבות[1], ושיחת הנפש עם חסרון הדעת, ורוב השכחה, ורוב פחד, ותמימות הלב, וגילוי הסוד, ואהבת השמחה, והנצוח, ודעת הכישוף, ודעת ההגדות[2], והכזב, והמלשינות, ורוב האכילה; והכלל: שהוא נוטה עם כל תולדת.

(16) והוא יורה[3] על שנות הגמול, ועל האם, ואחיותיה[4], והאחיות הגדולות[5], והנשים, וכל אשה הרה, וכפי כחה במולד תראה תולדתה.

(17) ואם היתה מתבודדת במולד האדם, תהיה קומתו ישרה, ומראהו לבן עם מעט כרכמות[6], ופניו עגולות, וגבותיו כאלו הם דבקות, והוא מהיר בתנועתו ובהליכתו.

(18) ומתחלת החדש עד חציו, תורה[7] על לובן, ומחציו עד סופו על מעט שחרות.

(19) ובחלקה מגוף האדם, ביום העין השמאלית, ובלילה הפוך, והריאה, והגרון, והקרב העליון, והרחם, והצד השמאלי[8] מכל הגוף.

(20) ותחלואיה, כל חולי שהוא מתגבורת הלחה.

(21) ומשנות האדם, על נערותו כשהוא יונק.

(22) וממראה העין על עין העפר והירוק.

(23) ומהמטעמים[9], המלוח.

(24) ומהפאות, ימין מערב.

(25) ומאותיות הדבור זין ועין, ומהצורות[10] כ.

(26) ומהימים, יום שני, ומהלילות, ליל ששי, ושעותיהם הראשונה והשמינית.

[1]המחשבות] ערטשנק; פ: המחשבת. [2]ודעת ההגדות] עפשטנר; ק: וההגדות. [3]והוא יורה] עפשטנר; ק: והיא תורה. [4]ואחיותיה] ערפ; שנק: חסר. [5]והאחיות הגדולות] ערטשנק; פ: והאחות הגדולה. [6]כרכמות] ערפנק; ט: כרכומות; ש: כרכומית. [7]תורה*] פשטנרק; ע: יורה. [8]השמאלית ובלילה הפוך, והריאה, והגרון, והקרב העליון, והרחם, והצד השמאלי*] פשטנרק; ע: חסר. [9]ומהמטעמים] ערק; פ: וממטעמים; טשנ: ומהטעמים. [10]ומהצורות] עפשטנר; ק: וזאת הצורה.

(15) Of human nature, obsessive thinking, silly confessions, extreme forgetfulness, extreme fear, naiveté, revealing secrets, love of joy, subjugation ⟨of others⟩, knowledge of sorcery, knowledge of tales, deceit, tale-bearing, and gluttony; in general: he [the native in whose nativity the Moon plays a preponderant role] is inclined to every nature.

(16) It signifies the age of weaning,[6] the mother, her sisters, the older sisters, wives, and every pregnant woman, and her [the pregnant woman's] nature will be according to its [the Moon's] power in the nativity.[7]

(17) If it [the Moon] rules alone over a person's nativity, ⟨the native⟩ will be of medium height, his complexion will be pale and somewhat sallow, his face will be round, his eyebrows will be joined, and he will be swift of motion and walking.

(18) From the beginning to the middle of the month, ⟨the Moon⟩ indicates whiteness; and from the middle to the end, blackness to a certain degree.

(19) Of the human body, the left eye by day and the opposite [the right eye] by night,[8] the lung, the throat, the upper abdomen, the womb, and the entire left side of the body.

(20) Of its infirmities, every disease caused by an excess of phlegm.

(21) Of the ages of man, his [the native's] infancy when he is a suckling.[9]

(22) Of colors, ochre and green.

(23) Of tastes, salty.

(24) Of the sides ⟨of the horizon⟩, the right of the west.[10]

(25) Of letters, *zayin* and *ʿayin*, and of shapes ⲅ.

(26) Of the days ⟨of the week⟩, the day⟨time⟩ of the second ⟨day⟩ [i.e., from sunrise to sundown on Monday], of the nights, the night of the sixth ⟨day⟩ [i.e., between sundown on Thursday and sunrise on Friday]; of their hours, the first and eighth.[11]

(27) ושנותיו העצומות חמש מאות ועשרים, והגדולות מאה ושמונה, והאמצעיות תשע ושלשים וחצי, והקטנות חמש ועשרים. (28) ושנות החלק הנקרא אלפרדאר תשע שנים.

(29) וכח גופה שתים עשרה מעלות, | לפניה גם לאחריה[1]. 46א

§5

1 (1) שער חמישי: בטובת המשרתים ורעתם, וכחם ודלותם. (2) אם היה[2] אחד מן המשרתים במחברת[3] עם כוכב טוב. (3) או על מבטו, מבט ששית או רביעית או שלישית. (4) ולא יביטו הכוכבים הרעים[4] אליו, ולא יהיו עמו. (5) או שיהיה הכוכב מתפרד מכוכב טוב ומתחבר עם כוכב טוב[5]. (6) או שיהיה הכוכב[6] ממוצע בין שני כוכבים טובים. (7) או במחברת הדבק עם[7] השמש. (8) או עם מבטה, מבט שלשית או ששית. (9) או עם מבט הלבנה, והלבנה עם כוכבים טובים[8]. (10) או שיהיה הכוכב מהיר בלכתו. (11) או אורו נוסף וככה מספרו. (12) או שיהיה באחד ממקומות[9] ממשלתו, כמו ביתו או בית[10] כבודו או בית שלישותו או גבולו או בפניו או במקום גבהותו. (13) או במעלות מאירות[11]. (14) או שיהיה מקובל. (15) או שיהיה בדמיונו. (16) ושני המאורות, בהיותם במקום ממשלת[12] הכוכבים[13] הטובים, אז יחשבו כאלו הם בממשלתם, וככה הכוכבים הטובים[14] בהיותם במקום[15] ממשלת כוכבים טובים[16]. (17) ובהיות אחד מהמשרתים על הדרכים שהזכרתי, אז תחזק[17] תולדתו ויורה על כל טוב כפי תולדתו, ואם היה להפך[18] מכל[19] מה שהזכרתי, תדל תולדתו. (18) וככה אם יתחברו לו[20] מן הטוב[21] שנים דברים או שלשה או יותר, אז יהיה יותר בכל טוב שיורה עליו ויותר תקיף.

2 (1) וטובת הכוכב על שלשה דרכים[22]: האחת טובה כפולה, והשנית טובה שלמה, והשלישית טובה אמצעית[23]. (2) והכפולה[24] שיתחבר לכוכב מהטובות שנים או שלשה, כמו כוכב חמה בהיותו במזל בתולה, והנה[25] יש לו שני טובות: האחת

[1]גם לאחריה] עפשטנר; ק: ולאחריה. [2]היה] ערפשט; נק: יהיה. [3]במחברת] ערטש; נק: < יהיה; פ: במחבר. [4]הרעים] ערטשנק; פ: חסר. [5]או שיהיה הכוכב מתפרד מכוכב טוב ומתחבר עם כוכב טוב] ערשפנק; ט: חסר. [6]הכוכב] ערפשט; נק: חסר. [7]הדבק עם*] רנק; עשט: הדבק או עם; פ: הדבוק או עם. [8]כוכבים טובים] ערפשט; נק: הכוכבים הטובים. [9]ממקומות*] רטפ; עש: המקומות; ק: מקומות. [10]בית] ערטשק; פ: חסר. [11]או שיהיה הכוכב מהיר ... במעלות מהירות] ערפשטק; נ: חסר. [12]בהיותם במקום ממשלת] ערטשנק; פ: בהיות ממשלתם. [13]הכוכבים] ערשפנק; ט: הכוכבים העליונים. [14]הכוכבים הטובים] עפשטר; קנ: הם הכוכבים. [15]בהיותם במקום] ערטשנק; פ: בהיות מקומם. [16]כוכבים טובים] עפשנר; טק: הכוכבים הטובים. [17]תחזק] עטרפש; קנ: תתחזק. [18]להפך] ערטשנק; פ: הפך. [19]מכל] ערשפנק; ט: על כל. [20]לו*] רפשט; ע: לה; נק: להם. [21]הטוב] עטרנ; שפ: הטובים. [22]דרכים] עפשטנר; ק: דברים. [23]אמצעית] ערפשטק; נ: חסר. [24]והכפולה] עשטנרק; פ: הכפולה. [25]והנה] ערפשטק; נ: והוא.

(27) Its greatest years are 520, the great ⟨years⟩ 108, the middle ⟨years⟩ 39½, the least ⟨years⟩ 25.[12] (28) The years of the period called *al-fardār*, 9.[13]

(29) The power of its body is twelve degrees, ahead of or behind it.[14]

§ 5

1 (1) Chapter Five: On the good fortune and misfortune of the planets, their power and weakness.[1] (2) ⟨The good fortune is⟩ when one of the planets is in conjunction with a benefic planet. (3) Or in an aspect—sextile, quartile, or trine—⟨with a benefic planet⟩. (4) Or malefic planets do not aspect it and are not with it.[2] (5) Or when the planet separates from a benefic and applies[3] to a benefic planet. (6) Or if the planet is intermediate[4] between two benefic planets. (7) Or in conjunction with the ⟨planet that is called⟩ joined to the Sun.[5] (8) Or in aspect with it [the Sun], either trine or sextile. (9) Or in aspect with the Moon, and the Moon is with benefic planets.[6] (10) Or if the planet is moving swiftly. (11) Or if its light is increasing, and so too its number.[7] (12) Or if it is in one of the places of its lordship,[8] such as in its house, the house of its exaltation, the house of its triplicity, in its term, or in its decan, or in its joy.[9] (13) Or in the bright degrees. (14) Or if it is received[10] ⟨by another planet⟩. (15) Or if it is in its similitude.[11] (16) The two luminaries, when they are in a place where benefic planets exercise lordship,[12] are considered to be in their lordship; the same holds true for the benefic planets when they are in the place where benefic planets exercise rulership.[13,14] (17) When one of the planets is in one of the aforementioned conditions, its nature is strengthened and it signifies good fortune, according to its nature; but if it [the planet] is in a contrary condition to what I have mentioned, its nature will be weakened. (18) The same holds true if two, three, or more of the ⟨conditions signifying⟩ good fortune are associated with it [the planet]; then the good fortune signified by it [the planet] is increased and strengthened.[15]

2 (1) The good fortune of the planet is of three kinds: the first is double good fortune, the second is single good fortune, and the third is moderate good fortune.[1] (2) Double good fortune is when a planet is associated with two or three of the auspices,[2] such as when Mercury is in Virgo, because then it [Mercury] has two auspices: one, that it is in its house; two, that

שהוא בביתו והשנית שהוא בבית כבודו; ואם היה בגבולו, אז יהיו לו שלש טובות.
(3) והטובה | השלימה[1] שיהיה הכוכב בביתו, שתתישר שם[2] תולדתו, כשבתאי בדלי, 46ב
וצדק בקשת, ומאדים בעקרב, ונגה בשור, וכוכב חמה בבתולה, והמאורות בבתיהם.
(4) והטובה האמצעית שיהיה הכוכב בביתו, שלא תתישר שם[3] תולדתו, כשבתאי בגדי, וצדק בדגים, ומאדים בטלח, ונגה במאזנים, וכוכב חמה בתאומים.

3 (1) וכח הכוכב שיהיה עולה[4] בפאת שמאלית. (2) או שיהיה עולה[5] בגלגל הגבהות והשפלות שמוצקו רחוק ממוצק הארץ. (3) או שיהיה במעמדו השני[6]. (4) או שיהיה יוצא מתחת אור השמש. (5) או שיהיה באחד היתדות או בסמוכים להם. (6) או שיהיו שלשה הכוכבים[7] העליונים, שהם שבתאי וצדק ומאדים, מזרחיים מן השמש, ואם היו עמה על מבט ששית אז טוב להם. (7) או שיהיו באחד הרבעיות הזכרים, ובמזלות הזכרים, וככה השמש בהיותה ככה חוץ אם היתה במזל מאזנים. (8) וכח השלשה השפלים, שהם נגה וכוכב חמה והלבנה, שיהיו מערביים מהשמש או ברביעית הנקבות.

4 (1) ודלות הכוכב[8] שיהיה ממתין[9] בהליכתו[10]. (2) או שיהיה במעמד הראשון. (3) או חוזר[11] אחורנית, ויותר קשה היא החזירה לשני הכוכבים השפלים, ואף כי אם היו נשרפים מהשמש. (4) או שיהיה הכוכב תחת אור השמש. (5) או במעלות החשוכות. (6) או בהפך דמיונו. (7) או בבית קלונו. (8) או יורד[12] בפאת דרום או דרומי[13]. (9) או באחד הבתים הנופלים. (10) או בדרך השריפה, שהיא מתשע עשרה[14] ממאזנים עד שלש מעקרב. (11) או שיהיה בבית שנאתו. (12) או שיתחבר[15] עם כוכב חוזר לאחור[16] או שהוא בבית קלונו או בבית נופל. (13) או שלא יהיה הכוכב מקובל. (14) או שיהיה כגר[17] במקומו, ויותר קשה אם לא יסתכל כוכב[18] אליו.
(15) או שיהיו | הכוכבים השלשה העליונים מערביים מהשמש, או באחת הרביעיות 47א
הנקבות, ובמזלות נקבות. (16) וככה השמש, רק אם היתה בבית התשיעי כי היא בית שמחתה. (17) ומדלות[19] הכוכבים השפלים שיהיו בתחלת היותם מזרחיים מהשמש, או שיהיו באחת[20] הרביעיות הזכרים.

[1]השלימה] עשפר; קטנ: שלימה. [2]שם] ערפשט; נק: חסר. [3]שם] ערטפ; שנק: חסר. [4]עולה] ערטפ; שנק: חסר. [5]עולה*] פשנרק; עט: חסר. [6]השני] ערשטנק; פ: > הוא מקום שמתחיל להתישר; התוספת חסרה גם בתרגום הצרפתי. [7]הכוכבים] עפשטנר; ק: כוכבים. [8]הכוכב] ערטשנק; פ: הכוכבים. [9]ממתין] עפשטנק; ר: מתון. [10]בהליכתו] ערטנק; שפ: במהלכו. [11]חוזר] ערשפנק; ט: חסר. [12]או יורד] ערשפנק; ט: חסר. [13]דרומי] ערפשט; נק: > עולה. [14]מתשע עשרה] עפשטנק; ר: > מעלות. [15]שיתחבר] ערטשנק; פ: שיהיה. [16]לאחור] עשפנק; ר: אחור; ט: אחורנית. [17]שיהיה כגר] עטפ; שנק: שלא יהיה. [18]כוכב] ערטשנק; פ: חסר. [19]ומדלות] עפשטר; נק: ודלות. [20]באחת] ערטשנק; פ: בתחלת.

is in the house of its exaltation; and if it were in its term, it would have three auspices. (3) Single good fortune is when the planet is in its house and its nature[3] is tempered there, as when Saturn is in Aquarius, Jupiter in Sagittarius, Mars in Scorpio, Venus in Taurus, Mercury in Virgo, or the luminaries in their houses. (4) Moderate good fortune is when the planet is in its house but its nature is not tempered, as when Saturn is in Capricorn, Jupiter in Pisces, Mars in Aries, Venus in Libra, or Mercury in Gemini.[4]

3 (1) The planet has power when it rises in the north.[1] (2) Or when it ascends in the circle of apogee and perigee whose center is far from [i.e., not the same as] the center of the Earth.[2] (3) Or when it is in the second station.[3] (4) Or when it moves away from ⟨being⟩ under the ray of the Sun.[4] (5) Or when it is in one of the cardines or in the ⟨places⟩ succedent to them [the cardines]. (6) Or when the three upper planets, namely, Saturn, Jupiter and Mars, are oriental of the Sun;[5] if they are in sextile with it [the Sun] this is auspicious for them. (7) Or when they are in one of the masculine quadrants and in the masculine signs, and this holds true for the Sun when it is in this condition unless it [the Sun] is in Libra.[6] (8) The three lower planets, namely, Venus, Mercury and the Moon, have power when they are occidental of the Sun[7] or in a feminine quadrant.[8]

4 (1) A planet is weak when its motion is slowing down. (2) Or when it is in the first station.[1] (3) Or when it is retrograde; being retrograde is more inauspicious for the two lower planets, particularly if they are burnt[2] by the Sun. (4) Or when the planet is under the ray of the Sun.[3] (5) Or when it is in the dark degrees. (6) Or when it is in the opposite ⟨condition⟩ to its similitude.[4] (7) Or ⟨when it is⟩ in the house of its dejection.[5] (8) Or when it descends in the south[6] or ⟨when it is⟩ southern. (9) Or ⟨when it is⟩ in one of the cadent places. (10) Or ⟨when it is⟩ in the path of burning, which is from Libra 19° to Scorpio 3°.[7] (11) Or ⟨when it is⟩ in the house of its detriment.[8] (12) Or when it applies to a retrograde planet or to one that is in the house of its dejection or in a cadent place. (13) Or when the planet is not received[9] ⟨by another planet⟩. (14) Or when it is a stranger in its position,[10] and this is more inauspicious if it is not aspected by a planet. (15) Or when the three upper planets are occidental of the Sun, or in one of the feminine quadrants, or in the feminine signs. (16) The same holds true for the Sun, unless it is in the ninth place, because that is the place of its joy.[11] (17) The lower planets are weak when they begin to be oriental of the Sun, or when they are in one of the masculine quadrants.[12]

5 (1) ורעת[1] הכוכב שיהיה במחברת עם כוכבים מזיקים, או נחכם או מבט רביעית או שלישית או ששית. (2) או בינו[2] ובין המזיק פחות מגבול כוכב. (3) או שיהיה בגבול מזיק, או בביתו. (4) או שיהיה אחד מהמזיקים גבוה עליו, שיהיה בבית העשירי או עשתי עשר כנגד מקום הכוכב. (5) ויותר רע אם לא יהיה[3] המזיק מקבל הכוכב[4]; ושיהיו המזיקים במחברת השמש או מבט רביעית או נכח; (6) או שיהיה הכוכב[5] עם ראש התלי שלו או עם זנבו; (7) או עם ראש התלי של לבנה או זנבו, ויהיה ביניהם פחות משתים עשרה מעלות. (8) והקושי הרב הוא על[6] הלבנה בהיותה ככה, והקושי על השמש בהיות המרחק[7] ארבע מעלות לפניה או לאחריה.

6 (1) ואמרו[8] הקדמונים כי תולדת ראש התלי להוסיף ותולדת הזנב לחסר[9]; והנה, אם היו[10] הכוכבים הטובים עם הראש[11] יוסיף הוא על טובתם, ואם רעים[12] יוסיף על רעתם; ואם[13] היו הטובים עם הזנב יחסר מטובתם, ואם היו עמו חמזיקים יחסר מרעתם. (2) על כן אמר חכם הודו כי הראש טוב עם חטובים ורע עם הרעים, והזנב רע עם הטובים וטוב עם הרעים[14].

7 (1) ומדלות הכוכב[15] שיהיה הכוכב ממוצע בין שנים מזיקים, במחברת או במבט, כאשר אפרש עוד.

8 (1) ורעת הלבנה על י״א פנים. (2) האחד, שתהיה נקדרת. (3) והשני, שתהיה תחת אור השמש, ובין שניהם פחות מי״ב מעלות, והיא הולכת אליו או מתפרדת
ממנו. | (4) והשלישי, שיהיה כמספר אלו המעלות בהיות הלבנה נכח[16] השמש, 47ב
בין שיהיה קודם הנכח או אחריו. (5) והרביעי, שתהיה עם המזיקים, במחברת או במבט. (6) והחמישי, שתהיה עם כח[17] של שנים העשר של שבתאי או מאדים[18]. (7) והששי, שתהיה עם הראש או עם[19] הזנב, ויהיה ביניהם פחות משתים עשרה

[1]ורעת] ערפנק; ט: ודלות; ש: ועת. [2]או בינו*] נק; עפשטט: ובינו. [3]יהיה*] רפשט; ע: היה; נק: חסר. [4]הכוכב] עפשטנק; ר: הכח. [5]הכוכב] ערפשט; נק: ככב. [6]על] ערפשטק; נ: עם. [7]המרחק] ערשפנק; ט: < על. [8]ואמרו] ערפשט; נק: ויאמרו. [9]לחסר] ערשפנק; ט: לגרוע. [10]היו] ערפשט; נק: יהיו. [11]הראש] עפשרטנ; ק: ראש. [12]רעים] עפשרטנ; ק: רע. [13]ואם] ערשפנק; ט: < והנה. [14]והזנב רע עם הטובים וטוב עם הרעים] עפ; שנק: והזנב טוב עם הרעים ורע עם הטובים; ט: חסר. [15]הכוכב] ערנק; פש: הכוכבים; ט: חסר. [16]נכח*] פשטנק; ער: בכח; (ע: בצד: נכח). [17]כח] ערשפנק; ט: כוכב. [18]של שנים העשר של שבתי או מאדים] עפשרט; נק: של ט׳ של שבתאי או של ח׳ של מאדים. [19]עם] ערפשט; נק: חסר.

5 (1) The misfortune of a planet is when it is in conjunction with malefic planets, or in opposition, quartile, trine, or sextile with them [malefic planets]. (2) Or when there is less than ⟨the degrees of⟩ the planet's term between it and a malefic ⟨planet⟩. (3) Or when it is in the term of a malefic ⟨planet⟩ or in its house. (4) Or when one of the malefics is raised above it, meaning that it [the malefic] is in the tenth or eleventh place with respect to the position of the planet. (5) The misfortune ⟨of a planet⟩ is greater if a malefic does not receive the planet; or when malefic planets are in conjunction with the Sun or in quartile or opposition ⟨with it⟩; (6) or if the planet is with the Head or Tail of its [the planet's] Dragon;[1] (7) or with the Moon's Head or Tail of the Dragon, and there is less than 12° between them[2] [between the Moon and the Head or the Tail of the Dragon]. (8) ⟨The misfortune⟩ is greatest for the Moon when it is in such a condition, and it is the greatest for the Sun when its distance ⟨from the Moon's Head or Tail of the Dragon⟩ is 4° ahead of or behind it [the Sun].[3]

6 (1) The Ancients said that the nature of the Head of the Dragon is to increase and the nature of the Tail is to decrease; therefore, if benefic planets are with the Head ⟨of the Dragon⟩ it increases their good fortune, and if malefic ⟨planets are with the Head of the Dragon⟩, it increases their misfortune; and if benefic planets are with the Tail ⟨of the Dragon⟩ it decreases their good fortune, and if malefic ⟨planets⟩ are with it [the Tail of the Dragon], it decreases their misfortune. (2) Consequently, an Indian scholar said that the Head is good with the benefics and bad with the malefics, and the Tail is bad with the benefics and good with the malefics.[1,2]

7 (1) A planet is weak when it is intermediate between two malefics, whether in conjunction or in aspect, as I shall explain.[1]

8 (1) The misfortune of the Moon can be in eleven ways. (2) The first is that it is eclipsed.[1] (3) The second is that it is under the ray of the Sun, when there is less than 12° between them,[2] and it [the Moon] is moving towards it [the Sun] or separating from it. (4) The third is that the Moon is the same number of degrees [12°] from opposition with the Sun, either before or after opposition. (5) The fourth is that the Moon is with malefic ⟨planets⟩, either in conjunction or aspect. (6) The fifth is that it [the Moon] is with the power of the dodecatemoria of Saturn or Mars. (7) The sixth is that it is with Head ⟨of the Dragon⟩ or with the Tail, and there is less than 12° between them. (8) The seventh is when it [the Moon] is southern ⟨with

מעלות. (8) והשביעית, בהיותה דרומית או יורדת בו[1]. (9) והשמיני, שתהיה בדרך השריפה. (10) והתשיעי, שתהיה בסוף המזל[2], כי שם גבולי המזיקים. (11) והעשירי, שתהיה ממתנת בהליכתה, וזה תוכל לדעת בהיות מהלכת ביום אחד פחות ממהלכה האמצעי הכתוב בלוחות. (12) ועשתי עשר, בהיותה בבית התשיעי כי הוא הפך בית שמחתה.

§ 6

1 (1) השער הששי: בענייני המשרתים בעצמם ועניניהם מפאת השמש. (2) ועניני[3] המשרתים בעצמם הם על דרכים רבים. (3) והוא שיהיה המשרת באמצעית גלגלו, והוא שיהיה בינו ובין תחלת גבהותו תשעים מעלות בשוה ימנית או שמאלית. (4) או שיהיה עולה בגלגל הגבהות או יורד בו. (5) או שיהיה בתחלת הגבהות. (6) או שיהיה יורד[4] מאמצעית גלגלו אל שפלותו. (7) או שיהיה עולה משפלותו[5] אל אמצעית גלגלו[6]. (8) או שיהיה במקום שפלותו. (9) או שיהיה מהלכו נוסף[7], וככה אורו ועוצם גופו. (10) או שיהיה חסר בכל אלה[8]. (11) או שיהיה אמצעי בלא תוספת ובלא מגרעת. (12) או[9] שיהיה מספרו נוסף או חסר. (13) או חשבונו נוסף או חסר או אמצעי. (14) או שיהיה רחבו[10] שמאלי עולה או יורד. (15) או דרומי עולה או יורד[11]. (16) או רחבו רב או מעט. (17) או שאין לו רוחב.

2 (1) ואם היה המשרת רחוק מתחלת גבהותו תשעים מעלות אז הוא ישר בהליכתו, | והטעם אמצעי, וככה אורו ועוצם גופו[12]. (2) ואם היה המשרת רחוק 48א
מתחלת גבהותו פחות מתשעים מעלות[13], והוא הולך אליו, אז הוא עולה, ויהיה חסר במהלכו ואורו ועוצם גופו. (3) ובהיותו במקום גבהותו אז הוא חחסרון לגמרי. (4) וברדתו מתחלת גבהותו, והוא יורד אל חצי גלגלו, אז יהיה נוסף במהלכו ואורו ועוצם גופו. (5) וברדתו מחצי גלגלו אל מקום שפלותו, גם הוא נוסף בכל. (6) ובהיותו

[1]בו] ערפשט; נ: חסר. [2]המזל] ערשפנק; ט: המזרח. [3]ועניני] עפשרט; נקש: ענייני. [4]שיהיה יורד] ערשפ; נק: שיהיה; ט: חסר. [5]עולה משפלותו] עפשרט; ק: ש; נ: חסר. [6]או שיהיה עולה משפלותו אל אמצעית גלגלו] ערפשטק; נ: חסר. [7]נוסף] ערפשט; נק: חסר. [8]אלה] עפשרט; נק: חסר. [9]או] ערטשפנק; ט: < או שיהיה חסר בכל אלה. [10]רחבו] ערפשטק; נ: חסר. [11]או דרומי עולה או יורד*] פשטנרק; ע: חסר. [12]ואם היה המשרת רחוק מתחלת גבהותו תשעים מעלות אז הוא ישר בהליכתו והטעם אמצעי וככה אורו ועוצם גופו] ערפשט; נק: חסר. [13]מעלות] ערטשנק; פ: חסר.

respect to the ecliptic⟩ or descending ⟨from the north with-respect-to-the-ecliptic⟩ in the south ⟨with-respect-to-the-ecliptic⟩. (9) The eighth is that it is in the path of burning. (10) The ninth is that it is at the end of the sign, because that is where the terms of the malefics are. (11) The tenth is that it is slowing down, and you may know this when in one day it moves less than its mean motion that is written in the ⟨astronomical⟩ tables.[3] (12) The eleventh is that it is in the ninth place, which is opposite its place of joy.[4,5]

§ 6

1 (1) Chapter Six: On the conditions of the planets in themselves and their conditions with respect to the Sun. (2) The planets have many conditions with regard to themselves. (3) ⟨One of them⟩ is when the planet is in the middle of its circle, which is when there is 90° between it and the beginning of its apogee, either right or left ⟨of the beginning of its apogee⟩.[1] (4) Or when it is ascending or descending in the circle of the apogee. (5) Or when it is at the beginning of the apogee. (6) Or when it is descending from the middle of the circle to its perigee. (7) Or when it is ascending from its perigee to the middle of its circle. (8) Or when it is in the place of its perigee.[2] (9) Or when its motion, as well as its light and the size of its body, is increasing. (10) Or when it is decreasing in all these things. (11) Or when it is average, without addition or subtraction.[3] (12) Or when its number is increasing or decreasing. (13) Or when its calculation is increasing, decreasing, or in its middle way. (14) Or when its ⟨ecliptical⟩ latitude is northern, ascending or descending. (15) Or ⟨when its ecliptical latitude is⟩ southern, ascending or descending. (16) Or when its ⟨ecliptical⟩ latitude is high or low. (17) Or when it has no latitude ⟨at all⟩.[4]

2 (1) When a planet is 90° from the beginning of its apogee, it is direct in its motion, meaning ⟨it moves with its⟩ mean ⟨motion⟩, and the same holds true for its light and the size of its body. (2) If a planet is less than 90° from the beginning of its apogee and is moving towards it [the apogee], it is ascending, and its motion is decreasing, as well as its light and the size of its body. (3) When it is in the place of its apogee, the decrease ⟨in its motion⟩ is total [i.e., at its maximum]. (4) When it descends from the beginning of its apogee, ⟨that is, when⟩ it descends to the middle of its circle, its motion, light and the size of its body increase. (5) When it descends from the middle of its circle to the place of its perigee, all these increase [i.e., its motion, light, and body size]. (6) When it is in the place of its

במקום שפלותו[1], אז יהיה[2] נוסף בכל אלה לגמרי. (7) וכאשר יאמר[3] ללבנה יאמר[4] לכוכבים[5] העליונים, כי בהיותה רחוקה ממקום השמש[6] שתים עשרה מעלות יאמר כי היא נוספת באורה עד היותה נכח השמש, ומשם עד התחברה פעם שנית אל השמש יחסר אורה.

3 (1) ואם תרצה לדעת מתי[7] הכוכב נוסף במספרו, הסתכל, כשתכנס במספרו, בטורי המעלות הישרות; אם היה בראשון[8] הוא נוסף, ואם בשני הוא חסר, ואם אין שם מספר, איננו נוסף[9] ולא חסר. (2) וכאשר תוסיף חשבון[10] התיקון על מקומו האמצעי בסוף התיקון, אז יקרא נוסף בחשבונו, ואם חסרת התיקון יהיה חסר בחשבונו[11], ואם לא תוסיף ולא תחסר, אז הכוכב בחשב אפודת הגלגל. (3) ונגה, כאשר תחסר תיקון השמש מהמהלך האמצעי ולא נשאר כלום או נשאר מאה ושמונים[12], אז הוא עם השמש בחלק אחד[13]. (4) והכוכבים העליונים, אם היה מהלכם ביום אחד יותר ממהלכו האמצעי, אז הוא מהיר בהליכתו, ואם[14] פחות הוא[15] ממתין. (5) רק נגה וכוכב חמה, הסתכל: אם היה[16] מהלכם[17] פחות ממהלך השמש האמצעי, אז הם ממתינים בהליכתם, ואם יותר הם מהירים, ואם הם כמהלך השמש האמצעי, לא[18] ממתינים ולא מהירים.

4 (1) ובהיות רוחב הכוכב שמאלי, | וזה יהיה בהיותו מראש התלי שלו עד תשעים 48ב
מעלות, אז יהיה שמאלי[19] עולה; ומשם עד הזנב, שמאלי יורד. (2) ומהזנב עד תשעים מעלות, דרומי יורד; ומתשעים[20] עד ראש חתלי, דרומי עולה. (3) ובהיותו עד מרחק תשעים מעלות בשוה מראש[21] התלי או זנבו, שם כל[22] רחבו, וכל מה שהוא קרוב אל הראש או אל[23] הזנב, יהיה רחבו מעט. (4) ובהיותו עם הראש או עם הזנב יהיה בחשב אפודת הגלגל.

5 (1) ועניני הכוכבים מפאת השמש על דרכים רבים. (2) כי בהתחבר השלשה העליונים עם השמש, חלק כנגד הלק[24] במעלה אחת, עד היותם לנכח השמש הם ימיניים ממנה, ומרגע[25] הנכח עד התחברם עמה הם שמאליים ממנה. (3)

[1]גם הוא נוסף בכל. ובהיותו במקום שפלותו*] פשטנרק; ע: חסר. [2]יהיה] ערטש; פנק: הוא. [3]וכאשר יאמר] ערפשט; נ: וככה נאמר. [4]יאמר] עפשרט; נק: כאשר נאמר. [5]לכוכבים*] פשטנרק; ע: כוכבים. [6]ממקום השמש] ערטפ; שנק: מהשמש. [7]מתי] ערטפנק; ש: < יהיה. [8]בראשון] ענק; שרט: הראשון; פ: ראשון. [9]נוסף] ערפשט; נק: מוסיף. [10]חשבון] ערטשנק; פ: חסר. [11]יהיה חסר בחשבונו] ערשפנק; ט: ואם היה חסר בחשבונו. [12]ושמונים] ערפשט; נק: < מעלות. [13]בחלק אחד] ערשפנק; ט: < במעלה אחת או. [14]ואם] עפשרט; נ: < היה; ק: הוא. [15]הוא] ערטשנק; פ: חסר. [16]היה] עפשרטנ; ק: חסר. [17]מהלכם] ערפשט; נ: < ביום אחד. [18]לא] ערטפנק; ש: < אז הם. [19]שמאלי] ערטפנק; ש: השמאלי השמש. [20]ומתשעים] ערטשפ; נק: ומשם מצ׳ מעלות. [21]מראש] ערטפ; שנק: ראש. [22]כל] ערפשטק; נ: על. [23]או אל*] פשטנרק; ע: ואל. [24]כנגד הלק] ערטשנק; פ: כחלק. [25]ומרגע] ערטשנק; פ: ומראש.

perigee, all these increase totally [i.e., to the maximum].[1] (7) What has been said about the Moon may be said about the upper planets, because when its [the Moon's] distance from the Sun is 12°, it is said that it [the Moon] increases its light until it is opposite the Sun, and its light decreases from there until it [the Moon] again conjoins the Sun.[2]

3 (1) If you want to know when the planet's number is increasing, look for its number in the columns of the equal degrees. If it [the planet's number] is in the first ⟨column⟩, it [the planet] is increasing ⟨its number⟩, and if in the second ⟨column⟩ it is decreasing ⟨its number⟩; and if there is no number there, it is neither increasing nor decreasing ⟨its number⟩.[1] (2) When you add the ⟨result of the⟩ calculation of the equation to the mean position at the end of the ⟨calculation of the⟩ equation, it is called increasing its calculation, and if you subtract the equation ⟨this is called⟩ decreasing its calculation, and if you neither add nor subtract ⟨the equation⟩, the planet is in the ecliptic.[2] (3) For Venus, when you subtract the equation of the Sun from the mean motion and the remainder is zero or 180°, it [Venus] is with the Sun in ⟨the same degree and⟩ the same minute.[3] (4) For the upper planets, if their motion in one day is greater than their mean motion, they are speeding up, and if it is less ⟨than their mean motion⟩ they are slowing down. (5) For Venus and Mercury, observe: if their motion is less than the mean motion of the Sun, they are slowing down; if ⟨their motion is⟩ greater ⟨than the mean motion of the Sun⟩, they are speeding up; and if ⟨their motion is⟩ the same as the mean motion of the Sun, they are neither slowing down nor speeding up.[4]

4 (1) When the planet's latitude is northern, and it is from its Head of the Dragon to 90° after it, it is northern and ascending; from there to the Tail ⟨of the Dragon⟩, it is northern and descending. (2) From the Tail to 90°, southern and descending; and from 90° to the Head of the Dragon, southern and ascending. (3) When it [the planet] is 90° from both the Head of the Dragon and its Tail, it is at its maximum latitude; the closer it is to the Head or to the Tail, the lower its latitude. (4) When it is with the Head or with the Tail it is in the ecliptic.[1]

5 (1) There are various conditions of the planets with respect to the Sun. (2) The three upper planets [Saturn, Jupiter, Mars], ⟨from the moment⟩ of their conjunction with the Sun, minute for minute, in the same degree, until they are opposite the Sun, are to the right of it; and from the moment of opposition until they conjoin it [the Sun], they are to the left of it. (3) As for

רק נגה וכוכב חמה, מעת הפרדם[1] מהשמש, והמה חוזרים אחורנית עד היותם ישרים[2] בהליכתם וילכו אחריה וישיגוה וידבקו עמה, אז הם ימניים ממנה[3]; ומעת הפרדם ממנה, והמה[4] ישרים בהליכתם והולכים אל מערב עד היותם במעמדם[5], וישובו אחורנית ותשיגם השמש וידבקו[6], אז הם שמאליים ממנה. (4) גם הלבנה, מרגע הפרדה מהשמש עד היותה לנכחה[7], היא שמאלית ממנה[8], ומהנכח עד עת מחברתה[9] ימנית.

6 (1) ודע כי לשלשת[10] הכוכבים העליונים יש להם שינויים מן השמש על ששה עשר[11] דרכים. (2) האחד שיהיה הכוכב עם השמש במעלה אחת ובחלק אחד; אז יקרא הכוכב מדובק[12], ועל תנאי שלא יהיה רחוק מן השמש רק פחות משישה עשר[13] חלקים, כי אם[14] היה יותר מזה הוא נשרף; ובהיותו מדובק[15] יורה על כל טוב בכל הדברים[16]. (3) ואם חלקיו יותר מן הנזכרים, ואם הכוכב רחוק יותר מהחלקים הנזכרים[17] עד היותו רחוק שש מעלות והוא מזרחי, אז הוא[18] נשרף; וזה אם היה שבתאי או צדק, רק | מאדים יקרא נשרף עד היותו רחוק עשר מעלות. (4) ובהיותם[19] 49א
יותר משש מעלות[20], או מאדים יותר[21] מעשר מעלות, עד היותם רחוקים חמש עשרה[22] מעלות, יקראו תחת האור, וזו היא הדרך השלישית. (5) ובהיות הכוכב נשרף אין לו כח כלל. (6) ובצאתו מגבול השריפה[23] והוא תחת האור אז תשוב הכח אליו מעט, וכל מה שיהיה[24] רחוק הוא יותר טוב. (7) והקדמונים אמרו כי ראוי שיהיה[25] מאדים רחוק שמונה עשרה מעלות אז יצא מתחת האור. (8) ואז יהיה להם אמצעית כח בכל ענייניהם. (9) ויקראו מזרחיים חזקים עד היותם רחוקים[26] מהשמש אל מבט ששית, אז יהיה הכוכב בתקפו הגדול, וזו היא הדרך הרביעית. (10) ומשם עד היותם רחוקים מהשמש מבט רביעית, ידל כח זריחתם, וזו היא הדרך החמישית. (11) ומשם עד מעמדו הראשון, הולך ודל, וזו היא הדרך הששית. (12) ובהיותו במעמדו הראשון אז יתש כל כחו[27], וזו היא הדרך השביעית. (13) ובהיותו חוזר אחורנית עד נכח השמש, הדרך השמינית[28], ואין לו כח כלל. (14) ובהיותו לנכח השמש[29], זאת היא הדרך התשיעית, ויורה על בלבול ותקוה שלא יצא[30] לאור. (15) ומעת[31] הפרדם מנכח השמש, זו היא הדרך העשירית, אז יראה לו מעט כח[32] עד

[1]מעת הפרדם] ערפשטק; נ: מהפרדם. [2]ישרים] ערפשט; נק: חסר. [3]ממנה] ערפשט; נק: חסר. [4]והמה] עפשרנ; קט: והם. [5]במעמדם] ערשפנק; ט: אל מעמדם. [6]וידבקו] ערפשט; נק: > בה. [7]לנכחה] ערפשט; נק: לנכח. [8]ממנה] ערשפנק; ט: חסר. [9]מחברתה] עפשרט; נק: המחברת היא. [10]לשלשת] עפשרט; נק: השלשה. [11]ששה עשר] ערשפנק; ט: ששה. [12]מדובק] עטשרנק; פ: חסר. [13]מששה עשר] ערטפנק; ש: מ״ז. [14]אם] ערטנק; שפ: אף אם. [15]מדובק] עשפנקט; ר: מודבק. [16]הדברים] עפשטנק; ר: חסר. [17]ואם חלקיו יותר מן הנזכרים, ואם הכוכב רחוק יותר מהחלקים הנזכרים] עפשט; ר: ואם הכוכב רחוק יותר מהחלקים הנזכרים; נק: ואם חלקיו יותר מהחלקים הנזכרים. [18]הוא] עפשרט; נק: חסר. [19]ובהיותם] ערפשטק; נ: ובהיותו. מכאן חסרים כמה דפים בכ״י ש. [20]מעלות*] פשטנרק; ע: שעות. [21]יותר] ערפט; נק: חסר. [22]היותם רחוקים חמש עשרה] ערטנק; פ: ממך חמש. [23]מגבול השריפה] ערטנק; פ: מהגבול הנצרפה. [24]שיהיה] ערפטק; נ: שהוא. [25]אמרו כי ראוי שיהיה] ערפט; נק: ראו כשיהיה. [26]עד היותם רחוקים] ערפנק; ט: אז יהי להם אמצעית כח. [27]יתש כל כחו] ערפ; ט: יתישב כפי כחו; נק: תכשל כחו. [28]הדרך השמינית] ע; ק: זאת היא הדרך הח״; פרט: זו הדרך השמינית; נ: חסר. [29]ואין לו כח כלל. ובהיותו לנכח השמש] ערפט; נ: חסר. [30]שלא יצא] ערפ; נק: יצא לאור; ט: שיצא. [31]ומעת] ערפטק; נ: ובעת. [32]מעט כח] עפרט; נק: ש.

Venus and Mercury, from the moment of their separation from the Sun—if they are retrograde—then, until they become direct in their motion, follow it [the Sun], catch up with it and overtake it, they are to its right; and from the moment of their separation from it [the Sun]—if they are direct in their motion, moving towards the west—then, until they reach their station, turn retrograde, and the Sun catches up with them and overtakes them, they are to its left. (4) As for the Moon, from the moment of its separation from the Sun until its opposition to it [the Sun], it is to its left; and from opposition until the moment of its conjunction, it is to its right.[1]

6 (1) Know that the three upper planets may have 16 conditions with respect to the Sun.[1] (2) The first is when the planet is with the Sun in the same degree and minute; then the planet is called joined, as long as its distance from the Sun is less than 16′; but if ⟨its distance⟩ is more ⟨than 16′⟩ it is burnt; when ⟨the planet⟩ is joined it indicates full good fortune in all matters.[2] (3) If the minutes ⟨of the distance between the planet and the Sun⟩ are more than the aforementioned [16′], and the distance between the planet ⟨and the Sun⟩ is greater than the aforementioned minutes, up to 6° and it is oriental ⟨of the Sun⟩, then it is burnt. This holds true for Saturn and Jupiter, but Mars is called burnt when it is up to 10° away ⟨from the Sun⟩.[3] (4) When ⟨the distance is⟩ more than 6°, or for Mars more than 10°, until their distance is 15°, they are called under the ray; this is the third condition. (5) When a planet is burnt it has no power at all. (6) When it moves away from the domain of burning[4] and is under the ray, it recovers some of its power; the farther away, the better ⟨its condition⟩. (7) The Ancients said that for Mars to no longer be 'under the ray' it should be at a distance of 18° ⟨from the Sun⟩. (8) Then their [the planets'] power is moderate for all their indications.[5] (9) They are called eastern and strong until their distance from the Sun is the ⟨number of degrees of the⟩ sextile aspect [60°]; then the planet is in its greatest strength; this is the fourth condition. (10) From there until the distance from the Sun is quartile [90°], the power of their easterliness begins to grow weaker; this is the fifth condition.[6] (11) From there until the first station, ⟨their power⟩ grows ⟨still⟩ weaker; this is the sixth condition. (12) When it is in its first station its power is exhausted; this is the seventh condition. (13) When it is retrograde until ⟨it reaches⟩ opposition to the Sun is the eighth condition, when it has no power whatsoever. (14) When it is in opposition to the Sun is the ninth condition, when it signifies confusion and hope that will not be fulfilled. (15) From the moment they separate from opposition to the Sun is the tenth condition, when it shows slight power until it reaches the second station. (16) When

היותו במעמדו השני. (16) ובהיותו שם, זו היא הדרך עשתי עשר, אז ישוב כל[1] כחו אליו. (17) ומשם עד היותו רחוק מהשמש תשעים מעלות והוא מערבי, אז ידל מעט כחו, וזו היא הדרך שנים העשר. (18) ומשם הולך ודל עד היותו רחוק מהשמש מבט ששית, וזו היא הדרך שלש עשרה, אז לא נשאר לה רק פחות משלישית כחה. (19) ובהיותה רחוקה מהשמש חמש עשרה מעלות זו היא הדרך ארבע עשרה, אז לא נשאר לה כח[2]. (20) ובהיותו תחת אור השמש[3], זו דרך חמש עשרה. (21) ותחת השריפה[4], שש עשרה[5].

49ב 7 (1) רק נגה | וכוכב חמה הם על דרך אחרת. (2) כי בהיותם עם השמש בחלק אחד או פחות מהחלקים הנזכרים, והם מזרחיים, הנה שני דרכים, כי הם נשרפים[6] עד שיהיה המרחק ביניהם ובין השמש שבע מעלות. (3) ובהיותם רחוקים מהשמש עד שתים עשרה מעלות[7] הם תחת האור. (4) ומשם יוסיף כחם והם מזרחיים[8] עד היותם במעמד הראשון[9], והיא הדרך החמישית. (5) ואז ידל[10] כחם עד שיהיו קרובים מהשמש ויהיה ביניהם ובינה שתים עשרה מעלות, יהיו תחת האור[11]. (6) ואם המרחק שבע מעלות, אז יהיה בגבול השריפה עד היותם דבקים עם השמש. (7) ובהפרדם ממנה והם מערביים הם בגבול השריפה עד שבע מעלות. (8) ומשם עד שתים עשרה מעלות, תחת האור. (9) ובצאתם מהאור יוסיף כל כחם כל זמן היותם ישרים בהליכתם עד שיחלו להיותם במעמדם[12] וישובו אחורנית, אז יסור כחם עד שיהיו קרובים מהשמש פחות מחמש עשרה מעלות. (10) ומשם יהיו תחת האור, ואחר כן תחת השריפה.

8 (1) והלבנה יש לה מהשמש ששה עשר דרכים. (2) האחד שתהיה דבקה[13] עמה[14], או קודם השמש או אחריה, בששה עשר חלקים; זו היא הדרך האחת[15]. (3) והדרך השנית להיותה רחוקה שש מעלות והיא מערבית, זו היא הדרך השנית[16] אז יחל מעט כחה[17]. (4) והשלישית בהיותה רחוקה שתים עשרה מעלות. (5) ומשם יוסיף כחה עד היות מרחקה חמש וארבעים מעלות, אז יהיה רביעיתה מאירה[18]. (6) ומשם עד תשעים מעלות גם כן יוסיף כחה, ואז יהיה חציה מאיר[19]. (7) ומשם עד היות בינה ובין השמש[20] מאה וחמשה ושלשים מעלות, אז יהיה שלשת רביעיותיה מאירות[21]. (8) ומשם עד היות מרחקה מנכח השמש שתים עשרה מעלות, אז היא בתקפה[22], וברגע הנכח בכחה הגדול. (9) וברחקה | מהנכח שתים עשרה מעלות, 50א

[1]כל] ערפנק; ט: בכל. [2]כח] ענקר; פ: כחה; ט: חסר. [3]אור השמש*] פשטנרק; ע: האור. [4]השריפה] ערטנק; פ: השמש. [5]זו היא הדרך הארבע עשר, אז לא נשאר לה כחה. ובהיותו תחת אור השמש זו היא דרך החמשה עשר. ותחת השמש היא שש עשרה.] עפרנק; ט: חסר. [6]והם מזרחיים הנה שני דרכים כי הם נשרפים] ערפט; נק: נקראים דבקים ואם חלקיו יותר הם נשרפים. [7]מעלות] ערטנק; פ: חסר; ע: מוסיף בצד: הם נדבקים. [8]מזרחיים] ערפט; נק: < חוזרים. [9]הראשון] ערטנק; פ: השני. [10]ידל] ערפט; נק: יוסיף. [11]האור] ערפנק; ט: חסר. [12]במעמדם] ערפטק; נק: < השני. [13]דבקה] ערטנק; פ: דבוקה. [14]עמה] ערטנק; פ: עמו. [15]זו היא הדרך האחת] ערטפ; נק: חסר. [16]זו היא הדרך השנית] ערט; פנק: חסר. [17]אז יחל מעט כחה] ערטנ; פ: חסר. [18]רביעיתה מאירה] ערפט; נק: רביע גופה מאיר. [19]ומשם עד תשעים מעלות גם כן יוסיף כחה ואז יהיה חציה מאיר] ערפט; ק: ומשם עד היות מרחקה מהשמש צ׳ מעלות אז יהיה חצי גופה מאיר; נ: חסר. [20]בינה ובין השמש] ערפט; נק: מרחקה. [21]שלשת רביעיותיה מאירות] ערפט; קנ: שלש רביעיות גופה מאיר. [22]בתקפה] ערפ; ט: בתקופה.

it is there [the second station] is the eleventh condition, when it recovers all its power. (17) From there until it is 90° from the Sun and occidental ⟨of the Sun⟩, its power grows somewhat weaker; this is the twelfth condition. (18) From there ⟨its power⟩ grows weaker until its distance from the Sun is sextile [60°]. This is the thirteenth condition, when less than a third of its power is left to it. (19) When its distance from the Sun is 15° is the fourteenth condition, and no power is left to it. (20) When it is under the ray of the Sun is the fifteenth condition. (21) Under the burning ⟨is the⟩ sixteenth ⟨condition⟩.[7]

7 (1) But Venus and Mercury ⟨have conditions with respect to the Sun⟩ in another way.[1] (2) For when they are [A] with the Sun in ⟨the same degree and⟩ the same minute or [B] closer than the aforementioned minutes [16′] and oriental ⟨of the Sun⟩, these [A and B] are two conditions, for they are burnt until their distance from the Sun is 7°.[2] (3) They are under the ray when their distance from the Sun is up to 12°.[3] (4) From there their power grows and they are oriental ⟨of the Sun⟩ until they are in the first station; this is the fifth condition.[4] (5) Then their power grows weaker until they get closer to the Sun and are within 12°; ⟨then⟩ they are under the ray.[5] (6) From a distance of 7° until they are joined to the Sun is the domain of burning.[6] (7) When they separate from it [the Sun] and are occidental ⟨of the Sun⟩, they are in the domain of burning until 7°.[7] (8) ⟨They are⟩ under the ray from there until 12°.[8] (9) When they move away from the ray they increase in power as long as they are direct in their motion, until they reach their ⟨second⟩ station and turn retrograde, after which their power is diminished until their distance from the Sun is less than 15°.[9] (10) From that point they are under the ray, and later under the burning.[10]

8 (1) The Moon has sixteen conditions with respect to the Sun.[1] (2) The first is when it [the Moon] is joined to it [the Sun] or is up to 16′ ahead of or behind the Sun; this is the first condition. (3) The second condition is when it [the Moon] is ⟨up to⟩ 6° away and occidental ⟨of the Sun⟩; this is the second condition, when its power begins to diminish. (4) The third condition is when it is ⟨up to⟩ 12° away. (5) From there its power grows until it is 45° away, when a quarter of it shines.[2] (6) From there until 90° its power continues to grow stronger, and then half of it shines. (7) From there until it is 135° from the Sun, when three quarters of it shines.[3] (8) From there until it is 12° away from opposition to the Sun, and it is full. When it is in opposition to the Sun it is at its greatest strength.[4] (9) When it moves 12°

היא הדרך העשירית עד היותה רחוקה מהנכח חמש וארבעים מעלות, אז יחסר מאורה הרביעית[1]. (10) ומשם עד היות מרחקה מהנכח[2] תשעים מעלות, אז ישאר בגופה חצי מאור. (11) ומשם עד היות בינה ובין השמש חמש וארבעים מעלות[3], אז ישאר לה רביעית[4] האור[5]. (12) ומשם עד היות המרחק שתים עשרה מעלות, אז תכנס תחת האור[6]. (13) ומשש מעלות תחת השריפה; ודע כי בהסירך, פעמים שהיא תחת האור ופעמים תחת השריפה.

(14) אז ישארו שנים עשר דרכים; ואלה יקראו מפתחות הלבנה[7] וצורך גדול יש אליהם לדעת דברי הגשמים.

§7

1 (1) שער השביעי: בענייני המשרתים, והם שלשים: הקירוב, והחיבור, והממסך, והמבט, והפירוד, והילוך בדד, והשומם, והעתקה, והקבוץ[8], והשבת האור, ותת הכח, ותת הממשלה, ותת התולדת, ותת השתי תולדות[9], והיושר, והעוות, והמניעה, והשבה לטוב, וההשבה לרע, והביטול, והמקרה, והאבוד, וכריתות האור, והנועם, והתגמול, והקבול, והנדיבות, והדמיון, והאמצעיות, והשררה.

2 (1) הקירוב, שיהיו שני כוכבים במזל[10] אחד, ויהיו ישרים[11] בהליכתם, ויהיו מעלות הכוכב הקל פחותות ממעלות הכוכב[12] הכבד ממנו. (2) וכל זמן שמעלותיו פחותות יקרא מתקרב, ובהיותו עמו בחלק אחד אז נשלם קירובו. (3) ותחלת הקירוב שיהיה ביניהם פחות מחמש עשרה מעלות, וכל מה שהם המעלות פחותות הוא יותר תוקף[13] לכל מה שיורו עליו. (4) ועל זה הדרך הקירוב בניצוצי האור, שהם המבטים השבעה כאשר הזכרנו.

3 (1) החיבור. בהיות שני כוכבים במזל אחד, ויהיה כל אחד בכח גוף האחר, אז יקראו נחברים[14]. (2) ובהיותם בחלק אחד, אז יהיה כחם שלם | בכל אשר יורו[15]. 50ב
(3) ואם האחד יהיה בכח הגוף האחר, ואין השני בכח הגוף הראשון, אז לא יהיה

[1]ומשם עד היות מרחקה מנכח השמש י״ב מעלות אז היא בתקפה וברגע הנכח בכחה הגדול. וברחקה מהנכח י״ב מעלות היא הדרך העשירית עד היותה רחוקה מהנוכח מ״ה מעלות אז יחסר מאורה הרביעית] ערפט; ק: ומשם עד ק״כ מעלות היא עם השמש וכל גופה מאיר. ובהיותה קרובה מהשמש אחר הנכח קל״ה מעלות ישאר ג׳ רביעות גופה מאיר; נ: חסר. [2]ומשם עד היות מרחקה מהנכח] ערפט; נק: ובהיותה קרובה ממנו. [3]מעלות*] פשטנרק; ע: חסר. [4]רביעית] ערט; קנ: רביעי; פ: רביע. [5]האור] ערפנק; ט: חסר. [6]ומשם עד היות המרחק י״ב מעלות אז תכנס תחת האור] ערפטק; נ: חסר. [7]הלבנה] עפרט; נק: חסר. [8]והקבוץ*] פשטנרק; ע: חסר. [9]ותת השתי תולדות*] פשטנרק; ע: חסר. [10]במזל] ערפנק; ט: במקום. [11]ויהיו ישרים] ערנק; ט: והם ישרים; פ: וישרים. [12]הכוכב] עפרט; נק: חסר. [13]תוקף] ערפט; נק: תקיף. [14]נחברים] ערפנק; ט: במחברים. [15]יורו] ערפט; נק: > עליו.

away from opposition ⟨with the Sun⟩ it is the tenth condition, until it is 45° away from opposition with the Sun; then one quarter of its light disappears.[5] (10) From there until it is 90° away from opposition; and half of its body is lighted. (11) From there until it is 45° from Sun, and one-quarter of the light remains to it. (12) From there until it is 12° away, when it enters under the ray. (13) From 6° it is under the burning. Know that when you subtract ⟨these degrees⟩, sometimes it is under the ray and sometimes under the burning.[6]

(14) Then 12 conditions are left, and these are called the lunar keys. They are very important for knowing about rain.[7]

§ 7

1 (1) Chapter Seven. On the conditions of the planets, which are thirty: approach, conjunction, mixture, aspect, separation, solitary motion, desolation, translation, clustering, reflecting the light, giving power, giving lordship, giving nature, giving two natures, advance, distortion, prohibition, returning with amelioration, returning with corruption, cancellation, accident, loss, cutting the light, pleasantness, recompense, reception, generosity, similitude, intermediacy, and domination.[1]

2 (1) "Approach" is when two planets are in the same sign, direct in their motions, and the degrees of the lighter [i.e., the swifter] planet ⟨in the sign⟩ are less than the degrees of the heavier [i.e., the slower] planet. (2) As long as its [the swifter planet's] degrees are less ⟨than the degrees of the heavier planet⟩ it is said to be "approaching"; when it [the swifter planet] is with it [the slower planet] in ⟨the same degree and⟩ the same minute, its approach is completed. (3) Approach begins when the distance between them [the two planets] is less than 15°, and the fewer degrees ⟨between them⟩ the stronger ⟨they are⟩ in everything they signify.[1] (4) The same holds true for approach in the rays of light, which are the seven aspects mentioned previously.[2]

3 (1) "Conjunction": When two planets are in the same sign, each of them within the power of the other's body, they are said to be in conjunction. (2) When they are ⟨in the same degree and⟩ same minute, their power is complete in everything they signify. (3) If one of them is within the power of the other's body, but the latter is not within the power of the former's body, all their indications will not be full unless ⟨each of them is⟩ close by

שלם כל[1] אשר יורו עליו[2] רק קירוב למחציתו. (4) ודמיון זה שיהיה המרחק בין הלבנה ובין שבתאי שמונה מעלות לפנים או לאחור, והנה כל אחד מהם בכח גוף האחר; ואם יש ביניהם עשר מעלות, יהיה שבתאי בכח גוף הלבנה ואין והלבנה עומדת בכח גוף שבתאי. (5) וכל זמן שהכוכב הקל הולך אל מחברת הכבד, יותר כח יש לו מרגע[3] הפרדו ממנו[4], א״ע״פ שהוא בכח גופו. (6) ואם היו השני כוכבים בשני מזלות, וכל אחד מהם בכח הגוף האחר, לא יאמר להם שהם מתחברים בעבור שהם במזלות משונים. (7) זאת דעת הקדמונים, ואני אברהם[5], מעתיק הספר[6], חולק עליהם, כאשר אפרש בספר המולדות. (8) גם הקדמונים לא הזכירו לכוכבים[7] העליונים שהם בגלגל המזלות כמה שיעור כח גופם, רק דורוניוס[8] לבדו אמר כי הוא רביע מזל. (9) ודעת המדקדקים בחכמה הזאת כי השיעור ככח גוף המשרת[9], בין שיהיה הכוכב העליון מהכבוד הראשון או מן השני. (10) וטעם החבור: התחברות שני הכוכבים או יותר, כל אחד גלגלו שפל מגלגל חבירו, ויהיו שניהם כנגד מעלה אחת וחלק אחד כנגד גלגל המזלות. (11) אז יסתיר הקל את הכבד ממראה[10] העין, כי הוא נכנס תחתיו. (12) וזה יהיה אם לא יש ביניהם מרחב מחשב האפודה, ועוד אדבר על זה.

4 (1) הממסך. בהתחבר כוכב עם כוכב, והם מהמשרתים[11], אז יולד מתולדותיהם שניהם[12] תולדת[13] אחרת. (2) כמו שבתאי ומאדים שכל אחד הוא מזיק, ובהתחברם אמרו הקדמונים שיורה על טוב. (3) והאמת שהאחד יבטל[14] מעשה חבירו וינצל הנולד מן הנזק, והנה לא יורו על הטוב, רק טובה[15] שאינם מזיקים[16]. (4) וצדק עם
51א שבתאי היא המחברת הגדולה | בעבור היות שניהם עליונים[17], וכפי כח אי זה מהם שיהיה תראה תולדתו. (5) ומאדים עם נגה מחברתם ממוסכת, כאשר אפרש. (6) ומחברת המשרתים עם השמש מזקת להם[18], והקשה שבכולם על נגה ועל הלבנה ושבתאי ומאדים, גם הם מזיקים לשמש בהתחברם עמה. (7) וצדק ונגה ייטיבו ולא ירעו. (8) וכוכב חמה, בעבור רוב[19] תנועותיו ושהוא קרוב מהשמש, לעולם מעט

[1]כל] עפרנק; ט: בכל. [2]עליו] עפט; רנק: חסר. [3]מרגע] ערנק; פט: מעת. [4]ממנו] ערפנק; ט: חסר. [5]אברהם] ערפט; נק: < ן׳ עזרא. [6]מעתיק הספר*] פטנרק; ע: < זה. [7]לכוכבים*] פטנרק; ע: הכוכבים. [8]דרוניוס] ער; נק: דרוניוס; ט: דוריינוס; פ: דורינוס. [9]המשרת] ערטנק; פ: המושבת. [10]ממראה] עפרטנ; ק: ממראית. [11]מהמשרתים*] פטנרק; ע: המשרתים. [12]מתולדותיהם שניהם] עטנק; ר: מתולדות שניהם; פ: מתולדותיהם. [13]תולדת] עפ; ט: על תולדת; נק: תולדה. [14]יבטל] ערט; נק: מבטל; פ: יחפש. [15]טובה] עפרט; נק: הטובה. [16]שאינם מזיקים] ערטנק; פ: שאינה מזיקה. [17]היות שניהם עליונים] עפרט; נק: היותם עליונים. [18]מזקת להם] ענק; רפ: מזיקה להם; ט: מזקת. [19]רוב*] רפט; ע: רובי; נק: חסר.

⟨less than⟩ half ⟨of the power of its body⟩.[1] (4) As an illustration, ⟨suppose that⟩ the Moon is 8° from Saturn, ahead of or behind ⟨it⟩. In this case each of them is within the power of the other's body; but if the distance between them is 10°, Saturn is within the power of the Moon's body but the Moon is not within the power of Saturn's body. (5) The lighter planet has more power when it is moving towards conjunction with the heavier planet than after it separates from it [the heavier planet], even though it [the light planet] is still within the power of its [the heavy planet's] body. (6) If the two planets are in two signs, and each of them is within the power of the other's body, they are not said to be in conjunction because they are in different signs.[2] (7) This is the opinion of the Ancients; but I, Abraham, translator of the book,[3] disagree with them, as I shall explain in the *Book of Nativities*.[4] (8) The Ancients, too, did not mention the extent of the power of the body of the upper stars that are in the zodiac; only Dorotheus said that it is one quarter of a sign [7½°]. (9) The opinion of those who investigated this science closely is that the size ⟨of the power of the body of the upper star⟩ is the same as the size of the power of the body of the planet ⟨that is in conjunction with the upper star⟩, whether the upper star is of the first or second magnitude.[5] (10) "Conjunction" means that two or more planets conjoin each other, with the orb of one of them below the orb of its companion, when both are in the same degree and same minute with respect to the zodiac. (11) In that case, the lighter ⟨planet⟩ hides the heavier ⟨planet⟩ from view, because the latter is behind the former. (12) This happens when they have the same ecliptical latitude;[6] I shall explain this in due course.[7]

4 (1) "Mixture". When one star conjoins another—⟨by star I mean⟩ one of the planets, a new nature is generated from their two natures.[1] (2) As in the case of Saturn and Mars, both of which are malefic: it is an auspicious signification when they conjoin, according to the Ancients. (3) But the truth is that one cancels the action of the other and the native is saved from harm, so that ⟨in fact⟩ they do not signify good fortune, only the good fortune that they do no harm.[2] (4) ⟨The conjunction of⟩ Jupiter with Saturn is the great conjunction,[3] because both are upper ⟨planets⟩, and what is manifest in the nature ⟨generated by the mixture⟩ is according to their power. (5) The conjunction of Mars and Venus is mixed, as I shall explain.[4] (6) A conjunction of the planets with the Sun is harmful to them, and the most inauspicious are with Venus, the Moon, Saturn, and Mars, ⟨for⟩ they are also harmful to the Sun when they conjoin it. (7) Jupiter and Venus are auspicious and do not do evil. (8) Mercury, because of its many motions and

יזיקנו בהיותו תחת אור השמש או תחת גבול השריפה. (9) ובהיות הכוכב דבק עם השמש, על דעת הקדמונים, יש לו כח גדול, עד שאמרו: אם היה כן כוכב חמה, שני כוכבי חמה יש בגלגל; ובטלמיוס חולק עליהם, והדין עמו. (10) ומחברת הלבנה עם שבתאי ומאדים מזקת, ואם החיבור עם שבתאי[1] והלבנה בחסרון אורה, אז הוא יותר רע, ואם יגדל אורה יקל[2] מהנזק, והפך הדבר מאדים. (11) ואם היתה הלבנה בכחה, ימעיטו מכחה ולא יזיקוה הרבה.

5 (1) המבט. תחלת המבטים, בין שיהיה[3] מבט ששית או רביעית או שלישית או נכח, כאשר פרשתי בשער השלישי, בהיותו[4] רחוק מהמבט שתים עשרה מעלות, ובטלמיוס אמר שש והוא האמת[5]. (2) והנה אתן דמיון: אם היה בין כוכב לכוכב חמישים וארבע מעלות, הוא בכח מבט הששית, ובהיות המרחק ביניהם ששים אז הוא במבט[6] שלם ויורה על השלמת כל דבר שיורו עליו, וככה שאר המבטים.

6 (1) הפירוד שיעבור הכוכב הקל מהכוכב הכבד מעלה אחת[7], בין במחברת בין במבט; וזה יהיה על שני דרכים. (2) כי אם יתחבר אותו הקל המתפרד בכוכב אחר במחברת או בדרך אחד[8] המבטים, אז יהיה ממסכו עם הכוכב האחר. (3) ואם לא יתחבר עם כוכב אחר ולא יביט אליו, ויש בינו ובין הכבד במחברת פחות מכח גופו, עודנו בממסכו; | ואם באחד המבטים ירחק[9] ממנו פחות משש מעלות, גם הוא 51ב
בממסכו[10] ויותר מזה יבטל הממסך.

7 (1) ויש לך להסתכל לעולם אל המעלות שהן שוות במצעדיהן. (2) והדמיון, שיהיה כוכב אחד בעשר מעלות מטלה והשני בעשרים ממזל דגים, והנה מרחק שניהם מקו הצדק שוה והנה יחשבו כאלו הם מתחברים. (3) ודרך אחרת[11], כמו שיהיו במעלה אחת שתהיינה שעותיה המעוותות שוות[12], כמו שש עשרה[13] מעלות מאריה עם[14] ארבע עשרה משור; וטעם זה בעבור היות מרחקם מראש סרטן שוה, וככה אם היה מרחקם מראש גדי. (4) ואשר הם[15] מרחקם מראש טלה או ממאזנים

[1]ומאדים מזקת ואם החיבור עם שבתי] ערפט; נק: חסר. [2]יקל] ערפנק; ט: יותר קל. [3]שיהיה] עפשרט; נק: שהוא. [4]בהיותו*] פ; ערטק: ובהיותו; נ: ואם יהיה. [5]האמת] עפטנק; ר: > יקרא מבט. [6]במבט] ערטנק; פ: חסר. [7]מעלה אחת] ערפטק; נ: חסר. [8]אחד] ערטנק; פ: אחר. [9]ירחק] ענק; ר: ורחק; ט: ורחוק. [10]ואם באחד המבטים ורחוק ממנו פחות משש מעלות גם הוא בממסכו] ערטנק; פ: חסר. [11]אחרת] ערפטק; נ: אחר. [12]המעוותות שוות] ערטנק; פ: מעוותות. [13]שש עשרה] ערטנק; פ: י״ז. [14]עם] עטנרק; פ: עד. [15]הם] עפטק; נ: יהיה; ר: חסר.

proximity to the Sun, is always only slightly harmed by it [the Sun] when it is under the ray of the Sun or in the domain of burning.[5] (9) When Mercury is joined to the Sun it has great power, according to the Ancients, so much that they said: if Mercury is in such a condition [i.e., joined], ⟨it is as if⟩ there were two Mercuries in the orb; but Ptolemy disagrees with them and he is right.[6] (10) The Moon's conjunctions with Saturn and Mars are harmful; it is more inauspicious if Saturn is in conjunction with the Moon when it [the Moon] is waning, whereas the harm is lessened if it is waxing; and the opposite holds true for Mars. (11) If the Moon is in its strength, they [these conjunctions] diminish its power but do not harm it [the Moon] much.[7]

5 (1) "Aspect." The aspects, whether sextile, quartile, trine, or opposition, as I explained in the third chapter, begin when it [the planet] is 12° away from the aspect; but Ptolemy said 6° and he is right.[1] (2) Let me give you an illustration: if there are 54° between one planet and another planet, it [the planet] is within the power of sextile; and when the distance between them is 60° the aspect is complete and signifies the realization of everything signified by it [the aspect]. And the same holds true for the other planets.

6 (1) "Separation" is when a light [i.e., swift] planet passes 1° beyond a heavy [i.e., slow] planet, whether in conjunction or in aspect; this ⟨condition⟩ may have two forms. (2) If the light planet that is separating ⟨from the heavy planet⟩ applies to another planet, in conjunction or in one of the aspects, its [the light planet's] mixture is with the other planet ⟨and not with the heavy planet⟩. (3) But if it [the light planet] does not conjoin or aspect another planet, and its distance from conjunction with the heavy planet is less than the power of its body, it [the light planet] is still mixed with it [the heavy planet]; and if its distance from some aspect with it [the heavy planet] is less than 6°, in this case, too, it [the light planet] is mixed with ⟨the heavy planet⟩. But if the distance is greater the mixture is lost.[1]

7 (1) Always observe the ⟨pairs of⟩ degrees that have the same rising times. (2) As an illustration, ⟨suppose that⟩ one planet is at Aries 10° and another at Pisces 20°, so that they are equidistant from the equator and are considered to be in application. (3) Another way is to take ⟨pairs of⟩ degrees whose seasonal hours are the same, such as Leo 16° and Taurus 14°, and this is because they are equidistant from the head of Cancer, and likewise if they were equidistant from the head of Capricorn. (4) The ⟨pairs of degrees⟩ equidistant from the head of Aries or Libra are called ⟨as being

שוים יקראו מחברת ישרה, ואשר מרחקם שוה מנקודת צפון ודרום שהם ראש סרטן וגדי יקראו מחברת נכח.

8 (1) הילוך בדד, שיתפרד[1] הכוכב מחבירו, אם במחברת מחמש עשרה מעלות, ואם במבט משש[2], ולא יתחבר עם כוכב אחר כל זמן שהוא באותו המזל, או לא יביט אליו כוכב אחר מבט שלם אי זה מבט שיהיה.

9 (1) השומם, שיהיה הכוכב במזל ולא יביט אליו כוכב כל זמן היותו שם ולא נפרד מהכוכב. (2) וללבנה לבדה יקרה[3] ככה בעבור מהירות הליכתה.

10 (1) העתקה על שני דרכים. (2) האחד שיתפרד הכוכב[4] הקל מהכוכב הכבד ויתחבר עם כוכב אחר או יביט אליו; והנה יעתיק[5] כח הכוכב הכבד הראשון אל הכוכב האחרון. (3) והדרך השני שיתחבר כוכב קל עם כוכב אחר כבד ממנו, ואותו הכבד עם כבד ממנו[6], והנה יעתיק האמצעי אור הקל אל[7] הכבד האחרון.

11 (1) הקבוץ, שיתחברו שני כוכבים או יותר עם כוכב אחר, אז יקח הכל הכוכב הכבד.

12 (1) השבת האור על שני דרכים. (2) האחד[8] שלא יתחבר | כוכב עם כוכב, ולא 52א
יביט זה אל זה, רק הם מתחברים שניהם או מביטים אל כוכב אחר, ואותו הכוכב יביט אל הבית שיש צורך אליו, או אל הכוכב שהוא המבוקש, אז ישיב[9] האור[10] אל המבוקש. (3) והדרך השני שלא יתחבר בעל המזל הצומח עם בעל[11] דבר המבוקש או לא יביט זה אל זה, או שיהיו מתפרדים זה מזה; והנה אם העתיק האור כוכב אחד ביניהם גם זה יחשב כאילו הוא מחברת.

[1]שיתפרד] ערפנק; ט: שיתבודד. [2]משש] עפטנק; ר: > מעלות. [3]יקרה] עפרט; נק: > לה. [4]הכוכב] ערפט; נק: חסר. [5]יעתיק] עפרטנ; ק: נעתק. [6]ואותו הכבד עם כבד ממנו] ערטנק; פ: חסר. [7]אל] ערפטק; נ: עם. [8]האחד*] רפט; ענק: חסר. [9]ישיב] ערפט; נק: ישוב. [10]האור*] פט; ער: אורה; נק: חסר. [11]בעל] ערפטק; נ: > מזל.

in⟩ "natural application," and those equidistant from the ⟨extreme⟩ north or south, namely, the head of Cancer and ⟨the head⟩ of Capricorn, are called ⟨as being in⟩ "application by opposition."[1]

8 (1) "Solitary motion" is when a planet moves away from its companion, either 15° from conjunction or 6° from ⟨some⟩ aspect, and, while it remains in the same sign, does not apply to another planet or when no planet aspects it in full aspect, whichever aspect it may be.[1]

9 (1) "Desolate" is when a planet [A] is in a sign and no planet [B] aspects it as long as it [A] remains there [in that sign] and it [A] does not separate from the planet [B]. (2) This happens only to the Moon, because of the quickness of its motion.[1]

10 (1) "Translation" has two types. (2) The first is when a light planet [A] separates from a heavy planet [B] and applies or aspects another planet [C]; if so, it [A] transfers the power of the first heavy planet [B] to the second ⟨heavy⟩ planet [C]. (3) The second type is when a light planet [A] applies to another planet that is heavier than it is [B], and that heavy planet [B] ⟨applies⟩ to ⟨another planet⟩ heavier than it is [C]; if so, the intermediate planet [B] transfers the light of the light ⟨planet⟩ [A] to the second heavy planet [C].[1]

11 (1) "Clustering" is when two or more planets apply to another planet; the heavy planet takes everything then.[1]

12 (1) "Reflecting the light" has two types. (2) The first is when one planet [A] does not conjoin another planet [B], nor do they aspect each other, but both ⟨planets⟩ conjoin or aspect another planet [C], and that planet aspects the ⟨lord of the⟩ requested ⟨horoscopic⟩ place [D] or the planet that indicates the requested thing[1] [E]; if so, it [C, i.e., the third planet] reflects the light ⟨of both planets⟩ [A and B] onto the requested ⟨planet⟩ [D or E]. (3) The second type is when the lord of the ascendant sign [D] does not conjoin the lord of the object of the query[2] [E] or they do not aspect each other, or they are separating; if a planet [C] has moved between them it transfers the light of one of the two [D] onto the other [E]; this, too, is considered to be a conjunction.[3]

13 (1) ותת[1] הכח הוא שיהיה הכוכב[2] בביתו או בבית כבודו או בבית שלישותו או בגבולו או בפניו, ויתחבר עם כוכב אחר או יביט אליו, הנה יתן כח עצמו אליו.

14 (1) ותת הממשלה, שיביט כוכב אל כוכב, אם במבט אהבה גמורה[3] או[4] חצי אהבה, אז יהיה ממסך שניהם ישר.

15 (1) ותת התולדת, שיתחבר הכוכב עם בעל המזל שהוא שם, או בעל בית כבודו, או בעל[5] גבולו, או בעל שלישותו, או בעל פניו, והנה יתן לכוכב תולדתו[6].

16 (1) ותת השתי תולדות הוא על שני דרכים. (2) האחד[7] שיהיה הכוכב במזל שיש לו בו שררה, ויתחבר עם כוכב אחר שיש לו במזל שררה[8] או יביט אליו, כמו נגה עם צדק בהיותו[9] בדגים. (3) והדרך השני שיתחבר הכוכב עם הכוכב[10] שהוא בתולדתו[11], בעלי[12] היום בבעלי היום, ובעלי הלילה בבעלי הלילה.

17 (1) והיושר, וטעמו הכוכב שהוא בגודל מעלתו, וזה יהיה בהיותו באחד היתדות או בסמוכים.

18 (1) והעיוות, שיהיה הכוכב באחד הבתים הנופלים.

19 (1) והמניעה על שני דרכים. (2) שיהיו שלשה כוכבים במזל אחד, מעלותיהם שונות[13] ויהיה הכבד מעלותיו יתירות, והנה האמצעי ימנע הקל שמעלותיו מעטות[14] מהתחבר עם הכבד עד שיעברנו. (3) כמו שבתאי שיהיה בטלה עשרים מעלות, ושם כוכב חמה[15] | בחמש עשרה ונגה באחת עשרה, והנה כוכב חמה[16] ימנע נגה 52ב
מהתחבר עם שבתאי עד שיעברנו[17], ואחר כן יתחבר נגה עמו. (4) והדרך השני מפאת המבט, שיהיו שני כוכבים במזל אחד ויהיה הקל מתחבר[18] בכבד, וכוכב אחר מביט אל אותו הכוכב הכבד, אי זה מבט שיהיה; והנה[19] הכוכב שהוא עמו במזל ימנע המביט וישחית דברו על מנת שתהיינה מעלותיהן שוות. (5) רק אם יהיו מעלות המביט יותר קרובים אל המבט, לא יוכל המתחבר למנוע המביט.

[1]ותת] עפשרט; נק: תת. [2]הכוכב] ערפט; נק: חסר. [3]גמורה] ערפנק; ט: חסר. [4]או] ערפנ; ט: אם. [5]בעל] עפרט; נק: < בית. [6]לכוכב תולדתו] ענק; פרט: ש. [7]האחד*] רנק; עפט: חסר. [8]ויתחבר עם כוכב אחר שיש לו במזל שררה] ערפנק; ט: חסר. [9]בהיותו] ערטנק; פ: ויהיו. [10]הכוכב] ערטנק; פ: ככב. [11]בתולדתו] ערטנק; פ: כתולדתו. [12]בעלי] עפטנק; ר: בעל. [13]מעלותיהם שונות] ערט; פ: מעלותיהם בלתי שוות; נק: במעלותיהם שוות. [14]מעטות] עפרט; נק: מועטות. [15]כוכב חמה] ערפ; נק: צדק; ט: חסר. [16]כוכב חמה] ערפ; נק: צדק; ט: חסר. [17]כמו שבתי שיהיה בטלה עשרים מעלות ושם כוכב חמה בט״ו ונגה בי״א והנה כוכב חמה ימנע נגה מהתחבר עם שבתי עד שיעברנו] ערפנק; ט: חסר. [18]מתחבר] ערפט; נק: קרוב מהתחבר. [19]והנה] עפרט; נק: חסר.

13 (1) "Giving power" is when a planet is in its house, or in the house of its exaltation, or in the house of its triplicity, or in its term, or in its decan, and conjoins or aspects another planet—in which case it gives its own power to it.[1]

14 (1) "Giving lordship" is when one planet aspects ⟨another⟩ planet, in an aspect of total love or of half love—in which case the mixture of both is tempered.[1]

15 (1) "Giving nature" is when a planet applies to ⟨the planet that is⟩ the lord of the sign in which it is, or the lord of the house of its exaltation, or the lord of its term, or the lord of its triplicity, or the lord of its decan—in which case it gives its nature to the ⟨other⟩ planet.[1]

16 (1) "Giving two natures" has two types. (2) The first is when a planet is in a sign in which it has a dignity and conjoins or aspects another planet that has a dignity in this sign, such as when Venus is with Jupiter in Pisces. (3) The second type is when a planet applies to another planet of the same nature, ⟨such as⟩ diurnal planets with diurnal planets and nocturnal planets with nocturnal planets.[1]

17 (1) "Advance" means that a planet is in its highest rank, and this is when it is in one of the cardines or ⟨a place⟩ succedent ⟨to the cardines⟩.[1]

18 (1) "Distortion" is when a planet is in one of the cadent places.[1]

19 (1) "Prohibition" has two types. (2) ⟨The first⟩ is when three planets are in the same sign, but in different degrees, and the heavy one [A] has the most degrees; then the middle one [B] prevents the light one [C], which has the fewest degrees, from application to the heavy one [A], until it [B] passes it [A]. (3) For example, if Saturn is at Aries 20°, Mercury is at 15° there [of Aries], and Venus is at ⟨Aries⟩ 11°, Mercury prevents Venus from application to Saturn until it passes it; after that Venus applies to it [Saturn]. (4) The second type is by aspect, when two planets are in the same sign and the light one [A] applies to the heavy one [B], and another planet [C] aspects the heavy planet [B], in any aspect; then the planet [A] that is in the same sign as it [B] prohibits the aspecting planet [C] and destroys its signification, on condition that their degrees [i.e., A-C and B-C] are the same. (5) But if the degrees of the aspecting ⟨planet⟩ [C] are closer to the aspect ⟨than the degrees of the conjoining planet [A]⟩, the applying planet [A] cannot prohibit the aspecting planet [C].[1]

20 (1) וההשבה לטוב. דע כי ההשבה[1] ככה[2] היא שיתחבר כוכב עם כוכב[3] שהוא תחת אור השמש או יביט אליו[4]; והנה הכוכב לא יוכל לקבל האור בעבור דלותו והנה ישיבנו. (2) ועוד[5] דרך אחרת שיתחבר[6] עם כוכב חוזר אחורנית, והנה[7] ישיב עליו[8] מה שקבל. (3) ויהיה ההשבה לטובה[9] בשלשה דרכים. (4) האחד יהיה[10] האוחז הכח ששב[11] אליו מקבל את הנותן. (5) והשני שיהיה הכוכב הקל ישר בהליכתו והכבד נשרף או תחת האור או חוזר אחורנית. (6) והשלישי שיהיה הכוכב המשיב באחד הבתים הנופלים ויהיה הכוכב ששב האור אליו באחד היתדות או הסמוכים.

21 (1) וההשבה לרע: הפך על שלשה דרכים הנזכרים.

22 (1) והבטול: שיהיה הכוכב בכח הגוף האחר ובטרם שיהיה עמו בחלק אחד ישוב אחורנית.

23 (1) והמקרה, שיהיו שלשה כוכבים במזל אחד, האחד קל[12] ומעלותיו רבות, והשני כבד ממנו ומעלותיו מעטות, והשלישי קל מן הראשון והוא מתחבר בכבד; וישוב הקל הראשון שמעלותיו רבות אחורנית ויתחבר עם הכבד.

24 (1) והאבוד, שיהיה הכוכב הולך להתחבר | עם כוכב אחר במזל אחד, וקודם 53א
שיתחבר עמו יסע הכבד מהמזל ויתחבר עמו שם כוכב אחר.

25 (1) וכריתות האור על שלשה דרכים. (2) האחד שיהיה כוכב קל מתחבר בכבד ממנו ושניהם במזל אחד, ויהיה כוכב שלישי קל במזל השני; וקודם שיתחבר הקל הראשון[13] עם הכבד, ישוב הכוכב שהוא[14] במזל השני[15] אחורנית ויכנס במזל ששם הכבד ויתחבר עמו; והנה יכרית אורו מהכוכב הראשון. (3) והדרך השני שיהיה כוכב קל מתחבר בכוכב כבד ממנו ושניהם במזל אחד, גם אותו הכבד יתחבר בכוכב אחר כבד ממנו, וקודם שיגיע הראשון אל השני יתחבר השני עם השלישי ויעברנו; והנה

[1]ההשבה] עטנק; פר: > לטוב. [2]ככה] עפט; נק: כך; ר: חסר. [3]כוכב] ערטנק; פ: חסר. [4]אליו] ערטנק; פ: חסר. [5]ועוד] עטנק; רפ: חסר. [6]שיתחבר] עפטנק; ר: > ככב. [7]והנה] עפטנק; ר: והוא. [8]עליו] עפרט; נק: אליו. [9]לטובה] עפרנק; ט: לטוב. [10]יהיה] ער; פטנק: שיהיה. [11]ששב] עפרטנ; ק: ששוב. [12]הא׳ קל] ערפנק; ט: חסר. [13]הראשון] ערטנק; פ: חסר. [14]שהוא] ערפנק; ט: > השני. [15]השני] ערפטק; נ: חסר.

20 (1) "Returning to good fortune". Know that returning means that one planet [A] conjoins or aspects another planet [B] that is under the ray of the Sun; in this case, the planet [B] cannot receive the light because of its weakness and returns ⟨to A what was given to⟩ it [B]. (2) Another way is when ⟨a planet [A]⟩ applies to a retrograde planet [B]; in this case it [B] returns ⟨to [A]⟩ what it [B] has received. (3) Returning to good fortune has three types. (4) The first is when the planet that holds the power that is returned to it receives the giver. (5) The second is when the light planet is direct in its motion and the heavy one is burnt or under the ray or retrograde. (6) The third is when the planet returning ⟨the power⟩ is in one of the cadent places and the planet to which the light is returned is in one of the cardines or succedent places.[1]

21 (1) "Returning to misfortune" is the opposite of the three aforementioned types.[1]

22 (1) "Cancellation" is when a planet is within the power of the body of another ⟨planet⟩ but turns retrograde before it reaches the same ⟨degree and the same⟩ minute with it.[1]

23 (1) "Accident" is when three planets are in the same sign, and one of them (A) is light and has more degrees, another (B) is heavier than it and has fewer degrees, and the third (C) is lighter than the first one and applies to the heavy one—and the first light ⟨planet⟩ (A) that has more degrees turns retrograde and applies to the heavy one (B).[1]

24 (1) "Loss" is when a planet moves towards application to another planet in the same sign, but before it applies to it, the heavy ⟨planet⟩ moves out of the sign and another planet applies to it there [in the other sign].[1]

25 (1) "Cutting the light" has three types. (2) The first is when a light planet [A] moves towards application to a planet heavier than it [B] and both are in the same sign, and a third light planet [C] is in the next sign; but before the first light planet [A] applies to the heavy one [B], the planet that is in the next sign [C] retrogresses, enters the sign where the heavy one [B] is and applies to it; thus it [C] cuts its light from the first planet [A]. (3) The second ⟨type⟩ is when a light planet [A] is applying to a planet heavier than it [B] and both are in the same sign, and the heavy one is applying to another planet heavier than it [C]; but before the first [A] reaches the second [B], the second [B] applies to the third [C] and passes it; then it [B] cuts the light

יכרית האור מן הראשון. (4) והדרך השלישי שיתחבר כוכב עם כוכב אחר שאין צורך אליו.

26 (1) והנועם, שיהיה הכוכב בבור[1] או בשפלותו ויתחבר עמו כוכב אחר, או יתחבר הוא עם כוכב אחר[2] ויהיה אותו הכוכב אוהבו או בעל ביתו או שיש לו שום[3] ממשלה באותו המזל; והנה יוציאנו מבורו או משפלותו וינעים עליו.

27 (1) והתגמול: אותו הכוכב שהוציא הראשון מבורו או משפלותו כשיביט אליו הכוכב שהוציא[4], ואותו[5] המוציא נופל[6] בבור או במקום שפלותו, אז יוציאנו אותו הכוכב.

28 (1) והקבול, שיתחבר[7] הכוכב, בין במחברת בין במבט, בכוכב שהוא[8] בעל ביתו, או בעל בית כבודו, או בעל בית שלישותו, או גבולו, או בעל פניו; והנה יקבלנו אותו[9] הכוכב. (2) או שיתחבר כוכב עם כוכב ויהיה הכוכב השני בבית הנותן הכח או בבית כבודו, גם זה קבול; רק אם היה בבית[10] שלישותו או בגבולו[11] או פניו לא יקבלנו קיבול גמור. (3) רק אם יתחברו שתי | ממשלות, השלישות עם הגבול או עם 53ב
הפנים, ומבט שלישית וששית; גם הוא קבול. (4) גם הם אם[12] יהיו במעלות מזלות שהם שוים במצעדיהם. (5) והכוכב הטוב יקבל הטוב בעבור היות[13] תולדתו[14] ישרה, ומאדים ושבתאי יקבל זה את זה אם היו במחברת או במבט ששית או שלישית ולא בשאר המבטים.

29 (1) ויש מהקבול שהוא תקיף ואמצעי וחלש. (2) והקבול התקיף לעולם יהיה ללבנה עם השמש, כי היא תקבלנו מכל המזלות כי אורה[15] ממנו, רק מהנכח יהיה ביגיעה ועצבון, ואם היה במזל שיש לה שום ממשלה שם, אז יהיו שנים קבולים. (3) וכמו כוכב חמה, כאשר יקבל הכוכב ממזל בתולה, בעבור כי הוא ביתו[16] ובית כבודו, אז יהיה קבול שלם. (4) וקבול הבית אמצעי. (5) וקבול השלישות או הגבול או הפנים חלש[17].

[1]בבור] ערנק; פט: בבורו. [2]או יתחבר הוא עם כוכב אחר] ערפט; נק: חסר. [3]שום] ערפטק; נ: חסר. [4]שהוציא] עפרט; נק: שהוציאו. [5]ואותו] עפר; נקט: אותו. [6]נופל] ערנק; פט: נפל. [7]שיתחבר] ערנק; פט: < הוא. [8]שהוא] ערנקפט; ע: מוסיף מעל לשורה (בכתב אחר): במזל שה״ב. [9]אותו] ערנק; פט: חסר. [10]בבית] עפטנק; ר: חסר. [11]שלישותו או בגבולו] עפרקנ; ט: גבולו או בבית שלישותו. [12]גם הם אם] עפר; נק: גם אם; ט: גם כן. [13]היות] ערטנק; פ: חסר. [14]תולדתו*] פשטנרק; ע: תולדתם. [15]כי אורה] עפרט; נק: שאורה. [16]ביתו] ערפטק; נ: חסר. [17]חלש] ערפנק; ט: חלושים.

of the first one [A]. (4) The third type is when a planet applies to another planet from which no signification is sought [i.e., a planet other than the lord of the requested matter].[1]

26 (1) "Pleasantness" is when a planet [A] is in a pit[1] or its dejection[2] and another planet [B] applies to it [A], or it [A] applies to another planet [B] that is congenial to it or is the lord of its house or exerts some dignities over this sign; in which case it [B] pulls it [A] out of its pit or its dejection and gives it pleasure.[3]

27 (1) "Recompense." When the planet [B] that pulled the first planet [A] out of its pit or its dejection when it [B] is aspected by the planet it pulled out [A], then, if it [B] falls into a pit or the place of its dejection, that planet [A] will pull it out.[1]

28 (1) "Reception" is when a planet [A] moves towards application, whether in conjunction or in aspect, to a planet [B] which is the lord of its [B's] house, or the lord of the house of its [B's] exaltation, or the lord of its [B's] triplicity, or ⟨the lord of⟩ its [B's] term, or the lord of its [B's] decan; then it [B] receives it [A]. (2) Reception is also when a planet [A] applies to a planet [B] and the second planet [B] is in the house of the giver of the power [A] or in the house of its exaltation; but if it [B] is in the house of its [A] triplicity, or in its term, or in its decan, it [B] will not receive it [A] in full reception. (3) If they apply ⟨to one another in⟩ two lordships, as triplicity with term or decan, or if they are in trine and sextile ⟨to one another⟩, this is also reception. (4) There is also ⟨reception⟩ if they are in degrees ⟨of⟩ signs whose rising times are the same. (5) A benefic planet receives a benefic one because its balanced nature, and Mars and Jupiter receive each other if they are in conjunction or in sextile or in trine, but not in the other aspects.[1]

29 (1) Reception can be strong, moderate, or weak. (2) The Moon always has strong reception from the Sun, because it [the Moon] receives it [the Sun] from all the signs since its [the Moon's] light is from it [the Sun]. But ⟨the Sun's reception of the Moon⟩ from opposition is with toil and sadness. When ⟨the Moon receives the Sun⟩ in a sign where it [the Moon] exerts some lordship, then the reception is double. (3) When Mercury receives a planet from Virgo, because it is its house and the house of its exaltation, the reception is complete [i.e., strong]. (4) Moderate reception is ⟨that of the planets to each other⟩ from ⟨their⟩ house. (5) Weak reception is from ⟨their⟩ triplicity, term, or decan.[1]

30 (1) הנדיבות, שיהיו שני כוכבים, כל אחד מהם בבית חברו או בבית כבודו או בשום ממשלתו; א״ע״פ שלא יתחבר זה עם זה ולא יביט אליו, יש ביניהן קבול.

31 (1) והדמיון, שיהיה הכוכב הזכר ביום למעלה מהארץ ובמזל זכר ובמעלות זכרים, והכוכב שהוא נקבה שיהיה בלילה למעלה מן הארץ וביום למטה ממנה ובמזלות נקבות ובמעלות נקבות. (2) ואם הדבר להפך כל מה שיורה עליו הכוכב איננו כהוגן.

32 (1) והאמצעיות, שיתפרד כוכב מכוכב מזיק ויתחבר עם כוכב מזיק[1] במחברת או במבט, או שיהיה כוכב טוב או רע במזל שהוא לפניו וכוכב אחר במזל שהוא אחריו. (2) אם השמש תביט אל הכוכב הממוצע בין שני מזיקים, תקל מהנזק הרבה.

33 (1) והשררה: אם היו שלשה הכוכבים העליונים מזרחיים מהשמש משעת
החלם[2] | להראות למראה העין, אז הם בשררתם[3] המעולה[4] עד היות בינם ובין 54א
השמש מבט ששית. (2) ומשם עד מבט רביעית תחסר מעלת[5] שררתם[6]. (3) ומשם עד המעמד השני אין להם שררה. (4) ואם היו אלה הכוכבים מזרחיים מהשמש ומערביים מהלבנה אין למעלה מזו השררה. (5) והשלשה כוכבים השפלים תחל שררתם[7] מעת שיראו במערב אחר שקוע השמש. (6) וכח שררת כוכב חמה ונגה יעמוד[8] עד עת שובם אחורנית, ואם היו כשהם מערביים מהשמש מזרחיים מהלבנה אין למעלה מזו השררה. (7) ושררת הלבנה עד חצי החודש. (8) ובטלמיוס אומר שאם היה ערך המזל ששם הכוכב אל המזל ששם השמש או הלבנה כערך בתיהם אל בתיהם[9] כפי מחלקותם[10], אז יהיה לכוכב כח גדול.

§8

1 (1) השער השמיני: כלל דינין[11] במולד[12] ובתקופות ובשאלות והם מאה ועשרים.

[1]ויתחבר עם כוכב מזיק*] פשטנרק; ע: חסר. [2]החלם] עפטק; ר: החילם; נ: החלה. [3]בשררתם*] רק; פטנ: בשררותם; ע: בשרותם. [4]המעולה] ערטנק; פ: המועלה. [5]מעלת] ערפט; נק: מבט. [6]שררתם] עק; טנ: שררותם. [7]שררתם] עפרטק; נ: שררותם. [8]כוכב חמה ונגה יעמוד] ערפ; נק: נגה וככב; ט: נגה וכותב יעמוד. [9]אל בתיהם] ערפנק; ט: חסר. [10]מחלקותם] ערפט; נק: מחלקות. [11]דינין] עפרט; נ: הדינין; ק: הדינים. [12]במולד] ערפנק; ט: במולדות.

30 (1) "Generosity" is when two planets are each of them in the other's house, or in the house of the other's exaltation, or in some lordship ⟨of the other planet⟩; even though they do not conjoin or aspect each other, there is reception between them.[1]

31 (1) "Similitude" is when a masculine planet is above the earth by day ⟨or under the earth by night⟩ in a masculine sign and in masculine degrees, or when a feminine planet is above the earth by night and under the earth by night in a feminine sign and in feminine degrees. (2) In the opposite case, whatever the planet signifies will not be fully realized.[1]

32 (1) "Intermediacy" is when a planet moves away from a malefic planet and moves towards application, whether in conjunction or in aspect, to a malefic planet, or when a malefic or benefic planet is in the sign before it and another ⟨malefic or benefic⟩ planet is in the sign after it. (2) If the Sun aspects the planet that is intermediate between two malefics, it [the Sun] alleviates much of the hurt.[1]

33 (1) "Dominion." If the three upper planets are oriental of the Sun, from the moment they begin to be visible to the naked eye they are in their greatest dominion until they are in sextile with the Sun. (2) From there to quartile their dominion decreases. (3) From there to the second station they have no dominion. (4) The dominion is the greatest if these planets are oriental of the Sun and occidental of the Moon. (5) The dominion of the three lower planets begins from the moment they are visible in the west after sunset. (6) The power of dominion of Mercury and Venus lasts until they turn retrograde; their dominion is greatest if they are occidental of the Sun and oriental of the Moon. (7) The Moon's dominion lasts until the middle of the month.[1] (8) Ptolemy says that if the ratio between the sign where the planet is located and the sign where the Sun or the Moon is located is equal to the ratio between their [the planets'] houses and their [the Sun's and the Moon's] houses, according to their divisions, then the planet has great power.

§ 8

1 (1) Chapter Eight. All of the judgments related to nativities, anniversaries, and interrogations, of which there are 120.[1]

2 (1) א׳. בעבור היות הלבנה קרובה אל הארץ ומהירה בהליכתה; ויותר[1] ממסך[2] עם הכוכבים, כי היא תתן הכח להם ואין כוכב נותן לה כחו[3]; והיא מעתקת אור זה אל זה; והיא דומה לנולד, כי יוסיף[4] אורה מעט[5] ויגדל[6] עד היותו שלם[7], ואחר כן יחסר מעט מעט עד שלא יראה ויסור מן העולם; על כן אמרו כל[8] הקדמונים כי היא תורה על כל דבר[9] ומחשבה ותחלת כל מעשה. (2) ואם היתה בכחה ועניניה טובים[10], יצליח כל דבר שיחל האדם באותה שעה, והפך הדבר אם היתה עם המזיקים[11]. (3) ואמרו שתסתכל לשואל מהמזל[12] העולה ובעליו ולדבר שישאל בשבילו מהמזל השביעי ובעליו[13], ולעולם שים הלבנה שותפת[14] עמו.

(4) ב׳. אם היתה הלבנה הולכת בדד תורה על כל דבר ריקם ושלא יתכן מכל דבר שישאל | השואל. 54ב

(5) ג׳. חבור הכוכב, שהתחברה הלבנה עמו או תביט אליו, יורה על כל דבר עתיד[15] וכל מה שיקוה השואל; ואם היה כוכב טוב, טוב[16], ואם היה רע, רע[17].

(6) ד׳. הפרד הלבנה תורה על הדברים שעברו[18]; והנה אם נפרדה[19] במחברת או במבט מכוכב טוב, היה[20] טוב, ואם רע, רע.

(7) ה׳. אם הכוכב שהלבנה תתן הכח לו בכחו, אז יהיה הדבר עשוי כהוגן, והפך זה אם היה חלש.

(8) ו׳. וככה כל כוכב שיתן הכח לאחר, כפי כח המקבל יהיה הדבר.

(9) ז׳. ביום שהלבנה עם[21] המזיקים, כל דבר שישאל האדם לא יהיה שלם כהוגן[22] אם היה כוכב[23] במזל הצומח; ואם הלבנה באחד היתדות אז יותר רע כי יורה על פחד בנפש וחולי בגוף; ואם היתה בבתים[24] הנופלים תורה על פחד ולא חולי.

[1]ויותר] ערפנקט; ע: מוסיף מעל לשורה: רבת. [2]ממסך] עט; רק: רבת הממסך. [3]כחו] עפטנק; ר: כח כלל. [4]יוסיף] ערטנק; פ: תוסיף. [5]מעט] ערנק; פט: < מעט. [6]ויגדל] ערטנק; פ: ותגדל. [7]היותו שלם] ערפנק; ט: היותה שלמה. [8]כל] ערטפ; נק: חסר. [9]דבר] עפטנק; ר: < חדש. [10]טובים] ערפטק; נ: הטובים. [11]המזיקים] ערט; נק: המזיקין; פ: מזיקים. [12]מהמזל] ערנק; פט: המזל. [13]ובעליו] עפשרט; נק: חסר. [14]שותפת] ערנק; פט: שותפות. [15]עתיד] ערפק; נ: הקם ושלא עתיד; ט: חסר. [16]טוב] ערפט; נק: חסר. [17]רע] ערפט; נק: חסר. [18]הדברים שעברו] ערנק; פ: דברים שעברו; ט: דבר שעבר. [19]נפרדה] ערט; פקנ: נפרדת. [20]היה] עפר; נק: הנה; ט: חסר. [21]עם] ערפנק; ט: על. [22]שלם כהוגן] ערפק; טנ: שם. [23]כוכב] עפשרט; נק: הכוכב. [24]בבתים] ערפט; נק: חסר.

2 (1) (*i*) The Moon is close to the Earth and quick in its motion; it is more mixed with the planets, because it [the Moon] gives power to them and no planet gives its power to it [the Moon]; it [the Moon] transfers light from one to another; it resembles the native in that its light increases gradually and grows until it is complete and then decreases gradually until it is invisible and departs from the world. Consequently all the Ancients said that it signifies every thing and every thought and the beginning of every action. (2) If [the Moon] it is in its strength and in auspicious conditions, everything that a person begins doing at this moment will succeed; but the opposite applies if it is with malefic ⟨planets⟩.[1] (3) They said that you should observe for the querent the ascendant sign and its lord and for the thing he is posing a question about ⟨you should observe⟩ the seventh sign ⟨counting from the ascendant sign⟩ and its lord, and you should always make the Moon its [i.e., the ascendant sign's] partner.[2]

(4) (*ii*) If the Moon is in solitary motion it signifies that everything the querent asks is without substance and impossible.[3]

(5) (*iii*) When a planet approaches conjunction or some aspect with the Moon, it signifies all future events and what the querent is hoping for—good fortune if the planet is a benefic, bad fortune if it is a malefic.[4]

(6) (*iv*) Separation by the Moon signifies past events. If it [the Moon] separates from conjunction or aspect with a benefic planet, they [the past events] were auspicious; and if ⟨it separated from conjunction or aspect with⟩ a malefic planet they were inauspicious.[5]

(7) (*v*) If the planet to which the Moon gives its power is in its strength, then the thing [the object of the query] will be done properly, but the opposite holds true if it was weak.

(8) (*vi*) The same holds true for any planet that gives its power to another ⟨planet⟩; the event [the object of the query] will occur according to the power of the receiver.[6]

(9) (*vii*) On a day when the Moon is with malefics, everything the querent asks about will not occur fully and appropriately if the planet is in the ascendant sign. If the Moon is in one of the cardines it is more inauspicious, because it signifies fear in the soul and disease in the body; if it [the Moon] is in ⟨one of⟩ the cadent places it signifies fear but not disease.[7]

3 (1) ח׳. הכוכבים על שני פנים, טוב ורע, ובכל מקום שתמצא הכוכב הטוב[1] אמור טוב והפך הדבר[2].

(2) ט׳. הכוכבים הטובים ישרים והם מועילים, בין שיקבלו ובין שלא יקבלו, ואם יקבלו יותר טוב; והמזיקים ישחיתו בתולדתם, ואם היה הכוכב מקובל ממנו יקל רעתו, וככה אם יהיה מבטו[3] אליו מבט שלישית או ששית.

(3) י׳. ולא יקרא הכוכב מוזק עד שיהיה ניצוץ המזיק עליו כפי כח גופו; ואם היה פחות מזה לא יורה כי אם על נזק מעט. (4) ואחר שיפרד ממנו במבט[4], אפילו מעלה אחת ואף כי אם[5] היו המעלות יותר, יפחיד פחד שלא יוציא[6] לידי מעשה. (5) וככה דרך הכוכב הטוב והכוכב שיורה על הדבר שיהיה: אם לא יביט אל המזל הצומח לא תצא לאור תקות[7] המבקש[8].

(6) י״א. הכוכבים הטובים, אם יביטו אל הרעים, יחסרו מרעתם.

(7) י״ב. הטובים[9] לעולם יורו[10] על טובה והמזיקים על רע; רק אם היה המזיק[11] | 55א
בכחו הגדול יורה על טוב, רק יבא ביגיעה[12] ועצבון.

(8) י״ג. אם היו הטובים בהפך דמיונם, או בבית קלונם, או בבית שנאתם, או בבתים הנופלים שאין ביניהם ובין המזל הצומח מבט, לא יועילו כלל.

(9) י״ד. גם המזיקים, אם היו ככה, מעט יזיקו.

(10) ט״ו. אם היה הטוב בכחו והוא מתבודד בממשלת הנולד, אז תרבה טובתו.

[1]הטוב] ערנק; פט: טוב. [2]והפך הדבר] ערטנק; פ: והפך הדבר אם היה בהפך. [3]יהיה מבטו] ערט; נק: היה מביט; פ: היה מבטו. [4]במבט] ערפנק; ט: < אליו. [5]אם] ערטנק; פ: חסר. [6]יוציא] ערפנק; פ: יצא. [7]תקות] ערטנק; פ: חסר. [8]המבקש] ערנק; פט: המבוקש. [9]הטובים] ערפנק; ט: < הכוכבים. [10]לעולם יורו] עפרט; נק: ש. [11]המזיק] ערפט; נק: חסר. [12]ביגיעה] ערפנק; ט: < ועמל.

3 (1) (*viii*) The planets are of two sorts, benefic and malefic. In every position where you find a benefic planet, pronounce ⟨that the outcome will be⟩ fortunate, and vice-versa.[1]

(2) (*ix*) Benefic planets are balanced and beneficial, whether or not they receive ⟨another planet⟩, although it is better if they receive ⟨another planet⟩; malefic ⟨planets⟩ are destructive by their nature, although its [the malefic planet's] misfortune is diminished if the ⟨malefic⟩ planet is received by it [a benefic planet], and the same holds true if it [a benefic planet] aspects it [the malefic planet] in trine or sextile.[2]

(3) (*x*) A planet is said to be harmed only if the ray of a malefic reaches it, in keeping with the power of its [the malefic's] body; if it [the malefic's ray] is less than that [the power of the malefic's body] it signifies only slight harm. (4) After it [the planet] separates from its aspect ⟨with the malefic⟩, even if only one degree and particularly if more degrees, it will cause fear ⟨of an event⟩ that will not come to pass. (5) The same holds true for a benefic planet and the planet that signifies what will be in the future: if it [the planet signifying the future event] does not aspect the ascendant sign, what the querent is hoping for will not come to pass [*lit.* will not emerge into light].[3]

(6) (*xi*) If benefic planets aspect malefic ⟨planets⟩, they [the benefics] diminish their [the malefics'] misfortune.[4]

(7) (*xii*) The benefics always signify good fortune and the malefics misfortune; if the malefic is in its greatest strength it signifies good fortune, but it [the good fortune] will come with toil and sadness.[5]

(8) (*xiii*) If the benefics are ⟨in a condition that is⟩ opposite their similitude, or in the house of their dejection, or in the house of their detriment, or in cadent places that do not aspect each other or the ascendant sign, they are not beneficial at all.[6]

(9) (*xiv*) The malefics, too, if in the same condition, are ⟨only⟩ somewhat harmful.

(10) (*xv*) If the benefic is in its strength and it alone exerts lordship over the native, its good fortune increases.

(11) י״ו. אם יביט צדק אל המזיק יהפך תולדתו לטוב, ונגה לא יוכל להפוך תולדת שבתאי כי אם בעזרת צדק, וצדק יסיר נזק שבתאי ונגה יסיר נזק מאדים יותר מצדק.

(12) י״ז. אם היו[1] הטובים והרעים במקום רע או נשרפים, יורו על דבר נבזה ולא יעשו[2] טוב ולא רע בעבור חלישותם.

(13) י״ח. אם היה המזיק מזרחי מהשמש, בכחו במזל שיש לו בו[3] ממשלה, ולא יביט אליו מזיק אחר, הוא טוב מהכוכב הטוב שהוא נשרף או חוזר אחורנית.

(14) י״ט. אם היו המזיקים בעלי הדבר המבוקש, ויתחבר עמהם בעל המזל הצומח, והלבנה ממבט רביעית או נכח, אם יתכן הדבר המבוקש, אחריתו תהיה לרעה.

(15) כ׳. אם היה המזיק במזל הצומח ויש לו בו שום[4] ממשלה[5], יקל מרעתו, ואם היה חוזר אחורנית אז יוסיף רעה על[6] רעה.

(16) כ״א. אם יביט המזיק[7] אל הטוב מבט רביעית או נכח[8], יחסר מטובתו.

(17) כ״ב. אם היה המזיק במקום ממשלתו והוא באחד היתדות או[9] הסמוכים, יחשב כחו[10] ככח[11] כוכבים טובים[12].

(18) כ״ג. אם היה המזיק גר במקומו[13] תוסיף רעתו.

(19) כ״ד. המזיק, אם היה באחד היתדות, או יזיק[14] כוכב ממבט רביעית או נכח, אז תהיה רעתו[15] גמורה, ואף כי אם[16] היה תקיף מהכוכב, וממבט שלישית או ששית יקל מרעתו.

(20) כ״ה. אם היה המזיק בעל הדבר המבוקש, יורה על איחור הדבר[17] ולא יבא כי אם בעצבון ודאגה.

[1]היו] עפרטנ; ק: יהיו. [2]יעשו] ערפטק; נ: חסר. [3]בו] ערפט; נק: חסר. [4]לו בו שום] עפט; נק: לו שום; ר: לו בו. [5]ממשלה] ערפט; נק: < שם. [6]על] ערטנק; פ: אל. [7]המזיק] ערפ; נק: מזיק; ט: המביט. [8]נכח] ערטנק; ט: נכחית. [9]או] ערפטק; נ: חסר. [10]יחשב כחו] ערטנק; פ: הנה כחו יחשב. [11]ככח] ערטנק; פ: חסר. [12]כוכבים טובים] ערפט; נק: הטובים. [13]גר במקומו] ערפט; ק: נכרי במקומו; נ: נכרי. [14]יזיק] עט; רנק: יביט; פ: ויביט. [15]רעתו] ערפנק; ט: חסר. [16]ואף כי אם] ערטנק; פ: ואף אם. [17]הדבר] ערטנק; פ: חסר.

(11) (*xvi*) If Jupiter aspects a malefic, it changes its [the malefic's] nature for good, but Venus cannot change Saturn's nature without Jupiter's assistance. Jupiter removes Saturn's harm but Venus removes Mars's harm more than Jupiter does.[7]

(12) (*xvii*) If the benefics and the malefics are in an inauspicious position or are burnt, they signify an ignoble thing; because of their weakness, they will not cause good fortune or misfortune.[8]

(13) (*xviii*) If a malefic is oriental of the Sun, strong in a sign where it exerts lordship, and is not aspected by another malefic, it is better than a benefic that is burnt or retrograde.[9]

(14) (*xix*) If the lords of the object of the query are malefics, the lord of the ascendant sign applies to them, and the Moon is in quartile or opposition ⟨to them⟩, then, if the requested event takes place, its outcome will be inauspicious.[10]

(15) (*xx*) If the malefic is in the sign of the ascendant and it has some lordship there, its misfortune is lessened, but if it is retrograde the misfortune is redoubled.[11]

(16) (*xxi*) If a malefic aspects a benefic in quartile or opposition, it reduces its [the benefic's] good fortune.[12]

(17) (*xxii*) If the malefic is in position where it exerts lordship and is in one of the cardines or succedent ⟨places⟩, its power is considered to be like the power of the benefics.[13]

(18) (*xxiii*) If the malefic is a stranger in its position, its misfortune is increased.[14]

(19) (*xxiv*) The malefic, if it is in one of the cardines or if it harms a planet from quartile or opposition, then its misfortune is absolute, particularly if it is stronger than the ⟨other⟩ planet; but in trine or sextile its misfortune is lessened.[15]

(20) (*xxv*) If the malefic is the lord of the object of the query, it signifies that it will take place with delay, and then only with sadness and worry.[16]

(21) כ״ו. אם נתן המזיק כחו למזיק, הנה יוסיף רעה על רעה; ואם טוב לטוב, יוסיף | 55ב
טובה על טובה[1]; ואם רע לטוב, יתהפך הדבר מרע לטוב; ואם טוב לרע, יתהפך[2] מטוב לרע.

4 (1) כ״ז. כל כוכב טוב או רע, אם היה בביתו או בבית כבודו, לעולם יורה על טוב.

(2) כ״ח. כל כוכב שיהיה בתחלת המזל, יחשב חלש עד היותו בחמש מעלות ממנו; וככה, אם היה הכוכב רחוק מאחד הבתים פחות מחמש מעלות, יחשב בכח הבית; ואם יותר הוא נופל מכח הבית.

(3) כ״ט. כל כוכב שיהיה בתחלת הבית עד חמש עשרה מעלות[3], יש[4] לו כח גדול.

(4) ל׳. אם היה הכוכב עם אחת[5] יתדות המזיק והוא מתפרד ממבטו[6] במעלה אחת, יפחיד[7] ולא יוציא[8] לידי מעשה.

(5) ל״א. אם היה הכוכב בבית קלונו, יורה על דאגה ומצור ומצוק.

(6) ל״ב. הכוכב החוזר לאחור[9] יורה על מרי והשחתת כל מה שיחשב.

(7) ל״ג. הכוכב ההווה במעמדו הראשון הוא כאדם שלא ידע מה יעשה וסופו לרעה; ואם במעמדו השני הוא כאדם מקוה דבר ולא תאבד תקותו[10].

(8) ל״ד. אם הכוכב ממתין בהליכתו, יאחר הדבר בין טוב ובין רע, ואם היה צדק ושבתאי במזלות המתהפכים ימהרו הדבר.

[1]טובה על טובה] ערפנק; ט: < ואם לרע יוסיף רעה על רעה. [2]מרע לטוב ואם טוב לרע יתהפך] ערפטק; נ: חסר. [3]מעלות] ערטנק; פ: חסר. [4]יש] ערטנק; פ: ויש. [5]עם אחת] ערפנק; ט: באחת. [6]ממבטו] ערנק; פ: במבטו; ט: ממנו ממבטו. [7]יפחיד] עפרט; נק: יפסיד. [8]יוציא] עפרט; נק: יבוא. [9]לאחור] ערטנק; פ: חסר. [10]תאבד תקותו] ערפנק; ט: יאבד ממנו.

(21) (*xxvi*) If a malefic gives power to a malefic, the misfortune is redoubled. If a benefic ⟨gives power⟩ to a benefic, the good fortune is redoubled. If a malefic ⟨gives power⟩ to a benefic, the fortune changes from evil to good. And if a benefic ⟨gives power⟩ to a malefic, the fortune changes from good to evil.[17]

4 (1) (*xxvii*) Every planet, whether benefic or malefic, always signifies good fortune if it is in its house or in the house of its exaltation.[1]

(2) (*xxviii*) Every planet at the cusp of a sign is considered to be weak until it is 5° past it [the cusp of the sign]. Likewise, if the planet is less than 5° from the ⟨cusp of a horoscopic⟩ place, it is considered to be within the power of the place; but if it more ⟨than 5°⟩ it escapes the power of the place.[2]

(3) (*xxix*) From the beginning of a place until 15°, every planet has great power.[3]

(4) (*xxx*) If a planet is at one of the cardines of a malefic [i.e., the cusp of the first, fourth, seventh, and tenth places with respect to the malefic's position] and it [the planet] separates from aspect [with the malefic] ⟨even⟩ by one degree, it causes fear but ⟨its indication⟩ will not come true.[4]

(5) (*xxxi*) If the planet is in the house of its dejection, it signifies worry, hardship, and distress.[5]

(6) (*xxxii*) A retrograde planet signifies rebellion and destruction of everything that is planned.[6]

(7) (*xxxiii*) A planet in its first station is like a man who does not know what to do and his end is unfortunate; in the second station, it is like a man who hopes and whose hope is not disappointed.[7]

(8) (*xxxiv*) If a planet is slowing down, the event ⟨indicated by the planet⟩, whether good or evil, will be delayed; but if Jupiter and Saturn are in the tropical signs they hasten the ⟨fulfillment of the⟩ event.[8]

(9) ל״ה. אם היה הכוכב בסוף המזל, אבד כחו מהמזל הראשון[1] וכל כחו במזל שיכנס בו[2]; ואם היה הכוכב במעלת עשרים ותשע מהמזל עודנו כחו במזל שהוא שם, כי בשלש מעלות יש לכוכב כח: במעלה שהוא שם[3] ומעלה לפניו ומעלה לאחריו.

(10) ל״ו. אם היה כוכב הולך להתחבר עם שני, וטרם היותם דבקים יצא השני אל מזל שני וירדוף אחריו הכוכב הראשון וישיגנו שם[4] ולא יתחבר[5] עמו קודם השגתו כוכב אחר, ישלם הדבר[6] המבוקש אחר יאוש.

(11) ל״ז. אם יביט כוכב לכוכב השני שנסע ממקומו קודם השגת כוכב הקל, לא יזיקנו כי המבט[7] לא יבטל | מחברת הגופים. 56א

(12) ל״ח. אם היה הכוכב במזל שהוא[8] כתולדתו, יוסיף כחו[9], ואם הפך תולדתו יחלש, כמו שבתאי בבית קר ויבש.

(13) ל״ט. הכוכב המקובל, אם היה טוב יוסיף טובתו[10], ואם מזיק יקל מרעתו.

(14) מ׳. הכוכב אם לא יהיה באחד ממקומות[11] ממשלתו והוא בבית הששי או שנים העשר[12], אין טוב בו.

(15) מ״א. הכוכב, אם היה תחת האור והוא מהעליונים, אין כח[13] לו; וככה השפלים, ואם היו חוזרים לאחור, אין רעה כמוה[14].

(16) מ״ב. אם היה הכוכב שיורה על הדבר חוזר לאחור ויתישר[15] מהלכו, אז יורה שיהיה[16] קצת הדבר; וככה אם היה תחת אור השמש ויצא מתחת אורו.

(17) מ״ג. הכוכב, אם היה באחת הבורות, אם הוא[17] כוכב[18] טוב, יחסר מטובתו, ואם רע[19] יוסיף על רעתו.

[1]מהמזל הראשון] ערטנק; פ: חסר. [2]וכל כחו במזל שיכנס בו] ערפנק; ט: וכל כחו מהמזל השני שבו יכנס. [3]כי בשלש מעלות יש לכוכב כח במעלה שהוא שם] ערפנק; ט: חסר. [4]שם] ערפנק; ט: חסר. [5]יתחבר*] פטנק; ער: התחבר. [6]הדבר] ערפנק; ט: חסר. [7]המבט] ערפנק; ט: כוכב המבט. [8]במזל שהוא*] רפ; ע: שהוא במזל; נק: בבית שהוא; ט: שהוא. [9]כחו] עפרט; נק: כח. [10]טובתו*] נק; ערפט: כחו. [11]ממקומות*] רפ; נק: בתי; עט: חסר. [12]הששי או שנים העשר] ערפט; נק: ששי. [13]כח] ערפנק; ט: כחו. [14]רעה כמוה] עפרט; נק: ש. [15]ויתישר] ערפנק; ט: ויתישב. [16]שיהיה] ערטנק; פ: חסר. [17]הוא] ערנק; פט: היה. [18]כוכב] פרט; נק: חסר. [19]רע] ערפטק; נ: חסר.

(9) (*xxxv*) If a planet is at the end of the sign, its power from the first sign is exhausted and all its power is in the sign it is entering. If the planet is in the 29th degree of the sign, it still has the power of the sign where it is, because the planet has power in three degrees: in the degree it is in [the 29th degree], in the previous degree [the 28th degree] and in the next degree [the 30th degree].[9]

(10) (*xxxvi*) If a planet is about to conjoin a second ⟨planet⟩, but the second planet enters a different sign before they reach conjunction, and the first planet pursues it and catches up with it but does not conjoin it before it catches up with another planet, the object of the query will occur only after despair.

(11) (*xxxvii*) If a planet aspects a second planet, which moved from its position before a light planet reached it, it will not hurt it [the second planet], because an aspect does not cancel out the ⟨the power of the⟩ conjunction of the bodies.[10]

(12) (*xxxviii*) If a planet is in a sign that corresponds to its nature, its power is increased, but if its nature is opposed ⟨to the sign's nature⟩, it is weakened; e.g., Saturn in a sign that is cold and dry.[11]

(13) (*xxxix*) A planet that is received ⟨by another planet⟩: if it is a benefic its good fortune is increased, and if a malefic its misfortune is lessened.[12]

(14) (*xl*) A planet is inauspicious if it is not in one of the places where it exerts lordship and is in the sixth or twelfth ⟨horoscopic⟩ place.[13]

(15) (*xli*) A planet has no power if it is under the ray ⟨of the Sun⟩ and is one of the upper planets. The same holds true for the lower ⟨planets⟩, and if they are retrograde, nothing can be worse.

(16) (*xlii*) If the planet signifying the event [the object of the query] is retrograde and ⟨then⟩ becomes direct in its motion, it signifies that only part of the event will occur; the same holds true if it was under the ray of the Sun and moves out of its ray.

(17) (*xliii*) The good fortune of a benefic planet is diminished if it is in one of the pits, but if it is a malefic its misfortune is increased.[14]

(18) מ״ד. אם היה הכוכב הטוב בבית השמיני, לא יורה לא[1] על טוב ולא על רע[2], ואם הוא מהמזיקים, יורה על רעה גמורה.

(19) מ״ה. אם היה הכוכב עומד לחזור, יורה על חסרון המבוקש והקושי וההפסד; ואם עומד על היושר, יורה על טוב הדבר וכחו ויושרו[3].

(20) מ״ו. אם היה כח השנים עשר של הכוכב במקום טוב[4], יוסיף טובה[5].

(21) מ״ז. אם היה הכוכב במזל עומד יורה על כל דבר שיעמוד ויתקיים, ואם היה במתהפך יתהפך הדבר[6], ואם היה במזל שיש לו שני גופות יורה[7] כי קצת הדבר יתקיים או ישנה הדבר פעמים.

(22) מ״ח. אם היה הכוכב המקבל הכח במקום רע, יורה על רע.

(23) מ״ט. אם היה בעל המזל[8] הצומח בבית שנאתו, אין לו חפץ שלם בדבר שישאל.

(24) נ׳. אם היה הכוכב מתחבר עם טובים ורעים, יראה תולדת[9] התקיף שבהם.

(25) נ״א. אם היה בעל המזל[10] הצומח נותן הכח לבעל הבית המבוקש, יבקש הדבר בכל חפצו, ואם בעל הדבר המבוקש יתן הכח לבעל המזל הצומח, יהיה הדבר בלא יגיעה.

5 (1) נ״ב. אם היה כוכב מונע ביניהם, יורה על אדם שיבדיל בינו ובין הדבר המבוקש.

(2) נ״ג. אם היה[11] | בעל המזל הצומח מתפרד מבעל הדבר המבוקש, תסור[12] 56ב תאותו.

(3) נ״ד. אם לא יביט כוכב אל הלבנה, יורה על עצלות[13].

[1]לא] רפ; טנק: חסר. [2]על טוב ולא על רע] ערטנק; פ: על רע ולא על טוב. [3]מ״ה אם היה הכוכב עומד לחזור תורה על חסרון המבוקש והקושי וההפסד ואם עומד על היושר יורה על טוב הדבר וכחו ישרו*] טנק; ערפ: חסר; מכאן ואילך המספר בראש הכללים בכ״י ע הוא נמוך באחד מהמספר המופיע ביתר כתבי היד. [4]אם היה כח השנים עשר של הכוכב במקום טוב] ערפט; נק: אם היה הככב במקום נכרי יחסר טוב ואם בביתו ובמקום טוב. [5]יוסיף טובה] עפנק; ט: יורה טוב יותר. [6]ואם היה במתהפך יתהפך הדבר] עפנרט; ק: חסר. [7]יורה] ערפנק; ט: חסר. [8]המזל] ערפשט; נק: חסר. [9]יראה תולדת] עפשרט; נק: ראה התולדת. [10]המזל] ערטנק; פ: חסר. [11]היה] ערפטק; נ: חסר. [12]תסור] ערפטק; נ: תסיר. [13]על עצלות] ערפנק; ט: > העוזרים למלאת הדבר.

(18) (*xliv*) A benefic planet signifies neither good fortune nor misfortune if it is in the eighth place; but if it is one of the malefics it signifies absolute misfortune.[15]

(19) (*xlv*) A planet signifies incompletion of the requested ⟨event⟩, difficulty and loss, if it begins to be retrograde, and it signifies good fortune, power, and moderation in the event [the object of the query], if it begins to be direct ⟨in its motion⟩.[16]

(20) (*xlvi*) The power of the dodecatemoria of a planet increases its good fortune if it is in an auspicious position.

(21) (*xlvii*) If a planet is in a fixed sign, it signifies everything that persists and survives; if it is in a tropical sign, it signifies that the situation will be reversed; and if it is in a bicorporal sign, it signifies that the that the event will occur in part or that it will occur twice.[17]

(22) (*xlviii*) A planet that receives power signifies misfortune if it is in an inauspicious position.

(23) (*xlix*) If the lord of the ascendant sign is in the house of its detriment, ⟨the querent⟩ does not wholly wish the event about which he poses a question.

(24) (*l*) If a planet conjoins ⟨both⟩ benefics and malefics, the nature of the strongest of them will be manifest.

(25) (*li*) If the lord of the ascendant sign gives power to the lord of the requested place, he will pursue the object of his query with all his might; if the lord of the object of the query gives power to the lord of the ascendant sign, the thing [the object of the query] will come true without effort.

5 (1) (*lii*) If a planet prohibits them,[1] it signifies that some person will separate him [the querent] from the object of the query.

(2) (*liii*) If the lord of the ascendant sign separates[2] from the lord of the object of the query, his [the querent's] desire will go away.

(3) (*liv*) If no planet aspects the Moon, it signifies laziness.

(4) נ״ה. אם יביטו כוכבים רבים אל הלבנה, יהיו העוזרים למלאות הדבר רבים.

(5) נ״ו. אם היה כוכב מעתיק מבעל המזל הצומח אל בעל הדבר המבוקש, יהיה הדבר על ידי אמצעי.

(6) נ״ז. אם היה בעל הצומח בבית שלישותו ובעלי[1] מזלות השלישות יביטו אליו, יעזרוהו[2] קרוביו.

6 (1) נ״ח. אם היה הכוכב על דרך שהזכרנו מהשבת האור, יהיה הדבר אחר יאוש.

(2) נ״ט. אם היה המורה בעניין תת הכח, יורה כי הדבר ישלם[3] כרצונו.

(3) ס׳. אם היה המורה בדרך תת הממשלה, יורה כי הדבר יגלה אותו לאחר.

(4) ס״א. עדות המורה, אם היה בעניין תת התולדת[4], יורה על רוב שמחה בדבר.

(5) ס״ב. עדות המורה, אם היה בעניין תת השתי תולדות, יורה על שמחת המבקש והמבוקש ממנו הדבר[5].

(6) ס״ג. עדות המורה, אם היה בעניין היושר, יורה על אחרית טובה לכל דבר שיבקש[6].

(7) ס״ד. עדות המורה, אם היה בעניין עוות, יורה כי יניח הדבר[7].

[1]ובעלי] ערפנק; ט: ובעל. [2]יעזרוהו] ער; נק: יעזרו לו; טפ: ויעזרוהו. [3]ישלם] ערפנק; ט: יהיה. [4]התולדת] ערקט; פ: התולדות; נ: השתי תולדות. [5]יורה על שמחת המבקש והמבוקש ממנו הדבר] ערפנק; ט: יורה על שמחה המבוקש והמבקש ממנו הדבר. [6]ס״ג ... לכל דבר שיבקש] ערפנק; ט: חסר. [7]ס״ד ... יניח הדבר] ערפנק; ט: חסר.

(4) (*lv*) If many planets aspect the Moon, there will be many helpers to realize the thing [the object of the query].

(5) (*lvi*) If a planet transfers ⟨power⟩[3] from the lord of the ascendant sign and conjoins the lord of the object of the query, the thing [the object of the query] will come true through an intermediary.

(6) (*lvii*) If the lord of the ascendant is in the house of its triplicity and the lords of the signs of the triplicity aspect it [the lord of the ascendant], he [the querent] will be helped by his kin.

6 (1) (*lviii*)[1] If the planet is in the condition of reflecting the light,[2] as we mentioned, the event [the object of the query] will come true after he despairs of it.

(2) (*lix*) If the significator[3] is in the condition of giving power,[4] it indicates that the thing [the object of the query] will come true as he [the querent] wishes.

(3) (*lx*) If the significator is in the condition of giving lordship,[5] it indicates that the thing [the object of the query] will be revealed to somebody else.

(4) (*lxi*) The testimony of the significator, if it [the significator] is in the condition of giving nature,[6] indicates that the thing [the object of the query] involves great joy.[7]

(5) (*lxii*) The testimony of the significator, if it is in the condition of giving two natures,[8] indicates joy for the querent and for the thing [the object of the query] requested by him.

(6) (*lxiii*) The testimony of the significator, if it is in the condition of advance,[9] indicates a fortunate conclusion for everything sought by the querent.

(7) (*lxiv*) The testimony of the significator, if it is in the condition of distortion,[10] indicates that ⟨the querent⟩ will give up the thing [the object of the query].

(8) ס״ה[1]. עדות המורה, אם היה בעניין מניעה, יורה שישחת הדבר אחר תקוה.

(9) ס״ו. עדות המורה, אם היה בעניין השבת האור לרע[2], יורה כי השואל ינחם על שאלתו.

(10) ס״ז. עדות המורה, אם היה בעניין ביטול, יורה[3] כי יתכנו דברים שישחיתו הדבר.

(11) ס״ח. עדות המורה, אם היה בדרך מקרה, יקרבו דבר שיפסיק שאילתו.

(12) ס״ט. עדות המורה[4], אם היה בעניין אבוד, יבקש השואל עצה אחרת.

(13) ע׳. עדות המורה, אם היה בעניין כריתות האור, יורה על אדם שישחית בקשתו[5].

(14) ע״א. עדות המורה, אם היה[6] בעניין הנועם, יורה על אדם שעשה[7] לו טובה.

(15) ע״ב. עדות המורה, אם היה בעניין התגמול[8], יורה כי עוד | יעשה הוא טוב 57א
לאחרים[9].

(16) ע״ג. עדות קבול[10] המורים זה לזה יורו על דברים שיתקנו הדבר שלא עלה על לבו.

(17) ע״ד. עדות המורים, אם היה בעניין נדיבות, יורו כי המבקש והמבוקש כל אחד מהם יאהב חבירו.

(18) ע״ה. עדות המורה, אם היה[11] בענייני הדמיון, יורה על כל טוב שיתכן להיותו.

[1]ס״ה*] פנקר; ע: ס״ד; ט: ס״ג; מכאן: ואילך המספר בראש הכללים בכ״י ט הוא נמוך בשניים מהמספר המופיע ביתר כתבי היד. [2]לרע] עפט; רנק: חסר. [3]יורה*] פטנרק; ע: חסר. [4]עדות המורה] ערפטק; נ: חסר. [5]בקשתו] ערפנק; ט: שאלתו. [6]היה*] פשטנרק; ע: חסר. [7]שעשה] ערפנק; ט: שיעשה. [8]התגמול] ענק; פר: תגמול; ט: הגמול. [9]טוב לאחרים] עפרנק; ט: לאחרים טובה. [10]קבול] ערפנק; ט: הקבול. [11]אם היה] ערפנק; ט: חסר.

(8) (*lxv*) The testimony of the significator, if it is in the condition of prohibition,[11] indicates that the thing [the object of the query] will be destroyed, after some hope.

(9) (*lxvi*) The testimony of the significator, if it is in the condition of returning the light to misfortune,[12] indicates that the querent will change his mind regarding his question.

(10) (*lxvii*) The testimony of the significator, if it is in the condition of cancellation,[13] indicates that something may happen that will destroy the thing [the object of the query].

(11) (*lxviii*) The testimony of the significator, if it is in the condition of accident,[14] will bring closer something that disrupts his [the querent's] question.

(12) (*lxix*) The testimony of the significator, if it is in the condition of loss,[15] ⟨indicates that⟩ the querent will seek another opinion.

(13) (*lxx*) The testimony of the significator, if it is in the condition of cutting the light,[16] indicates someone who will destroy his [the querent's] wish.

(14) (*lxxi*) The testimony of the significator, if it is in the condition of pleasantness,[17] indicates some man who did him [the querent] a favor.

(15) (*lxxii*) The testimony of the significator, if it is in the condition of recompense,[18] indicates that he [the querent] will do favors to other people.

(16) (*lxxiii*) The testimony of the significators, if they are in ⟨the condition of⟩ reception[19] with respect to each other, indicates unexpected things that will rectify the situation.

(17) (*lxxiv*) The testimony of the significators, if it is related to the condition of generosity,[20] indicates that the querent and the ⟨person⟩ sought will love each other.

(18) (*lxxv*) The testimony of the significator, if it is related to the condition of similitude,[21] indicates every possible good fortune.

(19) ע״ו. עדות המורה, אם היה בענייני אמצעיות הרעה[1], יורה על האסורים[2] ועל העינויים; ואם הוא בענייני הטובה, יורה על כל טוב שאין למעלה ממנו.

(20) ע״ז. עדות המורה, אם היה בענייני השררה, יורה על כל מעלה גדולה.

7 (1) ע״ח. לשבעה המשרתים במקומותם מן הגלגל[3] עדיות[4]. אם היה הכוכב בביתו, דמות האדם בביתו.

(2) ע״ט. הכוכב בבית כבודו כאדם בגודל מעלתו.

(3) פ׳. הכוכב בגבולו כאדם על מושבו.

(4) פ״א. הכוכב בבית שלישותו כאדם עם קרוביו.

(5) פ״ב. הכוכב בפניו כאדם בחליו ומלבושו[5].

(6) פ״ג. הכוכב בגבהותו כאדם על[6] סוסו.

(7) פ״ד. הכוכב בדמיונו כאדם בעניין הראוי לו.

(8) פ״ה. הכוכב בתמורת דמיונו כאדם שהוא בעניין שאין ראוי לו.

(9) פ״ו. הכוכב בבית שנאתו כאדם מתקוטט עם[7] עצמו.

(10) פ״ז. הכוכב במקום שאין לו בו שררה כאדם שאיננו בארצו.

(11) פ״ח. הכוכב במקום שפלותו[8] כאדם ירד[9] מגדולתו.

(12) פ״ט. הכוכב תחת אור השמש כאדם בבית האסורים.

[1]הרעה] ערפט; ק: בענייני; נ: בענייני הרעה. [2]האסורים] ערפ; נ: איסורים; נ: ייסורים; ט: היסורים. [3]במקומותם מן הגלגל] ערפנק; ט: בגלגל. [4]עדיות] ערפט; נק: עדויות. [5]בחליו ומלבושו] ערט; נק: בחליו ומלבושיו; פ: בחליו ובמלבושו; ט: בלבושו בחליו. [6]על] עפשרט; נק: < רוכב. [7]עם] ערפשט; נק: על. [8]במקום שפלותו] ערטנק; פ: בבית שפלותו. [9]ירד] ערפשט; נ: שיורד; ק: יורד.

(19) (*lxxvi*) The testimony of the significator, if it is in the condition of intermediacy of misfortune,[22] indicates those held prisoner and torture; and if ⟨in the condition of intermediacy of⟩ good fortune, it indicates the highest of good fortune.

(20) (*lxxvii*) The testimony of the significator, if it is in the condition of dominion,[23] indicates every great virtue.

7 (1) (*lxxviii*) The seven planets give testimonies from their position in the orb. A planet in its house resembles a man in his house.

(2) (*lxxix*) A planet in the house of its exaltation is like a man at the pinnacle of his rank.

(3) (*lxxx*) A planet in its term is like a man on his seat.

(4) (*lxxxi*) A planet in the house of its triplicity is like a man with his kin.

(5) (*lxxxii*) A planet in its decan is like a man with his ornaments and garments.

(6) (*lxxxiii*) A planet in its apogee is like a man on his horse.

(7) (*lxxxiv*) A planet in its similitude is like a man involved in something that is appropriate to him.

(8) (*lxxxv*) A planet in the opposite of its similitude is like a man involved in something that is not appropriate to him.

(9) (*lxxxvi*) A planet in the house of its detriment is like a man in conflict with himself.

(10) (*lxxxvii*) A planet in a place where it has no dignity is like a man who is not in his country.

(11) (*lxxxviii*) A planet in the place of its perigee is like a man who has fallen from his high position.

(12) (*lxxxix*) A planet under the ray of the Sun is like a man in prison.

(13) צ׳. הכוכב הנשרף כחולה[1] נטוי[2] למות.

(14) צ״א. הכוכב העומד לחזור אחורנית כאדם מתבהל ויגור מרעות באות עליו.

(15) צ״ב. הכוכב החוזר אחרונית[3] כאדם סורר ומורד[4].

(16) צ״ג. הכוכב במעמדו השני כאדם המקוה לטובה.

(17) צ״ד. הכוכב הממתין בהליכתו כאדם עיף אין לו כח להלך[5].

(18) צ״ה. הכוכב המהיר בהליכתו כבחור רץ.

(19) צ״ו. הכוכב | המזרחי כאדם שמח למלאת תאותו. 57ב

(20) צ״ז. הכוכב המערבי כאדם עצל.

(21) צ״ח. הכוכב הדבק עם השמש כאדם יושב עם המלך[6] בכסא אחד[7].

(22) צ״ט. הכוכב המביט כאדם מבקש חפצו.

(23) ק׳. הכוכב המתפרד כאדם ניחם על דבר.

(24) ק״א. הכוכב ביתד כאדם העומד במקומו.

(25) ק״ב. הכוכב בסמוך[8] כאדם המקוה[9].

(26) ק״ג. הכוכב בבית נופל כאדם[10] נוסע ממקומו.

(27) ק״ד. הכוכבים הדבקים כשני אנשים מתחברים[11].

(28) ק״ה. הכוכבים המביטים מבט ששית כשני אנשים מבקשים אהבת זה את זה[12].

[1]כחולה] ערפנק; ט: כאדם חולה. [2]נטוי] ערפנק; ט: נוטה. [3]הכוכב החוזר אחרונית] ערטנק; פ: הכוכב במעמדו הראשון. [4]כאדם סורר ומורד] ערטנ; פ: חסר. [5]להלך] ערק; פנט: להלוך. [6]המלך] עפרט; נק: מלך. [7]אחד] ערפנק; ט: חסר. [8]בסמוך] ערפנק; ט: בבית הסמוך. [9]המקוה] עפרנק; ט: מקוה. [10]כאדם] ערפק; ט: כאדם ממש; נ: האדם. [11]ק״ד הכוכבים הדבקים כשני אנשים מתחברים] ערפנק; ט: חסר. [12]אהבת זה את זה] עפרט; נק: אהבה זה מזה.

(13) (*xc*) A planet that is burnt is like a terminally ill person.

(14) (*xci*) A planet that is about to be retrograde is like a panicked man who is afraid of misfortunes that may befall him.

(15) (*xcii*) A retrograde planet is like a wayward and defiant man.

(16) (*xciii*) A planet in its second station is like a man who hopes for good fortune.

(17) (*xciv*) A planet that is slowing down is like a tired person who has no strength to walk.

(18) (*xcv*) A planet that is speeding up is like a young man running.

(19) (*xcvi*) A planet oriental ⟨of the Sun⟩ is like man who is happy to satisfy his desire.

(20) (*xcvii*) A planet occidental ⟨of the Sun⟩ is like lazy man.

(21) (*xcviii*) A planet joined to the Sun is like a man sharing a chair with the king.

(22) (*xcix*) A planet in aspect is like a man who seeks to fulfill his wish.

(23) (*c*) A planet that is moving away [from another planet] is like a man who has changed his mind about something.

(24) (*ci*) A planet in a cardine is like a man standing in his place.

(25) (*cii*) A planet in a succedent place is like a man who hopes.

(26) (*ciii*) A planet in a cadent place is like a man who travels from his place.

(27) (*civ*) ⟨Two⟩ planets in conjunction are like two persons who meet.

(28) (*cv*) ⟨Two⟩ planets in sextile are like two persons who seek each other's love.

(29) ק״ו. הכוכבים בהיותם[1] במבט שלישית כשני אנשים תולדתם שוה[2].

(30) ק״ז. הכוכבים בהיותם[3] על מבט רביעית כשני אנשים מבקשים כל אחד שררה לנפשו[4].

(31) ק״ח. הכוכבים בהיותם על מבט נכח כשנים נלחמים[5] זה עם זה בחזקה.

8 (1) ק״ט. הכוכב במזל הצומח כמו הנולד היוצא מבטן אמו או הדבר ההוה בשעתו.

(2) ק״י. הכוכב בבית[6] השני כאדם שהוא בבית עוזריו.

(3) קי״א. הכוכב בבית[7] השלישי כאדם מבקר אחיו.

(4) קי״ב. הכוכב בבית הרביעי כאדם בבית[8] אבותיו או בקרקעו.

(5) קי״ג. הכוכב בבית החמישי כאדם בסחורתו ושמחתו[9].

(6) קי״ד. הכוכב בבית ששי כאדם חלש בורח[10].

(7) קט״ו. הכוכב בבית השביעי כאדם מוכן למלחמה.

(8) קי״ו. הכוכב בבית השמיני כאדם שנפלה עליו אימה ופחד[11].

(9) קי״ז. הכוכב בבית התשיעי כאדם גולה ממקומו או כאדם הוסר[12] מגדולתו.

(10) קי״ח. הכוכב בבית העשירי כאדם בשלטונו[13] ובגדולתו ובאומנותו[14].

[1]בהיותם] עטרק; פ: < מביטים. [2]ק״ו ... תולדתם שוה] ערפטק; נ: חסר. [3]בהיותם] ערנק; טפ: חסר. [4]לנפשו] ערטנק; פ: לעצמו. [5]נלחמים] ערט; פנק: < אנשים. [6]בבית] ערפנק; ט: חסר. [7]בבית] עפשרט; נק: < שהוא. [8]בבית] ערפנק; ט: עם. [9]ושמחתו] עפרט; נק: ובשמחתו. [10]הכוכב בבית ששי כאדם חלש בורח] ערפנק; ט: חסר. [11]אימה ופחד] ערטנק. פ אימה. [12]הוסר] ערנקט; פ: שהוסר. [13]בשלטונו] ערטנק; פ: בשולטנותו. [14]ובאומנותו] ערפ; נק: ובאמונתו; ט: חסר.

(29) (*cvi*) ⟨Two⟩ planets in trine are like two persons with the same nature.

(30) (*cvii*) ⟨Two⟩ planets in quartile are like two persons who each seek rulership.

(31) (*cviii*) ⟨Two⟩ planets in opposition are like two persons locked in fierce combat with each other.

8 (1) (*cix*) A planet in the ascendant sign is like a newborn emerging from its mother's womb or something that occurs at its proper time.

(2) (*cx*) A planet in the second place is like a man who is in the house of his assistants.

(3) (*cxi*) A planet in the third place is like a man visiting his brother.

(4) (*cxii*) A planet in the fourth place is like a man in his ancestral home or on his land.

(5) (*cxiii*) A planet in the fifth place is like a man with his merchandise and his joy.

(6) (*cxiv*) A planet in the sixth place is like a man who is weak and runs away.

(7) (*cxv*) A planet in the seventh place is like a man who is ready to wage war.

(8) (*cxvi*) A planet in the eighth place is like a man who is terrorized and frightened.

(9) (*cxvii*) A planet in the ninth place is like a man who has been exiled from his home or deposed from his high position.

(10) (*cxviii*) A planet in the tenth place is like a man in his rulership, high position, and art.

(11) קי״ט. הכוכב בבית עשתי עשר כאדם בבית אוהביו.

(12) ק״כ. הכוכב בבית שנים עשר כאדם בבית האיסורין[1].

§9

1 (1) השער התשיעי: בגורלות המשרתים והבתים, | והם תשעה ושבעים[2] גורל. 58א

(2) גורל הלבנה: חסר מקום השמש במזלה במעלות ישרות ממקום הלבנה במזלה, והיתרון שיש ביניהם הוסיפנו על המעלה הצומחת, ובמקום שיצא שם הגורל אותו[3] יקרא הגורל הטוב. (3) ככה תעשה אם[4] הנולד ביום, ואם בלילה[5] תחסר מקום[6] הלבנה ממקום השמש, והיתרון תוסיפנו על המעלה הצומחת, ושם הגורל הטוב. (4) זאת דעת הקדמונים ובטלמיוס חולק עליהם, כי הוא אומר כי לעולם נחסר מקום השמש ממקום הלבנה, בין ביום ובין בלילה. (5) והדין עמו כי ערך המזל הצומח אל השמש, ככה ערך הגורל הטוב אל הלבנה; על כן יקרא הצומח של הלבנה[7]. (6) וחכם הודו שהיה[8] שמו מאשא אללה[9] אמר בספר הנסיונות שלו כי גורל התעלומה בלילה יותר תקיף מגורל הטוב; והנה שב לדעת בטלמיוס ולא הרגיש בדבר. (7) וזה הגורל הטוב יורה על הגוף, ועל החיים, ועל הממון, ועל ההצלחה, ועל השם הטוב, ועל התחלת כל המעשים, ואשר יש במחשבת האדם.

2 (1) גורל השמש: חסר מקום הלבנה ביום ממקום השמש והוסף היתרון על המעלה הצומחת, אז תמצא מקום[10] הגורל, וזה יקרא גורל התעלומה[11]. (2) ואם הנולד בלילה חסר מקום השמש ממקום הלבנה והוסף היתרון על המעלה הצומחת[12], אז תמצא הגורל[13]. (3) זאת דעת הקדמונים, ובטלמיוס אומר כי ביום ובלילה הוא[14] שוה והוא האמת. (4) וזה הגורל יורה על הנשמה, ועל עבודת השם, ועל כל דבר[15] נסתר ונעלם[16].

[1]האיסורין] ערנק; פט: האסורים. [2]תשעה ושבעים] עפנ; ק: ט׳ ו ע׳; ר: ע״ט; ט: תשעה ועשרים. [3]אותו] ערפט; נק: < הגורל. [4]אם*] רפנ; עטק: עם. [5]בלילה] עפנרט; ק: חסר. [6]מקום] ערפטק; נ: חסר. [7]על כן יקרא הצומח של הלבנה] ערפטק; נ: חסר. [8]שהיה] ערטנק; פ: חסר. [9]מאשא אללה] ערק; פנ: משאאללה; ט: משאללה. [10]מקום] ערפט; נק: חסר. [11]הגורל וזה יקרא גורל התעלומה] ערפט; נק: חסר. [12]ואם הנולד בלילה חסר מקום השמש ממקום הלבנה והוסף היתרון על המעלה הצומחת] ערפט; נק: ואם בלילה הדבר הפוך. [13]אז תמצא הגורל] עפרט; נק: חסר. [14]הוא] ערנקט; פ: חסר. [15]דבר] ערפט; נק: חסר. [16]נסתר ונעלם] עפטנק; ר: ש.

(11) (*cxix*) A planet in the eleventh place is like a man in the house of his friends.

(12) (*cxx*) A planet in the twelfth place is like a man in prison.

§ 9

1 (1) Chapter Nine. On the lots[1] of the planets and the places, of which there are seventy-nine.[2]

(2) The lot of the Moon: subtract the position of the Sun in its sign, in equal degrees, from the position of the Moon in its sign, and add the remainder to the ascendant degree; the position where the lot comes out is designated the lot of Fortune.[3] (3) Proceed in this fashion if the native ⟨was born⟩ by day; but if ⟨he was born⟩ at night, subtract the position of the Moon from the position of the Sun, and add the remainder to the ascendant degree; and the lot of Fortune is there. (4) This is the opinion of the Ancients, but Ptolemy disagrees with them; he says that we should always subtract the position of the Sun from the position of the Moon, whether ⟨the native was born⟩ by day or at night. (5) He is right, because the ratio of the ascendant sign to the Sun is equal to the ratio of the lot of Fortune to the Moon; consequently it [the lot of Fortune] is called the Moon's ascendant. (6) An Indian scientist, whose name was Māshā'allāh,[4] said in his *Book of Experiments* that, at night [i.e., for a native born by night] the lot of the absent is stronger than the lot of Fortune; he had returned to Ptolemy's opinion unawares. (7) This lot of Fortune signifies the body, life, wealth, success, reputation, the beginning of any action, and a man's thoughts.[5]

2 (1) The lot of the Sun: ⟨For a native born⟩ by day, subtract the position of the Moon from the position of the Sun and add the remainder to the ascendant degree; thus you find the position of the lot, which is called the lot of the absent. (2) If the native ⟨was born⟩ at night, subtract the position of the Sun from the position of the Moon and add the remainder to the ascendant degree to find the lot. (3) This is the opinion of the Ancients; but Ptolemy said that by day or by night it is the same, and this is true. (4) This lot signifies the soul, divine worship, and everything that is concealed and absent.[1]

3 (1) גורל שבתאי: קח המרחק שיש בין מקום שבתאי ובין מעלת הגורל הטוב והוסיפנו על המעלה[1] הצומחת, ושם הגורל אם הנולד[2] ביום, ואם בלילה הדבר הפוך[3]. (2) וזה הגורל יורה על עומק המחשבה[4], ועל עבודת האדמה, ועל האבידה, והגניבה, והעניות, | והמאסר, והשביה[5], והמות. 58ב

(3) גורל צדק: קח ביום המרחק בין[6] גורל התעלומה ובין צדק והוסיפנו על הצומחת, ושם הגורל, ובלילה הפוך. (4) וזה הגורל יורה על האמת, והחסד, והחכמה, והכבוד[7], והשם הטוב, והממון.

(5) גורל מאדים: קח ביום המרחק שיש בינו ובין הגורל הטוב והוסיפנו על הצומחת[8], ובלילה הפוך, ושם הגורל. (6) והוא יורה על הכח, והגבורה, והכעס, והמהירות[9], והמרמות והערמות[10].

(7) גורל נגה: קח ביום המרחק שיש בין הגורל הטוב ובין גורל התעלומה, ובלילה הפוך, והוסיפנו על הצומחת[11], ושם הגורל. (8) והוא יורה על האהבה, והשמחה, והתענוג, והמאכל, והמשתה, והתאוה[12], והמשגל.

(9) גורל כוכב חמה: קח ביום המרחק שיש בין גורל התעלומה[13] ובין גורל הטוב, ובלילה הפוך[14], והוסיפנו על הצומחת[15]. (10) וזה הגורל יורה על העוני, והאיבה, והנטירה, ומשא ומתן, וחשבון[16], וספרות, וחכמה.

4 (1) ואלה גורלות הבתים. (2) הבית הראשון יש לו שלשה גורלות.

(3) האחד גורל החיים, והוא נלקח ביום מן המרחק שיש בין צדק ובין שבתאי, ובלילה הפוך, ויושלך המרחק[17] מהצומחת.

(4) והגורל השני גורל המסעד וההדר, יוקח ביום מהגורל הטוב אל גורל התעלומה, ובלילה הפוך, ויושלך[18] מהצומחת[19]; וזה הגורל כגורל נגה.

[1]על המעלה] ערפנק; ט: במעלה. [2]הנולד] ענק; רפט: נולד. [3]הדבר הפוך] עפטנק; ר: חסר.
[4]המחשבה] ערטנק; פ: מחשבה. [5]והשביה] ערנק; פט: והשבי. [6]בין] עפט; נק: שיש; ר: שבין.
[7]והכבוד] ערפט; נק: חסר. [8]הצומחת] עפשרט; נק: < המעלה. [9]והמהירות] ערטנק; פ: חסר.
[10]והערמות] ערטנק; פ: והתדעמות. [11]הצומחת] עפשרט; נק: < המעלה. [12]והתאוה] ערפ; טנק: חסר. [13]בין גורל התעלומה] ערפנק; ט: חסר. [14]ובלילה הפוך] ערפנק; ט: חסר. [15]הצומחת] ערפ; נק: המעלה הצומחת; ט: < ושם הגורל. [16]וחשבון] ערטנק; פ: חסר. [17]המרחק] ערפטק; נק: חסר.
[18]ויושלך] ערפנק; ט: < המרחק. [19]מהצומחת*] פשטנרק; ע: חסר.

3 (1) The lot of Saturn: take the distance between the position of Saturn and the degree of the lot of Fortune and add it to the ascendant degree; the lot is there if the native ⟨was born⟩ by day. And do the opposite ⟨if the native was born⟩ at night. (2) This lot signifies deep thought, agriculture, loss, theft, poverty, imprisonment, captivity, and death.

(3) The lot of Jupiter: ⟨if the native was born⟩ by day, take the distance between the lot of the absent and ⟨the position of⟩ Jupiter and add it to the ascendant; the lot is there. And do the opposite ⟨if the native was born⟩ at night. (4) This lot signifies truth, benevolence, wisdom, honor, reputation, and wealth.

(5) The lot of Mars: ⟨if the native was born⟩ by day, take the distance between it [the position of Mars] and the lot of Fortune and add it to the ascendant, ⟨and do⟩ the opposite ⟨if the native was born⟩ at night; and the lot is there. (6) It signifies power, courage, anger, speed, deceit, and cunning.

(7) The lot of Venus: ⟨if the native was born⟩ by day, take the distance between the lot of Fortune and the lot of the absent; do the opposite ⟨if he was born⟩ at night. Add it to the ascendant, and the lot is there. (8) It signifies love, joy, pleasure, food, drink, desire, and sexual intercourse.

(9) The lot of Mercury: ⟨for a native born⟩ by day, take the distance between the lot of the absent and the lot of Fortune; do the opposite ⟨for a native born⟩ at night, and add it to the ascendant. (10) This lot signifies poverty, animosity, grudges, trade, mathematics, literature, and science.[1]

4 (1) These are the lots of the places.[1] (2) The first place has three lots.

(3) The first is the lot of life, which is taken ⟨for a native born⟩ by day from the distance between Jupiter and Saturn, and the opposite ⟨for a native born⟩ by night; this distance is cast out from the ascendant.

(4) The second lot is the lot of support and splendor, which is taken ⟨for a native born⟩ by day from the lot of Fortune to the lot of the absent, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant; this lot is like the lot of Venus.

(5) והגורל השלישי גורל הדעת והדבור[1], יוקח ביום מכוכב חמה אל מאדים[2], ובלילה הפוך, ויושלך מהצומחת.

5 (1) הבית השני יש לו שלשה גורלות.

(2) האחד גורל הממון, יוקח ביום ובלילה מבעל הבית השני אל תחלת הבית השני המתוקן כפי מרחב | הארץ, ויושלך מן הצומחת. 59א

(3) והשני גורל ההלואה, יוקח ביום ובלילה משבתאי אל כוכב חמה, ויושלך מהצומחת.

(4) והשלישי גורל המציאה, יוקח ביום מכוכב חמה אל נגה, ובלילה הפוך, ויושלך מהצומחת.

6 (1) הבית השלישי יש לו שלשה גורלות.

(2) האחד גורל האחים, יוקח ביום ובלילה משבתאי אל צדק, ויושלך מהצומחת.

(3) והשני גורל מספר האחים, יוקח ביום ובלילה מכוכב חמה אל שבתאי, ויושלך מהצומחת.

(4) והשלישי גורל מות האחים, יוקח ביום מן השמש אל מעלות קו חצי השמים המתוקן כפי מרחב הארץ, ובלילה הפוך[3], ויושלך מהצומחת.

7 (1) הבית הרביעי יש לו שבעה גורלות.

(2) הראשון גורל האב, יוקח ביום מהשמש אל שבתאי[4], ובלילה הפוך, ויושלך מהצומחת; ואם היה שבתאי תחת אור השמש, יוקח ביום מהשמש אל צדק, ובלילה הפוך, ויושלך מהצומחת.

[1]והדבור] עפרט; נק: והכבוד. [2]אל מאדים] ערפנק; ט: חסר. [3]ובלילה הפוך] ערפנק; ט: חסר.
[4]שבתי] ערפטק; נ: צדק.

(5) The third lot is the lot of knowledge and speech, which is taken ⟨for a native born⟩ by day from Mercury to Mars, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.[2]

5 (1) The second place has three lots.

(2) The first is the lot of wealth, which is taken ⟨for a native born⟩ by day and by night from the lord of the second place to the cusp of the second place, corrected for the latitude of the country; it [this distance] is cast out from the ascendant.

(3) The second is the lot of the loan, which is taken ⟨for a native born⟩ by day and by night from Saturn to Mercury; it [this distance] is cast out from the ascendant.

(4) The third is the lot of something found by chance, which is taken ⟨for a native born⟩ by day from Mercury to Venus, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.[1]

6 (1) The third place has three lots.

(2) The first is the lot of brothers, which is taken ⟨for a native born⟩ by day and ⟨for a native born⟩ by night from Saturn to Jupiter; it [this distance] is cast out from the ascendant.

(3) The second is the lot of the number of brothers, which is taken ⟨for a native born⟩ by day and ⟨for a native born⟩ by night from Mercury to Saturn; it [this distance] is cast out from the ascendant.

(4) The third is the lot of the death of brothers, which is taken ⟨for a native born⟩ by day from the Sun to the degree of the line of midheaven, corrected for the latitude of the country, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.[1]

7 (1) The fourth place has seven lots.

(2) The first is the lot of the father, which is taken ⟨for a native born⟩ by day from the Sun to Saturn, the opposite ⟨for a native born⟩ by night; it is cast out from the ascendant. If Saturn is under the ray of the Sun, it is taken by day from the Sun to Jupiter, and the opposite ⟨for a native born⟩ by night; it is cast out from the ascendant.

(3) השני גורל מות האב, יוקח ביום משבתאי אל צדק, ובלילה הפוך, ויושלך מהצומחת[1].

(4) השלישי גורל אבי האב, יוקח ביום[2] מבעל בית השמש אל שבתאי, ובלילה הפוך, ויושלך מהצומחת[3]. (5) ואם היתה השמש בביתה או באחד בתי שבתאי, יוקח ביום מהשמש אל שבתאי, ובלילה הפוך, ויושלך מהצומחת[4]; ולא תחוש אם היה תחת אור השמש.

(6) הרביעי גורל היחס, יוקח ביום משבתאי אל מאדים, ובלילה הפוך, ויושלך מהצומחת[5].

(7) החמישי גורל הקרקע[6], יוקח ביום ובלילה משבתאי אל הלבנה, ויושלך מהצומחת.

(8) הששי גורל עבודת האדמה, יוקח ביום ובלילה מנגה אל שבתאי, ויושלך מהצומחת.

(9) השביעי גורל האחרית, יוקח ביום[7] ובלילה משבתאי אל בעל בית מחברת המאורות אם היה הנולד בחצי | החדש הראשון, ואל בעל בית הנכח אם נולד בחצי 59ב
האחרון, ויושלך מהצומחת.

8 (1) הבית ההמישי יש לו חמשה גורלות.

[1]השני גורל מות האב יוקח ביום משבתי אל צדק ובלילה הפוך ויושלך מהצומחת] ערפט; נק: חסר. [2]ביום*] רטפק; נ: חסר. [3]השלישי גורל אבי האב, יוקח ביום מבעל בית השמש אל שבתי, ובלילה הפוך, ויושלך מהצומחת*] פטנרק; ע: חסר. [4]ואם היתה השמש בביתה או באחד בתי שבתי יוקח ביום מהשמש אל שבתי ובלילה הפוך ויושלך מהצומחת] ערפנק; ט: חסר. [5]ולא תחוש אם היה תחת אור השמש. הרביעי גורל היחס יוקח ביום משבתי אל מאדים ובלילה הפוך ויושלך מהצומחת] ערפטק; נ: חסר. [6]הקרקע] ענק; רפט: הקרקעות. [7]ובלילה משבתי אל הלבנה ויושלך מהצומחת. הששי גורל עבודת האדמה יוקח ביום ובלילה מנגה אל שבתי ויושלך מהצומחת. השביעי גורל האחרית יוקח ביום] ערפטק; נ: חסר.

(3) The second is the lot of the death of the father, which is taken ⟨for a native born⟩ by day from Saturn to Jupiter and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(4) The third is the lot of the paternal grandfather, which is taken ⟨for a native born⟩ by day from the lord of the house of the Sun [i.e., the lord of the sign where the Sun is located] to Saturn and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant. (5) If the Sun is in its house [Aries] or in one of Saturn's houses [Aquarius or Capricorn], it [the lot of the grandfather] is taken ⟨for a native born⟩ by day from the Sun to Saturn and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant. Do not be concerned if it [Saturn] is under the ray of the Sun.

(6) The fourth is the lot of lineage, which is taken ⟨for a native born⟩ by day from Saturn to Mars and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(7) The fifth is the lot of landed property, which is taken ⟨for a native born⟩ by day and by night from Saturn to the Moon; it [this distance] is cast out from the ascendant.

(8) The sixth is the lot of agriculture, which is taken ⟨for a native born⟩ by day and by night from Venus to Saturn; it [this distance] is cast out from the ascendant.

(9) The seventh is the lot of the outcome of affairs, which is taken ⟨for a native born⟩ by day and ⟨for a native born⟩ by night from Saturn to the lord of the house of the luminaries' conjunction [i.e., the lord of the sign where the last conjunction of the luminaries took place before the birth of the native], if the native was born in the first half of the month; and to the lord of the house of the ⟨luminaries'⟩ opposition [i.e., the lord of the sign where the last opposition of the luminaries took place before the birth of the native], if the native was born in the second half of the month; it [this distance] is cast out from the ascendant.[1]

8 (1) The fifth place has five lots.

(2) האחד גורל הבן, יוקח ביום מצדק אל שבתאי, ובלילה הפוך, ויושלך מהצומחת.

(3) והשני גורל העת שיולד בו הבן, אם[1] הוא זכר או נקבה, יוקח ביום ובלילה ממאדים אל שבתאי, ויושלך מהצומחת[2].

(4) והשלישי גורל הבנים הזכרים, יוקח ביום ובלילה מהלבנה אל צדק, ויושלך מהצומחת[3].

(5) והרביעי גורל הבנות, יוקח ביום ובלילה מהלבנה אל נגה, ויושלך מהצומחת.

(6) והחמישי גורל השאלה אם זכר אם נקבה, יוקח ביום[4] מבעל בית השמש אל הלבנה, ויושלך מהצומחת.

9 (1) הבית הששי יש לו שלושה גורלות.

(2) האחד גורל התחלואים והמומין, יוקח ביום משבתאי אל מאדים, ובלילה הפוך, ויושלך מהצומחת.

(3) והשני גורל העבדים, יוקח ביום ובלילה מכוכב חמה אל הלבנה, ויושלך מהצומחת[5].

(4) והשלישי גורל המאסר והשביה, יוקח ביום[6] מבעל בית השמש אל השמש, ובלילה מבעל בית הלבנה אל הלבנה[7], ויושלך מהצומחת.

10 (1) הבית השביעי יש לו[8] שלשה עשר גורלות.

[1]אם] ע; קפרנ: ואם; ט: חסר. [2]והשני גורל העת שיולד בו הבן ואם הוא זכר או נקבה יוקח ביום ובלילה ממאדים אל שבתי ויושלך מהצומחת] ערפנק; ט: חסר. [3]והשלישי גורל הבנים הזכרים, יוקח ביום ובלילה מהלבנה אל צדק, ויושלך מהצומחת*] פשטנרק; ע: חסר. [4]ביום] ערפ; טנק: < ובלילה. [5]והשני גורל העבדים יוקח ביום ובלילה מכוכב חמה אל הלבנה ויושלך מהצומחת] ערפטק; נ: חסר. [6]ביום] ערטנק; פ: ביום ובלילה. [7]אל הלבנה] ערפט; נק: חסר. [8]לו] ערטנק; פ: חסר.

(2) The first is the lot of the child, which is taken ⟨for a native born⟩ by day from Jupiter to Saturn and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(3) The second is the lot of the time when a child will be born, (whether it is a boy or a girl), which is taken ⟨for a native born⟩ by day and by night from Mars to Saturn; it [this distance] is cast out from the ascendant.

(4) The third is the lot of male children, which is taken ⟨for a native born⟩ by day and by night from the Moon to Jupiter; it [this distance] is cast out from the ascendant.

(5) The fourth is the lot of daughters, which is taken ⟨for a native born⟩ by day and by night from the Moon to Venus; it [this distance] is cast out from the ascendant.

(6) The fifth is the lot of the query about whether ⟨the fetus⟩ is male or female, which is taken ⟨for a native born⟩ by day and by night from the lord of the house of the Sun [i.e., the lord of the sign where the Sun is located] to the Moon; it [this distance] is cast out from the ascendant.[1]

9 (1) The sixth place has three lots.

(2) The first is the lot of diseases and deformities, which is taken ⟨for a native born⟩ by day from Saturn to Mars and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(3) The second is the lot of the slaves, which is taken ⟨for a native born⟩ by day and by night from Mercury to the Moon; it [this distance] is cast out from the ascendant.

(4) The third is the lot of imprisonment and captivity, which is taken ⟨for a native born⟩ by day from the lord of the house of the Sun to the Sun and ⟨for a native born⟩ by night from the lord of the house of the Moon [i.e., the lord of the sign where the Moon is located] to the Moon; it [this distance] is cast out from the ascendant.[1]

10 (1) The seventh place has thirteen lots.

(2) האחד גורל הבעילות לזכרים ולנקבות, יוקח ביום ובלילה מנגה אל המעלה השוקעת, ויושלך מהצומחת.

(3) והשני גורל הבעילות במולד הזכרים לחנוך[1], יוקח[2] ביום ובלילה משבתאי אל נגה, ויושלך מהצומחת; ועל דעת ואליס[3] יוקח ביום ובלילה מהשמש אל נגה, ויושלך מהצומחת[4].

(4) והשלישי גורל עת הבעילות, יוקח ביום ובלילה מהשמש אל הלבנה, ויושלך מהצומחת[5].

(5) והרביעי גורל ערמת הבעילות, יוקח ביום | ובלילה מהשמש אל הלבנה, 60א
ויושלך ממעלת נגה, ושם הגורל.

(6) והחמישי גורל צניעות האשה, יוקח ביום ובלילה מהלבנה אל נגה, ויושלך מהצומחת.

(7) הששי[6] גורל זנות הנשים[7], יוקח ביום ובלילה מנגה אל שבתאי, ויושלך מהצומחת.

(8) השביעי גורל ערמת הזכרים, יוקח ביום ובלילה מהשמש אל נגה, ויושלך מהצומחת.

(9) השמיני גורל ערמת הנשים[8], יוקח ביום ובלילה מהלבנה אל מאדים, ויושלך מהצומחת.

(10) התשיעי גורל זנות הזכרים, יוקח ביום ובלילה מהשמש אל נגה, ויושלך מהצומחת.

[1]במולד הזכרים לחנוך] עפרנט; ק: הוא הנקרא גורל הנשים במולד הזכרים לחנוך. [2]לחנוך יוקח] ערפנק; ט: ש. [3]ועל דעת ואליס] ערפ; נק: ועל דעת ואליש; ט: חסר. [4]יוקח ביום ובלילה מהשמש אל נגה ויושלך מהצומחת] עפרנק; ט: חסר. [5]מהצומחת*] פשטנרק; ע: ממעלת נגה ושם הגורל. [6]הששי] ערטנק; פ: חסר. [7]הנשים] ערפט; נק: האשה. [8]הנשים] ערפטק; נ: הזכרים.

(2) The first is the lot of marriage for men and women, which is taken ⟨for a native born⟩ by day and by night from Venus to the descendant degree; it [this distance] is cast out from the ascendant.

(3) The second is the lot of marriage in the nativity of men, according the Enoch, which is taken ⟨for a native born⟩ by day and by night from Saturn to Venus; it is cast out from the ascendant; but in the opinion of Walis, it is taken by day and by night from the Sun to Venus; it [this distance] is cast out from the ascendant.

(4) The third is the lot of the time of marriage, which is taken ⟨for a native born⟩ by day and by night from the Sun to the Moon; it [this distance] is cast out from the ascendant.

(5) The fourth is the lot of the cunning of marriage, which is taken ⟨for a native born⟩ by day and by night from the Sun to the Moon; it [this distance] is cast out from Venus, and there is the lot.

(6) The fifth is the lot of the woman's chaste behavior, which is taken ⟨for a native born⟩ by day and by night from the Moon to Venus; it [this distance] is cast out from the ascendant.

(7) The sixth is the lot of women's dissolute behavior, which is taken ⟨for a native born⟩ by day and by night from Venus to Saturn; it [this distance] is cast out from the ascendant.

(8) The seventh is the lot of the cunning of men, which is taken ⟨for a native born⟩ by day and by night from the Sun to Venus; it [this distance] is cast out from the ascendant.

(9) The eight is the lot of the cunning of women, which is taken ⟨for a native born⟩ by day and by night from the Moon to Mars; it [this distance] is cast out from the ascendant.

(10) The ninth is the lot of the dissolute behavior of men, which is taken ⟨for a native born⟩ by day and by night from the Sun to Venus; it [this distance] is cast out from the ascendant.

(11) העשירי גורל המשגל, יוקח ביום ובלילה מהלבנה אל מאדים, ויושלך מהצומחת.

(12) העשתי עשר גורל החשק[1], יוקח ביום ובלילה מהלבנה אל מאדים, ויושלך מהצומחת.

(13) שנים עשר גורל המריבות, יוקח ביום ובלילה ממאדים אל צדק[2], ויושלך מהצומחת[3].

(14) שלושה עשר גורל החתנים, יוקח ביום ובלילה משבתאי לנגה ויושלך מהצומחת[4].

11 (1) הבית השמיני יש לו חמשה גורלות.

(2) האחד גורל המות, יוקח ביום ובלילה ממעלת הלבנה אל תחלת הבית השמיני המתוקן כפי מרחב הארץ, ויושלך ממקום שבתאי, ושם הגורל.

(3) והשני גורל הכוכב הממית, יוקח ביום מבעל[5] המעלה הצומחת אל הלבנה, ובלילה הפוך, ויושלך מהצומחת[6].

(4) והשלישי גורל שנת הסכנה, יוקח ביום ובלילה משבתאי אל בעל בית מחברת המאורות, אם היה הנולד בחצי החדש הראשון[7], או אל בעל בית הנכח[8] אם הנולד בחצי החודש האחרון[9], ויושלך מהצומחת.

[1]החשק] ערפט; נק: קבוץ האנשים עם הנשים. [2]ממאדים אל צדק] ערפט; נ: מהלבנה אל מאדים. [3]השנים עשר גורל המריבות, יוקח ביום ובלילה ממאדים אל צדק, ויושלך מהצומחת] עפשרטנ; ק: חסר. [4]שלושה עשר גורל החתנים יוקח ביום ובלילה משבתי לנגה ויושלך מהצומחת] עפרק; נט: חסר. [5]מבעל*] פשטנרק; ע: אל. [6]השלושה עשר גורל החתנים יוקח ביום ובלילה משבתי לנגה ויושלך מהצומחת. הבית השמיני יש לו חמשה גורלות. האחד גורל המות יוקח ביום ובלילה ממעלת הלבנה אל תחלת הבית השמיני המתוקן כפי מרחב הארץ ויושלך ממקום שבתאי, ושם הגורל. והשני גורל הכוכב הממית יוקח ביום מבעל המעלה הצומחת אל הלבנה ובלילה הפוך ויושלך מהצומחת] ערפטק; נ: חסר. [7]הראשון] עפרט; נק: השני. [8]או אל בעל בית הנכח] עפרט; נק: חסר. [9]אם הנולד בחצי החודש האחרון*] פ; עטרנק: חסר; ע: מוסיף מעל לשורה: אם היה בחצי האחרון מהחדש; בתרגום לצרפתית עתיקה: se fu le né né en la moitié derreine.

(11) The tenth is the lot of sexual intercourse, which is taken ⟨for a native born⟩ by day from the Moon to Mars; it [this distance] is cast out from the ascendant.

(12) The eleventh is the lot of erotic desire, which is taken ⟨for a native born⟩ by day and by night from the Moon to Mars; it [this distance] is cast out from the ascendant.

(13) The twelfth is the lot of quarrels, which is taken ⟨for a native born⟩ by day and by night from Mars to Jupiter; it [this distance] is cast out from the ascendant.

(14) The thirteenth is the lot of sons-in-law, which is taken ⟨for a native born⟩ by day and by night from Saturn to Venus; it [this distance] is cast out from the ascendant.[1]

11 (1) The eighth place has five lots.

(2) The first is the lot of death, which is taken ⟨for a native born⟩ by day and by night from the degree of the Moon to the cusp of the eighth place, corrected for the latitude of the country; it [this distance] is cast out from the position of Saturn, and the lot is there.

(3) The second is the lot of the planet that causes death, which is taken ⟨for a native born⟩ by day from the lord of the ascendant degree to the Moon, the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(4) The third is the lot of the year of danger, which is taken ⟨for a native born⟩ by day and by night from Saturn to the lord of the house of the luminaries' conjunction [i.e., the lord of the sign where the last conjunction of the luminaries took place before the birth of the native], if the native was born in the first half of the month; or to the lord of the house [i.e., the sign] of the ⟨luminaries'⟩ opposition [i.e., the lord of the sign where the last opposition of the luminaries took place before the birth of the native], if the native was born in the second half of the month; it [this distance] is cast out from the ascendant.

(5) הרביעי גורל מקום החולי, יוקח ביום משבתאי אל מאדים, ובלילה הפוך, ויושלך ממקום כוכב חמה, ושם הגורל[1].

(6) והחמישי גורל המצוק, יוקח ביום משבתאי אל כוכב חמה, ובלילה הפוך, ויושלך מהצומחת[2].

12 (1) הבית התשיעי יש לו שבעה גורלות.

(2) האחד גורל | ההליכה, יוקח ביום ובלילה מבעל הבית התשיעי אל תחלת הבית 60ב
התשיעי[3], המתוקן כפי מרחב הארץ, ויושלך מהצומחת.

(3) השני גורל ההליכה במים, יוקח ביום משבתאי אל חמש עשרה מעלות[4] מסרטן, ובלילה הפוך, ויושלך מהצומחת; ואם היה שבתאי במעלה הנזכרת, יהיה הגורל בצומחת[5].

(4) השלישי גורל הענוה, יוקח ביום מהלבנה אל כוכב חמה, ובלילה הפוך, ויושלך מהצומח.

(5) הרביעי גורל החכמה, יוקח ביום משבתאי אל צדק, ובלילה הפוך[6], ויושלך ממקום כוכב חמה, ושם הגורל[7].

(6) והחמישי גורל הדעת, יוקח ביום משבתאי אל צדק, ובלילה הפוך, ויושלך מהצומחת.

(7) והששי גורל ההגדות[8], יוקח ביום מהשמש אל צדק, ובלילה הפוך, ויושלך מהצומחת.

(8) והשביעי גורל הדבר[9] אם הוא[10] אמת או כזב, יוקח ביום ובלילה מכוכב חמה[11] אל הלבנה[12], ויושלך מהצומחת.

[1]ממקום כוכב חמה ושם הגורל] ערפנק; ט: מהצומחת. [2]והחמישי גורל המצוק יוקח ביום משבתי אל כוכב חמה ובלילה הפוך ויושלך מהצומחת] ערפנק; ט: חסר. [3]אל תחלת הבית התשיעי] ערטנק; פ: חסר. [4]מעלות] עפרט; נק: חסר. [5]בצומחת] עפרט; נק: בצומח. [6]ובלילה הפוך] עפרט; נק: חסר. [7]ממקום כוכב חמה ושם הגורל] ערפנק; ט: מהצומחת. [8]ההגדות] ערפט; נק: החדושים וידיעת ספורי האנשים. [9]הדבר] ערפטק; נ: הדור. [10]הוא] ערנקט; פ: חסר. [11]כאן חוזר כ״י ש. [12]מכוכב חמה אל הלבנה] ערשפנק; ט: מכוכב אל החמה.

(5) The fourth is the lot of the place of disease, which is taken ⟨for a native born⟩ by day from Saturn to Mars and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from Mercury, and the lot is there.

(6) The fifth is the lot of distress, which is taken ⟨for a native born⟩ by day from Saturn to Mercury and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.[1]

12 (1) The ninth place has seven lots.

(2) The first is the lot of travel ⟨by land⟩, which is taken ⟨for a native born⟩ by day and by night from the lord of the ninth place to the cusp of the ninth place, corrected for the latitude of the country; it [this distance] is cast out from the ascendant.

(3) The second is the lot of travel by water, which is taken ⟨for a native born⟩ by day from Saturn to Cancer 15°, the ⟨for a native born⟩ opposite by night; it [this distance] is cast out from the ascendant; if Saturn is at this degree, the lot is in the ascendant.

(4) The third is the lot of humility, which is taken ⟨for a native born⟩ by day from the Moon to Mercury and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(5) The fourth is the lot of wisdom, which is taken ⟨for a native born⟩ by day from Saturn to Jupiter and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the position of Mercury, and the lot is there.

(6) The fifth is the lot of knowledge, which is taken ⟨for a native born⟩ by day from Saturn to Jupiter and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(7) The sixth is the lot of tales, which is taken ⟨for a native born⟩ by day from the Sun to Jupiter and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(8) The seventh is the lot of whether something is true or false, which is taken ⟨for a native born⟩ by day and by night from Mercury to the Moon; it [this distance] is cast out from the ascendant.[1]

13 (1) הבית העשירי יש לו עשתי עשר גורלות.

(2) האחד גורל המלוכה, יוקח ביום ממאדים אל הלבנה, ובלילה הפוך, ויושלך מהצומחת.

(3) השני גורל הנצוח, יוקח ביום מהשמש אל שבתאי, ובלילה הפוך, ויושלך מהצומחת; ואם היה[1] שבתאי תחת אור השמש יוקח ביום מהשמש אל צדק, ובלילה הפוך, ויושלך מהצומחת.

(4) והשלישי גורל העצה, יוקח ביום מכוכב חמה אל מאדים[2], ובלילה הפוך, ויושלך מהצומחת.

(5) והרביעי גורל הנדיבות, יוקח ביום ובלילה מכוכב חמה אל השמש, ויושלך מהצומחת[3].

(6) והחמישי גורל השתרר פתאום, יוקח ביום[4] משבתאי אל הגורל הטוב[5], ובלילה הפוך[6], ויושלך מהצומחת.

(7) והששי גורל המעשה, יוקח ביום ובלילה משבתאי[7] אל הלבנה, ויושלך מהצומחת[8].

(8) והשביעי גורל מעשה הידים[9], יוקח ביום מכוכב חמה אל נגה[10], ובלילה הפוך, ויושלך מהצומחת[11].

(9) והשמיני גורל | המעשה שהוא חייב להעשות, יוקח ביום מהשמש אל צדק, 61א
ובלילה הפוך, ויושלך מהצומחת[12].

[1]היה] עפשרט; נק: יהיה. [2]מאדים] ערשפנק; ט: צדק. [3]והרביעי גורל הנדיבות יוקח ביום ובלילה מכוכב חמה אל השמש ויושלך מהצומחת] ערפשט; נק: חסר. [4]ביום] ערטפנק; ש: ביום ובלילה. [5]אל הגורל הטוב] ערטפק; שנ: אל הלבנה. [6]ובלילה הפוך] ערטפנק. ש חסר. [7]משבתי] ערטק; פשנ: חסר. [8]והששי גורל המעשה יוקח ביום ובלילה משבתי אל הלבנה ויושלך מהצומחת] ערטפק; שנ: חסר. [9]גורל מעשה הידים] ערטשק; פ: גורל מעשה המים; נ: חסר. [10]יוקח ביום מכוכב חמה אל נגה] ערטפק; שנ: חסר. [11]ובלילה הפוך, ויושלך מהצומחת] עפרט; שנק: חסר. [12]גורל המעשה שהוא חייב להעשות יוקח ביום מהשמש אל צדק ובלילה הפוך ויושלך מהצומחת] ערטפשנ; ק: חסר.

13 (1) The tenth place has eleven lots.

(2) The first is the lot of kingship, which is taken ⟨for a native born⟩ by day from Mars to the Moon and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(3) The second is the lot of subjugation ⟨of others⟩, which is taken ⟨for a native born⟩ by day from the Sun to Saturn and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant. But if Saturn is under the ray of the Sun it is taken ⟨for a native born⟩ by day from the Sun to Jupiter and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(4) The third is the lot of counsel, which is taken ⟨for a native born⟩ by day from Mercury to Mars and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(5) The fourth is the lot of generosity, which is taken ⟨for a native born⟩ by day and by night from Mercury to the Sun; it [this distance] is cast out from the ascendant.

(6) The fifth is the lot of ⟨those who⟩ rise to power suddenly, which is taken ⟨for a native born⟩ by day from Saturn to the lot of Fortune and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(7) The sixth is the lot of what ⟨job the native⟩ does, which is taken ⟨for a native born⟩ by day and by night from Saturn to the Moon; it [this distance] is cast out from the ascendant.

(8) The seventh is the lot of handicrafts, which is taken ⟨for a native born⟩ by day from Mercury to Venus and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(9) The eight is the lot of an action that must be taken, which is taken ⟨for a native born⟩ by day from the Sun to Jupiter and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(10) והתשיעי גורל הסחורה, יוקח ביום מגורל התעלומה אל הגורל הטוב[1], ובלילה הפוך, ויושלך מהצומחת.

(11) והעשירי גורל הגדולה, יוקח ביום מהשמש אל מעלת כבודה, ובלילה מהלבנה אל מעלת כבודה[2]; ואם השמש ביום במעלת כבודה, או הלבנה בלילה במעלת כבודה, יהיה הגורל במעלה הצומחת.

(12) ועשתי עשר גורל האם, יוקח ביום מנגה אל הלבנה, ובלילה הפוך, ויושלך מהצומחת.

14 (1) בית העשתי עשר יש לו עשרה גורלות.

(2) האחד גורל האהוב, יוקח ביום מהגורל[3] הטוב אל גורל התעלומה, ובלילה הפוך, ויושלך מהצומחת.

(3) והשני גורל הידוע בינות[4] האדם, יוקח ביום מהגורל הטוב אל השמש, ובלילה הפוך, ויושלך מהצומחת.

(4) והשלישי גורל ההצלחה, יוקח ביום מהגורל הטוב אל צדק[5], ובלילה הפוך, ויושלך מהצומחת.

(5) והרביעי גורל התקוה, יוקח ביום משבתאי אל נגה, ובלילה הפוך, ויושלך מהצומחת[6].

(6) והחמישי גורל רוב[7] הטוב בבית[8], יוקח ביום ובלילה מהלבנה אל כוכב חמה, ויושלך מהצומחת.

[1]הגורל הטוב] עפשרטנ; ק: < הוא גורל הלבנה יפה. [2]ובלילה מהלבנה אל מעלת כבודה] עפשרטנ; ק: חסר. [3]מהגורל*] רפנק; עטש: מן הכוכב. [4]בינות] ערפשטק; נ: בינותינו. [5]צדק] ערטשנק; פ: השמש. [6]והרביעי גורל התקוה יוקח ביום משבתי אל נגה ובלילה הפוך ויושלך מהצומחת] ערשפנק; ט: חסר. [7]רוב] ערפשטק; נ: חסר. [8]בבית] ערפ; שנק: < דירת האדם; ט: חסר.

(10) The ninth is the lot of merchandise, which is taken ⟨for a native born⟩ by day from the lot of the absent to the lot of Fortune and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(11) The tenth is the lot of the high rank ⟨of the native⟩, which is taken ⟨for a native born⟩ by day from the Sun to the degree of its exaltation and ⟨for a native born⟩ by night from the Moon to the degree of its exaltation; if the Sun by day is in the degree of its exaltation or the Moon by night is in the degree of its exaltation, the lot is in the degree of the ascendant.

(12) The eleventh is the lot of the mother, which is taken ⟨for a native born⟩ by day from Venus to the Moon and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.[1]

14 (1) The eleventh place has ten lots.

(2) The first is the lot of being loved ⟨among people⟩, which is taken ⟨for a native born⟩ day from the lot of Fortune to the lot of the absent, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(3) The second is the lot of what is well known among people, which is taken ⟨for a native born⟩ by day from the lot of Fortune to the Sun, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(4) The third is the lot of success, which is taken ⟨for a native born⟩ by day from the lot of Fortune to Jupiter, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(5) The fourth is the lot of hope, which is taken ⟨for a native born⟩ by day from Saturn to Venus, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(6) The fifth is the lot of abundant well-being in the home, which is taken ⟨for a native born⟩ by day and by night from the Moon to Mercury; it [this distance] is cast out from the ascendant.

(7) והששי גורל[1] חופש[2] הנפש, יוקח ביום מכוכב חמה אל צדק, ובלילה הפוך[3], ויושלך מהצומחת[4].

(8) והשביעי גורל המהולל, יוקח ביום מצדק לנגה, ובלילה הפוך, ויושלך מהצומחת[5].

(9) והשמיני גורל התאוה, יוקח ביום מהגורל הטוב אל גורל התעלומה, ובלילה הפוך, ויושלך מהצומחת.

(10) התשיעי גורל התהפוכות, יוקח ביום ובלילה מגורל התעמולה אל כוכב חמה, ויושלך מהצומחת.

(11) והעשירי גורל הרעים, יוקח ביום ובלילה מכוכב חמה אל הלבנה, ויושלך מהצומחת.

15 (1) בית שנים עשר יש לו שני גורלות.

(2) האחד גורל האויבים |, יוקח ביום ובלילה מבעל בית[6] שנים עשר אל תחלת 61ב
בית שנים העשר המתוקן כפי רוחב הארץ, ויושלך מהצומחת.

(3) הגורל השני על דעת חנוך, יוקח ביום משבתאי אל מאדים, ובלילה הפוך, ויושלך מהצומחת. (4) והנה כלל גורלות הבתים אחד ושבעים[7].

16 (1) והגורלות שהם בעצמם תשעה.

(2) האחד גורל מספר שנות החיים. הסתכל: אם היה הנולד בחצי החדש הראשון, קח המרחק[8] ממעלת מחברת המאורות אל הלבנה[9] בשעת המולד[10] והשליכנו[11] מהצומחת; ואם נולד בחצי האחרון, קח המרחק[12] ממעלת נכח המאורות אל הלבנה והשלך מהצומחת[13].

[1]מכאן חסרים כמה דפים בכ״י נ. [2]חופש] עפשרט; ק: חרות. [3]ביום מכוכב חמה אל צדק ובלילה הפוך] עפק; ט: ביום ובלילה מהלבנה אל כוכב; ר: ביום מצדק אל נגה ובלילה הפוך. [4]והששי גורל חופש הנפש יוקח ביום מכוכב חמה אל צדק ובלילה הפוך ויושלך מהצומחת] ערטפק; ש: חסר. [5]והשביעי גורל המהולל יוקח ביום מצדק לנגה ובלילה הפוך ויושלך מהצומחת] עפשטק; ר: חסר. [6]מבעל בית] ערשפק; ט: מהבית. [7]אחד ושבעים] ערשפקט; ק: ע״ב (מעל לשורה ובשוליים); בתרגום לצרפתית עתיקה: 71. [8]המרחק] ערשפק; ט: חסר. [9]הלבנה] עפשרט; ק: < הצומחת. [10]בשעת המולד] ערטפק; ש: חסר. [11]והשליכנו] ערטפ; ש: ויושלך; ק: והשליכהו. [12]המרחק*] פק; עטר: חסר. [13]ואם נולד בחצי האחרון קח המרחק ממעלת נכח המאורות אל הלבנה והשלך מהצומחת] ערטפק; ש: חסר.

(7) The sixth is the lot of the liberty of the soul, which is taken ⟨for a native born⟩ by day from Mercury to Jupiter, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(8) The seventh is the lot of the praised, which is taken ⟨for a native born⟩ by day from Jupiter to Venus, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(9) The eight is the lot of desire, which is taken ⟨for a native born⟩ by day from the lot of Fortune to the lot of the absent, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(10) The ninth is the lot of vicissitudes, which is taken ⟨for a native born⟩ by day and by night from the lot of the absent to Mercury; it [this distance] is cast out from the ascendant.

(11) The tenth is the lot of friends, which is taken ⟨for a native born⟩ by day and by night from Mercury to the Moon; it [this distance] is cast out from the ascendant.[1]

15 (1) The twelfth place has two lots.

(2) The first is the lot of enemies, which is taken ⟨for a native born⟩ by day and ⟨for a native born⟩ by night from the lord of the twelfth place to the cusp of the twelfth place, corrected for the latitude of the country; it [this distance] is cast out from the ascendant.

(3) The second ⟨is the lot of enemies⟩ according to Enoch, which is taken ⟨for a native born⟩ by day from Saturn to Mars, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.[1] (4) So all the lots of the places are seventy-one.[2]

16 (1) There are nine independent lots.

(2) The first is the lot of the years of life. Observe: if the native ⟨was born⟩ in the first half of the month, take the distance from the degree of the conjunction of the luminaries to the ⟨degree of the⟩ Moon at the time of the nativity and cast it out from the ascendant; and if ⟨the native⟩ was born in the second half ⟨of the month⟩, take the distance from the degree of the opposition of the luminaries to the ⟨degree of the⟩ Moon ⟨at the time of the nativity⟩ and cast it out from the ascendant.

(3) והשני גורל המום בגוף[1], יוקח ביום מהגורל הטוב אל מאדים, ובלילה הפוך, ויושלך מהצומחת.

(4) והשלישי גורל העכוב, יוקח ביום ובלילה ממעלת מאדים אל תחלת הבית השלישי המתוקן כפי רוחב הארץ, ויושלך מהצומחת; ויאמר חנוך כי הראוי שיוקח מגורל האהבה אל כוכב חמה[2], ויושלך ממקום[3] כוכב[4] חמה, ושם הגורל.

(5) והרביעי גורל המרמה, יוקח ביום מכוכב חמה אל גורל התעלומה, ובלילה הפוך, ויושלך מהצומחת.

(6) והחמישי גורל המקום המבוקש, יוקח ביום ובלילה משבתאי אל מאדים, ויושלך ממקום כוכב המה.

(7) והששי גורל העֵקֶב, יוקח ביום ממאדים אל השמש, ובלילה הפוך, ויושלך מהצומחת.

(8) והשביעי גורל האמת, יוקח ביום מכוכב חמה אל מאדים, ובלילה הפוך, ויושלך מהצומחת.

(9) והשמיני גורל הגבורה, יוקח ביום משבתאי אל הלבנה, ובלילה הפוך, ויושלך מהצומחת[5].

(10) והתשיעי גורל ההריגה, יוקח ביום[6] מבעל הצומחת אל הלבנה, ובלילה הפוך[7], ויושלך מהצומחת.

17 (1) ואלה[8] הגורלות יש צורך אליהם בתקופת שנת המחברת | הגדולה לדעת 62א
דברי המלכים וכמה ימלכו.

[1]בגוף] ערשפק; ט: חסר. [2]כוכב חמה] ערשפק; ט: גורל כוכב חמה. [3]ממקום] ערטשק; פ: במקום. [4]כוכב] עפשטק; ר: גורל. [5]והשמיני גורל הגבורה יוקח ביום משבתי אל הלבנה ובלילה הפוך ויושלך מהצומחת] ערשפק; ט: חסר. [6]ביום] עפשרט; ק: < ובלילה. [7]ובלילה הפוך] עפשרט; ק: חסר. [8]ואלה] ערטפק; ש: חסר.

(3) The second is the lot of physical deformity, which is taken ⟨for a native born⟩ by day from the lot of Fortune to Mars, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(4) The third is the lot of delay, which is taken ⟨for a native born⟩ by day and by night from the degree of Mars to the cusp of the third place, corrected for the latitude of the country; it [this distance] is cast out from the ascendant; Enoch said that it should be taken from the lot of love to Mercury and cast out from the position of Mercury, and the lot is there.

(5) The fifth is the lot of deceit, which is taken ⟨for a native born⟩ by day from Mercury to the lot of the absent, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(6) The fifth is the lot of the place sought, which is taken ⟨for a native born⟩ by day and by night from Saturn to Mars; it [this distance] is cast out from the position of Mercury.

(7) The sixth is the lot of reward (Ps. 19:12), which is taken ⟨for a native born⟩ by day from Mars to the Sun, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(8) The seventh is the lot of truth, which is taken ⟨for a native born⟩ by day from Mercury to Mars, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(9) The eighth is the lot of courage, which is taken ⟨for a native born⟩ by day from Saturn to the Moon, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.

(10) The ninth is the lot of killing, which is taken ⟨for a native born⟩ by day from the lord of the ascendant to the Moon, and the opposite ⟨for a native born⟩ by night; it [this distance] is cast out from the ascendant.[1]

17 (1) These are the lots needed at the revolution of the year of the great conjunction[1] to know the affairs of kings and how long will they reign.[2]

(2) מהם הגורל[1] הנקרא גורל המלוכה, שיש צורך אליו בשנות העולם; יוקח ביום ממאדים אל הלבנה, ויושלך מהמעלה הצומחת[2] בתקופת שנת המחברת הגדולה לדעת דברי המלכים[3], שיורה על העתקת דברי[4] האומה. (3) ויש מי שמוציאים זה הגורל על דרך אחרת, שיוקח מן המעלה הצומחת בתקופת שנת[5] המחברת אל מעלת המחברת[6], ויושלך מהמעלה הצומחת[7] בתקופת השנה. (4) ויש מי שמוציאים אותו על דרך אחרת, שיוקח ממעלת קו חצי השמים כנגד מקום השמש אל קו חצי השמים[8] כנגד תקופת השנה, ויושלך ממקום צדק.

(5) וגורל מספר ימי המלכים, יוקח בשנת קימת[9] המלך מהשמש אל חמש עשרה מעלות מאריה, ויושלך ממקום הלבנה. (6) ועוד יוקח ממקום הלבנה אל חמש עשרה מעלות מסרטן, ויושלך ממקום השמש[10]. (7) ודע כי אלה שני הגורלות לעולם יצאו בבתים שהם לכוכב אחד, ואם יצא הגורל בבית המאור האחד, יצא הגורל השני בבית המאור השני.

(8) גורל אחר בשנת קימת[11] המלך יוקח ביום מצדק אל שבתאי, ובלילה הפוך, ויושלך מהמעלה הצומחת בתקופת השנה. (9) ואם היה צדק במזל שיש לו שתי גופות, והיתה התקופה ביום[12], והיה צדק בבית נופל, יוקח משבתאי אל צדק, ויוסיפו על המרחק שלשים מעלות, ויושלך מהצומחת. (10) ואם היה שבתאי לנכח צדק ושניהם בבתים נופלים[13], יוקח חצי המרחק שיש ביניהם ויושלך מהצומחת. (11) ואם היה צדק בבית כבודו והתקופה בלילה, יוקח ממנו אל שבתאי ויושלך מהצומחת[14].

18 (1) הגורלות[15] הגדולים הם שנים.

(2) האחד מהם[16] שתסתכל בשנת קימת[17] המלך אנא הגיע באותה שנה מקום מחברת השלישות שהיתה קודם קימת המלך, | שתתן לכל שלשים מעלה[18] שנה 62ב אחת, ולכל שתי מעלות וחצי חדש[19], וכאשר תדע המעלה שיגיע שם החשבון, משם

[1]הגורל] עפשר; ט: גורל. [2]מהמעלה הצומחת] ערשפק; ט: מהצומחת. [3]המחברת הגדולה לדעת דברי המלכים] ער; פשט: המחברת; ק: מחברת הגדולה. [4]דברי] ע; פשטנרק: חסר. [5]שנת*] רשק; עטפ: חסר. [6]אל מעלת המחברת] ערש; ק: ממעלת המחברת; טפ: חסר. [7]בתקופת שנת המחברת אל מעלת המחברת ויושלך מהמעלה הצומחת] ערטשק; פ: חסר. [8]כנגד מקום השמש אל קו חצי השמים] עפשרט; ק: חסר. [9]קימת] עפשרט; ק: תלמי. [10]השמש] ערטפק; ש: הששי. [11]קימת] ערטפק; ש: קיימת. [12]התקופה ביום] עפשרט; ק: תקופת. [13]נופלים] ערטפ; ק: הנופלים; ש: חסר. [14]ואם היה צדק בבית כבודו והתקופה בלילה יוקח ממנו אל שבתי ויושלך מהצומחת] עפשרט; ק: חסר. [15]כאן מתחיל שוב כ״י נ. [16]מהם] עפשטנק; ר: חסר. [17]קימת] ערטפנק; ש: קיימת. [18]שלשים מעלה] ערטפ; נק: מזל; ש: מעלה. [19]חדש] ערטשנק; פ: > אחד.

(2) One of them is designated the lot of kingship, and is needed in the ⟨revolution of the⟩ world-years; it is taken by day from Mars to the Moon and is cast out from the ascendant at the revolution of the year of the great conjunction in order to know the affairs of kings; it indicates a major change in the affairs of the nation. (3) Some calculate this lot in another way: it is taken from the ascendant degree at the revolution of the year of the conjunction to the degree of the conjunction; it is cast out from the ascendant degree at the revolution of the year. (4) And some calculate this ⟨lot⟩ in another way: it is taken from the degree of the line of midheaven with respect to the position of the Sun to the line of midheaven with respect to the revolution of the year; it [this distance] is cast out from the position of Jupiter.[3]

(5) The lot of the number of days of kings, which is taken in the year of the king's accession from the Sun to Leo 15° and cast out from the position of the Moon. (6) It can also be taken from the position of the Moon to Cancer 15° and cast out from the position of the Sun.[4] (7) Know that these two lots always come out in signs that are ⟨the houses⟩ of the same planet. But if one lot comes out in the house of one of the luminaries, the other lot comes out in the house of the other luminary.[5]

(8) Another lot in the year of the king's accession is taken by day from Jupiter to Saturn, and the opposite by night; it [this distance] is cast out from the ascendant at the revolution of the year. (9) If Jupiter is in a bicorporal sign, the revolution ⟨of the year takes place⟩ by day, and Jupiter is in a cadent place, it is taken from Saturn to Jupiter and 30° are added to this distance; it [this distance] is cast out from the ascendant. (10) If Saturn is in opposition to Jupiter and both are in cadent places, take half the distance between them and cast it out from the ascendant. (11) If Jupiter is in the house of its exaltation and the revolution ⟨of the year takes place⟩ by night, it [the distance] is taken from it [Jupiter] to Saturn and cast out from the ascendant.[6]

18 (1) There are two great lots.[1]

(2) One of them is found when you observe where the position of the conjunction of the triplicity that took place before the king's accession arrives in the year of the king's accession. Assign one year to each ⟨interval of⟩ 30° and one month to each ⟨interval of⟩ 2½°. When you know the degree reached by this reckoning, calculate the first lot from there, ⟨as

תתקן הגורל הראשון. (3) דע[1] תקופת שנת קימת המלך, והסתכל[2] שבתאי או צדק אי זה הוא מהם[3] מזרחי מהשמש, וקח[4] המרחק שיש בינו בתחלת תקופת השנה[5] ובין המעלה שהזכרתי[6], כי משם תתקן הגורל, והשלך היתרון מהצומחת בתחלת תקופת השנה[7], ושם הגורל.

(4) והגורל השני, שתסתכל אל צדק או אל שבתאי, אי זה מהם מערבי מהשמש ברגע[8] תקופת השנה[9], וקח המרחק שיש בינו ובין המעלה שהזכרתי[10], שממנה תקנת הגורל הראשון, והשלך היתרון מהמעלה הצומחת בתקופת השנה.

19 (1) גורל המטר: קח ביום ממעלת[11] מחברת המאורות אל מעלת הלבנה, ובלילה מהלבנה אל מעלת המחברת, והשלך מהמזל הצומח בבקר או בערב, ובמקום שישלם החשבון שם זה הגורל. (2) והנה אם היה אחד מהכוכבים השפלים[12] עם זה הגורל באחת היתדות, דע כי בהגיע הלבנה אל מקום אותו הכוכב אז יהיה המטר, וזה יהיה בכל מדינה שיש ממשלת עליה למזל שהלבנה שם. (3) ויאמר חנוך כי יוקח בכל יום ממקום השמש אל מקום שבתאי, וההווה תשליכנו בבקר[13] ממקום הלבנה, ושם הגורל, וזה הדבר מנוסה. (4) והנה אם יצא הגורל[14] באחד בתי שבתאי יהיה קור, ואם באחד בתי צדק יהיה רוחות, ואם באחד בתי מאדים יהיה חום, ואם באחד בתי נוגה יהיה גשם או ערפל, ואם באחד מבתי כוכב חמה יהיו רוחות חזקים, ואם בבית הלבנה יהיו בו[15] ענן או מטר, ואם בבית השמש יהיה האויר זך.

(5) גורל הדבר אם יהיה או[16] לא: קח המרחק שיש בין השמש ובין בעל השעה, ומה שיהיה תערכנו | בשעות השלמות המעוותות שעברו מן היום או מן הלילה, 63א
והנחבר[17] שמרהו, ואחר כן קח מצעדי המזל ששם בעל השעה כפי רוחב הארץ ותערכנו על שבעים, והנחבר חלקנו[18] על שנים עשר, והעולה בחלוק הוסיפנו על השמור, והמחובר מהכל תשליכנו ממקום בעל[19] השעה, ושם הגורל.

[1]דע] ערפשט; נק: דעת. [2]והסתכל] ערפשטק; נ: הסתכל. [3]הוא מהם] עשר; טפנק: מהם. [4]יקח] ערשפנק; ט: ודע. [5]בתחלת תקופת השנה] עפשרט; נ: ובין תקופת השנה; ק: לתחילת תקופת השנה. [6]ובין המעלה שהזכרתי] ערפשט; נק: ובין תקופת השנה. [7]כי משם תתקן הגורל והשלך היתרון מהצומחת בתחלת תקופת השנה] ערטפ; שנק: חסר. [8]ברגע] ערשפנ; ט: בתחלת. [9]תקופת השנה] ערשפנק; ט: תקופת השנה ברגע התקופה. [10]שהזכרתי] עפשרט; נק: שהזכרנו. [11]ממעלת] ערשנק; ט: < ממקום; פ: < המרחק שיהיה. [12]השפלים] ערשנק; טפ: חסר. [13]בבקר] ערפשט; נק: חסר. [14]וזה הדבר מנוסה. והנה אם יצא הגורל] ערשפנק; ט: חסר. [15]יהיו בו] ע; טפ: יהיה בו; רשנק: יהיה. [16]או] עשרק; טפנ: אם. [17]והנחבר] ערטשנק; פ: חסר. [18]חלקנו*] פשטנרק; ע: חסר. [19]בעל] ערטפנק; ש: בעלי.

follows⟩. (3) Determine the ⟨ascendant of the⟩ revolution of the year of the king's accession; observe Saturn and Jupiter and find out which of them is oriental of the Sun, and take the distance between it [Saturn or Jupiter, if they are oriental of the Sun] at the beginning of the revolution of the year and the aforementioned degree, and calculate the lot from there: cast out the remainder from the ascendant at the beginning of the revolution of the year, and the lot is there.[2]

(4) For the second lot, observe Jupiter or Saturn and find out which of them is occidental of the Sun at the moment of the revolution of the year; take the distance between it and the aforementioned degree (with which you calculated the first lot) and cast out the remainder from the ascendant degree at the revolution of the year.[3]

19 (1) The lot of rain: Take ⟨the lot⟩ by day from the degree of the luminaries' conjunction to the degree of the Moon, and by night from the Moon to the degree of the conjunction; cast it out from the ascendant sign in the morning or evening; the lot is in the position where the reckoning is completed. (2) Know that if one of the lower planets is with this lot in one of the cardines, it will rain when the Moon reaches the position of this planet. This holds true for every city that is ruled by the sign[1] where the Moon is located [i.e., every city whose sign is where the Moon is located]. (3) Enoch said that ⟨the lot of rain⟩ should be taken each day from the position of the Sun to the position of Saturn; in the morning, you should cast out the result from the position of the Moon, and the lot is there. This has been demonstrated empirically. (4) If the lot comes out in one of Saturn's houses, it will be cold; if in one of Jupiter's houses, it will be windy; if in one of Mars's houses, it will be hot; if in one of Venus's houses, there will be rain or fog; if in one of Mercury's houses, there will be strong winds; if in the Moon's house, it will be cloudy or rain; and if in the Sun's house, the sky will be clear.[2]

(5) The lot of whether something will come to pass or not: take the distance between the Sun and the lord of the hour, multiply the result by the whole seasonal hours of day or night that have passed and save the result. Then take the rising time of the sign where the lord of the hour[3] is located, according to the latitude of the country, multiply it by 70, divide the result by 12, add the result of the division to the result you saved, and cast out the final result from the position of the lord of the hour. The lot is there.

20 (1) ואלה[1] גורלות כל[2] תקופה לדעת כל דבר שיתיקר או יהיה בזול, וככה תעשה. (2) הסתכל[3] מקום הגורל מי[4] הוא בעל ביתו, והסתכל: אם היה חוזר אחורנית או נשרף או בבית נופל מהיתדות כפי המעלה הצומחת בתקופת השנה, אז יהיה בזול כל מה שיורה עליו[5] הגורל, ואם היה[6] בעל בית הגורל בכחו, ואף כי בקו חצי השמים, אז יתיקר. (3) ובהגיע בעל בית[7] הגורל אל בית כבודו, יוסיף יוקר, ואם אל בית קלונו, הדבר הפוך. (4) ואם יביט אחד מן הכוכבים הטובים אל הגורל, יהיה הדבר שיורה עליו הגורל הרבה, ואם יביטו המזיקים, יהיה מעט וישחת[8].

21 (1) גורל המים יוקח מהלבנה אל נגה.

(2) גורל החטה מהשמש אל מאדים.

(3) גורל השעורים מהלבנה אל צדק.

(4) גורל האפונים מנגה אל שמש.

(5) גורל העדשים ממאדים לשבתאי.

(6) גורל הפולים משבתאי אל מאדים.

(7) גורל החמאה מהשמש אל נגה.

(8) גורל הדבש מהלבנה אל שמש.

(9) גורל האורז מצדק אל שבתאי.

(10) גורל הזיתים מכוכב חמה אל הלבנה.

(11) גורל הענבים[9] משבתאי אל נגה.

(12) גורל צמר גפן מכוכב חמה אל נגה.

(13) גורל האבטיחים מכוכב חמה לשבתאי.

[1]ואלה] ערטפנק; ש: חסר. [2]כל] עפשרנק; ט: < של. [3]הסתכל] עפשרטנ; ק: תסתכל. [4]מי] ערפשטק; נ: < לדעת. [5]עליו] ערטשנק; פ: חסר. [6]היה] ערטש; פנק: חסר. [7]בית] ערפשטק; נ: חסר. [8]וישחת] ערטשפ; נק: משחית. [9]הענבים] ערטשנק; פ: הענבה.

20 (1) These are lots of every revolution to know whether something will be expensive or cheap; proceed as follows. (2) Find out the lord of the place where the lot is located, and observe: if it [the lord] is retrograde or burnt or in a place falling from the cardines [a cadent place] according to the degree of the ascendant at the revolution of the year, then everything indicated by the lot will be cheap. But if the lord of the place of the lot is in its strength, particularly if it is in the line of midheaven, then ⟨everything indicated by the lot⟩ will be expensive. (3) When the lord of the place of the lot reaches the house of its exaltation, the price will rise even more, and ⟨when it reaches⟩ the house of its dejection, the opposite will occur. (4) If one of the benefic planets aspects the lot, the item indicated by the lot will be abundant, but if malefics aspect ⟨the lot⟩, ⟨the item indicated⟩ will be scarce and will be destroyed.[1]

21 (1) The lot of water is taken from the Moon to Venus.

(2) The lot of wheat ⟨is taken⟩ from the Sun to Mars.

(3) The lot of barley ⟨is taken⟩ from the Moon to Jupiter.

(4) The lot of peas from Venus to the Sun.

(5) The lot of lentils from Mars to Saturn.

(6) The lot of beans from Saturn to Mars.

(7) The lot of butter from the Sun to Venus.

(8) The lot of honey from the Moon to the Sun.

(9) The lot of rice from Jupiter to Saturn.

(10) The lot of olives from Mercury to the Moon.

(11) The lot of grapes from Saturn to Venus.

(12) The lot of cotton from Mercury to Venus.

(13) The lot of melons from Mercury to Saturn.

(14) גורל המטעמים החמוצים[1] משבתאי אל מאדים.

(15) גורל המטעמים המתוקים מהשמש אל נוגה.

(16) גורל המטעמים החריפים ממאדים אל שבתאי[2].

(17) גורל המטעמים המרים מכוכב חמה אל שבתאי[3].

(18) גורל עקרי הרפואות החמוצים המשלשלים משבתאי אל צדק[4].

(19) גורל עקרי הרפואות המלוחים | ממאדים אל הלבנה. 63ב

(20) גורל סם המות מראש התלי אל שבתאי.

(21) ויושלכו כל אלה הגורלות מהמעלה הצומחת[5].

22 (1) ואלה הגורלות שהזכרנו הוציאו הקדמונים בעבור שני דברים. (2) הדבר[6] האחד בעבור היות ממסך המשרתים אלה עם אלה במחברת ובמבט על דרכים רבים, והנה יתחדש מז[7] ממסכם טוב ורע בכל המקומות ובכל רגע[8]. (3) ויותר שיראה[9] כח הגורל, הוא הנלקח משני כוכבים שיורו על דבר אחד, כמו השמש ושבתאי, ששניהם יורו על האבות; והנה הוצרכנו לדעת המרחק שיש ביניהם בכל רגע לחקור על ענין האבות.

23 (1) והדבר השני כי כל דבר שיורו עליו הכוכבים צריכים לשני עדים או שלשה; והנה יתכן להיות העדות בספק, להיות המשרת האחד מכוכבי הלילה והשני מכוכבי[10] היום, או[11] יהיה האחד יותר[12] תקיף מהראשון, או[13] שהאחד יורה על תחלת הדבר והשני על סופו; על כן הוצרכו[14] להוציא הגורלות.

24 (1) והנה הגורל על שלשה עניינים, השנים[15] מהם עומדים בעצמם תמיד והשלישי הוא המתהפך. (2) והנה האחד העומד הוא שיוקח ממנו הגורל, והשני שיוקח אליו, והשלישי הוא היוצא כנגד המעלה הצומחת, והוא המתהפך כי בכל רגע ישתנה. (3) והוצרכו[16] להשליך אלה הגורלות מהמעלה הצומחת בעבור כי היא תורה על תחלת המעשים; גם ישליכו אותם מתחלת בית שיורה על הענין.

[1]גורל המטעמים החמוצים] עפשרט; נק: גורל החמוצים. [2]גורל המטעמים המתוקים מהשמש אל נוגה. גורל המטעמים החריפים ממאדים אל שבתי] ערפשט; נק: חסר. [3]גורל המטעמים המרים מכוכב חמה לשבתי] ערשפנק; ט: חסר. [4]צדק*] רטשנק; ע: נגה; פ: חסר. [5]מהמעלה הצומחת] ערפשט; נק: ברגע המעלה. [6]הדבר] עפשרט; נק: חסר. [7]מן*] פשטנרק; ע: חסר. [8]ובכל רגע*] פשטנרק; ע: חסר. [9]שיראה] עפשרט; נק: שיהיה. [10]הלילה והשני מכוכבי] ערשפנק; ט: חסר. [11]או] עטפ; רשנק: אז. [12]יותר] ערטשנק; פ: חסר. [13]או] ערפשט; נק: חסר. [14]הוצרכו] ערטפנק; ש: הוצרכנו. [15]השנים*] רפ; ט: הראשון והשני; עשנק: על שניים. [16]הוצרכו] ערטפק; שנ: הוצרכנו.

(14) The lot of sour foods from Saturn to Mars.

(15) The lot of sweet foods from the Sun to Venus.

(16) The lot of pungent foods from Mars to Saturn.

(17) The lot of bitter foods from Mercury to Saturn.

(18) The lot of the essences of sour purgatives from Saturn to Mars.

(19) The lot of the essences of salty medicines from Mars to the Moon.

(20) The lot of deadly poisons from the Head of the Dragon to Saturn.

(21) All these lots should be cast out from the ascendant degree.[1]

22 (1) The Ancients calculated the aforementioned lots for two reasons.[1] (2) The first reason is because there are many different mixtures of the planets with each other by conjunction and aspect, to such an extent that, from their mixture, good fortune and bad fortune will take place in every place and at every time. (3) The power of the lot is more apparent when it is taken from two planets that indicate the same thing, such as the Sun and Saturn, both of which indicate ⟨the condition of⟩ fathers; so we need to calculate the distance between them at any time to investigate the condition of fathers.[2]

23 (1) The second reason is that everything indicated by the stars needs two or three witnesses; but it is possible that ⟨their⟩ testimony is doubtful, as when one of the planets is nocturnal and the other diurnal, or when one is stronger than the other, or when one indicates the beginning of the matter and the other its end; this is why we have to calculate the lots.[1]

24 (1) The lot is ⟨calculated⟩ by means of three elements, two of which are always fixed while the third is variable. (2) One of the fixed ⟨elements⟩ is that from which the lot is taken, the second is that to which ⟨the lot⟩ is taken, and the third is the one that is calculated with respect to the ascendant, and it is variable because it changes every moment. (3) We have to cast out these lots from the ascendant degree because it indicates the beginning of actions; they [the lots] are also cast out from the cusp of the place that indicates the matter.[1]

25 (1) ויוציאו אלה הגורלות במעלות שוות בעבור כי המשרתים הולכים דרך גלגל המזלות, כי כאשר יאמר כוכב כך במזל כך ובמעלת כך[1] והצומח כך[2] ממזל כך, הכל[3] הם במעלות שוות. (2) ובעבור זה הוציאו הגורלות במעלות שוות, רק מעלות המצעדים, שהם מעלות הגלגל העליון, שהוא למעלה מגלגל המזלות, בעבור כי הוא יסובב[4] גלגל המזלות על שני סדניו[5]; על כן יחשבו כל המבטים במעלות שוות | 64א כנגד גלגל המזלות. (3) וככה נסו הקדמונים במולדות[6] ובשאלות ובמבחרים, בתת הלבנה הכח לאחד מן המשרתים[7] במעלות שוות בכח המבטים, והנה יראו כי דיניהם אמתיים בכל רגע במבט הרביעית והשלישית והששית. (4) ועל זה הדרך נסינו גם אנחנו[8] ועלתה בידנו.

§10

1 (1) השער העשירי במבטים והניהוגים[9]. (2) דע כי המבטים, גם[10] הנהוגים אליהם[11], הם על שני דרכים. (3) הדרך[12] האחד מבט האור, כפי חשבון[13] מצעדי המזלות בכל מדינה ומדינה. (4) והדרך השנית במספר מעלות המזלות, והן שוות בכל מדינה ומדינה. (5) ואם היה הכוכב במעלה הצומחת, תנהגו כפי מצעדי המזלות על המקום[14]; ואם היה בתחלת הבית השביעי, תנהגהו בתמורת מעלת הכוכב, והטעם המעלה שהיא לנכח מעלתו; ואם היה בתחלת קו חצי השמים או בתחלת הבית הרביעי, תנהגהו במצעדי המזלות בגלגל היושר. ככה דעת חנוך. (6) והדרך השני על דעת[15] כל חכמי[16] המזלות, שתנהג כל כוכב או גורל[17] שאתה צריך לנהגהו, באי זה מקום שיהיה בגלגל, במעלות שוות כנגד גלגל המזלות, ולא כנגד גלגל היושר; ונסו זה הדבר פעמים אין קץ להם, ונמצא הדבר[18] נכון. (7) והנה מבט הנכח לעולם יהיה מאה ושמונים מעלות, ומבט שלישית מאה ועשרים[19], ומבט רביעית תשעים מעלות, ומבט שישית ששים מעלות, והכל מעלות שוות. (8) וזה אמת אם לא היה מרחב[20] לכוכב מחשב אפודת הגלגל, ואם היה לו מרחב מעט יזיק. (9) וככה עשה אלבתאני[21] בספרו, וכל הקדמונים הבאים אחריהם.

[1]ובמעלת כך] עפשטנק; ר: חסר. [2]והצומח כך] ערטשנק; פ: חסר. [3]הכל] ערטשנק; פ: חסר. [4]יסובב] עשט; פ: יסבב; רנק: סובב. [5]סדניו] עפשטנק; ר: סדנין. [6]במולדות] ערפשט; נק: במולד. [7]הכח לאחד מן המשרתים] עפשרט; ט: כח לאחד מן המשרתים; נק: הכח מהמשרתים. [8]גם אנחנו] ערשנק; טפ: אנחנו. [9]והניהוגים] ערפנק; ש: וניהוגים. [10]גם] ערפשנק; ט: חסר. [11]אליהם] ערטפ; שנק: חסר. [12]הדרך] ערשנק; טפ: חסר. [13]חשבון] ערשפנק; ט: דרך החשבון. [14]המקום] ערפשט; נק: > ההוא. [15]דעת] ערפשטק; נ: דרך. [16]כל חכמי] ערשפ; טנק: חכמי. [17]גורל] ערטפנק; ש: כוכב. [18]הדבר] ערטפ; שנק: חסר. [19]ומבט שלישית מאה ועשרים] ערפשט; נק: חסר. [20]מרחב] עפשרטנ; ק: מרחק. [21]אלבתאני] ערטש; נק: אלבטאני; פ: אלבטני.

25 (1) These lots are calculated in equal degrees because the planets move along the path of the zodiac, for when one says that a certain planet is at a certain degree and that the ascendant is in a certain sign, in all cases these are in equal degrees. (2) Consequently the lots are calculated in equal degrees; but there are ⟨also⟩ the degrees of the rising times, which are the degrees of the upper orb, which is above the orb of the zodiac[1] [i.e., the eighth orb]. ⟨This is so⟩ because it [the upper orb] causes the orb of the zodiacal signs to revolve on its two axes; hence all aspects are calculated in equal degrees with respect to the orb of the zodiacal signs.[2] (3) This was tested empirically by the Ancients in nativities, interrogations, and elections, when the Moon gives power to one of the planets, being the power of the aspects ⟨calculated⟩ in equal degrees. Thus they show that their judgments are true at every moment regarding quartile, trine, and sextile. (4) We too have tested this and proved that it is so.[3]

§10

1 (1) Chapter Ten: On the aspects and directions.[1] (2) Know that the aspects, as well as the directions to them, are ⟨calculated⟩ by two methods. (3) The first method is ⟨to calculate⟩ the aspect of the ⟨planet's⟩ ray[2] according to the reckoning of the rising times of the signs in any particular city. (4) The second method is ⟨to count⟩ the number of degrees of the signs, which are the same in every city.[3] (5) If the planet is in the degree of the ascendant, direct it according to the rising times of the signs at that ⟨terrestrial⟩ location; if it is in the cusp of the seventh place, direct it by inverting the degree of the planet, that is, ⟨by taking⟩ the degree that is opposite its [the planet's] degree; if it is at the cusp of the line of midheaven or in the cusp of the fourth place, direct it according to the rising times at sphaera recta. This is Enoch's opinion.[4] (6) But the second method, to which all the astrologers consent, is that you should direct any planet or ⟨any⟩ lot you need to direct, at any location on the circle [the zodiac], in equal degrees of the zodiac, but not ⟨in degrees⟩ at sphaera recta; this has been tested innumerable times and found to be correct. (7) Opposition is always 180°, trine 120°, quartile 90°, and sextile 60°, all in equal degrees. (8) This is true if the planet has no latitude with respect to the ecliptic [i.e., if the planet is on the ecliptic], but if it has latitude, it will affect ⟨the calculation⟩ slightly. (9) Al-Battānī proceeded similarly in his book,[5] as did all the Ancients who followed them [i.e., the astrologers].

2 (1) וטעם אלו הניהוגים, כאשר תנהג כוכב[1] או מעלה אל גוף כוכב או מבט אורו[2], לדעת כמה שנים יש ביניהם. (2) ובניהוגים יודע כל טוב ורע שיקרה למלכים, ונצוח[3] המלכות מאומה לאומה אחרת, ושנויים שיתחדשו בעולם בכללים ובפרטים, מרע לטוב | או מטוב לרע[4]. (3) והניהוגין[5] על חמישה דרכים. (4) האחד לדעת 64ב
ענייני העולם בדרך כלל, כמו המבול והבצורת שיחריבו העולם[6], או דברי[7] מדינות כמו[8] מלחמות, וחדוש תורות. (5) והנה העולם[9] יהיה בכח המזל אלף שנים, וחלק שנה אחת בניהוג הזה ראשון אחד ושמונה וארבעים שניים. (6) והניהוג[10] השני הוא תחת ניהוג[11] האלפים, והוא יורה על מה[12] שיקרה לכל עם ועם וכל[13] פאה[14] ופאה. (7) והנה יהיה[15] העולם בכח כל מזל מאה שנה, וחלק שנה אחת בניהוג הזה שמונה עשר חלקים. (8) והדרך השלישית הוא תחת ניהוג המאות, והוא יורה על כל מה שיתחדש בכל מדינה ומדינה, משפחה ומשפחה. (9) והנה יהיה[16] העולם בכח המזל[17] עשר שנים, וככה יהיה כל אדם בכח המזל עשר שנים[18] עד סוף מאה ועשרים שנה; וחלק שנה אחת בניהוג הזה שלש מעלות. (10) והדרך הרביעי הניהוג הנקרא אל פרדאר. ככה ינהגוהו בדברי העולם[19], ויחלו מכל כוכב שיש בית כבודו[20] קדמון כנגד מזל טלה. רק[21] בנולדים ביום יחלו מהשמש ובלילה מהלבנה; וכלל חשבון זמן[22] אל פרדאר חמש ושבעים. (11) והדרך החמישי נהוג האחדים בדברי העולם, לדעת כל מה שיקרה שנה שנה. והנה[23] גם בנולד תהיה כל[24] שנה בכח מזל אחד, והנה יקרא מזל החוזר חלילה. והנה ישלם זה הניהוג לשתים עשרה שנה, וחלק שנה אחת שלשים מעלות שהם[25] מעלות מזל אחד.

3 (1) וככה יש לך לנהג[26] המחברת הגדולה עד שיעתיק שבתאי וצדק משלישות אל שלישות עד שובם אל מקומם הראשון[27], וזה יהיה[28] בתשע מאות וששים שנה; וחלק השנה האחת שנים ועשרים חלקים ראשונים וששה עשר שניים וחמשה שלישיים. (2) גם תנהג המחברת האמצעית, שהיא העתקת הנזכרים משלישות אל שלישות, וזה יהיה במאתים וארבעים שנה; וחלק השנה האחת מעלה אחת | תשעה 65א
ועשרים חלקים ראשונים וארבעה שניים. (3) גם תנהג המחברת הקטנה בהעתקת הנזכרים ממזל אל מזל בבתי השלישות, וזה יהיה בכל עשרים שנה בדרך קרובה;

[1]כוכב] עפשרנ; קט: הכוכב. [2]מבט אורו] ערשפנק; ט: מבט. [3]ונצוח] ערטפנק; ש: ונסוח. [4]מרע לטוב או מטוב לרע] ער; פט: מרע לטוב ומטוב לרע; נקש: מטוב לרע או מרע לטוב. [5]והניהוגין] עפר; נקשט: והניהוגים. [6]שיחריבו העולם] ערשפ; נק: שיחריבו בעולם; ט: שיחריבו. [7]דברי] עפשרט; נק: בדברי. [8]כמו] ערטפ; שנק: או. [9]העולם] ערפשטק; נ: חסר. [10]והניהוג] עפשרט; נק: והנהגת. [11]ניהוג] ערפשטק; נ: חסר. [12]מה] ערשנק; טפ: < כל. [13]וכל] ערפשט; נק: ולכל. [14]פאה] עטשנק; פר: פיאה. [15]יהיה] ערטפק; שנ: היה. [16]יהיה] ערפשטק; נ: זה. [17]בכח המזל] עפרט; שק: בכח מזל; נ: בכל מזל. [18]וככה יהיה כל אדם בכח המזל עשר שנים] ערשפנק; ט: חסר. [19]בדברי העולם] ערשפנק; ט: חסר. [20]כבודו] ערשפנק; ט: נגדו. [21]רק] עפשרט; נק: חסר. [22]חשבון זמן] עפרט; נקש: זמן חשבון. [23]והנה] ערטנק; שפ: חסר. [24]כל] עפשרטנ; ק: חסר. [25]שהם] ערשפנ; טק: חסר. [26]וככה יש לך לנהג] עפר; ט: וככה יש לך לנהוג; נק: וככה ננהג; ש: לך לנהג. [27]משלישות אל שלישות עד שובם אל מקומם הראשון] ערטפ; ק: משלישות אל שלישות; נק: מראש טלה עד שובם אל ראש טלה. [28]יהיה] ערפשט; נק: חסר.

2 (1) What these directions means is that you direct some planet or degree to the body of some planet or to the aspect of its ray in order to know how many years there are between them. (2) By ⟨the method of⟩ directions one may know all good and evil that befalls kings, and ⟨the transfer of⟩ the government of the realm from one nation to another, and the alterations that occur in the world affecting collectives and individuals,[1] from evil to good and from good to evil.[2] (3) There are five types of directions. (4) The first is ⟨used⟩ to know general worldly affairs, such as floods and drought that devastate the world, or political matters such as wars, and ⟨the establishment of⟩ new religions. (5) ⟨In this type of direction⟩ the world is under the power of one sign for a thousand years, and in this direction one year corresponds to 1′ 48″.[3] (6) The second ⟨type of⟩ direction is subordinate to the direction of the thousands and signifies what befalls individual nations and specific regions ⟨of the Earth⟩. (7) ⟨In this type of direction⟩ the world is under the power of each sign for 100 years, and in this direction one year corresponds to 18′.[4] (8) The third type ⟨of direction⟩ is subordinate to the direction of the hundreds and signifies what befalls individual cities and families. (9) ⟨In this type of direction⟩ the world is under the power of one sign for 10 years; so too, an individual is under the power of the sign for 10 years, until the end of 120 years; in this ⟨type of⟩ direction each year corresponds to 3°.[5] (10) The fourth type is the direction called the *fardār*. It is directed with regard to mundane affairs, as follows: they begin from any planet whose house of exaltation is the first with respect to Aries. But for ⟨nativities⟩ of those born in the day they start from the Sun, while ⟨for those born at⟩ night ⟨they start⟩ from the Moon. The complete duration of the *fardār* is 75 ⟨years⟩.[6] (11) The fifth type is the direction of single ⟨years⟩ with regard to mundane affairs, to know what will take place each year. For nativities, too, each year is under the power of one sign, and this is called the cyclical sign.[7] This direction is completed in 12 years, and one year corresponds to 30°, which is equal to the degrees of one sign.

3 (1) Likewise, direct the great conjunction when Saturn and Jupiter move from triplicity[1] to triplicity until they return to their initial position, which takes place after 960 years; one year corresponds to 22′ 16″ 5‴.[2] (2) Direct, too, the middle conjunction, that is, the movement of the aforementioned ⟨planets⟩ [Saturn and Jupiter] from triplicity to triplicity, which takes place after 240 years; one year corresponds to 1° 29′ 4″.[3] (3) Direct, too, the small conjunction, ⟨that is⟩ the movement of the aforementioned ⟨planets⟩ [Saturn and Jupiter] from sign to sign in the houses of the triplicities, which takes place after approximately 20 years; one year corresponds to

וחלק שנה אחת שמנה עשר[1] מעלות בדרך קרובה. (4) ויש עוד נהוג אחד במולד האדם ובתקופת שנת העולם[2], והוא שתנהג מן המעלה הצומחת[3] אל גוף כוכב, או מבט אורו אל מזל ידוע או מעלה ידועה, לכל שנה מעלה אחת. (5) ונהוג הגורלות הפך המזלות, כאשר הזכיר[4] בטלמיוס[5] בספר הפרי. (6) והנה נשלם העשרה שערים, ושבח ליוצר כל היצורים[6]. (7) והשלימו בחדש תמוז שנת ת׳ת׳ק׳ח״ תם תם תהלה לאל עולם[7].

[1]שמנה עשר] ערטשנק; פ: שמונה ועשרים. [2]ובתקופת שנת העולם] עפשר; ט: ובתקופת שנות העולם; נק: ובתקופות העולם. [3]המעלה הצומחת] ערשפנק; ט: הצומח. [4]הזכיר] עפשרטנ; ק: הסכים. [5]בטלמיוס] ערשפנ; ט: בטלמיוס החכם השר. [6]והנה נשלם העשרה שערים ושבח ליוצר כל היצורים] ע; פ והנה נשלמו העשרה שערים ושבח ליוצר כל היצורים שהחליף כח לסופר; ק: תם ספר ראשית חכמה; נ: נשלם ספר ראשית חכמה לראב״ע ז״ל; ר: והנה נשלמו העשרה שערים ושבח ליוצר כל היצורים; ט: והנה נשלמו העשרה שערים השבח והתהלה יוצר הרים. [7]והשלימו בחדש תמוז שנת ת׳ת׳ק׳ח״ תם תם תהלה לאל עולם] פ; כ״י ברלין, ספריה לאומית 220, דף 30: ונשלם בחדש תמוז שנת תתק״ח בקרית בדרש; ע: נשלם בחדש ראשון יום ה׳ עשר בן שנת לך בקרית תיבץ; ק: נאום הכותב חיים בר שמואל בן דהשפים ונשלם ביום שלישי כ״ג ימים לחדש סיון שנת הק״ע; נרט: חסר.

approximately 18°.[4,5] (4) There is another direction ⟨used⟩ in the nativities of human beings and in the revolution of the world-year,[6] which is to direct from the degree of the ascendant to the body of a planet, or ⟨from⟩ the aspect of its ray to a particular sign or particular degree, ⟨assigning⟩ one degree to each year.[7] (5) The direction of the lots is the opposite of the ⟨direction⟩ of the signs, as mentioned by Ptolemy in *Sefer ha-Peri*.[8] (6) The ten chapters are completed. Praise to the Creator of all the creatures. (7) ⟨The author⟩ finished it in the month of Tammuz in the year ⟨4⟩908. ⟨The book⟩ is completed. Glory to the Everlasting God.

PART TWO

NOTES TO THE BOOK OF THE BEGINNING OF WISDOM

§1

[1]**2: Ordinances of heavens and their dominion, Hebrew** חקות השמים ומשטרם. Ibn Ezra took this phrase from Job 38:33; in his commentary on that verse (2004, 79) he interpreted this locution as denoting astrological influence: ׳הידעת חקות שמים׳ ששמתי? והוא שאמר המשורר: ׳חוק נתן ולא יעבור׳. ׳משטרו׳—שב אל ה׳שמים׳, בעבור שיש להם ממשלה על ה׳ארץ׳ מן שוטרים. = "'Knowest thou the ordinances of the heavens' which I have established? Regarding this the poet said: 'He hath made a decree which shall not be transgressed' (Ps. 148:6)—'the dominion thereof' refers to 'heavens,' because they exert rulership over the 'Earth' ⟨which comes⟩ from the officers (Deut. 1:15; i.e., the planets)." Ibn Ezra uses the same biblical expression to denote a strong version of astral determinism.

[2]**1–2: The beginning ... his life**. A distinctive trait of Jewish medieval astrology is the concern with protection against the decrees of the stars. The main representative of this tradition is Abraham Ibn Ezra, who throughout his work offers two different ways to escape them. Both ways are presented in the introduction to *Moladot*. The first way is that of the astrologer, who employs a rational and strongly scientific methodology, a combination of astrology and medicine, to remedy some of the physical harm inflicted by the stars (*Moladot* I 9, 2–3, 88–89). See also *Mivḥarim* II (§1:3, 142–143); Cf. *Mivḥarim* I (§1:1, 46–47). The second way is embodied by the righteous person, who blends piety with scholarship and whom Ibn Ezra describes as completely immune to the harm indicated by his personal horoscope, thanks to divine intervention (*Moladot* I 9, 4–5, 88–89). The idea conveyed in the current passage, that the fear of the Lord will protect man from the decrees of the stars "all the days of his life," is reminiscent of the second way. It is also expressed in Ibn Ezra's commentary on Exodus 6:3: ובעבור כי נשמת האדם גבוהה מן העולם האמצעי, אם היתה הנפש חכמה והכירה מעשה השם, שהם בלא אמצעי ועל ידי אמצעי, והניחה תאות העולם השפל, והתבודדה לדבקה בשם הנכבד—אם יש במערכת הכוכבים בעת ההריון רעה שתבוא עליו ביום ידוע, השם, שדבק בו, יסבב סבות להצילו מרעתו. = "Since the human soul is higher than the intermediate world [the superlunary domain of the stars and orbs], if the soul becomes wise and apprehends the deeds of God, which are [both] without intermediary and through an intermediary, and renounces the desires of the lower world [the sublunary domain] and secludes itself to cleave to the Glorious Name—then, if according the configuration of the stars at the moment of conception some misfortune was to occur to him at a certain time, God, to Whom he has cleaved, will

effect causes to save him from his misfortune." See also long commentary on Ex. 3:15.

[3]**3: ⟨Astrological⟩ judgments, Hebrew** משפטים. See note on *Mm* § 1:3.

[4]**4: When this book … ⟨astrological⟩ reasons.** This is a reference to *Ṭeʿamim* I, a close commentary on *Rḥ* and full of quotations from *Rḥ*, which are presented and commented on in the same order that they appear in *Rḥ*. Actually, *Ṭeʿamim* I begins with a quotation and explanation of *Rḥ* § 1.1:1, skipping an introduction altogether—the only such case in Ibn Ezra's whole corpus of scientific writings. See *Ṭeʿamim* I (§ 1.1:1–6, 28–29).

§ 2

[1]**2: Signs and constellations, Hebrew** מזלות וצורות. Here Ibn Ezra distinguishes between *mazzalot*, the twelve zodiacal signs, which are equal in size (30° each), and essentially "static" (the cusp of Aries, the customary "first" sign, always coincides with the vernal equinox), and *ṣurot*, the 48 Ptolemaic constellations in the eighth orb, which correspond to the shapes of the fixed stars and are mobile (moving with the eastward motion of the eighth orb). This is explained in *Ṭeʿamim* I (§ 1.2:1–3, 28–31). The same distinction is made at *Mm* § 1:2, where reference is made to the 12 *mazzalot*, zodiacal signs, on the one hand, and the 48 *ṣurot*, constellations, on the other.

[2]**2: Their order, Hebrew** מעלותם**.** This refers to the order of the planets' orbs, which is the first topic that *Rḥ* § 1.7:2–3 explains after the seven planets are named in *Rḥ* § 1.7:1.

[3]**3: Their … effect, Hebrew** מפעלם**.** This word with this meaning is never used elsewhere in Ibn Ezra's whole oeuvre.

[4]**3: The mixture of the ⟨fixed⟩ stars and constellations.** See below, note on § 2.1:1.

[5]**4: The power of their conjunction and opposition, Hebrew** וכח חברתם ותמורתם. This topic is neither repeated in the heading of chapter 3 nor treated in this chapter. This is the only place in his entire oeuvre where Ibn Ezra uses the word חברה for conjunction. Although the reading חברתם

is supported by all the manuscripts checked, it may be a misspelling of מחברתם, which is the Ibn Ezra's normal term for "their conjunction." However, מחברת does not appear in chapter 3 of *Rḥ*.

[6]**5: Planets, Hebrew משרתים, *lit.* servants.** See note on *Mm* § 1:2.

[7]**8: Their ... separation, Hebrew הבדלם.** This word is never used elsewhere in Ibn Ezra's whole oeuvre.

[8]**9: Interrogations, nativities.** This refers to the astrological doctrines of (a) interrogations, designed to allow astrologers to reply to questions related to daily life by casting and analyzing a horoscope for the time when the querent poses his question to the astrologer, and (b) nativities, the nucleus of horoscopic astrology, which posits that a person's destiny is determined by the configuration of the celestial bodies at the instant of birth and may be learned from the natal horoscopic chart.

[9]**9: Anniversaries, Hebrew תקופות.** This is a reference to anniversary or continuous horoscopy in nativities, which posits that, in addition to the natal horoscope, a new horoscopic chart should be cast on every anniversary or "revolution of the year"—when the Sun arrives at the same point in the zodiac where it was at the time of the native's birth—or even at the beginning of every month, week, day, or hour—and that this new chart should be compared with the natal chart.

[10]**10: Astrologers, Hebrew חכמי המזלות, *lit.* scholars of the zodiacal signs.** See note on *Mm* § 13:6.

[11]**11: Projection of the seven ⟨planets'⟩ ray, Hebrew זריחת אור השבעה.** This expression, with this meaning, is never used elsewhere by Ibn Ezra in an astrological or astronomical context. Nor is it used in chapter 10 of *Rḥ*, either, although there are repeated references there to מבט אור, "aspect of the light," an expression that clearly points to the theory of the "projection of rays." See *Rḥ* § 10.1:3, 10; § 10.3:4 and note on *Rḥ* § 10.1:3.

§ 3

[1]**1: Upper orb, Hebrew גלגל עליון.** This is a reference to the eighth orb of the fixed stars. See below, note on *Rḥ* § 1.2:2.

[2]**1: Center, Hebrew מוצק**: Here and throughout his work Ibn Ezra uses the neologism מוצק, *muṣaq*, *lit*. "solid," "stable," or "strong," with the meaning of center, and deliberately ignores the standard מרכז, *merkaz*, "center" (a borrowing from the Arabic مركز, *markaz*) that was employed by his contemporaries and is still used in modern Hebrew. In his commentaries on Job 36:16 and 38:38 (2004, 70, 80), Ibn Ezra glosses *muṣaq* as meaning the center of a circle; in his commentary on Job 37:10 (2004, 73) he asserts that it refers to the earth, which stands as a point at the center of the orbs. See Sela 2003, 113–116.

[3]**2: Climates, Hebrew גבולים, *lit.* borders, territory**. This refers to the seven climates, as defined in Antiquity and the Middle Ages. See note on *Mm* § 1:8.

[4]**2: The effect ... uniform and direct**. Here Ibn Ezra brings into relief the contrast between the motions of the heavenly bodies, which are uniform and direct, and the effects of those motions on the sublunary region, which is characterized by variations. Then he introduces the seven climates to clarify how these variations become apparent in the sublunary domain. Some of the technical details of this singular type of astrological influence are explained later, in chapters 2 and 4 of *Rḥ*, where specific geographical climates and regions are assigned to each of the twelve signs and each of the seven planets. For Aries, for example, see *Rḥ* § 2.1:17; and for Saturn, for example, see *Rḥ* § 4.1:5.

[5]**3: Nature, Hebrew תולדת**. Ibn Ezra employed this neologism to mean nature and its variegated phenomena, in both the sublunary and superlunary domain. See note on *Mm* § 10:2.

[6]**3: ⟨Judgments about⟩ collectives and individuals**. Following *Tb* (I:3, 23–25; II:1, 117–119; IV:10, 439), Ibn Ezra not only views astrological judgments as divided into those that affect human beings collectively and individually, but also assumes that astrological judgments that affect individual humans are subordinate to those that affect them collectively. He devoted the whole introduction of *Moladot* (I 1, 1–2 through I 9, 1–5, 84–89) to eight examples that flesh out this idea. The idea recurs in *Rḥ* (§ 3.4:8; § 10.2:2) and throughout Ibn Ezra's astrological corpus: *Ṭeʿamim* I (§ 4.7:3, 78–79); *ʿOlam* I (§ 7:2, 56–57); *Meʾorot* (§ 9:4, 460–461).

§ 1.1

[1]**1–3: The circle … tenths parts**. Corresponds to *Mm* § 1:4–6. The current passage is the first item quoted and explained in *Ṭeʿamim* I (§ 1.1:1–6, 28–29). Ibn Ezra assigns similar explanations to the astrologers in *Sefer ha-Mispar* (1895, 12–13), an arithmetic textbook, and in *Sefer ha-ʿIbbur* (2011, 25 [Hebrew section]), which deals with the Jewish calendar. Similar explanations are commonplace in introductions to astrology as part of the rationale for the division of the zodiac into twelve equal signs: *Mu* (I:6–7, 20–21); *Mḥ* (I:5, 14–15); *Mk* (II:2, [9]:108–113).

§ 1.2

[1]**2: The upper orb, which is the eighth**. Corresponds to *Mm* § 1:1–2, where Ibn Ezra also endorses an eight-orb universe. By contrast, at *Rḥ* § 9.25:2 the upper orb is placed above the orb of the zodiac. This is because in the latter locus Ibn Ezra is translating Abū Maʿshar's *Mk* (VIII:1, [10]:58–59; quoted in App. 2, Q. 9, § 6:4, 646, 647–648.). See *Rḥ* § 9.25:2 and note. An inconsistent approach towards the identity and position of the uppermost orb, which mirrors the problematic cosmological status of this orb (because it is starless and therefore lacks the basic *raison d'être* of the other orbs), is noticeable throughout Ibn Ezra's oeuvre: whereas in *Ṭeʿamim* I (§ 1.3:1, 30–31), *ʿOlam* I (§ 17:7, 62–63), *ʿOlam* II (§ 1:2, 156–157), *Meʾorot* (§ 6:1, 458–459), *Kn* III (6b), and in some of his biblical commentaries (Isaiah 40:26; Joel 4:11; Ecclesiastes 1:13; Psalms 147:4; Song of Songs 5:14) Ibn Ezra makes the uppermost orb identical with the orb of the fixed stars, in *Ṭeʿamim* II (§ 1.2:1–5, 182–185) and in other of his biblical commentaries (Exodus [long] 20:14; Amos 5:8) he places the uppermost orb above the orb of the fixed stars.

[2]**1–2: These are the names … southern constellations**. Corresponds to *Mm* § 1:3. *Ṭeʿamim* I (§ 1.2:1–3, 28–31), in an explanation of the current passage, disambiguates the term מזלות, *mazzalot*, which generally means zodiacal signs but may also denote the zodiacal constellations, while making the connection between the names of the zodiacal signs and the shapes of the zodiacal constellations. This connection is commonplace in astrological and astronomical works. See *Mu* (I:6, 21); *Ta* (§ 159, 69–70); *El* (V, 15–19); *Ba* (II, 6). But in contrast with these sources, *Ṭeʿamim* I highlights that the signs differ from the constellations in two respects: (a) Whereas a zodiacal sign refers to one of the 30° arcs along the zodiac, a zodiacal constellation is one

of the twelve asterisms, of different sizes, located in the zodiac. (b) Whereas the zodiacal constellations constantly move away from the equinoxes on account of the slow motion of the fixed stars, the positions of the zodiacal signs are tropically fixed.

[3]**3: Ptolemy, Hebrew בטלמיוס.** See note on *Mm* § 19:1, s.v. "King Ptolemy."

[4]**2–3: They [the zodiacal constellations] … Ptolemy with them.** Corresponds to *Mm* § 1:2. See note there. This passage refers to Ptolemy's star catalogue (*Al*, VII:5, VIII:1, 341–399), which lists 1,025 fixed stars with their ecliptical coordinates and magnitudes, grouped into 48 constellations (12 zodiacal, 15 southern, and 21 northern constellations). In his running count, however, Ptolemy included only 1,022, to which he added three stars outside the constellation of Leo: *Al* (VII:1, 368, Nos. 33, 34 and 35 outside Leo); see also Star Catalogue 1986, 166–167, 182–183; Kunitzsch 2002, 22; Chabás and Goldstein 2012, 185. Beginning with al-Farghānī's *Elements* (between 833 and 857, the earliest compendium of the *Almagest*), 1,022 is the canonical number of fixed stars: *El* (XIX, 75) cf. *Ch*22 (§ 1:8, 288–289); *Ba* (LI, 125); *Mk* (II:1, [5]:21–24); *Sk* (38); *Ta* (§ 162, 76). Following this tradition, the figure of the 1,022 fixed stars makes it appearance in Hebrew astronomy from the twelfth century on in the work of Abraham Bar Ḥiyya (*Ch*17, 63a, 63b) and Abraham Ibn Ezra. *Ṭeʿamim* I (§ 1.1:4, 30–31) explains the rationale behind this number as follows: ומה שאמרו, כי מספר הכוכבים הם אלף ושנים ועשרים, אלה הם שהעין שולטת בהם. = "As for what they said, namely, that the number of the stars is one thousand and twenty-two, this refers to those that are visible to the eye." The 1,022 fixed stars are mentioned together with the 48 constellations in *Kn* III (6b) and in the introduction to Ibn Ezra's translation of Ibn al-Muthannā's Commentary on the Astronomical Tables of al-Khwārizmī (1967, Hebrew section, 301). Throughout his oeuvre, Ibn Ezra mentions the 48 Ptolemaic constellations as a generic allusion to all of the fixed stars of the eighth orb. See *Ṭeʿamim* II (§ 1.2:4, 182–183); *Ṭeʿamim* I (§ 1.3:1, 30–31); long commentary on Exodus 33:21; long commentary on Exodus 20:13; commentary on Ecclesiastes 1:13; commentary on Deuteronomy 4:16. That Ibn Ezra was aware of the ultimate Ptolemaic origin of these constellations emerges from the commentary in *Ṭeʿamim* I (§ 1.2:5–6, 30–31) on the current locus, which mentions that Ptolemy named the constellations. However, for his references to the 48 constellations, as here, Ibn Ezra was probably not directly indebted to Ptolemy's star catalogue in the *Almagest* or to any of the Arabic translations of the *Almagest* (executed in the 8th and 9th centuries by al-Ḥajjāj ibn Yūsuf ibn Maṭar and Isḥāq

ibn Ḥunayn), but to later elaborations in the Arabic Ptolemaic tradition, particularly to the account of the constellations in *EF*² and in *Mk* (II:1, [7–9]:35–53).

§ 1.3

[1]**1: There are 346 stars in the constellations ⟨corresponding to the⟩ signs**. This refers to the sum total of the fixed stars belonging to the 12 zodiacal constellations enumerated in Ptolemy's star catalogue (*Al*, VII:5 & VIII:1, 360–381). Note, however, that this number (346) diverges from the sum of partial subtotals given by Ibn Ezra for each of the 12 zodiacal constellations (290), as specified in the current section (*Rḥ* § 1.3:2–§ 1.3:4). This is because Ibn Ezra, in his account of the constellations, ignores the stars outside them and mentions only the stars that are part of the corresponding constellations. For this approach, Ibn Ezra emulates the account of the constellations in *EF*² (*Ch*22, § 4:1–22, § 5:1–14, § 6:1–17, 294–307). The figure of the 346 fixed stars of the zodiacal constellations is commonplace in compendia of the *Almagest* (*El*, 75; *Ba*, LI, 189), in Arabic introductions to astrology (*Mk*, II:1, [8]:44–47; *Ta*, § 162, 75–76), as well as in the work of Abraham Bar Ḥiyya (*Ch*17, 63a; *Sefer ṣurat ha-'areṣ* 2009, 142).

[2]**2: The first constellation ... horns and the abdomen**. This is Ibn Ezra's Hebrew translation of the description of Aries in the account of the zodiacal constellations of *EF*²: "The first is Aries; it has 13 stars; among them *al-sharaṭān* and *al-buṭayn*" (*Ch*22, § 5:1, 298–299). Thus, in the current passage "the horns" stand for *al-sharaṭān*, the Arabic name of the first lunar mansion, and "the abdomen" is equivalent to *al-buṭayn*, the Arabic name of the second lunar mansion. Like *EF*², Ibn Ezra counts only 13 stars in Aries, omitting the 5 stars outside the constellation that are mentioned in Ptolemy's star catalogue (*Al*, VII:5, 360–361). Subsequently *EF*² reads: "*al-sharaṭān*, the horns of Aries, and *al-buṭayn*, its tail ... within the zodiacal constellations we have mentioned the lunar mansions" (*Ch*22, § 5:2, 14, 298–301). *Ba* (LI, 188, lines 20–21) has an identical description of Aries.

[3]**3: In the constellation Taurus ... their back**. This is Ibn Ezra's Hebrew translation of the description of Taurus in the account of the zodiacal constellations in *EF*²: "Taurus, with 33 stars, *al-thurayyā* is on its back" (*Ch*22, § 5:2, 298–299). Like *EF*², Ibn Ezra counts only 23 stars in Taurus, omitting the 11 stars outside the constellation that are mentioned in Ptolemy's star

catalogue (*Al*, VII:5, 361–364). Here *kimah* (Job 9:9, 38:31–32 and Amos 5:8) is the Hebrew translation of *al-thurayyā*, the classical Arabic rendering of the group of the Pleiades in Taurus and the name of the third lunar mansion. With this translation Ibn Ezra is upholding a tradition (started by Saadia Gaon [882–942] and continued by Abraham Bar Ḥiyya), which supplants Arabic names of stars with biblical names of stars and incorporates them into Hebrew lists of fixed stars as if they were innate to the Greco-Arabic astronomical tradition. See 2015, 317–340. The same explicit identification of *kimah* with *al-thurayyā* occurs in *Rḥ* § 2.2:27 and § 2.14:3 (see notes there), as well as in *Kn* II (193a: אל תורייא היא כימה = "*al-thurayyā* is *kimah*").

[4]**4: In ⟨the constellation⟩ Gemini … Pisces 34 ⟨stars⟩.** Ptolemy's catalogue of stars, in the references to the 12 zodiacal constellations, makes a distinction between stars inside and stars outside certain constellation, except for Sagittarius and Capricorn (*Al*, VII:5, 364–370; VIII:1 371–381). Arabic star catalogues in the Ptolemaic tradition, too, list both the stars inside and the stars outside the constellation (*Sk*, 140–199; *Qa*, 1058–1091). By contrast, here *Rḥ* consistently mentions only the number of stars inside the constellations and ignores those outside them, as in the aforementioned cases of Aries and Taurus. Ibn Ezra proceeds in this manner because he is scrupulously following the account of the 48 Ptolemaic constellations in *EF*² (*Ch*22, § 5:3–12, 298–301), where the 12 zodiacal constellations are presented in precisely the same manner.

§ 1.4

[1]**1: There are 15 southern constellations, with 316 stars.** This number (316) represents the sum total of the fixed stars belonging to the 15 southern constellations as listed in Ptolemy's star catalogue (*Al*, VII:5 and VIII:1, 381–399), but differs from the sum of partial subtotals (284) specified in the current section (*Rḥ* § 1.5:1–§ 1.5:22) for each of the 15 southern constellations. This is so because here and elsewhere in the account of the 48 Ptolemaic constellations Ibn Ezra imitates the approach adopted in *EF*² (*Ch*22, § 6:1–16, 300–305): whenever Ptolemy's catalogue of stars makes a distinction between stars inside and stars outside a certain constellation, only the stars inside the constellation are taken into account. The figure of the 316 fixed stars of the southern constellations is commonplace in compendia of the *Almagest* (*El*, 75; *Ba*, LI, 189), in Arabic introductions to astrology (*Mk*, II:1 [9]:48; *Ta*,

§ 162, 76), as well as in Abraham Bar Ḥiyya's works (*Ch*17, 63b; *Sefer ṣurat ha-ʾareṣ* 2009, 142).

[2]**2: The Sea-Lion, some call it the Bear, with 22 stars.** This refers to Cetus (Κῆτος = whale); the first southern constellation, with 22 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 381–382). Arabic catalogues of the 48 Ptolemaic constellations, besides transliterating into Arabic script the Greek name (Κῆτος = *qayṭus*; *Ba*, 266; *Mk*, II:1, [9]:49; *Sk*, 199; *Qa*, 1098), use Arabic expressions reflecting that Cetus is a sea-monster in Greek mythology, such as *sabuʿ al-baḥr* (sea-lion or sea-animal), employed by al-Battānī (*Ba*, 266) and al-Bīrūnī (*Sk*, 199), *ḥayawān baḥrī* (sea-animal), by Isḥāq ibn Ḥunayn (KA, 194), and *al-timsāḥ*, the crocodile, in *EF*² (*Ch*22, § 6:1, 300–301). Ibn Ezra follows the latter tradition and uses Hebrew renderings of the Arabic expressions suggestive of a sea-monster: ארי הים, the sea-lion, in the current locus, or האפעה, a biblical word meaning viper, in *Rḥ* § 2.12:25 (see note there). Bar Ḥiyya (*Ch*17, 63a) offers a triple rendering: the Hebrew translation (חית הים); the Arabic transliteration (חיה אלבחר), and the Greek transliteration (קיטוס). Al-Ḥajjāj's translation of the *Almagest* has *dābbat al-baḥr*, the marine beast (KA, 194); this seems to be the source of Ibn Ezra's assertion that "some call it the Bear" because of the phonetic similarity between the Arabic دابة = *dāba*, "beast," and the Hebrew דוב = *dob*, "bear."

[3]**3: The Mighty Dog, with 38 stars.** This is a reference to Orion (Ὠρίων), the second southern constellation, with 38 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 382–384). This constellation is called simply *al-jabbār* (the mighty one), by Abū Maʿshar and al-Battānī (*Mk*, II:1, [9]:49; *Ba*, 168), and *al-jabbār wa-huwa al-jawzāʾ*, "the mighty one, namely, the twins," by al-Ṣufi and al-Bīrūnī (*Sk*, 204–207; *Qa*, 1094; *Ta*, § 161, 72). By contrast, *Rḥ* refers here to Orion (according to all the manuscripts checked) as הכלב הגבור, "the Mighty Dog," a curious expression that combines הגיבור (the Hebrew counterpart of the Arabic *al-jabbār*, which usually denotes Orion), with הכלב (the Hebrew counterpart of the Arabic *al-kalb*, the dog, usually applied to Canis Major or Canis Minor). That this is not an error in the early transmission of *Rḥ* is proved by the fact that Orion is again associated with a dog in *Rḥ* § 2.3:19. In *Rḥ* § 2.3:22 and § 2.16:4, by contrast, Orion is denoted by the classical הגבור, "the mighty one," which is similar in meaning and sound to the Arabic *al-jabbār*. The Orion-Dog association, which stems from the notion of Greek mythology that Orion has two dogs, represented by the shape and names of the nearby constellations Canis Major and Canis Minor, is mentioned in similar terms in two sources: (1)

Al-Ṣufi's *Book of Constellations* (*Sk*, 217), where Canis Major is designated *kalb al-jabbār*, "the dog of the mighty one," and *al-jabbār* is identified with *al-jawzā'*, "the twins"; (2) *EF*² (*Ch*22, § 6:5, 302–303), where Canis Major is assigned two names: כלב אלגבאר, a Hebrew transliteration of the Arabic *al-kalb al-jabbār*, "the mighty dog"; and כלב תאומים, "the dog of the twins." Abraham Bar Ḥiyya (*Ch*17, 63b) repeats the latter association and refers to Orion as צורת הגבור בתאומים = "the constellation of the Mighty One in Gemini."

[4]**4: The River, with 34 stars**. This refers to Eridanus (Ποταμός), the third southern constellation, with 34 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 384–386). The name here, הנהר, "the river," corresponds to *al-nahr*, the common name for this constellation in the Arabic Ptolemaic tradition (KA, 196 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 6:3, 302–303; *Ba*, 170; *Sk*, 210; *Mk*, VI:20, [7]:931–932; *Qa*, 1098; *Ta*, § 161, 72; *Mk*, II:1, [9]:49). The same Hebrew name recurs in *Rḥ* § 2.2:19, § 2.2:22, § 2.2:25, in lists of constellations co-rising with the three decans of Taurus, as well as in *Rḥ* § 2.16:5, in a list of the planetary mixtures of fixed stars.

[5]**5: The Hare, with 13 stars**. Corresponds to Lepus (Λαγωός), the fourth southern constellation, with 12 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 386–387). The name used here, הארנבת, *ha-'arnevet*, is not only the Hebrew word for "hare" but also close in sound to *al-arnab*, the common name of this constellation in the Arabic Ptolemaic tradition (*KA*, 196 [al-Ḥajjāj's and Isḥāq's translations]; *Ba*, 269; *Sk*, 215; *Qa*, 1101; *Ta*, § 161, 72; *Mk*, II:1 [9]:49). But in contrast with Ptolemy's catalogue, *Rḥ* assigns Lepus 13 stars. This is because *Rḥ* rigorously follows here *EF*² (*Ch*22, § 6:4, 302–303), which makes the same counting error. This Hebrew name also occurs in *Rḥ* § 2.3:19, 2.3:22, 2.3:25, in the lists of Ptolemaic constellations co-rising with the three decans of Gemini, as well as in *Rḥ* § 2.16:6, in a list of the planetary mixtures of fixed stars.

[6]**6: The Greater Dog, with 18 stars**. Corresponds to Canis Major (Κύων = dog), the fifth southern constellation, with 18 stars inside and 11 stars outside the constellation, in Ptolemy's star catalogue (*Al*, VIII:1, 387). Here Ibn Ezra uses הכלב הגדול, "the greater dog," the Hebrew equivalent of *al-kalb al-akbar*, "the greater dog," the name for Canis Major in the Arabic Ptolemaic tradition (*Ch*22, § 6:5, 302–303; *Mk*, II:1, [9]:50; *Qa*, 1103; *Ta*, § 161, 72). The same Hebrew name is employed in *Rḥ* § 2.4:19, in the list of Ptolemaic constellations co-rising with the first decan of Cancer, but *Rḥ*

§ 2.3:25 mention this constellation again as simply הכלב and *Rḥ* § 2.16:7 as הכלב המאוחר, "the trailing Dog". See note there.

[7]**7: The Lesser Dog; there are 2 stars there**. This refers to Canis Minor (Προκύων = the preceding dog), the sixth southern constellation, with two stars, in Ptolemy's star catalogue (*Al*, VIII:1, 388). *Rḥ* uses הכלב הקטן, "the lesser dog," equivalent to *al-kalb al-aṣghar*, the common name for Canis Minor in the Arabic Ptolemaic tradition (*Ch*22, § 6:6, 302–303; *Mk*, II:1, [9]:50; *Sk*, 223; *Ta*, § 161, 72). The same Hebrew name occurs in *Rḥ* § 2.4:19, in the list of the Ptolemaic constellations co-rising with the first decan of Cancer. In *Rḥ* § 2.16:8, in a list of the planetary mixtures of fixed stars, Canis Minor is referred to as *al-shiʿrā al-ghumayṣāʾ*, which is the name of α CMi, now known as procyon, the brightest star in the constellation of Canis Minor in Ptolemy's star catalogue. See note there.

[8]**8: The Ship, with 45 stars**. Corresponds to Argo (Ἀργώ = ⟨the ship⟩ Argo), the seventh southern constellation, with 45 stars in Ptolemy's star catalogue (*Al*, VIII:1, 388–391). The name used here, הספינה, *ha-sefinah*, "the ship," is semantically identical and phonetically similar to *al-safīna*, the common name for Argo in the Arabic Ptolemaic tradition (KA, 198 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 6:7, 302–303; *Mk*, II:1, [9]:50; *Sk*, 224; *Qa*, 1107; *Ta*, § 161, 72). The same Hebrew name appears in *Rḥ* § 2.3:25, § 2.4:19, § 2.4:22, § 2.4:25, § 2.5:17; § 2.5:20, in the lists of Ptolemaic constellations co-rising with the decans of Gemini, Cancer and Leo, as well as in *Rḥ* § 2.16:10, in a list of the planetary mixtures of fixed stars.

[9]**9: The Snake, with 25 stars**. This is a reference to Hydra (Ὕδρος), the eighth southern constellation, with 25 stars inside and two outside the constellation, in Ptolemy's star catalogue (*Al*, VIII:1, 391–393). Ibn Ezra designates this constellation in two different ways in *Rḥ*. (a) Here he highlights the role of the Hydra, a snake with multiple heads, and calls it constellation החיה, *ha-ḥayyah*, *lit*. "the animal," but which he uses to mean "snake." The Hebrew word is homophonous with Arabic الحيّة, *al-ḥayya*, "the snake." For this usage of חיה, see note on *Rḥ* § 2.1:25. In the early Hebrew tradition, Abraham Bar Ḥiyya applies the same approach in *Ch*17 (63b), where Hydra is designated צורת החיה הדרומית = "the southern constellation called the Snake." (b) The second designation highlights the role of Hercules, who killed the Hydra. *Rḥ* uses it in the lists of Ptolemaic constellations co-rising with the decans of Cancer, Leo, Virgo and Libra, where, instead of "the Snake," he refers to the constellation Hydra by means of Hebrew expressions

such as הגבור הנלחם ("the fighting warrior"), הגבור ("the mighty one") or הנלחם ("the hero *or* warrior"). See *Rḥ* § 2.4:25 and note. In all these cases Ibn Ezra is translating the Arabic *al-shujāʿ*, "the hero." The early Ptolemaic tradition combines these two designations. See *Ch*22, § 6:8, 302–303: החיה והיא אלשגאע = "The Snake, which is *al-šujāʿ*"; KA, 198 (al-Ḥajjāj's translation): "*ḥayyat al-shujāʿ*" = "the Snake of the hero." Ibn Ezra, as already pointed out, uses both designations, but in different places. With regard to the first, he probably drew on *EF*[2] (*Ch*22, § 6:8, 302–303). For the second, Ibn Ezra certainly drew on Abū Maʿshar's *Mk* (VI:1, [25]:218). See *Rḥ* § 2.4:25 and note.

[10]**10: The Goblet, with 7 stars**. Corresponds to Crater (Κρατήρ = jug), the ninth southern constellation, with seven stars, in Ptolemy's star catalogue (*Al*, VIII:1, 393). The Hebrew name used here, *ha-kos*, "the goblet," corresponds semantically and phonetically to *al-kaʾs*, the Arabic name of this constellation in al-Ḥajjāj's translation, *EF*[2], al-Battānī's star catalogue, and Abū Maʿshar's list of constellations (*KA*, 199; *Ch*22, § 6:9, 302–305; *Ba*, 270; *Mk*, II:1 [9]:51). By contrast, Isḥāq's translation and al-Ṣūfī's and al-Bīrūnī's star catalogues have *al-bāṭiya* (*KA*, 199; *S*, 238; *Qa*, 1114). The same Hebrew name occurs in *Rḥ* § 2.6:17, in the list of Ptolemaic constellations co-rising with Virgo.

[11]**11: The Crow, with 7 stars**. Corresponds to Corvus (Κόραξ), the tenth southern constellation, with 7 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 393–394). Here Ibn Ezra uses *ha-ʿoreb*, "the crow," which corresponds semantically and phonetically to the Arabic *al-ghurāb*, the common name of Corvus in the Arabic Ptolemaic tradition (KA, 200 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 6:11, 304–305; *Ba*, 172–173; *Sk*, 240; *Mk*, II:1, [9]:51; *Ta*, § 161, 72). The same Hebrew name occurs in *Rḥ* § 2.6:20; § 2.6:23; § 2.7:19, in the lists of the Ptolemaic constellations co-rising with the decans of Virgo and Libra, where the name is translated literally from Abū Maʿshar's account of the decans. Cf. *Mk*, VI:1, [32]:269; VI:1, [33]:279; VI:1, [35]:291.

[12]**12: The Lion Carrier ... with 36 stars**. This refers to Centaurus (Κένταυρος), the eleventh southern constellation, with 37 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 394–396). The use of "Lion Carrier" for Centaurus is never found in the Arabic Ptolemaic tradition, which employs Greek into Arabic transliterations such as *qinṭāwurus* or *qinṭārus* (*Ba*, 173; *Mk*, II:1, [9]:51; *Sk*, 241; *Qa*, 1116; *Ta*, § 161, 72). The use here of the peculiar name "the Lion Carrier" and assignment of 36 stars to this constellation (instead of 37) clearly

shows that *Rḥ* is following *EF*^{2}: "The Carrier of the Lion …; half of it is a man and half of it is a horse … it has 36 stars" (*Ch*22, § 6:12, 304–305). The designation used for Centaurus here and in *EF*^{2} refers to the mythological centaur spearing a wolf. In fact, the term "the Lion Carrier" in *EF*^{2} is not a name but the start of the verbal description of an image of Centaurus in a drawing of the southern Ptolemaic constellations. *Rḥ* adopts a different approach in the list of Ptolemaic constellations co-rising with the third decans of Virgo, where Ibn Ezra closely follows Abū Maʿshar's account of the decans in *Mk* VI:1. Abū Maʿshar calls Centaurus *qinṭāwurus*, but Ibn Ezra avoids Greek transliterations and calls it החיה, "the Animal." See *Rḥ* § 2.6:23; cf. *Mk*, VI:1, [33]:279. In the list of Ptolemaic constellations co-rising with the first decan of Libra, where Abū Maʿshar calls Centaurus *al-faras*, "the horse," Ibn Ezra offers a literal translation and calls Centaurus הסוס, "the horse." See *Rḥ* § 2.7:19; cf. *Mk*, VI:1, [35]:292. A third approach is noticeable in *Rḥ* § 2.16:11, in a list of the planetary mixtures of fixed stars, where Ibn Ezra calls Centaurus צורת הסוס, "the constellation of the Horse." See note there.

[13]**13: The Leopard, with 5 stars**. This refers to Lupus (Θηρίον = beast), the twelfth southern constellation, with 19 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 396–397). The common Arabic name of this southern constellation, which represents a wild beast that is being held and speared by the centaur, is *sabuʿ*, "beast of prey" or "lion" (KA, 202 [al-Ḥajjāj's and Isḥāq's translations]; *Ba*, 174; *Mk*, II:1, [9]:51; *Sk*, 245; *Ta*, § 161, 72). By contrast, הנמר, "the Leopard," used here, is foreign to the Arabic Ptolemaic tradition as a designation for Lupus. As in the case of Centaurus, here *Rḥ* closely follows *EF*^{2}: "This is *al-sabuʿ*, which forms one figure ⟨with the carrier of *al-sabuʿ*⟩; this *al-sabuʿ* has the shape of *al-fahd*, namely, a leopard" (*Ch*22, § 6:13, 304–305). As in the case of "Lion Carrier" for Centaurus, "Leopard" is not a name for Lupus but a verbal description of a figure of this constellation in a drawing of the southern constellations or on a celestial globe. In *Rḥ* § 2.16:13, in a list of the planetary mixtures of fixed stars, Ibn Ezra uses an alternative name for this constellation: הצבע, "the hyena." Here *Rḥ* assigns 5 stars to Lupus (in all the manuscripts examined as well as in the Old French translation), which diverges considerably from the 19 stars given in Ptolemy's star catalogue. This is probably a textual corruption in the early stages of the transmission of *Rḥ*.

[14]**14: The Firepan, with 7 stars**. This refers to Ara (Θυμιατήριον = incense pan), the thirteenth southern constellation, with seven stars, in Ptolemy's

star catalogue (*Al*, VIII:1, 397). The biblical name הַמַּחְתָּה (Ex. 26:3) used here is a literal translation of *al-mijmara*, "the censer," the common name of Ara in the Arabic Ptolemaic tradition (*KA*, 203 [al-Ḥajjāj's and Isḥāq's translations]; *Ba*, 273; *Sk*, 250; *Qa*, 1122). The same Hebrew name is used for Ara in *Rḥ* § 2.8:23, § 2.9:19, in the account of the Ptolemaic constellations co-rising with the third decans of Scorpio and Sagittarius, and in § 2.16:14, in a list of the planetary mixtures of fixed stars.

[15]**15: The Crown, with 13 stars.** This refers to Corona Australis (Στέφανος νότιος = southern crown), the fourteenth southern constellation, with 13 stars, in Ptolemy's star catalogue (*Al*, VIII:1, 397–398). *Rḥ* uses here הנזר, "the crown," an abbreviated translation of the common name used in the Ptolemaic Arabic tradition: *al-iklil al-janubī*, "the southern crown" (KA, 203; *Ch*22, § 6:15, 304–305; *Ba*, 175; *Mk*, II:1, [9]:52; *Sk*, 252; *Ta*, § 161, 72). However, in the list of Ptolemaic constellations co-rising with the third decan of Sagittarius, where Ibn Ezra is translating from Abū Maʿshar's account of the decans in *Mk* VI:1, and where Abū Maʿshar calls this constellation *al-iklil al-janubī*, "the Southern Crown," Ibn Ezra offers a full translation of the Arabic name and writes הנזר הדרומי, "the Southern Crown." See *Rḥ* § 2.9:22; § 2.9:25; Cf. *Mk*, VI:1, [44]:365–366; VI:1 [45], 456 lines 377–378. Ibn Ezra also uses the full name הנזר הדרומי in *Rḥ* § 2.16:12, in a list of the planetary mixtures of fixed stars.

[16]**16: The Southern Fish, with 11 stars.** Refers to Piscis Austrinus (Ἰχθὺς νότιος), the fifteenth southern constellation, with 12 stars inside and six stars outside the constellation, in Ptolemy's star catalogue (*Al*, VIII:1, 398–399). Here *Rḥ* scrupulously follows *EF*[2], which erroneously assigns 11 stars to Piscis Austrinus, an arbitrary number that corresponds neither to the number of stars inside Piscis Austrinus nor to the total sum of stars in the constellation: "The *janūbī* [southern] fish … has 11 stars" (*Ch*22, § 6:16, 304–305). The same Hebrew name occurs in *Rḥ* § 2.11:20, § 2.11:23, in the lists of the Ptolemaic constellations co-rising with the decans of Aquarius, as well as in § 2.16:2, in a list of the planetary mixtures of fixed stars.

§ 1.5

[1]**1: There are 21 northern constellations, with 360 stars.** This refers to the total sum of fixed stars belonging to the 21 northern constellations enumerated in Ptolemy's star catalogue (*Al*, VII:5, 341–361). But this number

(360) diverges sharply from the sum of partial subtotals given by Ibn Ezra for each of the 21 northern constellations (321) that are specified in the current section (*Rḥ* § 1.5:1–§ 1.5:22). This is because Ibn Ezra, in his account of the northern constellations, draws on *EF*² (*Ch*22, § 4:1–22, 294–299). The figure of the 360 fixed stars of the northern constellations is a commonplace in compendia of the *Almagest* (*El*, 75; *Ch*22, § 1:8, 288–291; § 4:21, 298–299; *Ba*, chapter LI, 189), in Arabic introductions to astrology (*Mk*, II:1, [7]:35–36; *Ta*, § 162, 74), and in Abraham Bar Ḥiyya's works (*Ch*17, 63a; *Sefer ṣurat ha-ʾareṣ* 2009, 142).

[2]**2: *ʿAyish and her sons*, with 7 stars**. This is a reference to Ursa Minor (Ἄρκτος μικρά = the lesser bear), the first northern constellation, with seven stars inside and one star outside the constellation in Ptolemy's star catalogue (*Al*, VII:5, 341). The common name of Ursa Minor in the Arabic Ptolemaic tradition is *al-dubb al-aṣghar*, "the smaller bear" (KA, 172 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:1, 294–295; *Ba*, 144; *Mk*, II:1 [7]:36; *Sk*, 44; *Ta*, § 160, 71). By contrast, Ibn Ezra adheres to a tradition established by Saadia (see Sela 2015, 322–340) and uses the name of the biblical asterism עיש ובניה, *ʿayish and her sons* (Job 38:32). But Ibn Ezra is not consistent with this usage: *Rḥ* frequently has הדב הקטן, "the Lesser Bear," the Hebrew equivalent of the common Arabic name *al-dubb al-aṣghar* in the lists of Ptolemaic constellations co-rising with the decans of Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. In all these cases, Ibn Ezra is translating verbatim from Abū Maʿshar's account of the decans in *Mk* VI:1, which uses the customary *al-dubb al-aṣghar*. See *Rḥ* § 2.8:17 and note; cf. *Mk*, VI:1, [39]:322.

[3]**3: The Greater Bear, with 17 stars**. This refers to Ursa Major (Ἄρκτος μεγάλη), the second northern constellation, with 27 stars inside and eight stars outside the constellation, in Ptolemy's star catalogue (*Al*, VII:5, 342–343). Here *Rḥ* uses הדוב הגדול, "the Greater Bear," equivalent to the Arabic *al-dubb al-akbar*, the common name of Ursa Major in the Arabic Ptolemaic tradition (KA, 172 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:2, 294–295; *Ba*, 144; *Mk*, II:1, [7]:37; *Sk*, 48; *Ta*, § 160, 71). Here *Rḥ* scrupulously follows *EF*², which erroneously assigns 17 stars to Ursa Major, an arbitrary number that corresponds neither to the number of stars inside Ursa Major nor to the total sum of stars in the constellation: "The Greater Bear … has 17 stars" (*Ch*22, § 4:2, 294–295). The same Hebrew name is frequently used in *Rḥ* in the lists of Ptolemaic constellations co-rising with the decans of Cancer, Leo, Virgo, and Libra. In all these cases Ibn Ezra is translating verbatim from Abū Maʿshar's account of the decans in *Mk* VI:1, which uses the customary

al-dubb al-akbar. See, for example, *Rḥ* § 2.4:19; Cf. *Mk*, VI:1, [23]:200; quoted in App. 2, Q. 7, 644. Ibn Ezra also uses the customary name in *Rḥ* § 2.15:3, in a list of the planetary mixtures of the fixed stars, but there he writes that the stars of the constellation Ursa Major are called *ʿayish and her sons*, a biblical name he also applied to Ursa Minor. See note on *Rḥ* § 1.5:2 and note.

[4]**4: The Dragon, with 31 stars**. This refers to Draco (Δράχον), the third northern constellation, with 31 stars, in Ptolemy's star catalogue (*Al*, VII:5, 344–345). The name used here, התנין, *ha-tannin*, "the serpent," is semantically equivalent and phonetically close to the common name of Draco in the Arabic Ptolemaic tradition, *al-tinnīn* (KA, 172 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:3, 294–295; *Ba*, 146; *Mk*, II:1, [7]:37; *Sk*, 55; *Ta*, § 160, 71). *Rḥ* uses the same name for Draco in its lists of Ptolemaic constellations co-rising with the decans of Virgo, Libra, Sagittarius, and Capricorn. In all these instances Ibn Ezra is translating verbatim from Abū Maʿshar's account of the decans in *Mk* VI:1, which uses the customary *al-tinnīn*. See for example, *Rḥ* § 2.6:17; Cf. *Mk*, VI:1, [31]:257. Ibn Ezra also uses the same customary name in *Rḥ* § 2.15:4, in a list of the planetary mixtures of fixed stars.

[5]**5: The Blazing One, with 11 stars**. This refers to Cepheus (Κηφεύς), the fourth northern constellation, with 11 stars inside and two stars outside it, in Ptolemy's star catalogue (*Al*, VII:5, 345–346). The name used here, בעלת הלהב, "the blazing one," is the Hebrew equivalent of one of the common names for Cepheus in the Arabic Ptolemaic tradition, *al-multahib* (KA, 173 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:4, 294–295; *Ba*, 146; *Mk*, II:1, [7]:37; *Sk*, 60). The rationale behind this name remains a matter of speculation. Cepheus appears again in *Rḥ* § 2.15:5, in a list of the planetary mixtures of the fixed stars, with an alternative but related name, המתלהב, *ha-mitlahev*, which is also a translation of the Arabic *al-multahib* and phonetically closer to it than בעלת הלהב.

[6]**6: The Barking Dog, with 22 stars**. This refers to Boötes (βοώτης = clamorous), the fifth northern constellation, with 22 stars inside and one outside the constellation, in Ptolemy's star catalogue (*Al*, VII:5, 346–347). The Arabic-Ptolemaic tradition applied diverse names to this constellation, which depicts an ox-driver or herdsman (although exactly whom Boötes is supposed to represent in Greek mythology is not clear). One is *al-ʿawwāʾ*, the howler, one of the names used in the Arabic-Ptolemaic tradition translated literally from Greek to designate the constellation Boötes (KA, 174

[al-Ḥajjāj's translation]; *Sk*, 64; *Ta*, § 160, 71; *Mk*, II:1, [7]:line 37), and was also employed as the name of a lunar mansion and of a number of stars in Virgo (KA, 175). So far as I have been able to determine, Boötes' name here, הכלב הנובח, "the Barking Dog," has no match in the Arabic tradition; the fact that the noise is made by a dog suggests that it is a translation of the Arabic *al-ʿawwāʾ* (which means both howling and barking) in ignorance of the context in which it developed. A similar phenomenon occurs in the Arabic to Latin translation of the Almagest by Gerard of Cremona. See KA, 175. Similarly, in the list of Ptolemaic constellations co-rising with the first decan of Scorpio, in *Rḥ* § 2.8:17, Boötes is called הכלב, "the Dog"; in *Ep*, I:10, H2^{r}, the 13th lunar mansion, which is usually called *al-ʿawwāʾ*, is designated *canis*, "dog." By contrast, in the two lists of lunar mansions in *Kn* I (157a) and *Kn* II (194a), the same lunar mansion is designated by an Arabic into Hebrew transliteration אל עוא, *al-ʿawwā*, accompanied by the translation הנובח, "the howler *or* barker." In *Rḥ* § 2.15:6, in a list of the planetary mixtures of the fixed stars, Ibn Ezra refers to this constellation as הגבור המזוין, "the armed warrior," which actually refers to α Boo, the brightest star in Boötes. See note there.

[7]**7: The Northern Crown, with 8 stars**. Refers to Corona Borealis (Στέφανος βόρειος = the northern crown), the sixth northern constellation, with eight stars, in Ptolemy's star catalogue (*Al*, VII:5, 347–348). Here *Rḥ* uses הנזר הצפוני, "the Northern Crown," which is the Hebrew translation of the Arabic *al-iklīl al-shamālī*, the common name of Corona Borealis in the Arabic Ptolemaic tradition (KA, 176 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:6, 294–295; *Mk*, II:1, [7]:37–38; *Sk*, 69; *Ta*, § 160, 71). The same Hebrew name for Corona Borealis appears in *Rḥ* § 2.8:20, in the list of Ptolemaic constellations co-rising with the second decan of Scorpio, and in *Rḥ* § 2.15:7, in a list of the planetary mixtures of fixed stars.

[8]**8: The One Crawling on his Knees, with 28 stars**. This refers to Hercules (Ὁ ἐν γόνασιν = the one on his knees), the seventh northern constellation, with 28 stars inside and one star outside the constellation, in Ptolemy's star catalogue (*Al*, VII:5, 348–349). The name used here, ההולך על ארכבותיו, is a translation of the common name for Hercules in the Arabic Ptolemaic tradition, *al-jāthī ʿalā rukbatihi* (KA, 176 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:7, 294–295; *Ba*, 148; *Mk*, II:1, [7]:38; *Sk*, 70; *Ta*, § 160, 71). But here *Rḥ* is following *EF*^{2} (*Ch*22, § 4:7, 294–295), which also allocates 28 stars to Hercules, ignoring the star outside this constellation. Hercules is referred to by the same Hebrew name in *Rḥ* § 2.8:23, § 2.9:19, § 2.9:22, in the list of

Ptolemaic constellations co-rising with the second decans of Scorpio and Sagittarius, and in *Rḥ* § 2.15:8, in a list of the planetary mixtures of fixed stars.

[9]**9: The Falling Eagle, with 10 stars.** This refers to Lyra (Λύρα = lyre), the eighth northern constellation, with 10 stars, in Ptolemy's star catalogue (*Al*, VII:5, 349–350). The name used here, הנשר הנופל, translates the Arabic *al-nasr al-wāqiʿ*, one of the Arabic names for Lyra (KA, 177–178). Lyra is referred to by the same Hebrew name in *Rḥ* § 2.9:25, § 2.10:15, § 2.10:18, in the lists of Ptolemaic constellations co-rising with the decans of Sagittarius and Capricorn. The Arabs also used *al-nasr al-wāqiʿ*, a name of the indigenous Arabic tradition, as the name of the brightest star in Lyra: α Lyr. Ibn Ezra continues this tradition in *Rḥ* § 2.10:42 and § 2.15:9, where הנשר הנופל is not the name of the constellation Lyra but of the star α Lyr. See notes there. In *Ṭeʿamim* I (§ 1.2:5, 30–31), Ibn Ezra writes that Ptolemy assigned the constellation Lyra a double name: both הנשר הנופל, "the falling eagle," and השקד, "the almond," on the other. The latter alludes to the shell of the tortoise from which the infant Hermes, in Greek myth, built the first lyre, and is based on the description in Ptolemy's star catalogue of α Lyr as "the bright star on the shell" (*Al*, VII:5, 349; item No. 1). For this information about Lyra's two names, Ibn Ezra probably drew on *EF*² (*Ch*22, § 4:8, 294–295: "*Al-sulaḥfāh* [the tortoise], which is the Falling Eagle"). *EF*², in its turn, probably relied on al-Ḥajjāj's translation: لورا وهو النسر الواقع وهو السلحفاة = "Lyra, which is the falling eagle, which is the tortoise" (Star Catalogue 1986, 316). Abraham Bar Ḥiyya drew on the same source as Ibn Ezra: צורת פוטיתא והוא הנשר הנופל = "The constellation of *Futit'a*, which is the Falling Eagle" (*Ch*17, 63b). Here, instead of the Arabic *al-sulaḥfāh* (tortoise), Bar Ḥiyya uses the Aramaic *futit'a*, employed in B *Pesaḥim* 24a *et passim* as a reference to aquatic animals or fish that may not be eaten, and therefore meaning in this context tortoise.

[10]**10: The Hen, with 17 stars.** This is a reference to Cygnus (Ὄρνις = bird, hen), the ninth northern constellation, with 17 stars inside and two outside the constellation, in Ptolemy's star catalogue (*Al*, VII:5, 350–351). *Rḥ* uses התרנגולת, translating *al-dajāja*, which is the common name of Cygnus in the Ptolemaic Arabic tradition (KA, 179 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:9, 294–295; *Ba*, 149; *Mk*, II:1, [7]:38; *Sk*, 78; *Ta*, § 160, 71). The same Hebrew name is used in *Rḥ* § 2.10:18, § 2.10:20, § 2.11:17, in the list of Ptolemaic constellations co-rising with the decans of Capricorn and Aquarius.

[11]**11: The Woman Sitting on a Chair [Cassiopeia], with 13 stars**. This refers to Cassiopeia (Κασσιόπεια), the tenth northern constellation, with 13 stars, in Ptolemy's star catalogue (*Al*, VII:5, 351). The name used here for Cassiopeia, היושבת על הכסא, translates the Arabic *dhāt al-kursīy*, which is the common name employed in the Ptolemaic Arabic tradition (KA, 180 [Isḥāq's translation]; *Ch*22, § 4:10, 294–295; *Ba*, 149; *Mk*, II:1, [7]:39; *Sk*, 82; *Ta*, § 160, 71). The same Hebrew name designates Cassiopeia in *Rḥ* § 2.1:24, § 2.1:27, § 2.12:22 and § 2.12:25, in the lists of Ptolemaic constellations co-rising with the decans of Aries and Pisces.

[12]**12: The Carrier of the Devil's Head, with 26 stars**. This refers to Perseus (Περσεύς), the eleventh northern constellation, with 26 stars inside and 3 stars outside the constellation, in Ptolemy's star catalogue (*Al*, VII:5, 352–353). Here *Rḥ* uses הנושא את ראש השטן, which translates *ḥamil ra's al-ghūl*, the common name of Perseus in the Ptolemaic Arabic tradition (KA, 180–181 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:11, 294–295; *Ba*, 150; *Mk*, II:1, [7]:39; *Sk*, 86; *Ta*, § 160, 71). *Al-ghūl*, "the desert demon," is an Arabic rendering of the Greek Gorgoneion, "Gorgo's Head". The same Hebrew name designates Perseus in *Rḥ* § 2.1:27, § 2.1:30, § 2.2:19, § 2.2:22 and § 2.2:25, in the lists of Ptolemaic constellations co-rising with the decans of Aries and Taurus.

[13]**13: The Shepherd with the Reins in his Hand, with 14 stars**. This refers to Auriga (Ἡνίοχος = charioteer), the twelfth northern constellation, with 15 stars, in Ptolemy's star catalogue (*Al*, VII:5, 353–354). *Rḥ* uses two different names for Auriga, revealing Ibn Ezra's sources: (1) Here *Rḥ* has הרועה אשר בידו הרסן, "the shepherd with the reins in his hand" and is drawing on the account of the constellation in *EF*[2]: "the shepherd who holds the reins … has 14 stars" (*Ch*22, § 4:12, 294–295). (2) In *Rḥ* § 2.2:25, § 2.3:19 and § 2.3:22, in the list of Ptolemaic constellations co-rising with the decans of Taurus and Gemini, Ibn Ezra employs אשר בידו הרסן, "the one with the reins in his hand." In all these cases, *Rḥ* is drawing on Abū Maʿshar's account of the decans in *Mk* VI:1, where use is made of *mumsik al-ʿinān*, "the one holding the reins." See *Mk*, VI:1, [17]:155; [19]:166; [20]:178.

[14]**14: The One who Holds the Snake, with 24 stars**. This is a reference to Ophiuchus (Ὀφιοῦχος = the snake-holder), the thirteenth northern constellation, which represents a snake charmer holding a snake, with 24 stars inside and five stars outside the constellation, in Ptolemy's star catalogue (*Al*, VII:5, 354–355). *Rḥ* is drawing here on *EF*[2], not only with respect to the

name but also regarding the number of stars (24), which ignores the stars outside Ophiuchus: "The One who Holds the Snake … has 24 stars" (*Ch*22, § 4:13, 294–295). By contrast, the common name of Ophiuchus in the Arabic Ptolemaic tradition explicitly mentions a snake charmer: *al-ḥawwa' ḥāmil al-ḥayya*, "the snake charmer who carries the snake" (KA, 183 [al-Ḥajjāj's and Isḥāq's translations]; *Ba*, 151; *Mk*, II:1, [7]:40; *Sk*, 95; *Qa*, 1041). For the usage of חיה in *Rḥ* to mean "snake," see note on *Rḥ* § 2.1:25.

[15]**15: The Snake, with 18 stars**. This refers to Serpens (Ὄφις Ὀφιοῦχου = the snake of the snake-holder), the fourteenth northern constellation, with 18 stars, in Ptolemy's star catalogue (*Al*, VII:5, 355–356). The common name of this constellation in the Arabic Ptolemaic tradition is "the snake charmer's snake"; e.g., *ḥayyat al-ḥawwa'* (KA, 183 [al-Ḥajjāj's and Isḥāq's translations]; *Ba*, 151; *Mk*, II:1, [7]:40; *Sk*, 98; *Qa*, 1044). As in the case of Ophiuchus, here *Rḥ* draws on *EF*^{2} (*Ch*22, § 4:14, 294–295), which omits the snake charmer and mentions only the snake. The same short name occurs in *Rḥ* § 2.15:14, in the list of Ptolemaic constellations co-rising with the second decan of Sagittarius.

[16]**16: The Devil, with 5 stars**. This is a reference to Sagitta (Ὀϊστός = arrow), the fifteenth northern constellation, with five stars, in Ptolemy's star catalogue (*Al*, VII:5, 356). The name that *Rḥ* assigns here to Sagitta, השטן, the devil, does not correspond to any of the three names employed in the Arabic Ptolemaic tradition: (1) *uwīsṭos*, the Arabic transliteration of the Greek Ὀϊστός; (2) *al-sahm*, "the arrow"; and (3) *al-nawl*, "the loom," which was the result of an Arabic misreading of ὀϊστός, "arrow," as ἱστός, "loom". See KA, 184–185; *Ba*, 252; *Mk*, II:1, [7]:40; VI:1, [48]:400; *Sk*, 104; *Qa*, 1046. On closer study, it turns out that השטן is Ibn Ezra's translation of *al-ghūl*, the devil, which was taken to be a name of Sagitta because of the graphical similarity of the Arab النول, *al-nawl*, the loom, and الغول, *al-ghūl*, the devil. Ibn Ezra may have owed this erroneous rendering of Sagitta to Abū Maʿshar: in MS Leiden, Bibl. Univ., Or. 47, one of the manuscripts copies of *Kitāb al-mudkhal al-kabīr*, has الغول for Sagitta rather than النول. See *Kitāb al-mudkhal al-kabīr* 1996, vol. II, 136; vol. III, 467. In addition, John of Seville, in his Arabic to Latin translation of Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, turns Sagitta into "Algol," which indicates that John used a manuscript belonging to the same family as the one employed by Ibn Ezra. See *Kitāb al-mudkhal al-kabīr* 1996, vol. V [Latin text; translation John of Seville], II:1, 68 line 68; VI:1, 232 line 677. This shows that Abū Maʿshar's *Kitāb al-mudkhal al-kabīr* was Ibn Ezra's source not only for the Ptolemaic constellations co-rising with the

decans but also for the list of the 48 Ptolemaic constellations here in chapter 1 of *Rḥ*.

[17]**17: The Flying Eagle, with 9 stars**. This refers to Aquila (Ἀετός = eagle), the sixteenth northern constellation, with nine stars inside and six stars outside the constellation, in Ptolemy's star catalogue (*Al*, VII:5, 356–357). *Rḥ* uses הנשר המעופף, translating *al-nasr al-ṭā'ir*, one of the common names for Aquila in the Arabic Ptolemaic tradition (KA, 185–186 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:16, 294–295; *Ba*, 252; *Mk*, II:1, [7]:41; *Sk*, 105). Note that *al-nasr al-ṭā'ir* is also the name of α Aql, the brightest star in Aquila. Following this tradition, Ibn Ezra also uses הנשר המעופף for the name of α Aql in *Rḥ* § 2.10:43 and § 2.15:15. See notes there.

[18]**18: The Sea Fish, with 10 stars**. This refers to Delphinus (Δελφίς = dolphin), the seventeenth northern constellation, with 10 stars, in Ptolemy's star catalogue (*Al*, VII:5, 357–358). In the present list of consellations, *Rḥ* abstains from transliterating foreign names and has דג הים, sea fish, which represents the common name of Delphinus in the Arabic Ptolemaic tradition, *al-dulfīn* (KA, 186 [al-Ḥajjāj's and Isḥāq's translations]; *Ch*22, § 4:17, 294–295; *Ba*, 253; *Mk*, II:1, [7]:41; *Sk*, 109; *Qa*, 1049). By contrast, *Rḥ* § 2.10:21 (in the list of Ptolemaic constellations co-rising with the third decan of Capricorn) and *Rḥ* § 2.15:16 (in a list of the planetary mixtures of the fixed stars) have הדג הנקרא דלפין, "the fish called dolphin."

[19]**19: The Horse's Head, with 4 stars**. Refers to Equuleus (Ιππου προτομή = forepart of the horse), the eighteenth northern constellation, with four stars, in Ptolemy's star catalogue (*Al*, VII:5, 358). Here *Rḥ* closely follows *EF*[2]: "the head of *faras* [i.e., the horse] … with four stars" (*Ch*22, § 4:18, 294–295). By contrast, the Arabic Ptolemaic tradition designates Equuleus by means of names representing simply a horse, some part of a horse, the "first horse," or a transliteration of the Greek name, but with no reference to the animal's head (KA, 186–187 [al-Ḥajjāj's and Isḥāq's translations]; *Ba*, 253; *Mk*, II:1, [7]:41–42; *Sk*, 111; *Qa*, 1050). An alternative approach is applied in *Rḥ* § 2.11:17 (in the list of Ptolemaic constellations co-rising with the first decan of Capricorn), where Equuleus is הסוס הראשון, the first horse. This is so because there Ibn Ezra is translating from *Mk* (VI:1, [51]:421) where Equuleus is *al-fars al-awwal*, the first horse.

[20]**20: The Winged Horse, with 20 stars**. This refers to Pegasus (Ἵππος = horse), the nineteenth northern constellation, with 20 stars, in Ptolemy's

star catalogue (*Al*, VII:5, 358–359). Here *Rḥ* follows *EF*[2]: "*faras* [i.e. the horse] with 2 wings … it has 20 stars" (*Ch*22, § 4:19, 298–299). But in the lists of Ptolemaic constellations co-rising with the decans of Aquarius and Pisces, *Rḥ* assigns Pegasus two other names, which turn out to be translations of the two names used by Abū Maʿshar in his account of the constellations co-rising with the same decans. See *Rḥ* § 2.11:20 and § 2.12:19 (הסוס השני, the second horse); cf. *Mk*, VI:1, [52]:430; [55]:464 (*al-faras al-thanī*, the second horse); *Rḥ* § 2.11:23 and § 2.12:22 (הסוס, the horse); cf. *Mk*, VI:1 [53]:441; [56]:464 (*al-faras*, the horse).

[21]**21: The Woman with no Husband, with 23 stars**. This is a reference to Andromeda (Ἀνδρομέδα), the twentieth northern constellation, with 23 stars, in Ptolemy's star catalogue (*Al*, VII:5, 359–360). Here *Rḥ* calls Andromeda האשה שלא היה לה בעל, the woman with no husband, which corresponds to a common name for Andromeda in the Arabic Ptolemaic tradition, *al-mar'a allati lam tar baʿlan*, the woman who did not see a husband (*Ch*22, § 4:20, 298–299; *Ba*, 254; *Sk*, 116; *Mk*, II:1, [7]:42). *Rḥ* repeats this name, with slight variations, in the lists of Ptolemaic constellations co-rising with the decans of Aries and Pisces, where use is made of Abū Maʿshar's account. In *Rḥ* § 2.12:22 and § 2.12:25, Ibn Ezra provides a more precise rendering of the common name in the Arabic Ptolemaic tradition, in general, and of Abū Maʿshar's name, in particular: האשה שלא ראתה בעל, the woman who did not see a husband. Cf. *Mk*, VI:1, [56]:464–465; [57]:471. See also *Rḥ* § 2.1:24, § 2.1:27.

[22]**22: The Triangle, with 4 stars**. This is a reference to Triangulum (Τρίγωνον = triangle), the twenty-first northern constellation, with four stars, in Ptolemy's star catalogue (*Al*, VII:5, 360–361). Triangulum is called here המשולש, the triangle, which renders the common name in the Arabic Ptolemaic tradition, *al-muthalath*, the triangle (KA, 188 [al-Ḥajjāj's and Isḥāq's translations]; *Ba*, 254; *Mk*, II:1, [7]:43; *Sk*, 123; *Qa*, 1055). The same name is used in *Rḥ* § 2.1:27, in the list of Ptolemaic constellations co-rising with the second decan of Aries, and in *Rḥ* § 2.15:19, in a list of the planetary mixtures of fixed stars.

§ 1.6

[1]**1: Magnitude, Hebrew כבוד, *lit.* honor**. To denote the concept of magnitude of fixed stars, Ibn Ezra employed כבוד, "honor," as a calque from

the Arabic شرف. That word, in the sense of the magnitude of fixed stars, appears in Arabic texts such as the Arabic version of *Liber de stellis beibeniis* (Book of the fixed stars; Kunitzsch 2001, 56–81, esp. 60 lines 1,2 *et passim*), Abū Maʿshar's *Kitāb aḥkām al-mawālīd* (Book of the judgments of the nativities; *Kitāb aḥkām al-mawālīd* 2001, 84–99, esp. 84 lines 5, 7 *et passim*), and al-Bīrūnī's *Kitāb al-Tafhīm* (*Ta*, § 157, 68). The use of כבוד for the magnitude of fixed stars is sporadic in Ibn Ezra's oeuvre and found only in some parts addressing the fixed stars (*Kn* I, 151b, 159a–159b; *Kn* II, 189a, 190b; *Kn* III, 6b; *Me'orot* § 33:1, 478–479; *Ibn al-Muthannā's Commentary* 1967, 301 [Hebrew section]). It contrasts with his frequent use of כבוד, also as a calque of شرف, to denote the astrological concept of exaltation (see *Mm* § 4:1–9 and notes). In the Latin works assigned to Ibn Ezra, or in Latin translations of his Hebrew works, כבוד is literally translated as *honor*, so this Latin word denotes both of the technical senses represented by כבוד in Ibn Ezra's Hebrew work: e.g., *Nativitatibus*, A3r (magnitude) and A5v (exaltation); *Nativitatum*, 53b (magnitude) and 55b (exaltation); *Ep*, 1, B1r (exaltation) and B2r (magnitude).

[2]**2: 48 of the second magnitude**. The number is incorrect but is found in all the Hebrew manuscripts examined (except for one that reads "47"; see *variae lectiones* on *Rḥ* § 1.6:2), as well as in the Old French translation (see *Reshit Ḥokhmah* 1939, 34). The edition of the Latin translation by Peter d'Abano reads "45" (see *Principium Sapientiae* 1507, IIIa), which is the correct value.

[3]**1–2: The Ancients ... resembling clouds**. Ptolemy's catalogue of stars in the *Almagest* states the magnitude for each of them, but the tradition of providing the total number of fixed stars of each magnitude begins later, with Farghānī's *Elements* (*El*, XIX, 75 lines 6–10). Ibn Ezra could have found such a list in *EF*[2] (*Ch*22, § 1:4–9, 288–289) and in Abū Maʿshar's *Mk* (II:1, [6]:25–13). In both sources, well known to him, the list of the number of stars of each of the six magnitudes appears in close proximity to the account of the 48 constellation, just as in *Rḥ*. See also *Ba*, LI, 189.

§ 1.7

[1]**1–3: ⟨There are⟩ seven ... to the Earth**. This is the only place in Ibn Ezra's astrological writings where the traditional Ptolemaic order of the planetary orbs (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon) is stated explic-

itly, although it is frequently followed in his accounts of various astrological doctrines (see, for example, *Mm* § 9:4) and alluded to in the order of the sections on the planets in chapter 4 of *Rḥ* and *Ṭeʿamim* I. Elsewhere Ibn Ezra employs alternative planetary orders that reflect the controversy about the relative positions of Mercury and Venus with respect to the Sun. Whereas *Ṭeʿamim* II (§ 2.5:1–2, 194–195) and *Ṭeʿamim* I (§ 1.3:8–9, 30–33) accept a partial heliocentric system in which Mercury and Venus are sometimes above and sometimes below the Sun, *Meʾorot* (§ 1:3, 452–452) states explicitly that the Sun is in the second orb, placing Mercury and Venus above the Sun.

§ 1.8

[1]**1–2: The signs ... nature of water**. Corresponds to *Mm* § 2:8. This quadripartite classification ascribes one of the four basic elements of the sublunar domain, which is considered to be their common "nature," to each of the four groups. This property of the signs is mentioned again in the separate sections on each of the twelve signs in chapter 2 of *Rḥ*. Ibn Ezra addresses the problem of the nature of the zodiacal signs in *Ṭeʿamim* I, § 1.4:1–7, 32–33 (which comments on the current locus) and *Ṭeʿamim* II, § 2.1:1–14, 184–187. He accepts that the zodiacal constellations are made of a fifth and distinct element, different from the four basic elements of sublunary matter, but puts forward a number of theories to account for the fact that astrologers maintain that their nature is like that of sublunary matter. His favorite theory is that the signs are said to be hot or cold and dry or wet because of the shape formed by the stars of the corresponding zodiacal constellations; for example, Aries is hot and dry because the shape formed by the stars of the constellation Aries is that of a ram, which has a hot and dry nature.

§ 1.9

[1]**1: Saturn is cold ... cold and moist**. These natural properties of the planets are mentioned again in the separate sections on each of the planets in chapter 4 of *Rḥ* and in *Mm* (§ 38 through § 44). Ibn Ezra explicates the current locus in *Ṭeʿamim* I (§ 1.5:1–17, 32–36). There he emphatically rejects what he took to be Ptolemy's opinion in *Tb*, which he reads as implying that the planets have the natures, or qualities, of sublunary bodies (the Moon is cold and moist, Mars is hot and burning, Saturn is cold, etc.). A closer scrutiny reveals that for his critique of Ptolemy's *Tb* Ibn Ezra drew on Abū Maʿshar's *Mk* (IV:1, [3–10]:11–91); cf. *Tb*, I:4, 34–39.

[2]**2–7: Some of the five ... or in aspect**. This passage is explicated in *Ṭeʿamim* I (§ 1.6:1–4, 36–37), which offers a naturalistic explanation of why specific planets are considered to be masculine or feminine, diurnal or nocturnal, in terms of their natural qualities (i.e., hot or cold, dry or moist), and of whether these natural qualities are more tempered during the day or the night. This account ultimately goes back to *Tb* (I:5, 6, 7, 39–43), but probably draws on Abū Maʿshar's *Mk* (IV:8, [1–4]:742–765; IV:9, [1–7]:766–791). Ibn Ezra never explains why specific planets are considered to be benefic or malefic. For Mercury's volatile nature, see also *Ṭeʿamim* I, § 1.5:2, 34–35.

[3]**7: As I will explain in the appropriate place**. This is a reference to chapter 4 of *Rḥ*, where the planets' properties are detailed in the separate sections on each of them.

§ 1.10

[1]**1: The nature of five ... explain further**. This refers to chapter 6 of *Rḥ*, which deals inter alia with the planets' conditions with respect to the Sun. See *Rḥ* § 6.5:1–4 through § 6.8:10–14. See notes there.

[2]**2: They have an additional ... southern side**. *Rḥ* elaborates on this in § 6.1:2–17 through § 6.4:1–4. See notes there.

[3]**3: Eccentric circle, Hebrew** הגלגל המוצק שאינו במוצק הארץ ***lit.* the circle of the center which is not the center of the Earth**. For the concept of eccentric circle and for the use of *muṣaq* to denote this concept, see note on *Mm* § 23:2.

[4]**5: Ecliptic, Hebrew:** חשב אפודת גלגל המזלות, ***lit.* girdle of the vest of the zodiac**. See note on *Rḥ* § 6.3:2.

[5]**4–5: Their Dragon ... [the Head or the Tail of the Dragon]**. The Dragon recalls the fate of the dragon Tiamat, slain by the sun god Marduk, who then created the heavens from its head and its tail, in the Babylonian creation myth. See Bouché-Leclercq 1899, 40, 97; Tester 1987, 120–121. Later, astronomers employed this myth to designate the nodes of the planets, that is, the points where the planets cross the ecliptic from south to north and from south to north, respectively. In the Middle Ages, Indian, Persian, and Arab astrologers assigned specific astrological characteristics and influ-

ence to the nodes of the Moon. To denote this concept, Ibn Ezra employed throughout his oeuvre the Hebrew word תלי (*teli*), which he probably borrowed from *Sefer Yeṣirah* (§ 6:7: תלי בעולם כמלך על כסאו = "*Teli* is in the world like a king on his throne"; *et passim*), a mystical treatise interspersed with some scientific material that was well known to him (see, for example, *ʿOlam* I, § 24:6, 68–69); but he could have found the word in the *Baraita de-Mazzalot* (1998, 19), *Baraita de-Shmuel* (1998, § 1:1), or *Sefer Ḥakmoni* (2010, 138).

§ 1.11

[1]**1: The planets … the decan**. This passage refers to the five essential dignities (Hebrew ממשלה, Arabic حظّ, مزاعمة, Latin *dignitas*): house; exaltation, triplicity, term, decan. These are five distinct zodiacal positions (a whole sign, a degree in a sign, or an interval of degrees in a sign) where a planet is said to acquire strength, for good or for evil, according to its nature. *Rḥ* provides lists of the lords of all the five dignities in each of the sections devoted to each of the twelve zodiacal signs. For Aries, for example, see respectively *Rḥ* § 2.1:40 (house and exaltation), § 2.1:41 (triplicity), § 2.1:42 (decan), § 2.1:43 (term). By contrast, *Mm* studies separately each of the dignities in separate sections.

[2]**2: The lordship … ⟨portion of power⟩**. Corresponds to *Mm* § 46:2–3. See note there.

[3]**3: But the planet … of the sign**. Here Ibn Ezra considers two approaches to the location where a planet is considered to be in its exaltation: one regards a whole zodiacal sign to be the planet's "house of exaltation"; the other takes a specific degree in a zodiacal sign to be the planet's "degree of exaltation." This double approach is instantiated in *Mm* § 4:1–9. See note there.

§ 1.12

[1]**1: In this book … is Ptolemy**. This passage highlights Ibn Ezra's awareness of the national identity of "the Ancients," mentioned frequently in *Rḥ* as his main source for many astrological tenets. Indeed, the contributions of scholars of Babylonia, Persia, India and Greece, particularly of Ptolemy, embody the main stages in the history of astrology as known in Ibn Ezra's

time. But the Egyptians are not counted here among the Ancients, although they are often cited elsewhere in *Rḥ* as the originators of specific astrological theories, such as the pain of the planets in signs, the terms, and the decans. Particularly conspicuous by their absence here (in contrast to *Rḥ* § 1.1:2) are the "modern scholars," that is, the astrologers working in the Arabic world. As a rule, Ibn Ezra mentions the work of prominent astrologers in the Islamic world, though he does not credit them with specific astrological doctrines or theories, and restricts himself to invoking them as repositories of astrological lore that is usually of pre-Islamic origin.

[2]**2: I will mention ... among them**. This passage lists, in order, the main topics addressed in each of the separate sections on each of the twelve signs in chapter 2 of *Rḥ*. For Aries, for example, for the ninth-parts, see *Rḥ* § 2.1:44; for the dodecatemoria, see *Rḥ* § 2.1:45–46; for the bright and dark degrees, see *Rḥ* § 2.1:47; for the masculine and feminine, see *Rḥ* § 2.1:48; for the degrees of the pits, see *Rḥ* § 2.1:49; for the degrees that increase beauty and honor, see *Rḥ* § 2.1:50; for the positions of the fixed stars and their mixture, see *Rḥ* § 2.1:51.

[3]**2: The fundamentals of this science, Hebrew:** ראשית החכמה הזאת, ***lit.* the beginning of this science**. Ibn Ezra puns here on the two meanings of the Hebrew expression ראשית חכמה: taken at face value it means "fundamentals of this science" but the same expression alludes to the name of the book: *Beginning of Wisdom*.

§ 2.1

[1]**1: Mixture of the upper stars, Hebrew:** ממסך הכוכבים העליונים: The tradition of ascribing an astrological nature to a fixed star and associating it with the astrological properties of certain planets goes back to *Tb* (I:9, 47–59). Medieval Arabic and Latin star lists, too, assign fixed stars a temperament or mixture (Hebrew ממסך, *mimsakh*; Arabic مزاج, *mizāj*; Latin: *complexio*) that resembles the nature of the planets. See Kennedy 1956, 144, 157, 160, 162, 165; Chabás and Goldstein 2012, 185–199. Chapter 2 of *Rḥ* (esp. § 2.14:1–14; § 2.15:1–19; § 2.16:1–14) offers abundant information in this regard. *Liber nativitatum*, the Latin translation of the lost second Hebrew version of Ibn Ezra's *Sefer ha-Moladot*, has a long list of fixed stars (which signify threats to the native's life and ultimately his death) accompanied by their mixtures and ecliptic coordinates. See *Nativitatum*, 208b, 209a; quoted in Sela 2013,

478–479. *Ep* (II:2, I4v–K1r) introduces a similar list of fixed stars accompanied by their mixture. By contrast, *Mm* never refers to this property of the fixed stars. Before Ibn Ezra, Abraham Bar Ḥiyya, in *Ln* (57a–59b), his astronomical tables, compiled several lists of fixed stars and asterisms, with each item accompanied by its mixture, along with its Hebrew name, ecliptical coordinates, and other astronomical features.

[2]**2: Six of them … end of Pisces**. Corresponds to *Mm* § 2:5. See note there. Note that the word north is represented here by שמאל, *smʾol*, cognate to the Arabic شمال, *šimāl*, in contrast to *Mm*, which uses the standard Hebrew צפון, *ṣafon*.

[3]**3: Fiery sign**. Corresponds to the fiery signs of the quadripartite classification put forward in *Mm* § 2:8 and in *Rḥ* § 1.8:1–2. See notes there. Similar references are made in the present chapter to Leo (§ 2.5:1), and Sagittarius (§ 2.9:1).

[4]**3: Masculine, diurnal by nature**. *Rḥ* II (2010, 52, 58) and *Ep* (1, B1v), identify the masculine signs with the diurnal signs and the feminine signs with the nocturnal signs. By contrast, *Mm* § 2:9 names the masculine and feminine signs in a brief section, with no mention of the diurnal or nocturnal signs. See note there. The present chapter has similar references to Gemini (§ 2.3:1), Leo (§ 2.5:1), Libra (§ 2.7:1), Sagittarius (§ 2.9:1), and Aquarius (§ 2.11:1). *Ṭeʿamim* I (§ 2.2:1, 38–39), in a direct reference to the current locus, draws a connection between masculine and diurnal signs by postulating that both categories are hot.

[5]**3: Eastern**. Fits into the simplified classification of the signs according to their cardinal points, formulated in *Mm* § 2:10. See note there. Corresponds also to the more elaborate method of allocation of the signs—instantiated for Aries, in *Rḥ* § 2.2:10. The present chapter has similar references to Leo (§ 2.5:1) and Sagittarius (§ 2.9:1).

[6]**4: Of the spring season, Hebrew מזמן החום, *lit.* of the hot season**. *Rḥ* divides the zodiac into four quadrants and assigns each of the four seasons to the three signs of one quadrant, beginning with spring, which is assigned here to Aries, Taurus (*Rḥ* § 2.2:2), and Gemini (*Rḥ* § 2.3:2). In keeping with the order of the signs, summer is assigned to Cancer (*Rḥ* § 2.4:2), Leo (*Rḥ* § 2.5:2), and Virgo (*Rḥ* § 2.6:2); autumn to Libra (*Rḥ* § 2.7:2), Scorpio (*Rḥ* § 2.8:2), and Sagittarius (*Rḥ* § 2.9:2); and winter to Capricorn (*Rḥ*

§ 2.10:2), Aquarius (*Rḥ* § 2.11:2), and Pisces (*Rḥ* § 2.12:2). Ibn Ezra does not mention this quadripartite division of the signs and its correspondence to the seasons in other parts of his astrological oeuvre, although an alternative ascription of each of the four seasons to the four quadrants of the zodiac (with respect to the changing ascendant) is found in *Rḥ* § 3.3:1–5. The association of signs with seasons, which corresponds to the weather in the northern terrestrial hemisphere when the Sun traverses the corresponding signs, goes back to *Tb* (I:10, 59–65). The same tradition is conspicuous in Arabic introductions to astrology, on which Ibn Ezra most probably drew. See, particularly, *Mk* (VI:31, [1–6]:1150–1169); *Mḥ* (I:11, 23, 29, 47, 15–19 *et passim*); *Mu* (I;11 23); *Ta* (§ 380, 230–231).

A notable feature of Ibn Ezra's *modus operandi* is that he names the seasons using the terminology of Genesis 8:22 (עֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה לֹא יִשְׁבֹּתוּ. = "So long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease" [using the standard translations]); but employs his own understanding of the words used here for the seasons: קר = winter; חם = spring; קיץ = summer; and notably חרף = autumn. Although never stated explicitly, his reason seems to be that in this interpretation, the order of the seasons in that verse corresponds to the natural order of the seasons in nature (winter, spring, summer, autumn). The same biblical terminology is used by Ibn Ezra in the introduction to the calendrical monograph *'Iggeret ha-Shabbat* (the Epistle on the Sabbath), in an explanation of the correspondence between the four seasons and the changes of the annual motion of the Sun, the weather, and the length of day and night (2009, 8 [Hebrew section], 6–7 [English section]). See also Ibn Ezra's short and long commentaries on Genesis 8:22.

[7]**4: Tropical because the season changes in it**. Corresponds to *Mm* § 2:2, which lists and explains the tropical signs. See note there. The tropical signs, together with the fixed and bicorporal signs, constitute a tripartite classification of the twelve zodiacal signs in accordance with the season when the Sun travels through them in its annual path. The present chapter has similar references to the tropical signs—to Cancer (§ 2.4:2), Libra (§ 2.7:2), and Capricorn (§ 2.10:2).

[8]**4: At its beginning ... nights shorter**. Remarks of this type, about the change in the relative lengths of day and night as the Sun travels along its annual path through the signs, are found in most of the sections on the tropical and bicorporal signs in the present chapter, except for the sections

on the fixed signs (Taurus, Leo, Scorpio, and Aquarius). Information of this type belongs with compendia of astronomy (see, for example, *El*, XI, 42–45) but may also be found in introductions to astrology (see, for example, *Mḥ*, § 1:10, 15; § 1:17, 15 et *passim*). Cf. *Rḥ* § 2.7:2.

[9]**5: Its hours … equal ⟨hours⟩**. One "equal" hour (Heb.: שעה ישרה) is 1/24 of a day, or the period measured by the passage of 15° of the equator past the horizon; it is also called "equinoctial hour" because it is 1/12 of the actual length of daylight (the period from sunrise to sunset) or nighttime (the period from sunset to sunrise) on the day of the equinox. One "crooked" hour (Heb.: שעה מעוותת) or seasonal hour is 1/12 of the actual length of daylight (the period from sunrise to sunset) or nighttime (the period from sunset to sunrise) on any day of the year. Only on the day of equinox are the "crooked" or seasonal hours equal to the equatorial hours. Whereas the "crooked" hours were generally used in everyday life in Antiquity and the Middle Ages, until the widespread use of mechanical clocks, the "equal" hours were used only as uniform units of time for precise calculation. The present chapter, in each of the separate sections on the twelve signs, specifies whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along that sign's degrees. According to this criterion, the twelve signs are divided into two groups: from Aries to Virgo, the "crooked" hours are longer than the equal hours; from Libra to Pisces, the "crooked" hours are shorter than the equal hours. For this classification, Ibn Ezra seems to follow Abū Maʿshar's *Mk* (VI:1, [10]:84–86; [14]:121–122; [34]:280–281), which makes similar remarks regarding Aries, Taurus, and Libra.

[10]**5: Its rising times … is crooked**. This refers to a twofold division of the twelve signs according to their rising times (see note on *Mm* § 13:1): "crooked" or "short" (מעוותים, קצרים) from Capricorn to Gemini; "straight" or "long" (ישרים, קצרים) from Cancer to Sagittarius. *Mm* § 2:6 presents these two groups in a brief section. See note there. By contrast, *Rḥ*, in each of the separate sections on the twelve signs, specifies to which of the two groups each sign belongs. The current locus is the only one in *Rḥ* that provides a brief explanation of this.

[11]**6–9: All of it signifies … ⟨it generates⟩ cold**. This passage, which has its counterpart in each of the sections of the present chapter on one of the signs, corresponds to the section on Aries in *Tb* II:11 (201–205), a chapter that addresses the signs' effects on the weather and is divided into twelve

sections, one for each of the signs. Each section of this chapter divides the treatment of the indications of the corresponding sign into three parts: (a) the sign as a whole; (b) the sign divided into its beginning, middle, and end; (c) the sign divided into its northern and southern parts. *Rḥ*, in each of the sections on the twelve signs, also addresses the effects of the corresponding sign on the weather, adopts precisely the same tripartite organization, and follows in rough lines the content of each section of this chapter of *Tb*. The contents of this part of *Tb* are not found in *Mk*, *Mḥ*, *Mu*, or *Ta*. The inference is that Ibn Ezra drew directly on an Arabic translation of *Tb* or, more likely, on an unknown Arabic introduction to astrology where this chapter was quoted or paraphrased. In a direct reference to *Rḥ* § 2.1:9, *Ṭeʿamim* I (§ 2.2:3, 38–39) mentions the Indian scientists as a source and says that "Ptolemy laughs at them." Chapter II:11 of *Tb*, however, brings neither the opinion of the Indian scientists nor Ptolemy's reaction to them. This suggests that the unknown Arabic introduction on astrology that Ibn Ezra drew on, and which quoted or paraphrased *Tb* II:11, also mentioned the opinion of the Indian scientists. The phrase "Ptolemy laughs at them" probably reflects Ibn Ezra's peculiar manner of indicating that the opinion of the Indian scientists contradicts Ptolemy's statements in the *Tb*.

[12]**10–11: It has the form ... half a voice**. Analogous lists, indicating the shape of some sign (four-legged; animal, human, or both; two shapes; etc.), the form of its limbs (cut off, missing, separate, complete, etc.), its voice (whether half a voice, strong or mute), and occasionally its indication of colors or geometrical two shapes, are found in each of the sections of the present chapter devoted to the twelve signs. This corresponds to *Mm* § 2:14–16 (see notes there), which presents three categories of signs according to their shape (human image; cut off in their limbs; deformed), and to *Mm* § 2:11 (see note there), which presents a tripartite classification of the twelve signs according to their voices (strong-voices, half-voiced, mute). Comparable lists are not found in Arabic introductions to astrology prior to Ibn Ezra's time; the closest is in Abū Maʿshar's *Mḥ*, which, in the brief sections on each sign (I:9–81, 15–25), presents concise lists with one or two of the many features occurring in the corresponding lists of chapter 2 of *Rḥ* (for Aries, for example, see I:12, 15; for Taurus, see I:17, 15). By contrast, Abū Maʿshar's *Mk* has lists of signs by some category or feature; for the condition of their voices, for example, see *Mk* (VI:11, [2]:822–823; VI:18, [2]:903–905); for signs whose members are cut, see *Mk* (VI:17, [2]:900). *Ṭeʿamim* I (§ 2.2:4–5; 38–39) explains the rationale behind the four-legged and those whose limbs are cut off. The four-legged signs are also mentioned

in *Tb* (I:12, 71) and *Ta* (§ 352, 213). *Rḥ* II (2010, 53, 62) designates them as "signs of animals" (מזלות הבהמות), and lists them as Aries, Taurus, Leo, and Capricorn. *Ṭeʿamim* I (§ 2.2:6; 38–39) briefly explains the rationale behind the signs' indication of two colors and two shapes. These signs, as far as I could discover, are mentioned explicitly only in *Mk* (VI:16, [3]:893–894), where it is said that they include Aries and Libra and indicate twins. Libra, however, is not mentioned in *Rḥ* as in this category of signs.

[13]**12: The heart … east wind**. In the separate sections on the signs (except for Capricorn), Ibn Ezra assigns to each sign one of the three following positions: in "the heart," on "the right side," or on "the left side" of some side of the horizon. In addition, each sign is assigned a wind that blows from the same side. For example, Cancer is assigned "the heart" of the north and the north wind (§ 2.4:8), Leo "the left side" of the east and the east wind (§ 2.5:7), and Virgo "the right side" of the south and the south wind (§ 2.6:7). A similar list, although using a different terminology, is found in *Rḥ* II (2010, 52, 58). The source for this allocation of sides and winds to the signs in *Rḥ* is *Mk* (VI:25, [1–5]:968–980; quoted in App. 2, Q. 8, 1–5, 644–645), where Abū Maʿshar offers virtually the same list of the sign's sides and winds, although with no explanation for these attributions. The current locus corresponds to *Mk* (VI:25, [2]:969–971; quoted in App. 2, Q. 8, 2, 644–645). By contrast, *Ṭeʿamim* I (§ 2.2:8–9, 38–39; § 2.13:8–9, 52–53) has a weather-oriented explanation of Abū Maʿshar's method for Aries and Cancer, where Ibn Ezra also mentions the opinions of Ptolemy and al-Kindī in this regard. Cf. *Tb* (III:18, 82–87). A slightly different method of the allocation of sides and winds is in *Ta* (§ 357, 215). *Ṭeʿamim* II (§ 2.2:1–6, 186–189) presents a comprehensive three-stage explanation of the assignment of sides to the signs, which is relevant to the method used in *Rḥ*: (a) First Ibn Ezra explains why Aries is the beginning of the zodiac, and places this sign in the ascendant of a horoscopic chart, Capricorn in the midheaven, Libra in the descendant, and Cancer in the lower midheaven. Hence, Aries is in the east, Capricorn in the south, Libra in the west, and Cancer in the north (see *Ṭeʿamim* II § 2.2:1, 186–187); (b) The remaining signs are assigned to a side of the horizon, according to the principle that this side of the horizon is part of their common nature (*toledet*) as members of the four triplicities. The fiery signs are assigned to the eastern side, the earthy to the southern side, the airy to the western side, and the watery to the northern side (see see *Ṭeʿamim* II § 2.2:2, 186–187); (c) Finally, each of the three signs in each triplicity is assigned a position (middle, north, south; or middle, left, right) relative to the main cardinal point in the corresponding side of

the horizon (see *Ṭeʿamim* II § 2.2:3–6, 186–189). That *Ṭeʿamim* II offers such a detailed explanation of the sides and winds of the signs confirms that *Ṭeʿamim* II could not have been a commentary on *Mm*, because the latter work contains no reference to this topic.

[14]**13–14: Fire is its portion … that is saffron.** The same properties—nature, humor, taste, and color—instantiated here for Aries are specified for the other signs in the corresponding sections of the present chapter. Of the four properties mentioned here, only the association between the signs and one of the four elements occurs in *Mm* § 2:8. The method of presentation employed here (i.e., in the framework of an entire section on a sign and not in discrete lists allocated to the separate properties of groups of signs) corresponds to the method employed by Abū Maʿshar in the separate sections on each of the signs in *Mḥ* (I:11–78, 15–25) and in *Mk* (VI:1, [10–57]:84–472). In particular, the current locus corresponds to *Mḥ* (I:11, 15) and *Mk* (VI:1, [10]:84–86). However, except for commonplace properties, such as the signs' natures and humors (with the exception of Aries), which are related not so much to the signs as to the triplicities, Abū Maʿshar's introductions to astrology vary from *Rḥ* with respect to the identity of the signs' tastes and colors. Here Ibn Ezra ascribes the blood to Aries, although it is commonplace to assign the red or yellow bile to this sign, because Aries belongs to the fiery triplicity that is considered to be dry and hot. That this is not a copyist's error is shown by the fact that *Ṭeʿamim* I (§ 2.2:10, 38–39), in a short comment on the current passage, repeats that the blood belongs to Aries, as well as by the readings of all the manuscripts examined and of the French and Latin translations.

[15]**15–16: Of the animals … iron, and copper.** Analogous lists of the animals (including human beings), plants and trees (except for Aries, Leo, Sagittarius, Aquarius, and Pisces), and metals and precious stones, that are under the charge of a certain sign, are found in each section of the present chapter on one of the twelve signs. These lists, in their form here and elsewhere in the present chapter, are unique. Ibn Ezra probably culled the various items from a variety of sources. For animals, one source is *Mk* (VI:22, [1–6]:946–957), which lists signs that indicate species of birds, quadrupeds, beasts of prey, vermin, insects, and aquatic animals. Another source is *Ta* (§ 371, 224). *Ṭeʿamim* I (§ 2.2:12, 39–40) explains the connection between sheep and Aries on the basis of the resemblance between the shape of the constellation Aries and the shape of a ram. For metals, *Rḥ* establishes associations between signs and metals and precious stones only for Aries, Leo, and Sagit-

tarius, the signs of the fiery triplicity. *Mk* (VI:24, [3]:966–967) refers to this association elliptically, mentioning signs that indicate what is produced by fire but without specifying any particular metal. By contrast, *Ta* (§ 367–369, 222) has virtually the same lists of metals and does so only for Aries, Leo, and Sagittarius, the fiery signs, just as *Rḥ* does. The implication is that either al-Bīrūnī's *Kitāb al-Tafhīm* is Ibn Ezra's source for the associations between signs and metals or (more probably) that both Ibn Ezra and al-Bīrūnī drew on a common and still unknown source. *Ṭeʿamim* I (§ 2.2:12, 39–40) also explains the connection between gold, silver, iron, and copper, on the one hand, and Aries, on the other, in that all these metals have a fiery nature and can withstand fire. *Ṭeʿamim* II (§ 2.3:13, 190–191) refers to a category of signs called "metals" and says that they are called that because they can withstand fire, which alludes to their being fiery signs. As for trees and plants, Ibn Ezra probably picked up the items in these lists from *Mk* (VI:23, [1–3]:958–961) and *Ta* (§ 367–369, 222).

[16]**17–18: The third climate ... its portion**. Parallel passages, associating a certain sign with a terrestrial climate, with a list of countries and cities, and with a list of terrestrial places, occur in the sections of the present chapter on the twelve zodiacal signs. For these lists, Ibn Ezra drew on *Mk* (VI:9, [1–14]:759–811). The current passage, for example, corresponds closely to *Mk* VI:9 [3]:763–765. Similar lists, although to a lesser degree, occur also in *Ta* (§ 365, 220) and *Mu* (I:25–36 34–37). The main difference between these lists and *Rḥ* is that they do not include associations between climates and signs, as *Rḥ* does. But in *Mk* (VI:9, [2]:761–762), Abū Maʿshar promises to present a detailed study of the climates and their cities and regions in a separate work. Such a study, with a list of the seven climates and their corresponding signs, is found in an appendix to Abū Maʿshar's *Kitāb al-milal wa-d-duwal* (2000, I, [2], 514–515), a work that was well known to Ibn Ezra. See *ʿOlam* I (§ 1:1–2, 52–53; § 56:2,8,10, 88–89, *et passim*). Abū Maʿshar's and Ibn Ezra's lists of climates and signs match each other, except for Virgo and Aquarius, which Ibn Ezra assigns to the second climate and Abū Maʿshar to the sixth and first climates, respectively. That Ibn Ezra drew on other sources as well is shown by the mention in the current passage of Ptolemy's opinion, which does not occur in *Mk* or in *Tb* either. *Ṭeʿamim* I (§ 2.2:14, 38–41) explains the link between the various items of this passage and Aries as follows: sheep resemble the form of Aries; fire is Aries' nature; robbers are under the charge of Mars, which is the lord of Aries, and so on; the connection between climates and signs is explained as a correspondence between the weather prevailing in each climate and the sign's nature.

[17]**19–20: The Ancients … hours 4.** Similar lists of the letters, years, months, days, and hours assigned to certain zodiacal sign occur in the sections on each of the twelve zodiacal signs in the present chapter. Ibn Ezra confesses in *Ṭeʿamim* I (§ 2.2:15, 40–41) that he does not know the rationale behind the signs' letters. Indeed, neither *Mk* nor *Ta* mention these letters, although one of the Latin manuscripts of *Mu* has such a list. See *Mu*, 211. *Ṭeʿamim* I (§ 2.2:16–17, 40–41) explains that the sign's years and months are equivalent to the least years of the planet that functions as lord of the sign (see note on *Rḥ* § 4.1:35), and in the same breath acknowledges that the reason for the days and hours was taken from "Abū Maʿshar's book," thereby indicating that *Mk* is Ibn Ezra's source for all the parallel references to the signs' years, months, days, and hours. Indeed, *Mk* (VI:8, [1–15]:721–758) has a list of the years, months, days, and hours of each of the signs and offers an explanation of the days and hours of the signs, as stated by Ibn Ezra in *Ṭeʿamim* I. More precisely, Abū Maʿshar presents there two methods for the calculation of the days and hours of the signs, and in both methods the starting point is the least years of the lord of the sign. *Ta* (§ 372 224) provides a similar list but without any explanation.

[18]**21: In its first decan.** This starts the presentation of the *paranatellonta* of the decans of the signs in the present chapter. Briefly put, the decans are 36 subdivisions of the zodiac, each of them extending over 10 degrees of the zodiac, and the *paranatellonta* are constellations, segments of constellations, or stars, that co-ascend with each of these decans. For a more detailed explanation of this concept, see above pp. 22–24. Since there are three decans in each sign, *Rḥ* follows the current paragraph (*Rḥ* § 2.1:21–24) with two more (*Rḥ* § 2.1:25–27 and § 2.1:28–30) that describe the *paranatellonta* of the second and third decans of Aries. In each of these paragraphs, the *paranatellonta* of the current decan are presented in three different types: according to the Persians, the Indians, and Ptolemy. The same applies to each of the sections on the twelve signs in the preset chapter. That Abū Maʿshar's *Mk* is Ibn Ezra's source is confirmed by the fact that Ibn Ezra's account of the *paranatellonta* in each of the sections on the signs in the present chapter is a translation of the parallel account of the *paranatellonta* in *Mk* (VI:1, [3–57]:47–472). See, for example, *Rḥ* § 2.2:21–24; cf. *Mk*, VI:1 [16–17]:139–153; quoted in App. 2, Q. 2, 1–4, 642; *Rḥ* § 2.3:21, § 2.3:23; cf. *Mk*, VI:1 [20–21]:173–184; quoted in App. 2, Q. 3, 1–3, 642–643.

[19]**21: In its first decan … figure of a bull**. This passage, a translation of Abū Maʿshar's description of the *paranatellonta* (according to the Persians) of Aries' first decan (*Mk*, VI:1 [11]:87–89; quoted in App. 2, Q. 1, § 1:1, 640–641), illustrates some features of Ibn Ezra's method of translation of Abū Maʿshar's text: all the Greek and Persian names that Abū Maʿshar included in this passage are omitted. This includes the Greek name of the shining woman (Athena); the Persian and Greek names of the sea fish (*al-ʾicār* and *cetus*), to which Ibn Ezra applies the biblical word אפעה (Job 20:16 et *passim*); and the Persian name of the bull (*al-tāmur*).

[20]**22: The Indians … right paw**. This passage (except for the attribution to the Indians) is a verbatim translation of Abū Maʿshar's account of the *paranatellonta* of the first decan of Aries according to the Persians (*Mk*, VI:1 [11]:89–90; quoted in App. 2, Q. 1, § 1:2, 640–641). However, whereas this passage completes Abū Maʿshar's account of the *paranatellonta* of the first decan of Aries according to the Persians, Ibn Ezra assigns the same passage to the Indians. Note also that the next passage (§ 2.1:23), which Ibn Ezra attributes to Kanakah, is assigned by Abū Maʿshar to the Indians. See *Rḥ* § 2.1:23 and note. It is reasonable to assume that Ibn Ezra translated these two passages from a manuscript copy of Abū Maʿshar's text that is now lost.

[21]**23: Kanakah … on his legs**. This passage (except for the reference to Kanakah) is a verbatim translation from Abū Maʿshar's *Mk* (VI:1, [11]:91–93; quoted in App. 2, Q. 1, § 1:3, 640–641). However, whereas Ibn Ezra assigns this passage to Kanakah, Abū Maʿshar ascribes it to the Indians. As in the case of *Rḥ* § 2.1:22, it is reasonable to assume that Ibn Ezra translated it from a manuscript copy of Abū Maʿshar's text that is now lost, although it cannot be ruled out the Ibn Ezra (or some later copyist) interpolated the reference to Kanakah. Ibn Ezra, in his own introduction to his Arabic to Hebrew translation of *Ibn al-Muthannā's Commentary on the Astronomical Tables of al-Khwārizmī*, presents Kanakah as the Indian scientist who first acquainted the Arabs with the main elements of Hindu science: אז הובא זה החכם אל המלך, ושמו כנכה, והוא למד לישמעאל יסוד המספר שהם ט׳ אותיות. אז העתיק מפי החכם, על יד היהודי מתרגם ישמעאל, חכם ושמו יעקב בן שארה, ספר לוחות המשרתים השבעה, וכל מעשה הארץ והמצעדים והנטיה והמעלה הצומחת, ותקון הבתים וידיעת הכוכבים העליונים, וקדרות המאורות. = "Then the scholar, whose name is Kanakah, was brought to the king [i.e., the khalif al-Ṣafāḥ, ca. 750 CE], and he taught the Arabs the basis of numbers, which are nine digits. Then a Jew who was a translator into Ara-

bic, a scholar named Jacob B. Shārah, translated a book by this scholar [Kanakah] ⟨containing⟩ the tables of the seven planets, all the procedures of the earth, the rising times ⟨of the zodiacal signs⟩, the declination and the ascending degree, the correction of the horoscopic places, knowledge of the upper stars [i.e. the fixed stars], and the eclipses of the luminaries" (*Ibn al-Muthannā's Commentary* 1967, 301–302). Al-Bīrūnī (*India* 1888, vol. II, 15) gives a similar account: a Hindu came to Baghdad as the member of an Indian scientific mission to the khalif al-Manṣūr in 771. Subsequently, Kanakah the Indian (Kankah al-Hindī, in Arabic) came to symbolize for Arabic intellectuals the partial dependence of some of their sciences on Sanskrit sources. See Pingree 1997, 51–62. This may explain why Ibn Ezra, or the manuscript copy on which Ibn Ezra based his translation, began the account of the *paranatellonta* of the first decan of Aries according to the Indians, first with an explicit mention of "the Indians" (§ 2.1:22), and then with the interpolation of "Kanakah, their scientist" (§ 2.1:23), whom Ibn Ezra mentions in the quote above as bringing to the Arabs "knowledge of the upper stars."

[22]**24: The Woman Sitting on a Chair, Hebrew** האשה היושבת על הכסא. This is Ibn Ezra's translation of ذات الكرسي = "One Sitting on a Chair," Abū Maʿshar's reference in *Mk* (VI:1, [11]:95; quoted in App. 2, Q. 1, § 1:4, 640–641; in the account of the constellations co-rising with the first decan of Aries according to Ptolemy) to Cassiopeia, the tenth constellation in Ptolemy's star catalogue. The same Hebrew name is employed in the full list of the 48 Ptolemaic constellations, in *Rḥ* § 1.5:11. See note there.

[23]**24: The Woman who has no Husband, Hebrew** האשה שאין לה בעל. This is Ibn Ezra's translation of المرأة التي لم تر بعلا = "the Woman who Does not See a Husband," Abū Maʿshar's reference in *Mk* (V:1, [11]:95–96; quoted in App. 2, Q. 1, § 1:4, 640–641; in the account of the constellations co-rising with the first decan of Aries according to Ptolemy) to Andromeda, the twentieth northern constellation in Ptolemy's star catalogue. *Rḥ* § 1.5:21 uses a similar name for Andromeda, in the complete list of the 48 Ptolemaic constellations. See note there.

[24]**24: Flaxen Thread, Hebrew** חוטי הפשתים. This is Ibn Ezra's translation of خيط الكتّان = "Flaxen Thread," Abū Maʿshar's reference in *Mk* (VI:1, [11]:97; quoted in App. 2, Q. 1, § 1:4, 640–641; in the account of the constellations co-rising with the first decan of Aries according to Ptolemy) to the cord that links the two fish in the constellation Pisces.

[25]**24: According to Ptolemy … Flaxen Thread**. This passage translates *Mk* (VI:1, [11]:94–97; quoted in App. 2, Q. 1, § 1:4, 640–641), which is Abū Maʿshar's account of the constellations co-rising with the first decan of Aries according to Ptolemy. But Ibn Ezra ignores, at the beginning, the reference to the 48 Ptolemaic constellations, and at the end, the reference to the belly of Cetus.

[26]**25: Snake Hebrew חיה, *lit.* animal**. This translates حيّة = "snake," in *Mk* (VI:1 [12]:99; quoted in App. 2, Q. 1, § 2:1, 640–641), in Abū Maʿshar's account of the constellations co-rising with the second decan of Aries according to the Persians. This translation is startling, because Ibn Ezra uses here the Hebrew word חיה, whose literal meaning is "animal" rather than "snake." But this usage is common throughout the present chapter: Ibn Ezra employs חיה whenever he is translating from Abū Maʿshar's account of the decans and finds the Arabic word حيّة applied there to denote the concept of "snake" for names of stars or asterisms. He does this rather than translate the Arabic into Hebrew as נחש, because the Arabic حيّة, *ḥayya*, "snake," and the Hebrew חיה, *ḥayyah*, "animal," are virtual homophones. In such cases, Ibn Ezra ignores the normative meaning of a Hebrew word and prefers what is effectively a Hebrew transliteration of the Arabic word. See, for example, *Rḥ* § 2.1:28; cf. *Mk*, VI:1 [13]:113; quoted in App. 2, Q. 1, § 3:1, 640–641; *Rḥ* § 2.2:23; cf. *Mk*, VI:1 [17]:148; quoted in App. 2, Q. 2, 3, 642; *Rḥ* § 2.3:23; cf. *Mk*, VI:1 [21]:183; quoted in App. 2, Q. 3, 3, 643.

[27]**25: In its second decan … head of the devil**. This translates *Mk* (VI:1, [12]:98–102; quoted in App. 2, Q. 1, § 2:1, 640–641), which is Abū Maʿshar account of the *paranatellonta* of the second decan of Aries according to the Persians. In keeping with his *modus operandi*, Ibn Ezra omits all the Greek and Persian names that are transliterated in Abū Maʿshar's text: *Andromeda*, *al-ʾicār*, *al-tāmur*, the *ʾr.m.ā* of *Perseus*, *fīlsūs*, etc.

[28]**26: The Indians … shape of a mare**. This is a translation of *Mk* (VI:1, [12]:103–105; quoted in App. 2, Q. 1, § 2:2, 640–641), which is Abū Maʿshar description of the *paranatellonta* of the second decan of Aries according to the Indians. Note that at the end Ibn Ezra omits some of the woman's attributes.

[29]**27: Carrier of the Devil, Hebrew הנושא את השטן**. This refers to Perseus, the eleventh constellation in Ptolemy's star catalogue. Here Ibn Ezra is translating Abū Maʿshar's name for Perseus: برساوس, in *Mk* (VI:1, [12]:107;

quoted in App. 2, Q. 1, § 2:3, 640–641; in the account of the constellations co-rising with the second decan of Aries according to Ptolemy).

[30]**27: The Triangle, Hebrew המשולש.** This is Ibn Ezra's translation of المثلّث = "triangle," Abū Maʿshar's term in *Mk* (VI:1, [12]:108; quoted in App. 2, Q. 1, § 2:3, 640–641; in the account of the constellations co-rising with the second decan of Aries according to Ptolemy) for Triangulum, the twenty-first northern constellation in Ptolemy's star catalogue. *Rḥ* § 1.5:22 refers to Triangulum by the same Hebrew name, in the full list of the 48 Ptolemaic constellations. See note there.

[31]**27: According to Ptolemy … Flaxen Thread.** This is Ibn Ezra's translation of Abū Maʿshar account of the *paranatellonta* of the second decan of Aries according to Ptolemy in *Mk* (VI:1 [12]:106–109; quoted in App. 2, Q. 1, § 2:3, 640–641).

[32]**28: A young man sitting in a chair.** This is Ibn Ezra's translation of رجل شاب يقال له قاسيوس وهو جالس على كرسي = "a young man called Cassiopeia, who is sitting on a chair," Abū Maʿshar's reference in *Mk* (VI:1, [13]:110–111; quoted in App. 2, Q. 1, § 3:1, 640–641; in the account of the constellations co-rising with the third decan of Aries according to the Persians) to Cassiopeia, the tenth northern constellation, which refers to the queen of Greek mythology who is usually represented as sitting in a chair. As is his wont, Ibn Ezra does not transliterate the Greek name Cassiopeia, but otherwise follows closely Abū Maʿshar's description of this constellation, including the regendering of the queen. A similar Hebrew name, but referring to a woman instead of a man, is used in the full list of the 48 Ptolemaic constellations, in *Rḥ* § 1.5:11. See note there.

[33]**30: The Carrier of the Devil's Head, Hebrew ראש הנושא את השטן.** This is Ibn Ezra's translation of برساوس, Abū Maʿshar's rendering of Perseus, the eleventh constellation in Ptolemy's star catalogue, in *Mk* (VI:1, [13]:118; quoted in App. 2, Q. 1, § 3:3, 640–641; in the account of the constellations co-rising with the third decan of Aries according to Ptolemy). By contrast with Abū Maʿshar, who transliterates the Greek into Arabic, Ibn Ezra abstains from transliterating foreign names and instead translates one of the common names used in the Arabic Ptolemaic tradition: حامل رأس الغول, "the carrier of the demon's head." Ibn Ezra employs the same Hebrew phrase in the full list of the 48 Ptolemaic constellations in *Rḥ* § 1.5:12, in *Rḥ* § 2.1:27, § 2.2:19, § 2.2:22, § 2.2:25, in lists of constellations co-rising with the decans

of Aries and Taurus, and in *Rḥ* § 2.15:12, in a list of the planetary mixtures of fixed stars.

[34]**28–30: In its third decan … Aries rise ⟨in it⟩.** This is Ibn Ezra's translation of Abū Maʿshar account of the *paranatellonta* of the third decan of Aries according to the Persians, the Indians, and Ptolemy in *Mk* (VI:1, [13]:118–120; quoted in App. 2, Q. 1, § 3:1–3, 640–641).

[35]**31–35: A person born … human beings.** Similarly organized sections occur in each of the sections that the present chapter devotes to the twelve zodiacal signs: they describe the physical appearance and psychological traits of natives born at the time that some sign rises, and at the time that the first, second, or third decan of this sign rises. In some cases, there is also a reference to human beings born at "the end of a sign" (see, for example, *Rḥ* § 2.3:30) and a distinction is drawn between natives *tout court* and the "nativity of women" (see, for example, *Rḥ* § 2.10:27). A unique feature of these parallel sections is that they are concerned exclusively with signs and decans and are silent about the impact of planets or stars at the time of birth, except for a reference (see *Rḥ* § 2.1:32) to the Moon in Aries, or the Moon's lot when it is with one of the malefic planets, at the time of birth, or a reference (see *Rḥ* § 2.2:27) to a native born when one of the degrees of *kimah*, the Pleiades, which is indicative of eye diseases, ascends. Although there is no explicit mention of the horoscope chart, or of horoscopic places, these parallel sections implicitly offer an alternative account of the indications of the first horoscopic place, insofar as it coincides with the ascending sign or with the first, second, or third decan of the ascending sign. I have not been able to identify Ibn Ezra's source for these parallel sections.

[36]**37: Nose, Hebrew נחירים, *lit.* nostrils.** For this meaning, see *Rḥ* § 2.5:19 and note.

[37]**36–37: The head … resemble sores.** This refers to the theory of *melothesia*, which distributes the parts of the body among the zodiacal signs. The current locus is the first of a series of similarly organized passages in the sections of the present chapter on the 12 signs, which address, first, the parts of the human body under the charge of each sign, and then the diseases related to them. Similar and in some cases identical lists of parts of the body, accompanied by lists of diseases that affect the limbs or organs associated with each sign, occur in *Mk* (VI:12, [1–13]:828–853). A remarkable example, where *Rḥ* and *Mk* coincide almost in every detail, is the lists of members

of the body and diseases associated with Sagittarius. See *Rḥ* § 2.9:31–32; Cf. *Mk* (VI:12, [10]:846–848; quoted in App. 2, Q. 4, 643). See also *Ta* (§ 359 and § 370, 216, 223). Ibn Ezra again provides an account of the theory of *melothesia* in *Mm* § 19 and *Nativitatibus* (B5v–B6r). For the rationale Ibn Ezra offers for this theory in his introductions to astrology, for his claim that Ptolemy is the originator of *melothesia*, and for his references to the applied aspects of this theory in his specialized astrological treatises, see note on *Mm* § 19:1–3.

Several points distinguish the account of the theory of *melothesia* in *Rḥ* from those in *Mm* § 19 and *Nativitatibus*: (1) Unlike *Mm* § 19 and *Nativitatibus*, which offer a comprehensive account of the theory of *melothesia* in a single passage, chapter 2 of *Rḥ* associates the corresponding parts of the body in the separate sections on each of the signs (except for Leo and Virgo). *Ep* (1–2, B1v–B2r), a Latin introduction to astrology that displays close links to Ibn Ezra's astrological work, similarly enumerates the parts of the body assigned to each sign in the sections on that sign. (2) Unlike *Mm* § 19 and *Nativitatibus*, which generally associate only one bodily organ or limb with each sign, *Rḥ* usually provides a longer and much more detailed list. Some of these accounts are markedly different from each other. Regarding Sagittarius, for example, where *Mm* § 19:2 speaks of the back (האחור), *Rḥ* § 2.9:31 refers to "thighs, ⟨birth⟩marks, extra limbs, such as an extra digit" (הפחדים, והסימנים, ועל אבר נוסף כמו אצבע יתירה). This indicates that Ibn Ezra drew on different sources for *Rḥ* and *Mm*. (3) Unlike the accounts in *Mm* § 19 and *Nativitatibus*, which are confined to lists of correspondences between signs and parts of the body, *Rḥ* also offers a list of diseases that affect the parts of the body that are associated with each sign.

[38]**38: In the opinion of the Egyptian … the knees.** This refers to the theory of the pains of the planets in the signs, which states that the seven planets signify pain in specific parts of the body according to the zodiacal sign in which they are located. *Rḥ*, in the sections of chapter 2 devoted to the zodiacal signs, provides full lists of the pains of the planets in the signs (except for Leo and Virgo), but with no explanation of the method of distribution. A similar approach can be found in *Ep* (1, B1v–B24). By contrast, *Mm* § 20:1–12, *Ṭeʿamim* I (§ 2.3:3–7, 40–43), *Ṭeʿamim* II (§ 4.10:1–71, 214–215) and *Nativitatibus* (B5v–B6r) offer similar accounts of the mechanism behind the distribution of the pains of the planets among the zodiacal signs. For an explanation of this method, see *Mm* § 20:1–12 and note. The current passage corresponds to *Mm* § 20:4–10 and *Nativitatibus* (B5v). Note, however, that whereas *Mm* associates the back and thighs, respectively, with the Sun and the Moon, and calls them האחור and הירכים, *Rḥ* associates them with

the thighs and the knees, and calls them הפחדים and הארכובות. *Nativitatibus* agrees with *Rḥ* rather than *Mm*.

[39]**39: Noblemen, Hebrew נדיבים.** For this meaning see, Ibn Ezra's commentaries on Isa. 32:8; Job 21:28; Ps. 107:40; Ps. 113:8 etc.

[40]**39: Of human beings ... and travelers**. Analogous lists, establishing the social class, profession, and trade of human beings as a consequence of their having been born when the corresponding sign was in the ascendant, occur in each of the sections of the present chapter that describe the features of one of the twelve signs. *Ṭeʿamim* I (§ 2.3:8, 42–43), in an explanation of the current passage, argues that kings are in the portion of Aries because the power of the Sun (which indicates kings, see *Rḥ* § 4.4:5) is in Aries (which is the Sun's exaltation, see *Rḥ* § 2.1:40), and that Aries indicates warriors, slaughter, fire, and blood because Aries is the house of Mars (which is associated with war, see *Rḥ* § 4.3:7). In most cases, the first part of these parallel lists refers to the native's social class. In this regard, Ibn Ezra follows a quadripartite classification, presented in *Mk* (VI:11, [3]:824–827; quoted in App. 2, Q. 5, 643–644, which divides the twelve signs into the four triplicities and ascribes a social class to each triplicity. Both *Mk* VI:11 and chapter 2 of *Rḥ* associate lower-class persons with the watery signs (see *Rḥ* § 2.4:33; § 2.8:32; § 2.12:33); middle-class people with the earthy signs (see *Rḥ* § 2.2:34; § 2.6:29; § 2.10:30); kings with the fiery signs (see *Rḥ* § 2.1:39; § 2.5:31); and magnates and grandees with the airy signs (see *Rḥ* § 2.3:39; § 2.5:31). *Mm* § 2:12, as well as *Ṭeʿamim* II (§ 2.3:22, 190–191), *Ep* (1–12, B1v–C2r) and *Rḥ* II (2010, 54, 64) present a quadripartite classification of this type, which differ in some respects and seem to draw on another and unknown source. See note on *Mm* § 2:12 for an analysis of these differences.

[41]**40: Detriment, Hebrew שנאה, *lit.* hate**. This term (Arabic وبال, [evil, harm] Latin *detrimentum*) denotes the opposite of the planetary house or the seventh sign from the planetary house of each planet. The same term, שנאה or בית שנאה, *lit.* "house of hate," is used throughout the astrological encyclopedia written by Ibn Ezra in Béziers in 1148. See *Ṭeʿamim* I (§ 2.6:3, 46–47); *Moladot* (III ii 3, 6, 122); *ʿOlam* I (§ 33:3, 74 *et passim*). By contrast, *Mm* (§ 4:2; see note there), employs בית מלחמה, "house of war," and *Ṭeʿamim* II (§ 2.4:10, 192), employs בית רעה, *lit.* house of evil.

[42]**40: In the present time, which is the year ⟨4⟩908 [1147/8 CE]**. In *Rḥ*, Ibn Ezra frequently refers to "the present time" when he specifies the location of celestial objects (fixed stars, apogees, perigees, nodes) that are subject to

precession. However, he makes this statement explicit only in the current locus, which provides the date of composition of *Rḥ*. The colophons of MS פ, one of the earliest, if not the earliest (see *variae lectiones* on § 10.3:7, p. 270, n. 7), as well as of MS Berlin, Staatsbibliothek 220 [Or. Qu. 679] (IMHM: F 01779), fol. 31b, state that *Rḥ* was completed in the month of Tammuz of ⟨4⟩908, which corresponds to June 20–July 18.

[43]**40: It is the house of Mars ... ⟨4⟩908 [1148 CE].** Analogous lists, providing, for each zodiacal sign, the planet that is considered to be the lord of its planetary house (see *Rḥ* § 1.11:1 and note), the lord of the house of detriment (i.e., the opposite of the planetary house; see note on *Rḥ* § 2.2:35), the lord of the house of exaltation (see *Rḥ* § 1.11:1 and note), and the lord of the house of the dejection (i.e., the opposite of the house of exaltation), occur in each of the sections on the twelve signs in the present chapter. By contrast, *Mm* provides similar lists in two self-contained sections: *Mm* § 3:1 for all the lords of the planetary houses of all the 12 signs, and *Mm* § 4:1–9 for all the lords of the houses of exaltation and dejection of all the 12 signs. See notes there for Ibn Ezra's account of the method of allocation of lords of these two dignities, as well as for the special terminology used in *Mm* and *Rḥ*.

A special feature of the current locus and of its parallel passages in the present chapter is that they also refer to the planetary apogees, perigees, and nodes (Head and Tail of the Dragon) in the signs. These are typically parameters found in astronomical tables, but they are extensively used in astrology as well (see, for example, *Rḥ* § 4.1:23; § 5.5:6). This may explain why Ibn Ezra chose to include them. Regarding the planetary apogees and perigees, Ibn Ezra not only specifies the planet, the sign, and degree, but also states that these values are valid for "the present time." This is because Ibn Ezra, following the Ptolemaic tradition for the planetary apogees (except for the Sun; *Almagest* IX:7), considers the planetary apogees and perigees to be sidereally fixed and subject to precession. See *Al*, IX:7, 449–453; Chabás and Goldstein 2012, 47.

[44]**41: The lords of the triplicity ... by night.** Analogous lists, specifying, for each zodiacal sign, the planets that function as lords of the triplicity by day and by night, and their partner, by day and by night, occur in the sections on the twelve signs in the present chapter. Since each triplicity (see *Mm* § 7:1, *Rḥ* § 1.11:1 and notes) consists of three signs, and the lords of the triplicity are the same for each of these three signs, this means that the parallel lists in the present chapter repeat the same lords of the triplicity for each of the signs of each of the four triplicities. By contrast, *Mm* § 7:1–4 lists the lords of the triplicity for each of the four triplicities in a single self-contained section.

See note on *Mm* § 7:1–4 for Ibn Ezra's account of the method of allocation of lords of the triplicities.

[45]**42: The first decan ... to Jupiter**. Analogous lists, specifying, for each zodiacal sign, the planets that function as lords of the three decans according to the Egyptian scientists, on the one hand, and according to the Indian scientists, on the other, occur in each section of the present chapter on one of the twelve signs. By contrast, *Mm* § 9 lists the lords of the three decans of each sign according to the method of the Egyptian scientists only, in a single self-contained section. See notes on *Mm* § 9. These two methods are explained in *Mk* (V:15, [1–4]:562–576; V:16, [1–4]:577–598); *Ta* (§ 449–451, 262–263), and *Mu* (I:20, IV:18, 29, 131). In all these sources, the decans according to the Indian scientists are called *al-darīgān*. *Ṭeʿamim* I (§ 2.8:1–3, 46–49) explains the two methods but mixes them up: it assigns to the Egyptian scientists the method that Abū Maʿshar, al-Bīrūnī, and al-Qabīṣī assign to the scientists of India, and to the scientists of India the method that Abū Maʿshar, al-Bīrūnī, and al-Qabīṣī assign to the Egyptian scientists.

The two methods of allocation of lords of the decans applied in *Rḥ* are as follows: The first method, ascribed to the Egyptian scientists, assigns the first decan in Aries to Mars, the lord of Aries, and the subsequent decans (in Aries and the subsequent signs) to the planets according to the descending Ptolemaic order of their orbs. Whenever one arrives at the Moon, one returns to Saturn, and so on. Thus, according to the Egyptian scientists, the lords of the three decans of Aries are Mars, Sun, and Venus; the lords of the three decans of Taurus are Moon, Saturn, and Jupiter; and so on. The second method, ascribed to the Indian scientists, assigns the three decans of each sign to the lords of the three signs of the triplicity (see note on *Mm* § 7:1) to which the sign belongs, as follows: the first decan is assigned to the lord of the sign; the second decan is assigned to the lord of the following sign in the triplicity, which is the lord of the fifth sign; the third decan is assigned to the lord of the following sign in the triplicity, which is the lord of the ninth sign. Thus, according to this method, the lords of the three decans of Aries are Mars (lord of Aries), Sun (lord of Leo, the fifth sign from Aries), Venus (lord of Sagittarius, the ninth sign from Aries); the decans of Taurus are Venus (lord of Taurus), Mercury (lord of Virgo, the fifth sign from Taurus) and Saturn (lord of Capricorn, the ninth sign from Taurus).

[46]**43: These are the terms ... Saturn 4°**. Similar lists, specifying for each zodiacal sign the planets that are associated as lords of the terms and their sizes according to the Egyptian and Babylonian scientists, on the one

hand, and according to Ptolemy, on the other, occur in the separate sections allocated in the present chapter to each of the twelve signs. By contrast, *Mm* § 8 provides a list of the terms of all the twelve signs according to the Egyptians alone in one self-contained section as well as an explanation of how the lord of the term is determined, given some ascendant degree. See notes there. Here *Rḥ* follows Ptolemy's tradition in *Tb* (I:20–22, 97–107), which provides complete lists of the lords of the terms in the signs according to the "Egyptians" and to "Ptolemy." These two systems of lords of the terms in the signs occur also in the most important Arabic introductions to astrology. See *Mk* (V:9, [1–2]:473–485; V:10, [1–2]:486–498); *Ta* (§ 453, 265).

[47]**44: The first of its [Aries'] ninth-parts ... lord of the sign.** Analogous lists, specifying the planets that are associated with each zodiacal sign as lords of the ninth-parts, occur in the sections on the twelve signs in the present chapter. By contrast, *Mm* § 10 defines the ninth-part, sets out the method of allocation of signs and lords to the consecutive ninth-pars, and explains how, given some ascendant degree, the signs are associated with the ninth-parts. See notes on *Mm* § 10. In the current passage, the statement that "each ninth-part has the nature of the sign and of the lord of the sign" indicates that the method of allocation of the ninth parts hinges on the triplicities, which are considered to have an identical nature because they are linked with the same element of the four elements.

[48]**46: Enoch.** See note on *Mm* § 15:1.

[49]**45–46: The power of the dodecatemoria ... the sign itself.** Similar lists, specifying the planets that are associated with each zodiacal sign as lords of the dodecatemoria, occur in the sections on the twelve signs in the present chapter. The current passage refers to the two methods used to divide the signs into twelfths or dodecatemoria (Hebrew השנים עשר; Arabic اثناعشللرية; Latin duodenaria) and to assign them their corresponding lords. The first divides each sign into twelve equal parts of 2½° each; the first dodecatemorion is assigned to the ascendant sign, and the lord of this sign is the lord of this dodecatemorion; the subsequent dodecatemoria are assigned to the following signs, and the lords of these signs are the lords of the corresponding dodecatemoria. The second method, ascribed in the current passage to Enoch (or Hermes) and the Ancients, assigns the successive degrees of a certain sign to the 12 signs, in sequence; the lords of these signs, beginning with the ascendant sign, are the lords of these

degrees or dodecatemoria. For these two methods Ibn Ezra closely follows *Mk* (V:18, [1–4]:634–653), where the first method is ascribed to the Ancient astrologers and the second method to Hermes. The same two methods are presented in *Ṭeʿamim* I (§ 2.11:1–3, 50–51) although in the opposite order and without mention of their originators. *Rḥ*, in the current passage, explains only the second method, but in each of the separate sections on the twelve signs provides lists of the lords of the dodecatemoria according to the first method of allocation alone. By contrast, *Mm* § 11:1 explains only the first method of allocation and *Mm* § 11:2 gives a solved exercise to illustrate how to find where the power of the dodecatemoria falls, given a certain ascendant, but never lists the lords of the dodecatemoria. See notes there. As a rule, introductions to astrology present only the first method of allocation. See *Ṭeʿamim* II (§ 2.9:7, 202–203); *Liber Aristotilis* (1997, II 14, 26–27); *Ta* (§ 456, 267–269); *Mu* (IV:15, 129); *Mḥ* (IV:32, 59); *Ep* (I:9, G4v–H1r).

[50]**47–50: The Indian scientists ... is the 19th**. In the current passage, for Aries, and in parallel passages on the other signs, in the separate sections of chapter 2, *Rḥ* presents four groups of degrees that are taken to have astrological influence on specific portions of the signs: (1) bright; dark; mixed or intermediate (neither bright nor dark); empty; (2) masculine and feminine; (3) the pits; (4) adding beauty and honor. Prominent Arabic introductions to astrology allocate four separate chapters to explain (sometimes critically) the astrological properties of each of these four categories and to enumerate the portions of each sign where the influence of each category is felt. The most detailed account, and probably *Rḥ*'s main source, is Abū Maʿshar's *Mk* (V:19, [1–6]:654–688 through V:22, [1–7]:748–776), as follows: V:19, [1–6]:654–688: masculine and feminine degrees = الدرجات الذكورة والإناث; V:20, [1–6]:689–716: bright, dusky, dark and empty degrees: الدرجات النيّره والمظلمة والقتمة والخالية; V:21, [1–6]:717–747: the pits of the planets in the signs: آبار الكوكب في البروج; V:22, [1–7]:748–776: degrees increasing good fortune: الدرجات الزائدة السعادة. Similar chapters occur in al-Qabīṣī's *Mu*, I;49 40–41 (masculine and feminine degrees); I:50, 42–43 (bright, dusky, dark and empty degrees); I:51, 44–45 (pits); I:53, 46–47 (increasing fortune); al-Bīrūnī's *Ta*, § 457, 269 (masculine and feminine degrees); § 458, 270 (bright and dark degrees); § 459, 271 (increasing fortune); Abū Maʿshar's *Mḥ*, VII:24–38, 138–141 (umbrosi, tenebrosi, lucidi, vacui, indifferentes); VII:39–53, 140–141 (masculini, femenini); VII:54–69, 140–143 (putei).

Rḥ and these Arabic introductions to astrology present virtually the same locations for these categories of degrees in the signs, and Ibn Ezra's Hebrew terminology translates the Arabic names used by the latter. Despite

these similarities, Ibn Ezra's approach to these categories of degrees in *Rḥ* and elsewhere stands apart in the following regard. Whereas *Mk* (V:21, [4]:725–726) ascribes the "pits" to "learned people of Persia and Egypt," neither al-Bīrūnī nor al-Qabīṣī cite the provenance of these categories of degrees. Here, though, *Rḥ* ascribes them to the Indian scientists, as Ibn Ezra also does in *Rt* (84–85), in a comparison of the methods used by Ptolemy and the Indians to divide the zodiac: whereas Ptolemy divided the zodiac into twelve equal arbitrary parts, beginning from the vernal equinox, the Indians used an empirical approach and divided the zodiac according to the constellations observed there. According to Ibn Ezra, lurking behind this methodological divide is a controversy about the motion of the fixed stars. Ibn Ezra endorses the Greco-Arabic tradition that the fixed stars move very slowly with respect to the equinoxes; hence, he believes, these degrees should be regarded as constantly changing their location, by virtue of the motion of the fixed stars of the eighth orb. On the other hand, Ibn Ezra ascribes to the Indians the theory that the fixed stars are motionless and consequently finds fault with a number of astrological doctrines of Indian origin that depend on this theory, particularly the doctrine of the degrees in the signs, which assigns astrological properties to degrees with respect to the zodiacal constellations and not with respect to the zodiacal signs.

In *Ṭeʿamim* I (§ 2.12:1–15, 50–53) Ibn Ezra again ascribes the doctrine of the bright and dark degrees to the Indian scientists and promises to reveal the rationale behind them. However, the "reasons" he provides there have less to do with the astrological properties of these four categories of degrees than with the eminently astronomical problem of locating them in the zodiac: because the position of the bright and dark degrees is given with respect to the zodiacal constellations, an adjustment is necessary when the astrologer wishes to locate them in the zodiac using astronomical tables that take account of the motion of the fixed stars with respect to the equinoxes. Hence the rest of this section consists of a relatively long excursus on the following topics: (i) the beginning and the length of the solar year; (ii) the motion or immobility of the fixed stars; (iii) the division of the zodiac; (iv) the use of astronomical tables to locate the bright and dark degrees. A similar digression, with the same purpose, is found in *Ṭeʿamim* II (§ 8.7:1–11, 254–257).

[51]**51: End of the river ... Jupiter and Venus**. This refers to θ Eri (Achernar); Hebrew סוף הנהר and Arabic آخرالنهر (*ākhir al-nahr*), both meaning "end of the river"; No. 34 in the constellation of Eridanus in Ptolemy's star catalogue (*Al*, VIII:1, 386: long. Aries 0¹/6°, lat. S 53½°, 1st magnitude). The

star referred to here cannot be α Eri or achernar (whose common name is also derived from the Arabic *ākhir al-nahr*), which is the brightest star in Eridanus. This is because α Eri does not occur in Ptolemy's star catalogue (its high southerly declination in his time, –57° 14′, meant that it was not visible then in Alexandria) and was not known to northern-hemisphere astronomers before the discoveries of European seafarers at the beginning of the Modern Era. See Kunitzsch 1989, 263–267. Note that whereas Ptolemy gives a southern latitude of 53½° for θ Eri, Ibn Ezra (according to all the manuscripts checked as well as the Old French and Latin translations) has 13½°. In the list of planetary mixtures at the end of chapter 2 (*Rḥ* § 2.16:5), Ibn Ezra assigns the mixture of Saturn and Jupiter to all the stars of the constellation Eridanus; this is at variance with the mixture assigned to θ Eri here, which suggests that he drew on different sources. *Ep* (1, B2r), at the end of the separate section on Aries (like *Rḥ* here), has a description of θ Eri that is fully congruent with the current locus and also provides the correct latitude: long. Aries 16° 5′, lat. S 53½°. Abraham Bar Ḥiyya includes this star, with a similar Hebrew name (אחרית הנהר = end of the river), as item No. 3 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 14° 40′ =Ari 14° 40′; lat. N 53° 30′; and (2) *Ch*17, 64a, where it is assigned the power of Jupiter alone, which partly agrees with the current locus.

§ 2.2

[1]**1: Of earthy nature**. Corresponds to the earthy signs of the quadripartite classification put forward in *Mm* § 2:8 and in *Rḥ* § 1.8:1–2. See notes there. The present chapter has similar references to Virgo (§ 2.6:1) and Capricorn (§ 2.10:1).

[2]**1: Feminine, one of the nocturnal signs**. *Rḥ* II (2010, 52, 58) and *Ep* (1, sig. B1v) identify the feminine signs with the nocturnal signs and the masculine signs with the diurnal signs. *Mm* § 2:9 names the feminine and masculine signs in a brief section. The present chapter has similar references to Cancer (§ 2.4:1), Virgo (§ 2.6:1), Scorpio (§ 2.8:1), Capricorn (§ 2.10:1), and Pisces (§ 2.12:1).

[3]**2: Of the spring season**. This is identical with the description of Aries in *Rḥ* § 2.1:4. See note there.

[4]**2: It remains in the same pattern**. Corresponds to *Mm* § 2:3, which lists and explains the fixed signs. See note there. The fixed, tropical, and bicorporal signs constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual path. The present chapter has similar references to Leo (§ 2.5:2), Scorpio (§ 2.8:2), and Aquarius (§ 2.11:2).

[5]**3: Its hours are longer ... is crooked**. For lists of this type in each of the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun travels along the current sign's degrees in its annual path, see *Rḥ* § 2.1:5 and notes.

[6]**4–7: It is one of the benefic ... burning ⟨hot⟩**. Corresponds to the section on Taurus in *Tb* (II:11, 201–202). This passage has its match in each of the sections on the signs in the present chapter. For this type of sign and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[7]**8: It has the form ... half a voice**. For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape and voice, see *Rḥ* § 2.1:10–11 and note.

[8]**9: The right ⟨side⟩ ... south wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [3]:972–974.

[9]**10–11: Its nature is cold ... green and white**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mk* VI:1, [14]:121–122 and *Mḥ* I:17, 15.

[10]**12: Of the animals ... smell are pleasant**. For similar lists of the sections on the twelve signs in the present chapter, assigning to each sign animals, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note. Taurus is referred to in *Mk* (VI:22, [3]:951–952) as one of the signs of the quadrupeds and in *Mk* (VI:23, [3]: 961) as one of the signs of plants. See also *Ta* (§ 367–369, 222).

[11]**13–14: Of the climates … plants can grow**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a climate, countries and cities, and terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [4]:496 and to *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[12]**15–16: Of the letters … hours 16**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [5]:737–738.

[13]**19: The stream of water, which is at the end of the River**. This is Ibn Ezra's accurate translation of ومصبّ الماء الذي في آخر النهر, which is how Abū Maʿshar (*Mk*, VI:1, [15]:134, in the account of the constellations co-rising with the first decan of Taurus according to Ptolemy) refers to stars 23–42 in Aquarius (see *Al*, 377–378). Some star maps depict the constellation Eridanus as a river flowing from the waters poured by Aquarius.

[14]**22: The beginning and middle of the River**. This is Ibn Ezra's translation of وأوّل النهر وبعض وسطه إلى قريب من آخره = "the beginning of the River, and the part of its middle towards its end," Abū Maʿshar's reference (*Mk*, VI:1, [16]:145–146, in the account of the constellations co-rising with the second decan of Taurus according to Ptolemy) to a segment of Eridanus, the third constellation in Ptolemy's star catalogue. See note on *Rḥ* § 1.4:4.

[15]**25: The One Holding the Reins, Hebrew אשר בידו הרסן.** This is Ibn Ezra's accurate translation of ممسك العنان, which is how Abū Maʿshar (*Mk*, VI:1, [17]:155, in the account of the constellations co-rising with the third decan of Taurus according to Ptolemy) designates Auriga, the twelfth northern constellation in Ptolemy's star catalogue. Ibn Ezra applies the same Hebrew name in *Rḥ* § 2.3:19 and § 2.3:22, in the list of Ptolemaic constellations co-rising with the decans of Gemini, where he is translating the same Arabic references to Auriga made by Abū Maʿshar in *Mk* (VI:1, [17]:155; [19]:166; [20]:178). By contrast, in *Rḥ* § 1.5:13, Auriga is called הרועה אשר בידו הרסן = "the shepherd with the reins in his hand," a name which Ibn Ezra probably borrowed from the account of the constellations in *EF*[2]. See note on *Rḥ* § 1.5:13.

[16]**17–25: In its first decan … beginning of the River [Eridanus]**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta*

ascending with the first, second, and third decans of Taurus according to the Persians, Indians, and Ptolemy, in *Mk* (VI:1, [15–17]:123–157). In particular, *Rḥ* § 2.2:21–24 is a translation of *Mk*, VI:1 [16–17]:139–153; quoted in App. 2, Q. 2, 1–4, 642.

[17]**27: One who is born ... in his eyes**. This passage corresponds closely to *Mk* VI:20, [3]:922–923, where Abū Maʿshar addresses places in the signs indicating eye diseases. Note that here Ibn Ezra uses the name of the biblical asterism כימה, *kimah* (Job 9:9, 38:31–32 and Amos 5:8), to translate الثريّا, Abū Maʿshar's term for the Pleiades. Similar statements that assign *kimah* the power of causing eye diseases, occur in *Moladot* (III vi 9, 1, 152–153), where the source given is Abū Maʿshar, and in *Ṭeʿamim* II (§ 8.7:7, 254–255). Abraham Bar Ḥiyya also includes *kimah* in a list of stars causing eye diseases in *Ln*, 59b. Ibn Ezra identifies the group of the Pleiades in Taurus with *kimah* in *Rḥ* § 1.3:3 (in a list of zodiacal constellations) and in *Rḥ* § 2.14:3 (in the list of the planetary mixtures at the end of the present chapter). See notes there.

[18]**26–31: A human being born in it ... eunuch or androgynous**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born at the same time that some sign rises, at the same time that the first, second, and third decan of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[19]**32–33: Its portion of the human body ... the shanks**. Analogous lists, enumerating the parts of the body and diseases associated with each sign, according to the theory of *melothesia*, and the parts of the body associated with the planets in each sign according to the theory of the pains of the planets in the signs, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes.

[20]**33: It is one of the signs of diseases, like Aries**. For this category of signs, which includes Aries, Taurus, Cancer, Scorpio, Capricorn, and Pisces, see *Mm* § 2:16 and note. Note that whereas *Rḥ* § 2.12:31 includes Pisces in the same category and uses the same term, *Rḥ* § 2.8:30 includes Scorpio in the same category but uses the alternative term מזלות המומים = the deformed signs.

[21]**34: Of human beings ... and dance**. Similar lists of the social class, profession, and trade of human beings consequent on their having been born when the corresponding sign is in the ascendant occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[22]**35–40: It is the house of Venus ... twelfth to Mars**. Similar lists, specifying for each zodiacal sign the planets that are considered to be their lord of the planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection (and in some cases the planetary apogees, perigees, and nodes in the signs), the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[23]**41–44: From the beginning ... and 30th**. Analogous lists, specifying various categories of degrees that taken to be endowed with astrological influence (i.e., bright, dark, mixed, or intermediate, empty, masculine, and feminine degrees; pits and degrees; adding beauty and honor) are found in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[24]**45: There, in ⟨the degrees of⟩ ... mixture of Venus**. This is a reference to π Per, one of the stars of the Gorgon's head in the constellation of Perseus, close to the "head of the devil" (see *Rḥ* § 2.2:46 and note); No. 14 in the constellation of Perseus in Ptolemy's star catalogue (*Al*, VII:5, 352: long. Aries $26^5/6°$, lat. N $22^1/4°$, 4th magnitude [in contrast to the 2nd magnitude in the current locus!]).

[25]**46: ⟨We also find there⟩ ... Venus and Saturn**. Refers to β Per (Algol), Hebrew ראש השטן and Arabic رأس الغول (the head of the demon); No. 12 in the constellation Perseus (see *Rḥ* § 1.5:12 and note) in Ptolemy's star catalogue (*Al*, VII:5, 352: long. Taurus $29^2/3°$, lat. N 23°, 2nd magnitude). It occurs in the star lists of the three versions of *Kn*, with the same parameters: long. Taurus 14° 48′, lat. N 23° (*Kn* I, 159a; *Kn* II, 190b; *Kn* III, 9b). *Ep* cites this star twice with the name *Caput diaboli*; first in the introductory part, at the end of the section on Taurus (1, B2r: long. Taurus 15° 35′, lat. N 23°),

and then as one of the stars causing death (see *Rḥ* § 2.2:47 and note) in the second part of *Ep* on nativities (II:2, I4v: long. Taurus 15° 35′, lat. N 23°). It is also mentioned as one of the stars causing death in *Nativitatum* (59a–59b), in the framework of the prediction of the length of the native's life (see *Rḥ* § 2.2:47 and note). Bar Ḥiyya includes this star, with a slightly different Hebrew name (ראש השד = head of the demon) and its Arabic name transliterated in Hebrew script (ראש אלגול = *ra's al-ghūl*), as item No. 3 in two lists of stars of the second magnitude: (1) *Ln*, 57a: long. 44° 10′ = Tau 14° 10′; lat. N 23° 30′; and (2) *Ch*17, 64a, where it is ascribed the power of Mars and Mercury, not the same as in the current locus.

[26]**47: There [in the degrees of Taurus] ... Mars and Venus**. This is a reference to α Tau (Aldebaran); Hebrew עין השור השמאלי = the left eye of the bull, Arabic: الدبران (*al-dabarān*); No. 14 in the constellation Taurus in Ptolemy's star catalogue (*Al*, VII:5, 362: long. Taurus 12²/3°, lat. S 5¹/6°, 1st magnitude). In his commentary on Job 38:31–34 (2004, 78), Ibn Ezra identifies α Tau with the biblical star *kimah*, which is mentioned in *Rḥ* § 1.3:3 and § 2.2:17 as an asterism in Taurus. See notes there and Sela 2015, 331–340. This star also occurs in the star lists of the three versions of *Kn* with the same Hebrew name and its Arabic name transliterated in Hebrew script (אלדבראן = *al-dabarān*), and with approximately the same parameters: long. Taurus 27° 50′, lat. S 5° 10′ (*Kn* I, 159a; *Kn* II, 190b; *Kn* III, 9b). The Arabic name of this star reappears in *Kn* I, 156b and *Kn* II, 194a as the designation of the fourth lunar mansion. *Ep* (1, B2r–B2v), at the end of the section on Taurus (just as in the current locus), cites this star as *Oculus tauri sinister* (left eye of the bull) at long. Taurus 28° 35′, lat. S 5° 10′. *Rḥ* in the list of the planetary mixtures at the end of chapter 2 (§ 2.14:4), *Ṭe'amim* I, in a discussion of the physical nature of stars (§ 1.5:17, 36–37), and *Nativitatum* (59a–59b), in a list of stars causing death (see next note), assign it the nature of Mars alone, which partially agrees with the current locus. As for the practical implementation of the planetary mixture of fixed stars in astrology, in *Me'orot* (§ 35:5, 482–483) Ibn Ezra shows how, in the particular case of the left eye of the bull and other prominent fixed stars, this astrological property is applied in astrological medicine. Bar Ḥiyya includes this star with its Hebrew name (עין השור = the bull's eye) and its Arabic name transliterated in Hebrew script (אלדברן = *al-dabarān*) as item No. 1 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 57° 10′ = Tau 27° 10′; lat. S 5° 10′; and (2) *Ch*17, 64b, where it is ascribed the power of Mars and the Moon (by contrast, the current locus assigns it a mixture of Mars and Venus) and is said to give an indication about human events.

[27]**47: It is one of the stars causing death ... reaches it**. Here the "eye of the bull" is regarded as one of the "stars causing death," because in the doctrine of nativities it is one of the *anaeretic points*, that is, the zodiacal positions (called by Ibn Ezra מקומות כרת, places of death, or מקומות הפחד, places of fear), that signify threats to the native's life and, ultimately, death when the so-called places of dominion (see *Mm* § 45:1 and note) reach them in the process of direction (see *Mm* § 65:1 and note). Ibn Ezra, in his astrological works on the doctrine of nativities, frequently draws up lists of "stars causing death," in which the star "eye of the bull" plays a central role. See *Moladot* (III i 14, 5, 118–119); *Nativitatum* (59a–59b); *Nativitatibus* (A8r); *Ep* (II:2, K1r). The "eye of the bull" also appears as a death star in Bar Ḥiyya's *Ln*, 59a.

[28]**48: There, of the dim stars ... latitude 20° 40′**. This refers to 16 Per; No. 29 in the constellation Perseus (see *Rḥ* § 1.5:12 and note), among the stars outside the constellation in Ptolemy's star catalogue (*Al*, VII:5, 353: long. Aries 24²/3°, lat. N 20²/3°, faint). 16 Per is called "the star in advance of those in the head of *al-ghūl*" in *Sk* (90: No. 3; long. Taurus 7° 22′; lat. N 20° 40′), and *oculus bellatoris sive diaboli* (eye of the warrior or the devil) in a list of stars causing death in *Ep* (II:2, I4v: long. Taurus 10° 35′, lat. N 20° 40′).

[29]**49: There ⟨we find⟩ a dim star ... cause death**. This is reference to item No. 1 in Perseus (see *Rḥ* § 1.5:12 and note) in Ptolemy's star catalogue (*Al*, VII:5, 352: long. Aries 26²/3°, lat. N 40¹/2°; nebula). Cf. item No. 1 in the list of stars of Perseus in *Sk* (89: long. Taurus 9° 22′; lat. N 40° 20′; nebula). This star is mentioned in *Nativitatum* (59a–59b; MS Vienna, fols. 208b–209a) as a star causing death with Mars's nature. Bar Ḥiyya mentions this star as item No. 3 in a list of death stars (*Ln*, 59a: long. Taurus 11° 10′, lat. N 40° 30′).

§ 2.3

[1]**1: Of airy nature**. Corresponds to the airy signs of the quadripartite classification presented in *Mm* § 2:8 and in *Rḥ* § 1.8:1–2. See notes there. The present chapter has similar references to Libra (§ 2.7:1), and Aquarius (§ 2.11:1).

[2]**1: Western**. Fits into the simplified classification of the signs according to their cardinal points, presented in *Mm* § 2:10. See note there. Corresponds also to the more elaborate method of allocation of the signs, as instantiated

for Gemini in *Rḥ* § 2.3:8. The present chapter has similar references to Libra (§ 2.7:1), and Aquarius (§ 2.11:1).

[3]**2: Of the spring season**. Identical with the description of Aries in *Rḥ* § 2.1:4. See note there.

[4]**2: Bicorporal**. Corresponds to *Mm* § 2:4, which lists and explains the bicorporal signs. See note there. The bicorporal, fixed, and tropical signs constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual path. Similar references are made in the current chapter of *Rḥ* to Virgo (§ 2.6:2), Sagittarius (§ 2.9:2) and Pisces (§ 2.12:2).

[5]**3: At its end ... days of the year**. Similar remarks bearing on the change in the relative lengths of day and night are found in the present chapter for all the tropical and bicorporal signs, but not for the fixed signs. See note on *Rḥ* § 2.1:4. Cf. *Rḥ* § 2.9:3.

[6]**3: Its hours are longer ... rising times**. For lists of this type in each of the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along the current sign's degrees, and whether the corresponding sign is "crooked" or "straight" in its rising times, see *Rḥ* § 2.1:5 and notes.

[7]**4–6: It indicates a balanced nature ... deadly pestilence**. Corresponds to the section on Gemini in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[8]**7: It has the form ... is sterile**. For this category of signs, which includes Gemini, Virgo, Libra, the first half of Sagittarius, and Aquarius, see *Mm* § 2:14 and note. For lists of this type in each of the sections on the twelve signs in the present chapter, see *Rḥ* § 2.1:10–11 and note. *Ṭeʿamim* II (§ 2.4:15, 194–195) explains that all the signs with a human shape are sterile, because human beings produce few children. This category is mentioned in *Tb* (IV:6, 409; where only Leo and Virgo are listed) and in Arabic introductions to astrology, where the sterile signs do not precisely coincide with those that have a human shape, as claimed in *Ṭeʿamim* II. See *Mk* (VI:16, [5]:896–897); *Mḥ* (I:24, 15) *et passim*; *Ta* (§ 354, 214); *Mu* (I;24 33).

[9]**8: The right ⟨side⟩ … west wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [4]:975–977; quoted in App. 2, Q. 8, 4, 644–645.

[10]**9–10: Its nature is hot … many colors**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mk* VI:1, [18]:158–159 and *Mḥ* I:23, 17.

[11]**11–12: Of living creatures … the winds**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[12]**13–14: Of the climates … musicians**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9 [5]:769–772 and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[13]**15–16: Its letters … hours 4**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [6]:739–740.

[14]**19: The Dog's shoulder and its left foot**. This is Ibn Ezra's translation of ومنكب الجبّار الأيسر وقدمه = "the left shoulder and the left foot of the Mighty One," which is how Abū Maʿshar (*Mk* VI:1, [19]:168; in the account of the constellations co-rising with the first decan of Gemini according to Ptolemy) refers to a segment of Orion, the second southern constellation in Ptolemy's star catalogue. For the association of Orion, the dog, and the Mighty One, see *Rḥ* § 1.4:3, where the constellation is designated the Mighty Dog. See note there.

[15]**22: One of the hind of ⟨the constellation⟩ Taurus, Hebrew: אחד רגלי השור המאוחר**. This is Ibn Ezra's accurate translation of واحدى قدمي الثور المؤخّر, in *Mk* (VI:1, [20]:179; in the account of the constellations co-rising with the second decan of Gemini according to Ptolemy). For the peculiar usage of

מאוחר to denote "rear," see note on *Rḥ* § 2.4:19, s.v. "the first and second Twin."

[16]**22: The Hero's [Orion] hand**, Hebrew יד הגבור. This is Ibn Ezra's literal translation of يد الجبّار = "the Mighty One's hand," Abū Maʿshar's reference in *Mk* (VI:1, [20]:179; in the account of the constellations co-rising with the second decan of Gemini according to Ptolemy) to a segment of Orion. Here הגבור renders the classical Arabic name of Orion: الجبّار (al-jabbār). Elsewhere *Rḥ* associates this constellation with a dog. See *Rḥ* § 2.3:19, § 1.4:3 and notes.

[17]**23: A frightened man**: This is Ibn Ezra's rendering of أفلون, *Aflon*, Abū Maʿshar's reference to Apollo in *Mk* (VI:1, [21]:181; in the account of the constellations co-rising with the third decan of Gemini according to the Persians). As usual, Ibn Ezra abstains from transliterating Greek names, but it is not clear why he chose "a frightened man" instead.

[18]**25: The Dog, Hebrew** הכלב. This corresponds to الكلب, Abū Maʿshar's abbreviated reference in *Mk* (VI:1, [21]:189; in the account of the constellations co-rising with the third decan of Gemini according to Ptolemy) to Canis Major, the fifth southern constellation in Ptolemy's star catalogue. Earlier in *Rḥ* (§ 1.4:6), the constellation is given its full name, הכלב הגדול, in the complete list of the 48 Ptolemaic constellations. See note there.

[19]**25: The first oar of the Ship and part of the second oar**. This is Ibn Ezra's translation of مجذاف السفينة الأوّل وطرف المجذاف الثاني = "the first oar and the tip of the second oar of the Ship," Abū Maʿshar's reference in *Mk* (VI:1, [21]:190; in the account of the constellations co-rising with the third decan of Gemini according to Ptolemy) to a segment of Argo Navis, the seventh southern constellation in Ptolemy's star catalogue. See *Rḥ* § 1.4:8 and note.

[20]**17–25: In its first decan … part of the second oar**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Gemini according to the Persians, Indians, and Ptolemy, in *Mk* (VI:1, [19–21]:160–190). In particular, *Rḥ* § 2.3:21–23 is a translation of *Mk*, VI:1 [20–21]:173–184; quoted in App. 2, Q. 3, 1–3, 642–643.

[21]**26–30: A person … not be healthy**. For lists of this type in the sections on the twelve signs in the present chapter, describing the physical appearance

and psychological traits of natives born when some sign rises, when the first, second, and third decan of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[22]**31–33: Its portion of the human body ... the feet**. Analogous lists, enumerating the parts of the body and diseases associated with each sign according to the theory of *melothesia*, and the parts of the body associated with the planets in each sign according to the theory of the pains of the planets in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes.

[23]**34: Among human beings ... delicate craft**. Similar lists, establishing the social class, profession, and trade of human beings as a consequence of their having been born when the corresponding sign is in the ascendant, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[24]**35–40: It is the house of Mercury ... twelfth to Venus**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection (and in some cases the planetary apogees, perigees, and nodes in the signs), the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[25]**41–44: From the beginning ... honor is the 11th**. Analogous lists, localizing in the signs various categories of degrees which are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees. adding beauty and honor), occur in occur in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[26]**45: There [in the degrees of Gemini] ... Mars and Venus**. Refers to β Ori (Rigel), Hebrew רגל תאומים השמאלית (left leg of the twins); Arabic رجل

الجوزاء (leg of the twins); No. 35 in the constellation of Orion in Ptolemy's star catalogue (*Al*, VIII:1, 384: long. Taurus 19⁵/6°, lat. S 31½°, 1st magnitude). This star is included in the star lists of the three versions of *Kn*, under the Hebrew transliteration of its Arabic name (רגל אלגוזא = *rijl al-jawzā'*) and with variant Hebrew names: *Kn* I, 159a: רגל הכלב (the dog's foot); long. Gemini 4° 58′; lat. N 31° 50′; *Kn* II, 190b: רגל הכלב (the dog's foot); long. Gemini 4° 58′; lat. N 31° 20′; 1st magnitude; *Kn* III, 9b: רגל תאומים (the twins' leg); long. Gemini 4° 58′; lat. N 31° 50′. Bar Ḥiyya included this star with its Hebrew name (רגל תאומים = the twins' leg) and its transliterated Arabic name (רגל אלגוזא = *rijl al-jawzā'*) as item No. 2 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 64° 20′ = Gem 4° 20′; lat. S 31° 30′; (2) *Ch*17, 64a, where it is ascribed the nature of Saturn and Jupiter, in contrast to what it stated in the current locus.

[27]**46: A star ⟨that is⟩ the left shoulder ... Mars and Mercury**. Corresponds to γ Ori (Bellatrix); Hebrew כוכב על כתפו השמאלית (a star on the left shoulder ⟨of Gemini⟩); Arabic منكب الجوزاء (shoulder of *al-jawzā'*); No. 3 in the constellation of Orion in Ptolemy's star catalogue (*Al*, VIII:1, 383: long. Taurus 24°, lat. S 17½°, 2nd magnitude). The same star appears in *Rḥ* § 2.16:4 (in a list of the planetary mixtures) with the same planetary mixture (Mars and Mercury), but with a different name (⟨כוכב⟩ על שכם הגבור = ⟨a star⟩ in the shoulder of the Mighty One), which clearly indicates that γ Ori is in the constellation of Orion. See *Rḥ* § 2.16:4 and note. Bar Ḥiyya includes this star with its Hebrew (צד שמאל תאומים = left side of the twins) and transliterated Arabic name (מנכב אלגוזא = *mankib al-jawzā'*) as item No. 2 in two lists of stars of the 2nd magnitude: (1) *Ln*, 57b: long. 68° 30′ = Gem 8° 30′; lat. S 17° 30′; (2) *Ch*17, 64a, where it is ascribed the nature of Saturn and Jupiter, in contrast to what is stated in the current locus.

[28]**47: The star ⟨in the Shepherd⟩ ... Jupiter and Saturn**. No star with the ecliptical coordinates described here corresponds to a star in the constellation Auriga in Ptolemy's star catalogue, although the ecliptical coordinates and astrological properties are similar to that of α Aur, which is described in the next sentence. See next note. This may stem from a corruption in the transmission of the text.

[29]**48: The big star ... Saturn and Jupiter**. This refers to α Aur (Capella), Hebrew הנלחם (the warrior); Arabic العيّوق (*al-ʿayyūq*); No. 3 in the constellation of Auriga in Ptolemy's star catalogue (*Al*, VII:5, 353: long. Taurus 25°, lat. N 22½°, 1st magnitude). The same star is mentioned in *Rḥ* § 2.15:13,

using the transliteration of its Arabic name (אלעיוק = *al-ʿayyūq*), but with a different planetary mixture: Mars and Mercury. This indicates that Ibn Ezra drew on two different sources for information for the list of stars at the end of each of the separate sections on the signs in chapter 2 and for the list of planetary mixtures of stars at the end of chapter 2. α Aur is cited as item No. 3 in the star lists of the three versions of *Kn*, where it is called הנלחם, "the warrior," and its Arabic name is transliterated into Hebrew script (אלעיוק = *al-ʿayyūq*): *Kn* II, 190b: long. Gemini 10° 12′; lat. N 22°; *Kn* III, 9b: long. Gemini 8° 21′; lat. N 22°; *Kn* I, 159a: long. Gemini 7° 51′; lat. S 16° 30′ [wrong coordinates]. *Ep* (3, B2v), at the end of the section on Gemini (just as in the current locus), lists this star (long. Gemini 10° 55′, lat. N 22° 30′) under the name *Bellator*, "warrior," the Latin translation of Ibn Ezra's name for this star. Bar Ḥiyya mentions this star with its Hebrew name (מושך הרסן = the one holding the reins) and a transliteration of its Arabic name (אלעיוק = *al-ʿayyūq*) as item No. 7 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 69° 30′ = Gem 9° 30′; lat. N 22° 30′; (2) *Ch*17, 64a, where it is ascribed the nature of Mars and Mercury. This mixture is different from that stated in the current locus but is the same as that specified at the end of chapter 2, which suggests that Ibn Ezra's list of planetary mixtures at the end of chapter 2 and Bar Ḥiyya in *Ch*17 drew on the same source.

[30]**49: The ⟨star⟩ at the middle ... Jupiter and Saturn**. Corresponds to ε Ori; Hebrew האמצעי מן האזור (the middle of the girdle); No. 27 in the constellation of Orion in Ptolemy's star catalogue (*Al*, VIII:1, 384: long. Taurus 27^{1}/3°, lat. S 24^{5}/6, 2nd magnitude).

[31]**50: The right shoulder ... Mars and Mercury**. Refers to α Ori (Betelgeuse); Hebrew שכם תאום ימני and Arabic منكب الجوزاء أيمن (both of them "the shoulder of the right twin"); No. 2 in the constellation of Orion in Ptolemy's star catalogue (*Al*, VIII:1, 382: long. Gemini 2°, lat. S 17°, 1st magnitude). This star is included in the star lists of the three versions of *Kn*, where it is called שכם הגבור (the warrior's shoulder) and its Arabic name is transliterated into Hebrew script (מנכב אלגבאר = *mankib al-jabbār*): *Kn* III, 9b: long. Gemini 17° 8′; lat. S 17°; *Kn* II, 190b: long. Gemini 18° 8′; *Kn* I, 159a: long. Gemini 25° 8′; lat. S 40° 20′ (wrong coordinates). *Ep* (1, B2r), at the end of the section on Gemini (just as in the current locus), calls this star *humerus canis magni* (shoulder of the greater dog) and locates it at long. Gemini 17° 55′, lat. S 17°. Bar Ḥiyya includes this star with its Hebrew name (צד תאומים ימני = the right side of the twins) and a transliteration of its Arabic name (מנכב אלגוזא אימן

= *mankib al-jawzāʾ* ⟨*al-*⟩*ayman*), as item No. 4 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 81° 30′ = Gem 21° 30′; lat. S 17°; and (2) *Ch*17, 64a.

[32]**51: The right leg ... Mars and Venus**. No star with the ecliptical coordinates described in the current locus corresponds to a star in the constellation of Gemini in Ptolemy's star catalogue, although the intention may be to ξ Gem, No. 18 in the constellation of Gemini, described as "the star on the right foot of the rear twin" in Ptolemy's star catalogue (*Al*, VII:5, 365–365: long. Gemini 14²/3°, lat. S 10½°, 4th magnitude).

[33]**52: The dog called *al-shiʿrā al-ʿabūr* is there**. This is a reference to α CMa (Sirius), a star of the 1st magnitude, No. 1 in the constellation of Canis Major (see *Rḥ* § 1.5:10 and note) in Ptolemy's star catalogue (*Al*, VIII:1, 387: long. Gemini 17²/3°, lat. S 39¹/6°, 1st magnitude). This star reappears in *Rḥ* § 2.4:46, in the section on Cancer, where Ibn Ezra gives its ecliptical coordinates and planetary mixture: long. Cancer 3°, lat. S 39° 10′, mixture of Jupiter and Mars. See note there. This star was probably mentioned redundantly in the current locus because the longitude of this star in Ptolemy's star catalogue falls within the degrees of Gemini (although due to precession, by Ibn Ezra's time its longitude placed it in Cancer).

[34]**53: Of the dim stars ... causing death**. Refers to λ Ori; Hebrew הכוכב) (המעונן שהוא על ראש הגבור; No. 1 in the constellation of Orion in Ptolemy's star catalogue (*Al*, VIII:1, 382: long. Taurus 27°, lat. S 13½°, nebula).

§ 2.4

[1]**1: One of the watery signs**. Corresponds to the watery signs in the quadripartite classification presented in *Mm* § 2:8 and *Rḥ* § 1.8:1–2. See notes there. The present chapter has similar references to Scorpio (§ 2.8:1), and Pisces (§ 2.12:1).

[2]**1: Northern**. Fits into the simplified classification of the signs according to their cardinal points, as in *Mm* § 2:10. See note there. Corresponds also to the more elaborate method of allocation of the signs as instantiated, for Cancer, in *Rḥ* § 2.4:8. The present chapter has similar references to Scorpio (§ 2.8:1) and Pisces (§ 2.12:1).

[3]**2: One of the signs of summer**. *Rḥ* divides the zodiac into four quadrants and assigns each of the four seasons to the three signs in one of them. Here the summer is assigned to Cancer (§ 2.4:2), Leo (§ 2.5:2), and Virgo (§ 2.6:2). For the association of signs with seasons, see *Rḥ* § 2.1:4 and note.

[4]**2: Tropical because the season changes in it**. This is identical with the description of Aries § 2.1:4. See note there.

[5]**2: At its beginning … nights longer**. Similar remarks of this type, referring to the change in the relative lengths of day and night, are found in this chapter for all the tropical and bicorporal signs, but not for the fixed signs. See note on *Rḥ* § 2.1:4. Cf. *Rḥ* § 2.10:2.

[6]**3: Its hours are longer … straight and increasing**. For lists of this type in each of the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along the current sign's degrees, and whether the corresponding sign is "crooked" or "straight" in its rising times, see *Rḥ* § 2.1:5 and notes.

[7]**4–6: All of it indicates … it is moist**. Corresponds to the section on Cancer in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[8]**7: It has the shape of aquatic animals**. This category of signs is listed in *Mk* (VI:22, [6]:957), where they are equated with the watery signs. The same applies to *Ta* (§ 352, 214). For lists of this type in each of the sections on the twelve signs in the present chapter, see *Rḥ* § 2.1:10–11 and note.

[9]**8: The heart … north wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [5]:978–980; quoted in App. 2, Q. 8, 5, 645.

[10]**9–10: Its nature is cold … colors and the like**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mk* VI:1, [22]:191 and *Mḥ* I:29, 17. Here "ochre" renders עין העפר, that is, the color of earth, dust, or soil.

[11]**11–12: Of living creatures ... fresh water**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[12]**13–14: Of the climates ... medium height**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9 [6]:773–776 and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[13]**15–16: Of the letters ... are the hours**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8 [7]:741–742.

[14]**19: The face of the Greater Bear**. This is Ibn Ezra's accurate translation of وجه الدبّ الأكبر, Abū Maʿshar's reference in *Mk* (VI:1 [23]:200; quoted in App. 2, Q. 7, 644; in the account of the constellations co-rising with the first decan of Cancer according to Ptolemy) to a segment of Ursa Major, the second northern constellation in Ptolemy's star catalogue. Ibn Ezra uses the same Hebrew name in *Rḥ* § 1.5:3, in a list of the 48 Ptolemaic constellations. See note there.

[15]**19: The first and second Twins, Hebrew** תאומים המוקדם והמאוחר. This is Ibn Ezra's translation of رأس التوءمين المؤخّر والمقدّم = "the head of the Twins who are in front and behind," Abū Maʿshar's reference in *Mk* (VI:1 [23]:200; quoted in App. 2, Q. 7, 644; in the account of the constellations co-rising with the first decan of Cancer according to Ptolemy) to the constellation Gemini. Here Ibn Ezra assigns to the Hebrew words מוקדם and מאוחר an unusual meaning. In post-biblical Hebrew these two words mean, respectively, "early" and "late," and are used, for example, in the Babylonian Talmud (Pesaḥim 6b), in the famous exegetical dictum אין מוקדם ומאוחר בתורה, = "There is no 'early' or 'late' ⟨time⟩ in the Torah," meaning that chronological order is irrelevant when interpreting the Bible. That Ibn Ezra was well aware of the temporal meaning of these two works is attested to, for example, by the fact that he frequently refers to the aforementioned talmudic dictum in his biblical commentaries. See, Ibn Ezra's commentaries on Leviticus 25:1; Deuteronomy 28:5, 31:15; Genesis (short) 6:3, 31:32, 18:13; Exodus (long) 37:15–16, et *passim*. In the current passage, however,

מוקדם and מאוחר are deprived of their standard temporal meaning and are attached a spatial sense that is never used in medieval Hebrew. Actually, Ibn Ezra changed the standard meaning of these two Hebrew words because he was translating from the description of the *paranatellonta* of the first decan of Cancer according to Ptolemy in *Mk*. Indeed, in the specific place that corresponds to the locus where Ibn Ezra uses מוקדם and מאוחר, Abū Maʿshar applies the two Arabic words المقدّم and المؤخّر, *al-muqaddam* and *al-muʾakhkar*, which have virtually the same sound as the Hebrew counterparts, *ha-muqdam* and *ha-meʾuḥar*, and possess the spatial meaning of "in front" and "behind," or "first" and "second." The same unusual meaning of מוקדם and מאוחר is applied by Ibn Ezra to describe exclusively positions of stars in asterism or constellations elsewhere in the present chapter, and regarding all the loci describing the *paranatellonta* of the decans in this chapter, it turns out that Ibn Ezra was translating (or transliterating) from Abū Maʿshar's text, where use is made of المؤخّر and المقدّم. See, for example, *Rḥ* § 2.4:22, Cf. *Mk*, VI:1, [24]:210; *Rḥ* § 2.4:23, Cf. *Mk*, VI:1, [25]:214. The same usage occurs in other parts of Ibn Ezra's work that are exclusively related to the description of stars and constellations, as for example in the star lists found in the first and second versions of *Kn* (*Kn* I, 157a, 159b, 160a; *Kn* II, 190a, 194a). Note that in some loci, for the same purpose, Ibn Ezra uses נקדם instead of מוקדם.

[16]**19: The Lesser Dog, Hebrew** הכלב הקטן. This is Ibn Ezra's translation of الكلب الأصغر = "the Lesser Dog," Abū Maʿshar's reference in *Mk* (VI:1, [23]:201; quoted in App. 2, Q. 7, 644; in the account of the constellations co-rising with the first decan of Cancer according to Ptolemy) to Canis Minor, the sixth southern constellation in Ptolemy's star catalogue. This constellation is mentioned first in *Rḥ* § 1.4:7, in the context of a complete list of the 48 Ptolemaic constellations. See note there.

[17]**19: The Greater Dog, Hebrew** הכלב הגדול. This is Ibn Ezra's translation of الكلب الأكبر = "the Greater Dog," Abū Maʿshar's reference in *Mk* (VI:1, [23]:201; quoted in App. 2, Q. 7, 644; in the account of the constellations co-rising with the first decan of Cancer according to Ptolemy) to Canis Major, the fifth southern constellation in Ptolemy's star catalogue. This constellation is mentioned first in *Rḥ* § 1.4:6, in the complete list of the 48 Ptolemaic constellations. See note there.

[18]**25: The head of the Fighting Warrior, Hebrew** ראש הגבור הנלחם. This is Ibn Ezra's translation of رأس الشجاع = "the head of the Hero," Abū Maʿshar's

reference in *Mk* (VI:1, [25]:218; in the account of the constellations co-rising with the first decan of Cancer according to Ptolemy) to Hercules, who killed the monster Hydra. Thus, ultimately this is an allusion to a segment of Hydra, the eighth southern constellation in Ptolemy's star catalogue. The same approach, namely, hinting at Hydra by means of Hebrew expressions such as הגבור הנלחם (the fighting warrior), הגבור (the mighty one), or הנלחם (the hero or warrior), all of which refer to Hercules, is noticeable throughout chapter 2 of *Rḥ*, where Ibn Ezra is translating from Abū Maʿshar's accounts of the Ptolemaic constellations co-rising with the decans of Cancer, Leo, Virgo, and Libra. See § 2.5:17; § 2.5:20; § 2.5:23; § 2.6:17; § 2.7:19; Cf. respectively, *Mk*, VI:1, [27]:228; VI:1, [28]:238; VI:1, [29]:246; VI:1, [31]:259; VI:1, [35]:292. Note that in *Rḥ* § 1.4:9, in the complete list of the 48 Ptolemaic constellations, Ibn Ezra adopts an alternative approach: Hydra is called החיה, *ha-ḥayya*, *lit*. "the animal" but meaning the snake. See note on *Rḥ* § 1.4:9.

[19]**17–25: In its first decan ... end of the Ship**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Cancer according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [23–25]:192–219).

[20]**26–30: The parts of the body ... good fortune**. For lists of this type in the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born at the same time that some sign rises, at the same time that the first, second, and third decan of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[21]**31–32: Its portion of the human body ... thin beard**. Analogous lists, enumerating the parts of the body and diseases associated with each sign, according to the theory of *melothesia*, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes. The statement that there is a cloudy star at longitude Cancer 22° that indicates disease and a deformity of the eyes corresponds to *Mk* VI:20, [4]:924–925.

[22]**33: Of human beings ... travelers**. Similar lists, establishing the social class, profession, and trade of human beings as a consequence of their being born when the corresponding sign is in the ascendant, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[23]**34: In Enoch's opinion it is the sign of the world**. According to *Ṭeʿamim* I (§ 2.4:4, 42–43), in an explanation of the current locus and in an allusion to the "thema mundi" (a mythical horoscope that shows the position of the planets at the creation of the world), Enoch claimed that Cancer is called the sign of the world because this sign was in the ascendant and the Sun was at midheaven when the world was created. Hence conjunctions of Saturn and Mars in Cancer are employed for world prognostications. Ibn Ezra also refers to Cancer as the sign of the world in *Ṭeʿamim* II (§ 2.4:6, 192–193) and *ʿOlam* I (§ 27:1, 70–71). One source on which Ibn Ezra drew for this information seems to be *Mk* (V:7, [7]:358–359), where Abū Maʿshar maintains that the Ancients said that Cancer is the ascendant of the world.

[24]**35: In the opinion of the Egyptian scientists ... the head**. Analogous lists, enumerating the parts of the body associated with the planets in each sign, according to the theory of the pains of the planets in the signs, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes.

[25]**36–41: It is the house of the Moon ... twelfth to Mercury**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection (and in some cases the planetary apogees, perigees, and nodes in the signs), the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[26]**42–45: From the beginning ... 15th degrees**. Analogous lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees; adding beauty and honor), occur in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[27]**46: There [in the degrees of Cancer] ... Jupiter and Mars**. This refers to α CMa (Sirius); Hebrew הכלב הנקרא אל שערי אל עבור (the dog called *al-shiʿrā al-ʿabūr*); Arabic الشعرى العبور (*al-shiʿrā al-ʿabūr*); No. 1 in the constellation of

Canis Major in Ptolemy's star catalogue (*Al*, VIII:1, 387: long. Gemini 17²/3°, lat. S 39¹/6°, 1st magnitude). This star is cited in the star lists of the three versions of *Kn*, where it is designated by its Arabic name transliterated into Hebrew (אל שערי אל עבור = *al-shiʿrā al-ʿabūr*) and different Hebrew names: *Kn* I, 159a: שכם הגבור (the shoulder of the warrior); long. Cancer 2° 48′; lat. S 39° 10′; 1st magnitude; *Kn* II, 190b: עובר האפודה (the one who passed the belt); long. Cancer 2° 47′; lat. S 39° 15′; 1st magnitude; *Kn* III, 9b: האמיץ שעבר החשב (the brave one who passed the belt); long. Cancer 2° 48′; lat. S 39° 10′. *Ep* (1, B3r), at the end of the section on Cancer (as here), cites this star as *Pes canis* (the dog's leg) at long. Cancer 3° 35, lat. S 39° 10′. Bar Ḥiyya includes this star with its Hebrew name (הכלב הגדול = the great dog) and the transliteration its Arabic name (שערי עבור = *shiʿrā ʿabūr*) as item No. 6 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 92° 10′ = Can 2° 10′; lat. S 39° 10′; and (2) *Ch*17, 64a, where it is ascribed the nature of Jupiter and Mars, the same as in the current locus.

[28]**47: The head of the first Twin ... Jupiter and Mercury**. This is a reference to α Gem (Castor); Hebrew ראש התאום מוקדם and Arabic الراس التوام المقدّم (both = the head of the first twin), No. 1 in the constellation of Gemini in Ptolemy's star catalogue (*Al*, VII:5, 364: long. Gemini 23¹/3°, lat. N 9½°, 2nd magnitude). The same star reappears in the list of planetary mixtures in *Rḥ* § 2.14:5, where it is assigned the nature of Mercury. See note there. This star also occurs in the star lists of two versions of *Kn* with a similar Hebrew name (ראש התאום הנקדם = the head of the first twin) and the Hebrew transliteration of its Arabic name (ראש תאום אלמקדם = *ra's al-taw'an al-muqqadam*): *Kn* I, 159b: item No. 18; long. Cancer 8° 28′; lat. N 9° 40′; *Kn* II, 190b: item No. 18; Cancer 8° 28′; lat. N 9° 40′.

[29]**48: The head of the second Twin ... Jupiter and Mercury**. This refers to β Gem (Pollux); Hebrew ראש התאום המאוחר and Arabic الراس التوام المؤخّر (both = the head of the second twin); No. 2 in the constellation of Gemini in Ptolemy's star catalogue (*Al*, VII:5, 364: long. Gemini 26²/3°, lat. N 6¹/4°, 2nd magnitude). The same star is mentioned in the list of planetary mixtures in *Rḥ* § 2.14:5, where it is assigned the nature of Mercury. See note there. This star also occurs in the star lists of two versions of *Kn* with the same Hebrew name and the Hebrew transliteration of its Arabic name (ראש תאום אלמוכר = *ra's al-taw'an al-mu'akhkhar*): *Kn* I, 159b: item No. 18; long. Cancer 28° 48′; lat. ? 30° 15′; *Kn* II, 190b: item No. 18; Cancer 11° 48′; lat. N 30° 15′.

[30]**49: The end of head ... Mars alone**. This star may correspond to κ Gem, No. 7 in the constellation of Gemini in Ptolemy's star catalogue (*Al*, VII:5, 364: long. Gemini 26¹/6°, lat. N 2²/3°, 4th magnitude).

[31]**50: The dog designated *al-shiʿrā al-ghumayṣā'* ... Mars and Mercury**. This refers to α CMi (Procyon); Hebrew הכלב הנקרא אלשערי אלגמיצא (the dog called *al-shiʿrā al-ghumayṣā'*); Arabic الشعرى الغميصاء (*al-shiʿrā al-ghumayṣā'*), item No. 2 in the constellation of Canis Minor in Ptolemy's star catalogue (*Al*, VIII:1, 388: long. Gemini 29¹/6°, lat. S 16¹/6°, 1st magnitude). This star is also mentioned, with the same Arabic name transliterated into Hebrew but with a different planetary mixture (Jupiter and Mars), in the list planetary mixtures in *Rḥ* § 2.16:8. This star is also cited in the star lists of the three versions of *Kn*, where it is referred to by the Hebrew transliteration of its Arabic name (אל שערי אל אלגמיצא = *al-shiʿrā al-ghumayṣā'*) and with different Hebrew names: *Kn* I, 159a: הסוגר עינו (the one who closes his eye); long. Cancer 14° 18′; lat. S 16° 10′; 1st magnitude; *Kn* II, 190b: הסוגר עינו (the one who closes his eye); long. Cancer 14° 18′; lat. S 16°; *Kn* III, 9b: האמיץ הסתום (the brave one who has ⟨his eye⟩ closed); long. Cancer 14° 18′; lat. S 16° 10′. *Ep* 1, B3r, at the end of the section on Cancer (as in the current locus), cites this star as *oculus Leonis* (the lion's eye) at long. Cancer 15° 25′, lat. S 16° 10′. Bar Ḥiyya includes this star with its Hebrew name (הכלב הקטן = the little dog) and its transliterated Arabic name (שערי גמיצא = *shiʿrā ghumayṣā'*) as item No. 5 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 103° 40′, lat. S 16° 10′; and (2) *Ch*17, 64a, where it is ascribed the nature of Mercury and Mars, the same as in the current locus.

[32]**51: Four dim stars ... latitude 20°**. Correspond, respectively, to items No. 32, 33, 34 and 35, outside the constellation of Ursa Major, in Ptolemy's star catalogue (*Al*, VII:5, 343: [32] long. Cancer 16¹/6°, lat. N 20°, faint; [33] long. Cancer 12¹/6°, lat. N 22¹/2°, faint; [34] long. Cancer 11¹/6°, lat. N 20¹/3°, faint; [35] long. Cancer 0°, lat. N 22¹/4°, faint).

[33]**52: There is also a star ... latitude 6′**. This refers to item No. 1 in the constellation of Cancer in Ptolemy's star catalogue (*Al*, VII:5, 366: long. Cancer 10¹/3°, lat. N 0¹/3°, nebula).

§ 2.5

[1]**1: One of the fiery ... eastern**. This is identical with the account of Aries in *Rḥ* § 2.1:3. See notes there.

[2]**2: One of the signs of summer**. Identical with the account of Cancer in *Rḥ* § 2.4:2. See note there and at *Rḥ* § 2.1:4.

[3]**2: It remains ... change in it**. Corresponds to *Mm* § 2:3, which lists and explains the fixed signs. See note there. The fixed signs, together with the tropical and bicorporal signs, constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual path. The present chapter has similar references to Taurus (§ 2.2:2), Scorpio (§ 2.8:2), and Aquarius (§ 2.11:2).

[4]**3: Its rising times are straight and long**. This refers to a twofold division of the twelve signs according to their rising times. For an explanation of the use of the two terms ("straight" and "long") to designate them, see note on *Mm* § 2:6. The same double terminology is also used in *Rḥ* for Virgo, Libra, Scorpio and Sagittarius. See note on *Rḥ* § 2.1:5.

[5]**4–5: Its nature is burning ... is moist**. Corresponds to the section on Leo in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[6]**6: It has the shape ... half a voice**. For these categories of signs, see *Mm* § 2:11 and note. For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape and voice, see *Rḥ* § 2.1:10–11 and note.

[7]**7: The left ⟨side⟩ ... east wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [2]:969–971; quoted in App. 2, Q. 8, 2, 644–645.

[8]**8: Its nature is hot ... saffron and yellow**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mk* VI:1, [26]:220 and *Mḥ* I:35, 17.

[9]**9–10: Of the animals ... based on fire**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note. For Leo as in charge of metals and precious stones, see *Ta* (§ 367–369, 222).

[10]**11–12: Of the climates ... well-ventilated place**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [7]:777–780 and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[11]**13–14: Of the letters ... hours 13**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [8]:743–744.

[12]**19: A man with a thin nose, Hebrew אדם נחיריו דקות**. This is Ibn Ezra's accurate translation of رجل أنفه الدقّة, the expression used by Abū Maʿshar in *Mk* (VI:1, [28]:234), in the account of the constellations co-rising with the second decan of Leo according to the Indians. This translation proves that Ibn Ezra used the dual form נחירים, "nostrils," to mean the nose, rather than the standard biblical אף. In the introduction to his second commentary on Genesis, Ibn Ezra explicitly states that נחירים is equivalent to אף and means the nose: כי האף שהוא הנחירים, נברא בעבור ארבעה צרכים: לנשוב הרוח אל מוח הראש ולהוריד ליחתו, ולהריח בו וליופי תכונתו. = "For the nose (אף), which is the ⟨same as the⟩ nostrils (נחירים), was created for four purposes: to inhale the air into the brain of the head, to drain its [the head's] moisture, to smell, and for his beauty." See also the short commentary on Genesis 19:1 and the short commentary on Exodus 34:6.

[13]**15–23: In its first decan ... Fighting Warrior [Hydra]**. The entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Leo according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [27–29]:221–246).

[14]**24–28: A person ... full of blemishes**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decan of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[15]**29–30: Its portion of the human body ... in its portion**. Analogous lists, enumerating the parts of the body and diseases associated with each sign according to the theory of *melothesia*, and the parts of the body associated with the planets in each sign according to the theory of the pains of the planets in the signs, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes. Note that the sections on Leo and Virgo in the present chapter do not list the pains of the planets in that sign.

[16]**31: Of human beings ... fine craft**. Similar lists, specifying the social class, profession, and trade of human beings as a consequence of their having been born when the corresponding sign is in the ascendant, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[17]**32–37: It is the house of the Sun ... twelfth to the Moon**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection (and in some cases the planetary apogees, perigees, and nodes in the signs), the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[18]**38–41: From the beginning ... 17th degrees**. Similar lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees. adding beauty and honor), occur in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources for them, see *Rḥ* § 2.1:47–50 and note.

[19]**42: There [in the degrees of Leo] ... Saturn and Venus**. This refers to α Hya (Alphard); Hebrew צוואר הנלחם (the warrior's neck); Arabic الفرد (the solitary one); No. 12 in the constellation of Hydra in Ptolemy's star catalogue (*Al*, VIII:1, 392: long. Leo 0°, lat. S 20$^1/_2$°, 2nd magnitude). This star is item No. 21 in the star lists of two versions of *Kn* with a different Hebrew

name (האדום שהוא בצואר האריה = the red one that is in the lion's neck), accompanied by the Hebrew transliteration of its Arabic name (אלורד אלדי פי ענקאל שוגע = *al-ward alladhī fī ʿunq al-shujāʿ*): *Kn* II, 190b: long. Leo 15° 20′; lat. S? 20°; *Kn* I, 159b: long. Leo 3° 20′; lat. S? 20°.

[20]**43: The heart of the lion … causing death**. This is a reference to α Leo (Regulus); Hebrew לב האריה and Arabic قلب الاسد (both = the lion's heart); No. 8 in the constellation of Leo in Ptolemy's star catalogue (*Al*, VII:5, 367: long. Leo 2¹/2°, lat. N 0¹/6°, 1st magnitude). This star is mentioned again in the list of planetary mixtures in *Rḥ* § 2.14:7, where it is ascribed the mixture of Saturn and Mars. This is not the same as the mixture assigned to this star here (Mars and Jupiter), which indicates that Ibn Ezra drew on different sources for the two loci. This star occurs in the star lists of the three versions of *Kn*, where it has the same Hebrew name and the Hebrew transliteration of its Arabic name (קלב אלאסד = *qalb al-asad*): *Kn* I, 159a: long. Leo 17° 31′; lat. S 0°; 1st magnitude; *Kn* II, 190b: long. Leo 17° 31′; lat. S 31′; 1st magnitude; *Kn* III, 9b: long. Leo 17° 38′; lat. N 0. α Leo is repeatedly mentioned by Ibn Ezra in his works on nativities as one of the "stars causing death" (see *Rḥ* § 2.2:47 and note): *Nativitatum* (59a–59b); *Moladot* (III i 14, 5, 118–119); *Nativitatibus* (A8r) and *Ep* (II:2, K1r). *Ep* cites this star twice with the name *Cor leonis*; first, at the end of the section on Leo (*Ep*, 5, B3v: long. Leo 18° 20′; lat. N 0° 10′), then in the section on nativities (*Ep*, II:2, sig. K1r: long. Leo 18° 25′; lat. N 0° 10′). This star and its position in 1158 are also mentioned in *Nativitatum* (59a–59b: long. Leo 17° 46′, lat. S 1°; Mars's nature). Bar Ḥiyya gives this star with its Hebrew name (לב האריי = the lion's heart) and the transliteration of its Arabic name (קלב אלאסד = *kalb al-asad*) in two lists of stars of the 1st magnitude: (1) as item No. 12 in *Ln*, 57a: long. 137° 20′ = Leo 17° 20′; lat. N 0° 10′; (2) as item No. 9 in *Ch*17 (64a), where it is ascribed the nature of Mars and Jupiter, the same as in the current locus.

[21]**44: The star called the back of the lion … Saturn and Venus**. This is a reference to δ Leo; No. 20 in the constellation of Leo in Ptolemy's star catalogue (*Al*, VII:5, 367: long. Leo 14¹/6°, lat. N 13²/3°, 2nd magnitude). Bar Ḥiyya incorporates this star with a different Hebrew name (שדרת האריי = the lion's spine) and the Hebrew transliteration of its Arabic name (פקאר אלאסד = *faqār al-asad*) as item No. 12 in two lists of stars of the 2nd magnitude: (1) *Ln*, 57b: long. 117° 40′ = Can 27° 40′; lat. N 13° 20′; (2) *Ch*17 (64b), where it is ascribed the power of Saturn and Venus, the same as in the current locus.

§ 2.6

[1]**1: One of the earthy ... nocturnal signs.** This is identical with the account of Taurus in *Rḥ* § 2.2:1. See notes there

[2]**1: Southern.** Fits into the simplified classification of the signs according to their cardinal points, as formulated in *Mm* § 2:10. See note there. There is a similar reference to Capricorn later in § 2.10:1 but Taurus is omitted from this chapter although it belongs to the southern signs.

[3]**2: One of the signs of summer.** This is identical with the account of Cancer in *Rḥ* § 2.4:2. See note there and at *Rḥ* § 2.1:4.

[4]**2: Bicorporal.** Corresponds to *Mm* § 2:4, which lists and explains the bicorporal signs. See note there. The bicorporal, fixed, and tropical signs constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual path. Similar references are made in the current chapter of *Rḥ* to Gemini (§ 2.3:2), Sagittarius (§ 2.9:2), and Pisces (§ 2.12:2).

[5]**3: Its hours ... equal ⟨hours⟩.** For lists of this type in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along the degrees of some sign, see *Rḥ* § 2.1:5 and notes.

[6]**3: At its end ... all climates.** The present chapter includes similar remarks of this type, referring to the change in the relative lengths of day and night, for all the tropical and bicorporal signs, but not for the fixed signs. See note on *Rḥ* § 2.1:4. Cf. *Rḥ* § 2.12:2.

[7]**4–5: According to its nature ... is temperate.** Corresponds to the section on Virgo in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[8]**6: It has the shape ... strong voice.** For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape and voice, see *Rḥ* § 2.1:10–11 and note. For the category of signs with a human shape, see *Mm* § 2:14 and note. *Mk* (VI:22, [2]:948) enumerates Gemini, Virgo, Sagittarius, and Pisces in the category of signs indicating the species

of birds. *Ta* (§ 352, 214) lists in the same category Gemini, Virgo, Pisces, and the hinder two-thirds of Capricorn.

[9]**7: The right ⟨side⟩ ... south wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [3]:972–974; quoted in App. 2, Q. 8, 3, 644–645.

[10]**8–9: Its nature ... purple and ochre**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mḥ* I:41, 19.

[11]**10: Of living creatures ... sorts of grains**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14, and note.

[12]**11–12: Of the climates ... gynaecea and gardens**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [8]:781–783 and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[13]**13–14: Its letters ... hours four**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [9]:745–746.

[14]**15: The star called ear of grain ... snake**. This is Ibn Ezra's translation of كوكب السنبلة وموّخر الحيّة الماءية = "the star of the ear of grain, ⟨which is in⟩ the rear part of the Water Snake," an expression used by Abū Maʿshar in *Mk* (VI:1, [31]:252), in the account of the constellations co-rising with the first decan of Virgo according to the Persians. In this expression, the star is α Vir (Spica); No. 14 in the constellation of Virgo in Ptolemy's star catalogue (*Al*, VII:5, 369), and the Water Snake is the constellation Hydra. This name for α Vir is unusual in the Arabic tradition, which usually calls this star *al-simāk al-aʿzal*, as Ibn Ezra does in *Rḥ* § 2.7:45 and § 2.14:8. See notes there.

[15]**17: Part of the tail of the Dragon**. This is Ibn Ezra's translation of طرف ذنب التنّين = "the tip of the tail of the Dragon," Abū Maʿshar's reference in *Mk* (VI:1, [31]:257; in the account of the constellations co-rising with the first decan of Virgo according to Ptolemy) to a segment of Draco, the third northern constellation in Ptolemy's star catalogue. Ibn Ezra refers to Draco by the same Hebrew name in § 1.5:4, in the complete list of the 48 Ptolemaic constellations. See note there.

[16]**17: The Goblet that is on the Warrior's head**. This is Ibn Ezra's translation of الكأس الذي في رأس الشجاع = "the cup which is on the head of the Hero," Abū Maʿshar's reference in *Mk* (VI:1, [31]:258–259; in the account of the constellations co-rising with the first decan of Virgo according to Ptolemy) to Crater, the ninth southern constellation in Ptolemy's star catalogue, and to Hydra, the eighth southern constellation in Ptolemy's star catalogue. See, respectively, *Rḥ* § 1.4:10 and *Rḥ* § 1.4:9, and notes.

[17]**19: Inkwell, Hebrew קסת**. I have preferred this reading, which is supported by only one manuscript copy, against the other six checked witnesses, which offer the alternative similar reading קשת, meaning bow, because it agrees with دواة, inkwell, which is what Abū Maʿshar's text offers for the corresponding locus. See *Mk*, VI:1, [32]:267. Cf. *variae lectiones* of *Rḥ* § 2.6:19.

[18]**20: The head, beak, and wings of the Crow**. This is Ibn Ezra's translation of رأس الغراب ومنقاره وجناحه = "the head, beak, and wing of the Crow," Abū Maʿshar's reference in *Mk* (VI:1, [32]:269–270; in the account of the constellations co-rising with the second decan of Virgo according to Ptolemy) to a segment of Corvus, the tenth southern constellation in Ptolemy's star catalogue Corvus is mentioned by the same name in *Rḥ* § 1.4:10, in the complete list of the 48 Ptolemaic constellation. See note there.

[19]**23: The leg of the Animal, Hebrew רגל חיה**. This is Ibn Ezra's translation of رجل قنطورس = "the leg of Centaurus," Abū Maʿshar's reference in *Mk* (VI:1, [33]:279; in the account of the constellations co-rising with the third decan of Virgo according to Ptolemy) to a segment of Centaurus, the eleventh constellation in Ptolemy's star catalogue. Note that Ibn Ezra, as is his wont, refrains from Greek transliterations and refers to Centaurus as החיה. In *Rḥ* § 1.4:12, in the complete list of the 48 Ptolemaic constellations, Ibn Ezra applies a different approach and designates this constellation נושאת האריה, the Lion Carrier. See note there.

[20]**15–23: In its first decan ... the Animal**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Libra according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [31–33]:248–279).

[21]**24–26: A person born ... modest and wise**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decans of this sign rise, and when the end of a sign rises, describing see *Rḥ* § 2.1:31–35 and note.

[22]**27–28: Its portion ... black bile**. Analogous lists, enumerating the parts of the body and diseases associated with each sign according to the theory of *melothesia*, and the parts of the body associated with the planets in each sign according to the theory of the pains of the planets in the signs, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes. Note that the sections on Leo and Virgo in the present chapter do not list the pains of the planets in that sign.

[23]**29: Of human beings ... promotes laughter**. Similar lists, establishing the social class, profession, and trade of human beings as a consequence of their being born when the corresponding sign is in the ascendant, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[24]**30–35: It [Virgo] ... twelfth to the Sun**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection (and in some cases the planetary apogees, perigees, and nodes in the signs) the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, the lords of dodecatemoria and their order, occur in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[25]**36–39: From the beginning ... 20th degrees**. Analogous lists, localizing in the signs various categories of degrees which are taken to be endowed

with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees. adding beauty and honor), occur in occur in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[26]**40: There [in the degrees of Virgo] ... Saturn and Venus**. This refers to β Leo (Denebola); Hebrew זנב האריה and Arabic: ذنب الاسد (*dhanab al-asad*), both = the lion's tail; No. 27 in the constellation of Leo in Ptolemy's star catalogue (*Al*, VII:5, 368: long. Leo 24¹/20°, lat. N 11⁵/6°, 1st magnitude). It appears in the star lists of the three versions of *Kn*, where it has the same Hebrew name and the Hebrew transliteration of its Arabic name (אל צרפה= *al-ṣarfa*): *Kn* I, 159a: long. Virgo 9° 38′; lat. N 11° 50′; 1st magnitude; *Kn* II, 190b: long. Virgo 9° 38′; lat. N 11° 50′; 1st magnitude; *Kn* III, 9b: long. Virgo 8° 38′; lat. N 11° 50′. *Ep* (5, B4r) cites this star (Leo 10° 25′, lat. N 11° 50′; 1st magnitude) as *Cauda leonis*. Bar Ḥiyya mentions this star with its common Hebrew name (זנב הארי = the lion's tail) and two Arabic names conflated into a single name and transliterated into Hebrew (דנב אל אסד אל רצפה = *dhanab al-asad al-ṣarfa*) as item No. 4 in two lists of stars of the 2nd magnitude: (1) *Ln*, 57b: long. 159° 20′ = Vir 9° 20′; lat. N 11° 50′; (2) *Ch*17 (64a), where it is ascribed the nature of Saturn and Mercury, in contrast to the current locus.

[27]**41–42: There is another star ... latitude 25½°**. These three stars correspond to items No. 33, 34, and 35 in the stars around the constellation of Leo, between the edges of Leo and Ursa Major, called Coma, in Ptolemy's star catalogue (*Al*, VII:5, 368: [33] long. Leo 24⁵/6°, lat. N 30°, faint; [34] long. Leo 24¹/3°, lat. N 25°, faint; [35] long. Leo 28¹/2°, lat. N 25½°, faint).

§ 2.7

[1]**1: One of the airy ... western**. This is identical with the account of Gemini in *Rḥ* § 2.3:1. See notes there.

[2]**2: One of the signs of autumn, Hebrew:** ממזלות החורף. *Rḥ* divides the zodiac into four quadrants, and assigns each of the four seasons to the three signs of one quadrant. The autumn is assigned here to Libra (§ 2.7:2), Scorpio (§ 2.8:2), and Sagittarius (§ 2.9:2). For the peculiar terminology used

here, which uses חורף for autumn (and קור for winter) and the association of signs with seasons, see *Rḥ* § 2.1:4 and note.

[3]**2: Tropical.** This is the same as in the description of Aries in *Rḥ* § 2.1:4. See note there.

[4]**2: In its beginning ... days shorter**. Similar remarks of this type, referring to the change in the relative lengths of day and night, are made in the present chapter for all the tropical and bicorporal signs, but not for the fixed signs. See note on *Rḥ* § 2.1:4. Cf. *Rḥ* § 2.1:2.

[5]**3: Its hours ... straight and long**. For lists of this type in each of the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along the current sign's degrees, and whether the corresponding sign is "crooked" or "straight" in its rising times, see *Rḥ* § 2.1:5 and notes.

[6]**4–7: Its nature is hot ... generates moistness.** Corresponds to the section on Libra in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[7]**8: It has the shape of a solitary man**. For lists of this type in each of the sections on the twelve signs in the present chapter, specifying the sign's shape, see *Rḥ* § 2.1:10–11 and note. For the category of signs with a human shape, see *Mm* § 2:14 and note.

[8]**9: The heart ... south wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [4]:975–977; quoted in App. 2, Q. 8, 4, 644–645.

[9]**10–11: Its nature ... green and ochre**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mk* VI:1, [34]:280–281; *Mḥ* I:47, 19.

[10]**12: Of living creatures ... tall trees.** For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign living creatures,

plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[11]**13–14: Of the climates ... markets and commerce**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [9]:784–787, and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515. Here אדום, Edom, the biblical name of Idumea, denotes the Christian lands, as in the rabbinic literature and medieval Hebrew. The expression: וארץ אדום, מרומא עד אפריקיא = "The land of Edom from Rome to Africa" is Ibn Ezra's translation of الميزان له من البلدان الروم وما بين تخومه إلى إفريقية = "Of the countries in Libra's portion is Rome [the Byzantine Empire] between its borders and Africa" in *Mk* (VI:9, [9]:784–785).

[12]**15–16: Its letters ... hours 16**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [10]:747–748.

[13]**17: Which the scientists of Persia call the Greater Bear**. This is Ibn Ezra's translation of a fragment of Abū Maʿshar's account of the constellations co-rising with the first decan of Libra according to the Persians. This fragment is preserved in the Latin translations of *Mk* by Herman of Carinthia (*Kitāb al-mudkhal al-kabīr* 1996, vol. VIII, VI:1, 102, line 298: "quam Perse Maiorem Ursam vocant") and by John of Seville (*Kitāb al-mudkhal al-kabīr* 1996, vol. V, VI:1, 226, line 495; "et nominate eum quidam Persorum Ursam Moiorem"). This is the only place where Ibn Ezra, following Abū Maʿshar, mentions the scientists of Persia in relation to the first type of *paranatellonta* ascending with the decans.

[14]**19: The end of the Horse's tail and its rear**. This is Ibn Ezra's translation of بعض بدن الفرس من مؤخّر = "part of the rear part of the body of the Horse," Abū Maʿshar's reference in *Mk* (VI:1, [35]:286; in the account of the constellations co-rising with the first decan of Libra according to Ptolemy) to a segment of Centaurus, the eleventh constellation in Ptolemy's star catalogue. In *Rḥ* § 1.4:12, in the complete list of the 48 Ptolemaic constellations, Ibn Ezra applies a different approach and calls Centaurus נושאת האריה, the Lion Carrier. See note there.

[15]**17–25: In its first decan … Virgo and her feet**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Libra according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [35–37]:282–314).

[16]**26–30: In general … sex or androgyne**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decans of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[17]**31–32: Its portion … dim vision**. Analogous lists, enumerating the parts of the body and diseases associated with each sign, according to the theory of *melothesia*, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes.

[18]**33: Of human beings … food and drink**. Similar lists, establishing the social class, profession, and trade of human beings as a consequence of their having been born when the corresponding sign is in the ascendant, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[19]**35: In the opinion … the chest**. Analogous lists, enumerating the parts of the body associated with the planets in each sign, according to the theory of the pains of the planets in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory applied there, see *Rḥ* § 2.1:36–38 and notes.

[20]**34–40: It [Libra] is the house … twelfth to Mercury**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection, in some cases the planetary apogees, perigees, and nodes in the signs, the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[21]**41–44: From the beginning ... 21st degrees**. Analogous lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees; adding beauty and honor), are found in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[22]**45: There [in the degrees of Libra] ... Venus and Mercury**. This refers to α Vir (Spica); Hebrew הנתמך שאיננו מזויין (the supported one who is unarmed); Arabic السماك الأعزل (the unarmed *simāk*); No. 14 in the constellation of Virgo in Ptolemy's star catalogue (*Al*, VII:5, 369: long. Virgo 26²/30°, lat. S 2°, 1st magnitude). This star is mentioned in two other places in this chapter: first, with the same name, in the list of planetary mixtures (*Rḥ* § 2.14:8), where it is ascribed the nature of Venus and somewhat of Mercury, which agrees with the mixture assigned to this star in the current locus; and again, with the unusual name הכוכב הנקרא שבולת המאוחר מן החיה, "the star called the ear of grain that is in the rear part of the snake," at *Rḥ* § 2.6:15, where Ibn Ezra is translating from Abū Maʿshar's account of the *paranatellonta* of the first decan of Virgo. See note on *Rḥ* § 2.6:15. This star occurs as item No. 9 in the star lists of the three versions of *Kn*, where it is given a different Hebrew name (הגבור בלא רומח = the warrior without a spear) and is accompanied by the Hebrew transliteration of its Arabic name (אל סמאך אל עזאל= *al-simāk al-ʾaʿzal*): *Kn* I, 159a: long. Libra 11° 48′; lat. S 6° 36′; 1st magnitude; *Kn* II, 190b: long. Libra 11° 48′; lat. S 2°; 1st magnitude; *Kn* III, 9b: long. Libra 12° 48′; lat. S 0°. הגבור שהוא בלא רומח (the warrior without the spear) occurs again in *Meʾorot* (§ 33:1, 478–479) as a beneficent star in the prognostication of diseases. Its beneficence originates, presumably, from its planetary mixture: Venus (a beneficent planet) and Mercury (a neutral planet). This star is cited with the name *Inermis*, "unarmed," in *Ep* (7, B4v: Libra 12° 35′, lat. N 2°; 1st magnitude). Bar Ḥiyya mentions this star with virtually the same name as in *Rḥ* (הנתמך לא מזויין = the unarmed ⟨one who is⟩ leaning ⟨on the spear⟩) and with the Hebrew transliteration of its Arabic name in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: item 9; long. 191° 14′ = Lib 11° 14′; lat. N 2° (2) *Ch*17 (56a; item 11), where it is ascribed the nature of Venus and Mercury, the same as in *Rḥ*.

[23]**46: There ⟨we find the one leaning on⟩ ... Jupiter and Mars**. This is a reference to α Boo (Arcturus); Hebrew רומח or הגבור בעל הרומח; No. 23 in the constellation of Boötes in Ptolemy's star catalogue (*Al*, VII:5, 347: long. Virgo 27°, lat. N 31½°, 1st magnitude). Ibn Ezra, in the current locus

and elsewhere, refers to the star by its Arabic name, السماك الرامح, "the one who is armed with a spear," which is the name of an Arabic indigenous star. See Kunitzsch 1959, 133–134; KA, 230. This star is found in the star lists of the three versions of *Kn*, where it is referred to by the Hebrew translation of its Arabic name, which is similar but not identical to the name in the current locus (הגבור בעל הרומח = the warrior who is armed with a spear), accompanied by the Hebrew transliteration of its Arabic name (אל סמאך אל רמח= *al-simāk al-rāmiḥ*): *Kn* I, 159a: item n. 10; long. Libra 27° 20′; lat. N 31° 6′; 1st magnitude; *Kn* II, 190b: item No. 9; long. Libra 26° 20′; lat. N 31° 40′; 1st magnitude; *Kn* III, 9b: item No. 10; long. Libra 25° 7′; lat. N 31° 6′. This star is listed with the name *Lancea*, "spear," a literal rendering of the Hebrew name used here, in *Ep* (7, B4v: Libra 12° 55′, lat. N 31° 30′; 1st magnitude). Bar Ḥiyya, too, designates this star by the Hebrew translation of its Arabic name (הנתמך רמח = the supported one who is armed with a spear) as well as by the Hebrew transliteration of its Arabic name in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: item No. 8; long. 191° 30′ = Lib 11° 30′; lat. N 31° 30′; (2) *Ch*17 (56a; item No. 10), where it is ascribed the nature of Jupiter and Mars, the same as in the current locus.

[24]**47: There ⟨is⟩ a bright star … Venus and Mercury**. This is a reference to α CrB (Alphecca); Hebrew המאיר בנזר הצפוני (the bright one in the northern crown); Arabic الفكّة (*al-fakka*); No. 1 in the constellation of Corona Borealis in Ptolemy's star catalogue (*Al*, VII:5, 347: long. Virgo 14²/3°, lat. N 44½°, 2nd magnitude). The same star is found in the list of planetary mixtures at the end of chapter 2 (*Rḥ* § 2.15:7), where it is ascribed the same planetary mixture (Venus and Mercury) as here. Bar Ḥiyya mentions this star with a Hebrew name that identifies it with the constellation where it is located (נזר צפוני = the northern crown) and with the Hebrew transliteration of its Arabic name (אלפכה = *al-fakka*) as item No. 5 in two list of stars of the 2nd magnitude: (1) *Ln*, 57b: long. 209° 10′ = Lib 29° 10′; lat. N 44° 30′; (2) *Ch*17 (56a), where it is ascribed the nature of Venus and Mercury, as in *Rḥ*.

§ 2.8

[1]**1: One of the watery … northern**. This is identical with the account of Cancer in *Rḥ* § 2.4:1. See notes there.

[2]**2: One of the signs of autumn**. This identical with the account of Libra in *Rḥ* § 2.2:2. See note there and at *Rḥ* § 2.1:4.

[3]**2: It remains in the same pattern**. Corresponds to *Mm* § 2:3, which lists and explains the fixed signs. See note there. The fixed, tropical, and bicorporal signs constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual path. The present chapter has similar references to Taurus (§ 2.2:2), Leo (§ 2.5:2), and Aquarius (§ 2.11:2).

[4]**3: Its hours ... straight and long**. For lists of this type in the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along the current sign's degrees, and whether the corresponding sign is "crooked" or "straight" in its rising times, see *Rḥ* § 2.1:5 and notes.

[5]**4–6: It indicates ... southern it is cold**. Corresponds to the section on Scorpio in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[6]**7: It has the shape of a scorpion**. For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape, see *Rḥ* § 2.1:10–11 and note. According to *Mk* (VI:22, [5]:955–956), the category of signs of vermin, snakes, scorpions, and insects includes Cancer, Scorpio, Sagittarius, and Capricorn. *Ta* (§ 352, 214) enumerates Cancer, Sagittarius, Scorpio, and Capricorn among the signs of reptiles.

[7]**8: The left ⟨side⟩ ... north wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [5]:978–980; quoted in App. 2, Q. 8, 5, 644–645.

[8]**9: The phlegm ... green and ochre**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mk* VI:1, [38]:315; *Mḥ* I:53, 21.

[9]**10: Of living creatures ... medium height**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[10]**11–12: Of the climates … is desolate**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [10]:788–791, and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515. Here ארץ שבא, the land of Sheba, is Ibn Ezra's rendering into biblical Hebrew (1 Kings 10:1 *et passim*) of أرض الحجاز = "the land of Ḥejāz," a region in the western portion of the Arabian Peninsula, which is the first item in the lists of countries in Scorpio's portion provided by *Mk* (VI:9 [10]:788).

[11]**13–14: Its letters … hours 4**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [11]:749–750.

[12]**17: The paw of the Lesser Bear**. This is Ibn Ezra's translation of يد الدبّ الصغر = "a forefoot of the Smaller Bear," Abū Maʿshar's reference in *Mk* (VI:1, [39]:322; in the account of the constellations co-rising with the first decan of Scorpio according to Ptolemy) to a segment of Ursa Minor, the first northern constellation in Ptolemy's star catalogue. The same Hebrew name is used consistently by Ibn Ezra in the present chapter, in the lists of Ptolemaic constellations co-rising with the decans of Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces, because in all these loci he is translating from Abū Maʿshar's account of the corresponding *paranatellonta*. See *Rḥ* § 2.8:20; cf. *Mk*, VI:1, [40]:330; § 2.8:23; cf. VI:1, [41]:339; et *passim*. But in *Rḥ* § 1.5:2, Ibn Ezra uses the name of the biblical asterism עיש ובניה, *ʿayish and her sons* (Job 38:32). To designate the same constellation. See note there.

[13]**17: The head of the Dog and its right foreleg**. This is Ibn Ezra's translation of رأس العوّاء وذراعه الأيمن = "the head and right arm of the Howler," Abū Maʿshar's reference in *Mk* (VI:1, [39]:323; in the account of the constellations co-rising with the first decan of Scorpio according to Ptolemy) to a segment of Boötes, the fifth northern constellation in Ptolemy's star catalogue. In *Rḥ* § 1.5:6, in the complete list of the 48 Ptolemaic constellations, the same constellation is designated הכלב הנובח, the Barking Dog. See note there.

[14]**20: The Northern Crown**. This is Ibn Ezra's literal translation of الأكليل الشمالي Abū Maʿshar's reference in *Mk* (VI:1, [40]:331; in the account of

the constellations co-rising with the second decan of Scorpio according to Ptolemy) to Corona Borealis, the sixth northern constellation in Ptolemy's star catalogue. Virtually the same name is assigned to Corona Borealis in *Rḥ* § 1.5:7, in the complete list of the 48 Ptolemaic constellations. See note there.

[15]**23: The leg of the One Crawling on his Knees**. This is Ibn Ezra's translation of رجل الجثي على ركبته = "a leg of the One Kneeling on his Knee," Abū Maʿshar's reference in *Mk* (VI:1, [41]:340; in the account of the constellations co-rising with the third decan of Scorpio according to Ptolemy) to a segment of Hercules, the seventh northern constellation in Ptolemy's star catalogue. Hercules is mentioned by the same name in *Rḥ* § 1.15:8, in the complete list of the 48 Ptolemaic constellations. See note there.

[16]**23: The head of the Firepan**. This is Ibn Ezra's translation of رأس المجمرة التي فيها النار = "the head of the Firepan in which there is fire," Abū Maʿshar's reference in *Mk* (VI:1, [41]:341–342; in the account of the constellations co-rising with the third decan of Scorpio according to Ptolemy) to a segment of Ara, the thirteenth southern constellation in Ptolemy's star catalogue. Ibn Ezra designates this constellation by the same biblical name המַחְתָּה in *Rḥ* § 1.4:14, in the complete list of the 48 Ptolemaic constellations. See note there.

[17]**15–23: In the first decan … Firepan [Ara]**. The entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Scorpio according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [39–41]:316–342).

[18]**24–28: A human being born … a person of uncertain sex**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decans of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[19]**30: It is one of the deformed signs**. For this category of signs, which includes Aries, Taurus, Cancer, Scorpio, Capricorn, and Pisces, see *Mm* § 2:16 and note. Note that whereas the current locus applies the same name to this category of signs as does *Mm*, *Rḥ* § 2.2:33 and § 2.12:31 place Aries, Taurus, and Pisces in the same category but use an alternative name: מזלות התחלואים = signs of diseases.

[20]**29–31: Its portion ... deformity of the eyes**. Analogous lists, enumerating the parts of the body and diseases associated with each sign, according to the theory of *melothesia*, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes.

[21]**32: Of human beings ... in its portion**. For lists of this type in each of the sections on the twelve signs in the present chapter, establishing the social class, profession, and trade of human beings as a consequence of their having being born when the corresponding sign is in the ascendant, see *Rḥ* § 2.1:39, *Mm* § 2:12 and notes.

[22]**33–34: It [Scorpio] ... and by night**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection, in some cases the planetary apogees, perigees, and nodes in the signs, and the lords of the triplicities and their partners, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–41 and notes.

[23]**35: The pain of the Sun, the heart; the pain of Venus, the intestines**. Note that the pains of the Sun and Venus, as given in the overwhelming majority of the manuscripts checked (with the exception of one manuscript for each case), as well as in the Old French and Latin translations (*Commencement de Sapience* 1939, 62; *Principium Sapientiae* 1507, 12), namely, the heart and the intestines, are wrong. According to the method of allocation used by Ibn Ezra, they should be the chest and the hips.

[24]**35: In the opinion of the Egyptian ... upper abdomen**. Analogous lists, enumerating the parts of the body associated with the planets in each sign, according to the theory of the pains of the planets in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory applied there, see *Rḥ* § 2.1:36–38 and notes.

[25]**36–39: The first decan ... twelfth to Venus**. Similar lists, specifying for each zodiacal sign the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, are found in the sections

on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:42–50 and notes.

[26]**40–43: From the beginning ... 20th degrees**. Analogous lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees; adding beauty and honor), are found in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[27]**44: There [in the degrees of Scorpio] ... Jupiter and Venus**. This refers to β Lib (Zubeneschamali); Hebrew קרן העקרב (the scorpion's horn); Arabic الكفة الشمالي (the left scale ⟨of the balance⟩); No. 3 in the constellation of Libra in Ptolemy's star catalogue (*Al*, VIII:1, 371: long. Libra 22¹/6°, lat. N 8⁵/6°, 2nd magnitude). A star with a similar Hebrew name is mentioned in the list of planetary mixtures at the end of this chapter (§ 2.14:10), but with a different planetary nature (Saturn and somewhat of Mercury and Mars). This star occurs with a different Hebrew name (המאוחר בעקרב = ⟨the star in⟩ the rear part of Scorpio) in the star lists of two versions of *Kn*: *Kn* I, 159b: item No. 32; long. Scorpio 7° 19′, lat. ⟨N⟩ 38°; *Kn* II, 190b: item No. 33; long. Scorpio 7° 19′, (no latitude).

[28]**45: There ⟨we find⟩ a star ... Mars and Jupiter**. This refers, with an erroneous longitude, to α Cen (Rigil Kent); Hebrew רגל הסוס המוקדם and Arabic رجل الفرس المقدّمة (both = the foreleg of the horse); No. 35 in the constellation of Centaurus in Ptolemy's star catalogue (*Al*, VIII:1, 395: long. Scorpio 8¹/3°, lat. S 41¹/6°, 1st magnitude). *Rḥ* § 2.16:11, in a list of the planetary mixtures at the end of this chapter, ascribes jointly to the stars of the constellation Centaurus the mixture of Venus and Jupiter, unlike that assigned here to α Cen (Mars and Jupiter). Bar Ḥiyya mentions this star with its Hebrew translated name (רגל הסוס המוקדם = the foreleg of the horse) and the Hebrew transliteration of its Arabic name (רגל אלפרס מקדמה = *rijl al-faras muqaddama*) in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: item No. 13; long. 202° 20′; lat. N 41° 10′; (2) *Ch*17 (64a), where α Cen is ascribed the planetary nature of Venus and Jupiter, different from the one ascribed to this star here (Mars and Jupiter), but the same as that ascribed in *Rḥ* § 2.16:11 to the stars of the constellation Centaurus (Venus and Jupiter).

[29]**46: There ⟨we find⟩ the heart of the scorpion ... Mars and Jupiter**. This is a reference to α Sco (Antares); Hebrew לב העקרב and Arabic قلب العقرب (both = the scorpion's heart); No. 8 in the constellation of Scorpio in Ptolemy's star catalogue (*Al*, VIII:1, 372: long. Scorpio 12²/3°, lat. S 4°, 2nd magnitude). In the list of planetary mixtures at the end of this chapter (§ 2.14:10), this star is assigened the nature of Mars and somewhat of Jupiter, virtually the same as in the current locus. This star is found in the star lists of the three versions of *Kn*, where it is given the same translated Hebrew name (לב העקרב = the scorpion's heart), accompanied by the Hebrew transliteration of its Arabic name (קלב אלעקרב = *qalb al-ʿaqrab*), and located in the same position (long. Scorpio 27° 48′; lat. S 3°): *Kn* I, 159b; *Kn* II, 190b; *Kn* III, fol. 9b. α Sco is mentioned as *Cor scorpii* in *Ep* (7, B4v: Scorpio 28° 35′, lat. S 4°; 1st magnitude). The heart of the scorpion is frequently mentioned in Ibn Ezra's works on nativities as a death star. See: *Moladot* (III i 14, 5, 118–119); *Nativitatibus* (A8r); *Nativitatum* (59a–59b: Scorpio 28° 35′, lat. S 4°) as well *Ep* (II:2, K1r: Scorpio 28° 35′, lat. S 4°; nature of Mars). The heart of the scorpion appears also in a list of stars causing death ("cutting life") in *Ln*, 59a: item 13; Sco 25° 40′, lat. S 3° 45′; nature of Saturn and Mars, 3rd magnitude. Bar Ḥiyya mentions this star by its Hebrew translated name (לב העקרב = heart of the scorpion) and the Hebrew transliteration of its Arabic name (קלב אל עקרב = *qalb al-ʿaqrab*) as item No. 6 in two lists of stars of the 2nd magnitude: (1) *Ln*, 57a: long. 237° 10′; lat. S 4°; (2) *Ch*17 (64a), where it is ascribed the planetary power of Mars and somewhat of Jupiter, virtually the same as here and in § 2.14:10.

§ 2.9

[1]**1: One of the fiery ... eastern**. This is identical with the account of Aries in *Rḥ* § 2.1:3. See notes there.

[2]**2: One of the signs of autumn**. This is identical with the account of Libra in *Rḥ* § 2.2:2. See note there and at *Rḥ* § 2.1:4.

[3]**2: Bicorporal**. Corresponds to *Mm* § 2:4, which lists and explains the bicorporal signs. See note there. The bicorporal signs, together with the fixed and tropical signs, constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual path. Similar references are made in the current chapter of *Rḥ* to Gemini (§ 2.3:2), Virgo (§ 2.6:2), and Pisces (§ 2.12:2).

[4]**3: At its end ... the climates**. Similar remarks of this type, referring to the change in the relative lengths of day and night, are made in the present chapter for all the tropical and bicorporal signs, but not for the fixed signs. See note on *Rḥ* § 2.1:4. Cf. *Rḥ* § 2.3:3.

[5]**4: Its rising times are straight and long**. This refers to a twofold division of the twelve signs according to their rising times. For this division, see note on *Mm* § 2:6. For lists of this type, see *Rḥ* § 2.1:5 and notes.

[6]**5–7: Its nature is hot ... southern moist**. Corresponds to the section on Sagittarius in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[7]**8: Its figure ... a horse**. For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape, see *Rḥ* § 2.1:10–11 and note. *Mk* (VI:1, [42]:343–344) and *Mḥ* (I:59, 21) describe Sagittarius as having two natures and as being divided into two halves.

[8]**9: The right ⟨side⟩ ... east wind**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [2]:969–971; quoted in App. 2, Q. 8, 2, 644–645.

[9]**10: Its taste ... and ochre**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note.

[10]**11–12: Of living creatures ... *zumurrud* [emerald]**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[11]**13–14: Of the climates ... every pebble**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [11]:792–794, and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[12]**15–16: Its letters … hours 12.** For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [12]:751–752.

[13]**22: The Southern Crown.** This refers to Corona Australis, the fourteenth constellation in Ptolemy's star catalogue. Here Ibn Ezra is translating Abū Maʿshar's rendering of Corona Australis (*Mk*, VI:1, [44]:365–366; in the account of the constellations co-rising with the second decan of Sagittarius according to Ptolemy): الإكليل الجنوبي = "the Southern Crown," the Arabs' common name for this constellation. In *Rḥ* § 1.4:15, in the complete list of the 48 Ptolemaic constellations, Ibn Ezra refers to this constellation by an abridged name: הנזר, the Crown. See note there.

[14]**25: The Falling Eagle.** This is a reference to Lyra, the eighth constellation in Ptolemy's star catalogue. Here Ibn Ezra is translating Abū Maʿshar's rendering of Lyra (*Mk*, VI:1 [45]:376; in the account of the constellations co-rising with the third decan of Sagittarius according to Ptolemy): النسر الواقع = "the Falling Eagle," one of the names used by the Arabs for Lyra. The same Hebrew name is applied to this constellation in *Rḥ* § 1.5:9, in the complete list of the 48 Ptolemaic constellations. See note there.

[15]**17–25: In the first decan … Southern Crown.** This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Sagittarius according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [43–45]:345–378).

[16]**26–30: A person born … just man.** For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decans of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[17]**31–32: Its portion … the eyes.** Analogous lists, enumerating the parts of the body and diseases associated with each sign, according to the theory of *melothesia*, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes. The current passage corresponds to *Mk* VI:12, [10]:846–848. The passage about deformities of the eyes corresponds to *Mk* VI:20, [6]:929–930.

[18]**33: Of human beings ... traders**. For lists of this type in each of the sections on the signs in the present chapter, establishing the social class, profession, and trade of human beings as a consequence of their having being born when the corresponding sign is in the ascendant, see *Rḥ* § 2.1:39, *Mm* § 2:12 and notes.

[19]**34: It [Sagittarius] ... present time**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection, and in some cases the planetary apogees, perigees, and nodes in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40 and note.

[20]**35: In the opinion of the Egyptian scientists ... the stomach**. Analogous lists, enumerating the parts of the body associated with the planets in each sign, according to the theory of the pains of the planets in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory applied there, see *Rḥ* § 2.1:36–38 and notes.

[21]**36–40: The lords of the triplicity ... twelfth to Mars**. Similar lists, specifying for each zodiacal sign the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[22]**41–44: From the beginning ... 20th degrees**. Analogous lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees; adding beauty and honor), are found in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[23]**45: There [in the degrees of Sagittarius] ... latitude 13° 15′**. This refers to η Sgr; No. 25 in the constellation of Sagittarius in Ptolemy's star catalogue (*Al*, VIII:1, 374: long. Sagittarius 6²/3°, lat. S 13°, 3rd magnitude).

[24]**46: ⟨There we find⟩ a star … latitude 6° 20′**. This is a reference to γ Sgr; No. 1 in the constellation of Sagittarius in Ptolemy's star catalogue (*Al*, VIII:1, 373: long. Sagittarius $4^1/2°$, lat. S $6^1/2°$, 3rd magnitude).

[25]**47: There ⟨we find⟩ a star … latitude 45′**. This refers to $\nu^1 + \nu^2$ Sgr; No. 8 in the constellation of Sagittarius in Ptolemy's star catalogue (*Al*, VIII:1, 373: long. Sagittarius $15^1/6°$, lat. S $0^3/4°$, nebula).

§ 2.10

[1]**1: One of the earthy … southern**. This is identical with the account of Taurus in *Rḥ* § 2.2:1. See notes there

[2]**2: One of the signs of winter, Hebrew: ממזלות ימי הקור, *lit.* one of the signs of the days of cold**. *Rḥ* divides the zodiac into four quadrants, and assigns each of the four seasons to the three signs belonging to each of the four quadrants. The winter is assigned here to Capricorn (§ 2.10:2), Aquarius (§ 2.11:2), and Pisces (§ 2.12:2). For the peculiar terminology used here, which renders winter as קור (and autumn as חורף), and the association of signs with seasons, see *Rḥ* § 2.1:4 and note.

[3]**2: Tropical**. This is the same as in the description of Aries in *Rḥ* § 2.1:4. See note there.

[4]**2: The daytime hours … to decrease**. Similar remarks of this type, bearing on the change in the relative lengths of day and night, are made in the present chapter for all the tropical and bicorporal signs, but not for the fixed signs. See note on *Rḥ* § 2.1:4. Cf. *Rḥ* § 2.4:2.

[5]**3: Its hours … equal ⟨hours⟩**. For lists of this type in the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along the current sign's degrees, see *Rḥ* § 2.1:5 and notes.

[6]**4: Its nature … northern or southern**. Corresponds to the section on Capricorn in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[7]**5: It is crooked … are short**. This refers to a twofold division of the twelve signs according to their rising times. Thus in the separate sections in the present chapter on the twelve signs, the rising times of the signs from Capricorn to Gemini are said to be "crooked," "short" or "less," meaning that their rising time is shorter than the rising time at sphaera recta. For this twofold division of the twelve signs, see *Mm* § 2:6 and note.

[8]**6: It has two shapes … aquatic animals**. For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape, see *Rḥ* § 2.1:10–11 and note. Ibn Ezra follows here a well-known stereotype: Capricorn has been presented since Antiquity as a goat with a fishtail. *Mḥ* (I:66, 23) and *Mḥ* (I:66, 23) present Capricorn as having two substances or essences and two natures.

[9]**7: The black bile … black and ochre**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mḥ* I:65, 21–23.

[10]**8: Of living creatures … like reeds**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[11]**9–10: Of the climates … barren place**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9 [12]:795–801 and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515. In the current passage ארץ כוש, the "Land of Cush," is Ibn Ezra's use of the biblical Hebrew name (Gen. 2:13) for الحبشة, Ethiopia, which is the first item in the lists of countries in Capricorn's portion provided by *Mk* (VI:9, [12]:795).

[12]**11–12: Its letters … hours 14**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [13]:753–754.

[13]**18: The Hen's**. This is a reference to Cygnus, the ninth constellation in Ptolemy's star catalogue. Here Ibn Ezra is translating Abū Maʿshar's rendering of Cygnus (*Mk*, VI:1, [31]:399): الدجاجة = "the Hen," which is the Arabs'

common name for this constellation. The Hen is given the same Hebrew name in *Rḥ* § 1.5:10, in the complete list of the 48 Ptolemaic constellations. See note there.

[14]**21: The fish called Dolphin**. This refers to Delphinus, the seventeenth northern constellation in Ptolemy's star catalogue. Here Ibn Ezra is transliterating Abū Maʿshar's الدلفين = "the dolphin" (*Mk*, VI:1, [49]:410; in the account of the constellations co-rising with the third decan of Capricorn according to Ptolemy)—a unique case of this type, because as a rule Ibn Ezra avoids transliterations. The same name is used in *Rḥ* § 2.15:16, in a list of the planetary mixtures at the end of this chapter, but in *Rḥ* § 1.5:18 Ibn Ezra refers to the same constellation as דג הים, sea fish. See note there.

[15]**21: The ⟨Southern⟩ Fish**. Refers to Piscis Austrinus, the fifteenth constellation in Ptolemy's star catalogue. Here Ibn Ezra offers a simplified translation of Abū Maʿshar's rendering of Piscis Austrinus (*Mk*, VI:1, [31]:410; in the account of the constellations co-rising with the third decan of Capricorn according to Ptolemy): الحوت الجنوبي = "the Southern Fish," which is the Arabs' common name for this constellation. See *Rḥ* § 1.4:16 and note.

[16]**13–21: In the first decan ... the ⟨Southern⟩ Fish**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Capricorn according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [47–49]:381–410).

[17]**22–27: A person born ... nativity of women**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decans of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note. A special feature of the current passage is that it draws a distinction between natives *tout court* and the "nativity of women."

[18]**28: The thighs, Hebrew פחדים**. This word is wrong, despite the fact that it occurs in all the Hebrew manuscripts checked. Ibn Ezra should have written be "the knees," הארכובות, as he does in in *Ṭeʿamim* I (§ 2.3:2, 40–43), which comments on *Rḥ*; in *Rḥ* itself in the description of the pain of Mars in Capricorn (*Rḥ* § 2.10:33); and in many other passages that refer to the part of the body in Capricorn's portion; in *Nativitatibus* ("Capricornus

genua," *Nativitatibus*, B5v) and particularly in *Mk*, (VI:12, [11]:849), on which *Rḥ* draws for the current locus.

[19]**28–29: Of the human body ... the eyes**. Analogous lists, enumerating the parts of the body and diseases associated with each sign, according to the theory of *melothesia*, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes. For the deformity of the eyes, the current passage draws on *Mk* (VI:20, [7]:931–932).

[20]**30: Of human beings ... shepherds**. Similar lists, establishing the social class, profession, and trade of human beings as a consequence of their having being born when the corresponding sign is in the ascendant, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[21]**31–32: It [Capricorn] ... by night**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection, in some cases the planetary apogees, perigees, and nodes in the signs, and the lords of the triplicities and their partners, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–41 and notes.

[22]**33: In the opinion of the Egyptian ... the intestines**. Analogous lists, enumerating the parts of the body associated with the planets in each sign, according to the theory of the pains of the planets in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory applied there, see *Rḥ* § 2.1:36–38 and notes.

[23]**34–37: The first decan ... twelfth to Jupiter**. Similar lists, specifying for each zodiacal sign the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:43–50 and notes.

[24]**38–41: From the beginning ... 20th degrees**. Analogous lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees; adding beauty and honor), are found in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[25]**42: There [in the degrees of Capricorn] ... Venus and Mercury**. This refers to α Lyr (Vega); Hebrew הנשר הנופל and Arabic النسر الواقع (both = the falling eagle); No. 1 in the constellation of Lyra in Ptolemy's star catalogue (*Al*, VII:5, 349: long. Sagittarius 17$^{1}/_{3}$°, lat. N 62°, 1st magnitude). In *Rḥ* § 1.5:9 Ibn Ezra, following the Arabic tradition, uses the same Hebrew name for the constellation of Lyra. See note there. The same star is found in the list of planetary mixtures at the end of this chapter (§ 2.15:9), with the same mixture of Venus and Mercury. This star is found in the star lists of the three versions of *Kn*, with the same Hebrew names, accompanied by the Hebrew transliteration of its Arabic name (אל נסר אלואקע = *al-nasr al-wāqiʿ*): *Kn* I, 159a: long. Capricorn 15° 25′; lat. N 36° 10′; 1st magnitude (erroneous ecliptic coordinates); *Kn* II, 190b: long. Capricorn 28° (erroneous longitude); lat. N 60°; 1st magnitude; *Kn* III, 9b: long. Capricorn 2° 28′; lat. N 60. *Ep* (7, C1r), at the end of the section on Capricorn (just as in the current locus), refers to this star by the name *Aquila cadens*, provides its ecliptic coordinates (Capricorn 3° 45′, lat. S 62°), and asserts that Ptolemy called it *Amygdala*, meaning "almond" or "shell." Strikingly, a similar statement is made by Ibn Ezra apropos the constellation of Lyra. See note on *Rḥ* § 1.5:9. Bar Ḥiyya includes this star with its Hebrew name (הנשר הנופל = the falling eagle) and its Arabic name transliterated into Hebrew script (אלנסר אלואקע = *al-nasr al-wāqiʿ*) in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: item No. 10; long. 271° 50′ = Cap 1° 50′; lat. N 62°; and (2) *Ch*17, 64a: item No. 13, where it is ascribed the nature of Venus and Mercury, the same as in the current locus and in *Rḥ* § 2.15:9.

[26]**43: There ⟨we find⟩ the flying eagle ... nature of Jupiter**. This refers to α Aql (Altair); Hebrew הנשר המעופף and Arabic النسر الطائر (both = the flying eagle); No. 3 in the constellation of Aquila in Ptolemy's star catalogue (*Al*, VII:5, 356: long. Capricorn 3$^{5}/_{6}$°, lat. N 29$^{1}/_{6}$°, 2nd magnitude). Following the Arabic Ptolemaic tradition (KA, 185–186), Ibn Ezra also uses הנשר המעופף (the flying eagle) for the constellation of Aquila in the complete list of the 48 Ptolemaic constellations in *Rḥ* § 1.5:17. See note there. The same

star is found in the list of planetary mixtures at the end of chapter 2 (*Rḥ* § 2.15:15), where it is assigned a mixture of Jupiter and Mars, which is slightly different from the one specified in the current locus. It is found in the star lists of the three versions of *Kn* with the same Hebrew name, accompanied by the Hebrew transliteration of its Arabic name (אלנסר אלטאיר = *al-nasr al-ṭā'ir*): *Kn* I, 159a: item No. 25; long. Capricorn 18°; lat. N 29°; *Kn* II, 190b: item No. 25; long. Capricorn 18°; lat. N 29°; *Kn* III, 9b: item No. 15; long. Capricorn 18°; lat. N 32°. *Ep* (7, C1r), at the end of the section on Capricorn (just as here), mentions this star as *Aquila volans* and provides its ecliptic coordinates (Capricorn 19° 25′, lat. N 30° 10′). Bar Ḥiyya includes this star, with a slightly different Hebrew name (הנשר העופך = the flying eagle) and its Arabic name transliterated into Hebrew (אלנסר אלטאיר = *al-nasr al-ṭā'ir*)), in two lists of stars of the 2nd magnitude: (1) as item No. 8 in *Ln*, 57b: long. 287° 20′; lat. N 29° 10′; and (2) as item No. 8 in *Ch*17, 64a, where it is ascribed the nature of Mars and Jupiter, the same as in *Rḥ* § 2.15:15, but slightly different from that specified in the current locus.

[27]**44: There are nebulae there from 7° to 13°**. This is a reference to ϕ Sgr and $\nu^1 + \nu^2$ Sgr, Nos. 7 and 8 in the constellation of Sagittarius in Ptolemy's star catalogue (*Al*, VIII:1, 373: long. Sagittarius 13° to 15°1/6, lat. S 3 1/2° and lat. N 1/4, parva and nebulosa); Nos. 7 and 8 in the constellation of Sagittarius in al-Battānī's *Zīj al-Ṣābi* (*Ba*, 162, long. 264° 10′ [= Sgr 24° 10′] and 266° 20′ [= Sgr 26° 20′], lat. S 3° 45′ and lat. N 0° 45′, parva and nebulosa). Bar Ḥiyya incorporates these cloudy stars (specifying the range of degrees: Capricorn 7°–13°) in a table of asterisms signifying eye diseases in *Ln*, 59b.

§ 2.11

[1]**1: One of the airy … western**. This is identical with the account of Gemini in *Rḥ* § 2.3:1. See notes there.

[2]**2: One of the signs of winter**. This is identical with the account of Libra in *Rḥ* § 2.10:2. See note there and at *Rḥ* § 2.1:4.

[3]**2: It remains in the same pattern**. Corresponds to *Mm* § 2:3, which lists and explains the fixed signs. See note there. The fixed, tropical, and bicorporal signs constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual

path. The present chapter has similar references to Taurus (§ 2.2:2), Leo (§ 2.5:2), and Scorpio (§ 2.8:2).

[4]**3: Its hours ... crooked and short**. For lists of this type in the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun in its annual path travels along the current sign's degrees, and whether the corresponding sign is "crooked" or "straight" in its rising times, see *Rḥ* § 2.1:5 and notes.

[5]**4–6: Its nature ... brings clouds**. Corresponds to the section on Aquarius in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[6]**7: It [the constellation Aquarius] ... being alone**. For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape, see *Rḥ* § 2.1:10–11 and note. For the category of signs with a human shape, see *Mm* § 2:14 and note.

[7]**8: The left ⟨side⟩ ... belongs to it**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [4]:975–977; quoted in App. 2, Q. 8, 4, 644–645.

[8]**9: The blood ... and ochre**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mk* VI:1, [50]:411 and *Mḥ* I:72, 23.

[9]**10: Human beings ... ugly person**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign living creatures (which also include human beings), plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[10]**11–12: Of the climates ... in its portion**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [13]:802–806 and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[11]**13–14: Its letters … hours six**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [14]:755–756.

[12]**17: The head of the First Horse**. This is Ibn Ezra's literal translation of رأس الفرس الأوّل, Abū Maʿshar's reference in *Mk* (VI:1, [51]:420–421; in the account of the constellations co-rising with the first decan of Aquarius according to Ptolemy) to a segment of Equuleus, the eighteenth northern constellation in Ptolemy's star catalogue. But in *Rḥ* § 1.5:19 the same constellation has the alternative name: ראש הסוס = "the head of the Horse." See note there.

[13]**20: The body and head of the Second Horse**. This is Ibn Ezra's literal translation of بدن الفرس الثاني ورأسه, Abū Maʿshar's reference in *Mk* (VI:1, [52]:430; in the account of the constellations co-rising with the second decan of Aquarius according to Ptolemy) to a segment of Pegasus, the nineteenth northern constellation in Ptolemy's star catalogue. By contrast, *Rḥ* § 1.4:12, in the complete list of the 48 Ptolemaic constellations, refers to Pegasus as הסוס בעל הכנפיים = "the Winged Horse." See note there.

[14]**20: The middle of the belly of the Southern Fish**. This is Ibn Ezra's translation of وسط بدن الحوت الجنوبي = "the middle of the body of the Southern Fish," Abū Maʿshar's reference in *Mk* (VI:1, [52]:431–432; in the account of the constellations co-rising with the second decan of Aquarius according to Ptolemy) to a segment of Piscis Austrinus, the fifteenth southern constellation Ptolemy's star catalogue. The same Hebrew name for Piscis Austrinus occurs in *Rḥ* § 1.4:16, in the complete list of the 48 Ptolemaic constellations.

[15]**15–23: In the first decan … Southern Fish**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Aquarius according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [51–53]:412–443).

[16]**24–28: A person born … his undertakings**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decans of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[17]**29: Its [Aquarius'] ... the eyes**. Analogous lists, enumerating the parts of the body and diseases associated with each sign according to the theory of *melothesia*, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theories applied there, see *Rḥ* § 2.1:36–38 and notes. The passage on the parts of the body assigned to Aquarius corresponds to *Mk* VI:12, [12]:850–851; the passage on deformities of the eyes corresponds to *Mk* VI:20, [8]:933–935.

[18]**30: Of human beings ... and tanners**. Similar lists, establishing the social class, profession, and trade of human beings as a consequence of their having being born when the corresponding sign is in the ascendant, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[19]**31: It [Aquarius] ... present time**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection, in some cases the planetary apogees, perigees, and nodes in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40 and note.

[20]**32: In the opinion of the Egyptians ... the pudenda**. Analogous lists, enumerating the parts of the body associated with the planets in each sign according to the theory of the pains of the planets in the signs, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory applied there, see *Rḥ* § 2.1:36–38 and notes.

[21]**33–37: The lords of the triplicity ... twelfth to Saturn**. Similar lists, specifying for each zodiacal sign the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:41–50 and notes.

[22]**38–41: From the beginning ... 20th degrees**. Analogous lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty,

masculine, and feminine degrees; pits and degrees; adding beauty and honor), are found in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[23]**42: There [in the degrees of Aquarius] ... Venus and Mercury**. This refers to α PsA (Fomalhaut); Hebrew פי הדג הדרומי and Arabic فم الحوت الجنوبي (both = the mouth of the southern fish); No. 1 in the constellation of Piscis Austrinus in Ptolemy's star catalogue (*Al*, VIII:1, 398: long. Aquarius 7°, lat. S 20¹/3°, 1st magnitude). The same star recurs in the list of planetary mixtures at the end of chapter 2 (*Rḥ* § 2.16:2), where it is assigned a mixture of Venus and Mercury, the same as in the current locus. This star is item No. 12 in the star lists of the three versions of *Kn* with the same Hebrew name, accompanied by the Hebrew transliteration of its Arabic name (פם אלחות = *fam al-ḥūt*): *Kn* I, 159a: long. Aquarius 24° 10′; lat. N 13°; *Kn* II, 190b: long. Aquarius 20° 28′; lat. N 23°; *Kn* III, fol. 9b: item No. 15; long. Aquarius 22°; lat. N 23°. Bar Ḥiyya includes this star with the same Hebrew name and its Arabic name transliterated in Hebrew script (פם אלחות אלגנובי = *fam al-ḥūt al-janūbī*), as item 14 in two lists of stars of the 1st magnitude: (1) *Ln*, 57a: long. 321° 30′ = Aqr 21° 30′; lat. N 20° 20′; and (2) *Ch*17, 64a, where it is ascribed the power of Saturn and Mercury, which does not match the planetary powers (Venus and Mercury) assigned to this star here and in *Rḥ* § 2.10:42.

[24]**43: ⟨There we find⟩ the star ... Venus and Mercury**. This refers to α Cyg (Deneb); Hebrew אלרדף והוא באלית (*al-ridf*, which is in the tail); Arabic الردف (the rump) or ذنب الدجاجة (tail of the hen); No. 5 in the constellation Cygnus (see *Rḥ* § 1.5:10 and note) in Ptolemy's star catalogue (*Al*, VII:5, 350: long. Aquarius 9¹/6°, lat. N 60°, 2nd magnitude). The same star is found in the list of planetary mixtures at the end of chapter 2 (*Rḥ* § 2.15:10), where it is assigned a mixture of Venus and Mercury, the same as here, it is described as המאיר, a bright star, an allusion to its being of the 2nd magnitude, and is designated תרנגולת, the Hen, which is also the Hebrew name of the constellation Cygnus. It appears in the star lists of the three versions of *Kn* with a different Hebrew name, indicating that Ibn Ezra drew on a different source there, זנב התרנגולת = the hen's tail, accompanied by the corresponding Arabic name transliterated into Hebrew script (דנב אלדגאגה = *dhanab al-dajāja*): *Kn* I, 159b: item No. 26; long. Aquarius 24° 18′; lat. S 50°; M1; *Kn* II, 192b: item No. 26; long. Aquarius 24° 18′; lat. S 60°; M1; *Kn* III, 10a: item No. 19; long. Aquarius 25° 18′; lat. N 32°

(wrong parameters). *Ep* (7, C1r), at the end of the section on Aquarius (as in the current locus), mentions this star with the name *Cauda gallinae* and provides its ecliptic coordinates (Aquarius 24° 5′, lat. N 60°). Bar Ḥiyya includes this star with its Hebrew name (זנב התרנגולת = the hen's tail) but gives a variant Arabic name transliterated into Hebrew script (אלרדף = *al-ridf*), as item No. 9 in two lists of stars of the 2nd magnitude: (1) *Ln*, 57b: long. 323° 40′ = Aqr 23° 40′; lat. N 60°; and (2) *Ch*17, 57b, where it is ascribed the nature of Venus and Mercury, the same as in the current locus.

[25]**44: There ⟨we find⟩ ... 12° to 14°**. This refers to the four faint stars in the constellation Equuleus (see *Rḥ* § 1.5:10 and note), α Equ, β Equ, γ Equ and δ Equ, Nos. 1, 2, 3 and 4 of this constellation in Ptolemy's star catalogue (*Al*, VII:5, 358: long. Capricorn 26¹/3°, 28°, 26¹/3°, 26¹/3°, 27²/3°, lat. N 20¹/2°, 20²/3°, 25¹/2°, 25°).

§ 2.12

[1]**1: One of the watery ... northern**. This is identical with the account of Cancer in *Rḥ* § 2.4:1. See notes there.

[2]**2: One of the signs of winter**. This identical with the account of Libra in *Rḥ* § 2.10:2. See note there and at *Rḥ* § 2.1:4.

[3]**2: Bicorporal**. Corresponds to *Mm* § 2:4, which lists and explains the bicorporal signs. See note there. The bicorporal signs, together with the fixed and tropical signs, constitute a tripartite classification of the zodiacal signs in accordance with the season when the Sun travels through them in its annual path. Similar references are made in the current chapter of *Rḥ* to Gemini (§ 2.3:2), Virgo (§ 2.6:2), and Sagittarius (§ 2.9:2).

[4]**2: At its end day and night are equal**. Similar remarks of this type, referring to the change in the relative lengths of day and night, are made in the present chapter for all the tropical and bicorporal signs, but not for the fixed signs. See note on *Rḥ* § 2.1:4. Cf. *Rḥ* § 2.6:2.

[5]**3: Its hours ... crooked and short**. For lists of this type in the sections on the twelve signs in the present chapter, specifying whether the "crooked" or seasonal hours are longer or shorter than the "equal" hours when the Sun

in its annual path travels along the current sign's degrees, and whether the corresponding sign is "crooked" or "straight" in its rising times, see *Rḥ* § 2.1:5 and notes.

[6]**5–6: All of it increases ... generates water**. Corresponds to the section on Pisces in *Tb* (II:11, 202). For lists of this type in the present chapter and Ibn Ezra's reliance on this chapter of *Tb*, see note on *Rḥ* § 2.1:6–9.

[7]**7: It has the shape of a fish**. For lists of this type in the sections on the twelve signs in the present chapter, specifying the sign's shape, see *Rḥ* § 2.1:10–11 and note. *Mk* (VI:22, [6]:957) and *Ta* (§ 352, 214) equate signs indicating aquatic animals with the watery signs.

[8]**8: The right ⟨side⟩ ... north and east**. For lists of this type in the sections on the twelve signs in the present chapter, assigning to each sign a direction and a wind, and for the rationale behind this method of allocation of directions and winds to the signs, see *Rḥ* § 2.1:12 and note. Corresponds to *Mk* VI:25, [5]:978–980; quoted in App. 2, Q. 8, 5, 644–645.

[9]**9–10: Its nature ... strange colors**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign a nature, humor, taste, and color, see *Rḥ* § 2.1:13–14 and note. Corresponds to *Mḥ* I:78, 23–25.

[10]**11: Of the living creatures ... and onyx**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign living creatures, plants, and trees, and in some cases metals and precious stones, see *Rḥ* § 2.1:13–14 and note.

[11]**12–13: Of the climates ... and lakes**. For lists of this type in each of the sections on the twelve signs in the present chapter, assigning to each sign a climate, a list of countries and cities, and a list of terrestrial places, see *Rḥ* § 2.1:17–18 and note. The current passage corresponds to *Mk* VI:9, [14]:807–811, and *Kitāb al-milal wa-d-duwal* 2000, I, [2], 514–515.

[12]**14–15: Its letters ... hours 12**. For similar lists in the sections on the twelve signs in the present chapter, assigning to each sign letters, years, months, days, and hours, see *Rḥ* § 2.1:19–20 and note. The current passage corresponds to *Mk* VI:8, [15]:757–758.

[13]**25: The rear of the Viper, Hebrew: אחורי האפעה.** This is Ibn Ezra's translation of مؤخّر قيطس = "the rear part of Cetus," Abū Maʿshar's reference in *Mk* (VI:1, [57]:472; in the account of the constellations co-rising with the third decan of Pisces according to Ptolemy) to a segment of Cetus, the first southern constellation in Ptolemy's star catalogue. Ibn Ezra shuns transliterations from the Greek and uses the biblical word אפעה (Job 20:16 et *passim*) to designate Cetus.

[14]**17–25: In the first decan ... the Viper**. This entire passage is a translation of Abū Maʿshar's account of the *paranatellonta* ascending with the first, second, and third decans of Taurus according to the Persians, Indians, and Ptolemy in *Mk* (VI:1, [55–57]:445–472).

[15]**26–30: A person born ... commit suicide**. For lists of this type in each of the sections on the twelve signs in the present chapter, describing the physical appearance and psychological traits of natives born when some sign rises, when the first, second, and third decans of this sign rise, and when the end of a sign rises, see *Rḥ* § 2.1:31–35 and note.

[16]**31–32: In its [Pisces'] ... signs of diseases**. Similar lists, enumerating the parts of the body and diseases associated with each sign, according to the theory of *melothesia*, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological theory applied there, see *Rḥ* § 2.1:36–38 and notes. The current passage on the parts of the body assigned to Pisces corresponds to *Mk* VI:12, [13]:852–853.

[17]**32: It is one of the signs of diseases**. For this category of signs, which includes Aries, Taurus, Cancer, Scorpio, Capricorn, and Pisces, see *Mm* § 2:16 and note. Note that whereas *Rḥ* § 2.2:33 includes Aries and Taurus in the same category and uses the same name, *Rḥ* § 2.8:30 includes Scorpio in this category but uses the alternative name of מזלות המומים = the deformed signs.

[18]**33: Of human beings ... in its portion**. For lists of this type and the astrological theory underlying them, see *Rḥ* § 2.1:39 and *Mm* § 2:12 and notes.

[19]**34: The Egyptians said ... the thighs**. Analogous lists, enumerating the parts of the body associated with the planets in each sign according to the theory of the pains of the planets in the signs, are found in the sections

on the twelve signs in the present chapter. For lists of this type and the astrological theory applied there, see *Rḥ* § 2.1:36–38 and notes.

[20]**35–40: It [Pisces] is the house of Jupiter ... twelfth to Saturn**. Similar lists, specifying for each zodiacal sign the planets that are considered to be the lord of its planetary house, the lord of the house of detriment, the lord of the house of exaltation, the lord of the house of the dejection, in some cases the planetary apogees, perigees, and nodes in the signs, the lords of the triplicities and their partners, the lords of the three decans and their order, the lords of the terms and their order and sizes, the lords of ninth-parts and their order, and the lords of dodecatemoria and their order, are found in the sections on the twelve signs in the present chapter. For lists of this type and the astrological concepts employed there, see *Rḥ* § 2.1:40–50 and notes.

[21]**41–44: From the beginning ... 20th degrees**. Analogous lists, localizing in the signs various categories of degrees that are taken to be endowed with astrological influence (i.e., bright, dark, mixed or intermediate, empty, masculine, and feminine degrees; pits and degrees; adding beauty and honor), are found in the sections on the twelve signs in the present chapter. For lists of this type and Ibn Ezra's sources thereof, see *Rḥ* § 2.1:47–50 and note.

[22]**45: There [in the degrees of Pisces] ... Mars and Mercury**. This refers to β Peg (Scheat); Hebrew שכם הסוס and Arabic منكب الفرس (both = the shoulder of the horse); No. 3 in the constellation of Pegasus in Ptolemy's star catalogue (*Al*, VII:5, 358–359: long. Pisces 2¹/6°, lat. N 31°, 2nd magnitude). This star is included in the star lists of the three versions of *Kn* with the same Hebrew name, accompanied by the Hebrew transliteration of its Arabic name (מנכב אלפרס = *mankib al-faras*): *Kn* I, 159b: item No. 28; long. Pisces 17° 18′; lat. N 31° 28′; *Kn* II, 190b: item No. 28; long. Pisces 17°; lat. N 31° 20′; *Kn* III, 10a: item No. 20; long. Pisces 17° 18′; lat. N 31°. *Ep* (7, C1r), at the end of the section on Pisces (just as in the current locus), mentions this star with the name *Humerus equi* and provides its ecliptic coordinates: Pisces 18° 5′, lat. N 30°. Bar Ḥiyya includes this star with a different Hebrew name (צד הסוס הימני = the right side of the horse) and its Arabic name transliterated into Hebrew (מנכב אלפרס = *mankib al-faras*), in two lists of stars of the 2nd magnitude: (1) as item No. 11 in *Ln*, 57b: long. 345° 40′ = Psc 15° 40′; lat. N 31°; and (2) as item No. 12 in *Ch*17, 64b, where it is assigned the power of Mars and Mercury, the same as in the current locus.

§ 2.14

[1]**3: *Kimah* is a mixture of Mars and the Moon.** This is a reference to the planetary mixture of the group of the Pleiades in Taurus, which is identified with *kimah* in the list of zodiacal constellations in *Rḥ* § 1.3:3, and in the section devoted to the astrological properties of Taurus (*Rḥ* § 2.2:27). See notes there. Bar Ḥiyya, in a list of stars causing eye diseases in *Ln*, 59b, also mentions that *kimah* has a power that resembles the Moon and Mars. The same astrological property of *kimah* is found in *Ṭeʿamim* II (§ 8.7:7, 254–255).

[2]**4: The eye of the bull … nature of Mars only.** This refers to the planetary mixture of α Tau (Aldebaran); Hebrew עין השור השמאלי, Arabic الدبران (*al-dabarān*); No. 14 in the constellation of Taurus in Ptolemy's star catalogue. *Rḥ* § 2.2:47 gives the ecliptical coordinates of this star and ascribes it the mixture of Mars and Venus. See note there. By contrast, *Ṭeʿamim* I (§ 1.5:17, 36–37) and *Nativitatum* (59a–59b) take this star to be of the nature of Mars alone, as in the current locus, because the nature of any fixed star that is red is of Mars's nature. Bar Ḥiyya in *Ch*17 (64a) ascribes to α Tau the nature of Mars and the Moon.

[3]**5: The two bright ⟨stars⟩ … nature of Mars.** This refers to the planetary mixture of α Gem and β Gem (Castor and Pollux, the two mythological twins that give the constellation Gemini its name); Hebrew הנקדם ראש התאום and ראש התאום המאוחר, Arabic رأس التوءم المقدم and رأس التوءم المؤخّر (both = the head of the first twin and the head of the second twin); Nos. 1 and. 2 in the constellation Gemini in Ptolemy's star catalogue (*Al*, VII:5, 364: respectively, long. Gemini 23¹/3°, lat. N 9¹/2°, 2nd magnitude; long. Gemini 26²/3°, lat. N 6¹/4°, 2nd magnitude). These two stars appear separately in *Rḥ* § 2.4:47–48, with their corresponding ecliptical coordinates and magnitude, and, unlike the current locus, are both assigned the natures of Jupiter and Mercury. See notes there. This is an indication that Ibn Ezra drew on different sources for the two loci.

[4]**7: The ⟨stars⟩ in the head … somewhat of Mars.** One of these stars is ε Leo (Ras Elased); Hebrew ראש הארי (the lion's head); Arabic رأس الأسد الجنوبي (the southern ⟨star⟩ of the lion's head); No. 4 in the constellation Leo in Ptolemy's star catalogue (*Al*, VII:5, 367: long. Cancer 24¹/6°, lat. N 9¹/2°, 3rd magnitude). *Ln* includes this star as item 7 in a list of stars causing death (see *Rḥ* § 2.2:47 and note), where it is given its ecliptical coordinates, assigned to

the 3rd magnitude, and assigned the power of Saturn and Mars, the same as in the current locus (*Ln*, 59a: long. Leo 8° 50′; lat. N 9° 30′).

[5]**7: The ⟨stars⟩ in its [Leo's] neck ... somewhat of Mercury**. One of these stars is γ Leo (Algieba); Hebrew צוואר הארי (the lion's neck); Arabic الجبهة (the forehead); No. 6 in the constellation Leo in Ptolemy's star catalogue (*Al*, VII:5, 367: long. Leo 2¹/6°, lat. N 8¹/2°, 2nd magnitude). *Ln* includes this star as item 8 in a list of stars causing death (see *Rḥ* § 2.2:47 and note), where it is given its ecliptical coordinates, assigned to the 2nd magnitude, and assigned the power of Saturn and Mercury, the same as in the current locus (*Ln*, 59a: long. Leo 16° 40′; lat. N 8° 30′).

[6]**7: The bright star called the heart of the lion ... Mars and Saturn**. This corresponds to α Leo (Regulus), No. 8 in the constellation of Leo in Ptolemy's star catalogue, mentioned in *Rḥ* § 2.5:43 with the mixture of Mars and Jupiter. See note there. The disagreement between these two loci suggests the use of different sources.

[7]**8: The ⟨stars⟩ in the left wing ... Saturn and Mercury**. One of these stars is ε Vir (Vindemiatrix = grape harvester, or Provindemiator = before the grape harvester); Hebrew על אברת הבתולה (⟨the star⟩ on Virgo's wing); Arabic المتقدم للقطاف (the one that precedes the grape harvest); No. 13 in the constellation Virgo in Ptolemy's star catalogue (*Al*, VII:5, 369: long. Virgo 12¹/6°, lat. N 15¹/6°, 3rd magnitude). *Ln* includes this star as item No. 10 in a list of stars causing death (see *Rḥ* § 2.2:47 and note), where it is given its ecliptical coordinates, assigned to the 3rd magnitude, and assigned the power of Saturn and Mercury, the same as in the current locus (*Ln*, 59a: long. Vir 26° 40′; lat. N 15° 30′).

[8]**8: The star called ⟨*al*⟩-*simāk al-ʾaʿzal* ... somewhat of Mercury**. This refers to the planetary mixture of α Vir (Spica), No. 14 in the constellation of Virgo in Ptolemy's star catalogue. This star appears with the same name in *Rḥ* § 2.7:45, in a list of stars at the end of the section devoted to Libra, where it is ascribed the nature of Venus and Mercury, the same as in the current locus. See note there. By contrast, at *Rḥ* § 2.6:15, in a list of the *paranatellonta* of the first decan of Virgo according to the Persians, where Ibn Ezra is translating from Abū Maʿshar, he uses the unusual name "the star called the ear of grain that is in the rear part of the snake." See note on *Rḥ* § 2.6:15.

[9]**9: The two stars on the pan ... Jupiter and Mercury**. This refers to the planetary mixture of α Lib and β Lib (Zubenelgenubi and Zubeneschamali); Hebrew שני הכוכבים שהם על כף המאזנים (the two stars on the pan of ⟨the constellation⟩ Libra); Arabic الكفة الجنوبي and الكفة الشمالية (the southern pan and the northern pan); No. 1 and No. 3 in the constellation Libra in Ptolemy's star catalogue (*Al*, VIII:1, 371: respectively, long. Libra 18°, lat. N 0²/3°, 2nd magnitude; long. Libra 11¹/6°, lat. N 8⁵/6°, 2nd magnitude). These two stars also occur as items No. 32 and 33 in the star lists of two versions of *Kn* with the Hebrew name הנקדם משתי הצורות and המאוחר ("the first of the two shapes" and "the second"): *Kn* I, 160a; *Kn* II, 190b.

[10]**10: The star in the claws ... Mercury and Mars**. This refers to the planetary mixture of β Lib; No. 3 in the constellation of Libra in Ptolemy's star catalogue. A star with a similar name is found in *Rḥ* § 2.8:44, in a list of stars at the end of the section devoted to Scorpio, where it is ascribed the mixture of Jupiter and Venus, which differs from that ascribed to this star in the current locus. See note there.

[11]**10: The bright stars in the back ... Mars and somewhat of Saturn**. This refers to the planetary mixture of σ Sco and τ Sco; No. 7 and No. 9 in the constellation Scorpio in Ptolemy's star catalogue (*Al*, VIII:1, 372: respectively, long. Scorpio 10²/3°, lat. S 3¹/4°, 3rd magnitude; long. Scorpio 14¹/2°, lat. S 5¹/2°, 3rd magnitude).

[12]**10: ⟨The star in⟩ its [Scorpio's] heart ... somewhat of Jupiter**. This refers to the planetary mixture of α Sco (Antares); Hebrew לב העקרב, Arabic قلب العقرب (both = the scorpion's heart); No. 8 in the constellation of Scorpio in Ptolemy's star catalogue (*Al*, VIII:1, 372: long. Scorpio 12²/3°, lat. S 4°, 2nd magnitude). The same star appears first in *Rḥ* § 2.8:46, where it is accompanied by its ecliptic coordinates and is assigned the same mixture as here. See note there.

[13]**10: The nebulae there ... Mars and the Moon**. This refers to the planetary mixture of item No. 22 in the constellation of Scorpio in Ptolemy's star catalogue (*Al*, VIII:1, 373: long. Sagittarius 1¹/6°, lat. S 13¹/4°, nebula). *Ln* includes this nebula as item No. 4 in a list of stars that are injurious to the eyes, with the name כוכב לפני זנב העקרב (the star before the scorpion's tail) and assigns it the planetary mixture of the Moon and Mars, the same as in the current locus (*Ln*, 58b: long. Sgr 15° 30′, 13° 20′, nebula).

[14]**11: The nebulae in ⟨the constellation⟩ Sagittarius ... somewhat of Mercury**. This refers to the planetary mixture of item No. 8 in the constellation Sagittarius in Ptolemy's star catalogue (*Al*, VIII:1, 373: long. Sagittarius 15¹/6°, lat. N 0³/4°, nebula).

[15]**13: The ⟨stars⟩ in the stream of water ... somewhat of Jupiter**. This refers to the planetary mixture of stars 23–42 in Aquarius, at the end of the constellation Eridanus. See *Al*, 377–378 and *Rḥ* § 2.2:19.

[16]**14: ⟨The stars⟩ at the end of ⟨the constellation⟩ Pisces ... somewhat of Mercury**. This refers to the planetary mixture of the four stars of the 4th magnitude outside the constellation Pisces, items No. 35–38 in the constellation Pisces in Ptolemy's star catalogue (*Al*, VIII:1, 381). *Ln* includes one of them as item No. 17 in a list of stars causing death, with the name כוכב אינו נמנה בצורת הדג (a star that does not belong to the constellation Pisces) and assigns it the planetary mixture of Mars and Mercury, the same as in the current locus (*Ln*, 59a: long. Psc 16° 25′; lat. S 2° 40′; 4th magnitude).

§ 2.15

[1]**1: Ecliptic, Hebrew: חשב האפודה, *lit.* girdle of the vest**. See note on *Rḥ* § 6.3:2.

[2]**2: The bright ⟨stars⟩ in the Lesser Bear ... somewhat of Venus**. This refers to the planetary mixture of β Umi and γ Umi; No. 6 and No. 7 in the constellation Ursa Minor in Ptolemy's star catalogue (*Al*, VII:1, 341: respectively, long. Cancer 17¹/2°, lat. N 72⁵/6°, 2nd magnitude; long. Cancer 26¹/6°, lat. N 74⁵/6°, 2nd magnitude). In contrast with *Rḥ* § 1.5:2, where the name of the biblical asterism *ʿayish and her sons* (Job 38:32) designates Ursa Minor, the first northern constellation in Ptolemy's star catalogue, here Ibn Ezra refers to it as הדב הקטן (the lesser bear), which translates the common Arabic name of Ursa Minor: الدبّ الأصغر. The same name recurs several times in the present chapter, in the lists of Ptolemaic constellations co-rising with the decans of Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. See *Rḥ* § 1.5:2 and note.

[3]**3: The ⟨stars⟩ in the Greater Bear, ⟨which are called⟩ *ʿayish and her sons* ... Moon and Venus**. Whereas the current locus employs the biblical name *ʿayish and her sons* (Job 38:32) to designate a group of stars within Ursa

Major (the second northern constellation in Ptolemy's star catalogue), *Rḥ* § 1.5:2 uses the same biblical name for the entire constellation of Ursa Minor (see *Rḥ* § 1.5:2 and note). Here Ibn Ezra is following a tradition established by Saadia Gaon, who rendered the names of the biblical asterisms *ʿash* and *ʿayish and her sons* (Job 38:2, 9:9) as *banāt naʿsh*, the name of an asterism in Ursa Major (see *Rḥ* § 1.5:2 and note). This tradition was continued by Bar Ḥiyya in two of his astronomical works: (1) *Ch*17, in the complete list of the 48 Ptolemaic constellations, refers to the entire constellation Ursa Major as הדוב והוא אל דוב אל אכבר ובתוכו בנות עיש = "The Bear, which is *al-dubb al-akbar*, within which are *ʿayish and her* daughters" (*Ch*17, 63a); later, item No. 7 in a list of stars of the second magnitude is described as המאיר מבנות עיש, והם בנאת נעש, כח מאדים לבדו. = "the bright ⟨star⟩ in *benot ʿayish* [the daughters of *ʿayish*], which are *banāt naʿsh*, is of the power of Mars alone" (*Ch*17, 64a); (2) *Ln*, in a list of stars of the second magnitude, refers to item No. 7 as המאיר מבנות עיש אשר בסוף הזנב. = "the bright ⟨star⟩ in *benot ʿayish* [the daughters of *ʿayish*], which is at the end of the tail" (*Ln*, 57b: long. 164° 18′ = Vir 14° 18′; lat. N 54°). This star corresponds to η UMa, No. 27 in the constellation Ursa Major in Ptolemy's star catalogue (*Al*, VII:5, 343: long. Leo 29⁵/6°, lat. N 54°, 2nd magnitude). Note, however, that whereas Ibn Ezra assigns a mixture of the Moon and Venus to the asterism *ʿayish and her sons* in Ursa Major, Bar Ḥiyya ascribes to ε UMa the power of Mars.

[4]**4: The bright ⟨stars⟩ in the Dragon are a mixture of Saturn and Mars**. As a rule, Ibn Ezra uses the term מאירים, "bright [stars]," for stars of the 1st and 2nd magnitude. Since there are no stars of these two magnitudes in Draco, the third northern constellation in Ptolemy's star catalogue, the current locus probably refers to any of the 8 stars of the 3rd magnitude in this constellation. Ibn Ezra refers to this constellation as התנין, "the serpent," in chapter 1 of *Rḥ*, in the complete list of the 48 Ptolemaic constellations (see *Rḥ* § 1.5:4 and note), as well as in the present chapter, in the lists of Ptolemaic constellations co-rising with the decans of Virgo, Libra, Sagittarius, and Capricorn. See *Rḥ* § 6.6:17 and note.

[5]**5: The stars of the Blazing One ... Jupiter and Saturn**. This is a general reference to the planetary mixture of the fixed stars in Cepheus, the fourth northern constellation in Ptolemy's star catalogue, with 11 stars inside and 2 stars outside the constellation. Cepheus is designated in the current locus המתלהב, *ha-mitlaheb* (the blazing one), which is semantically and phonetically close to its Arabic counterpart المتلهب, *al-multahib* (the blazing one). Ibn Ezra refers first to the same constellation in *Rḥ* § 1.5:5, in the

complete list of the 48 Ptolemaic constellations, with the variant name בעלת הלהב, which also renders the common Arabic name المتلهب. See note there.

[6]**6: The ⟨stars⟩ in the bed ... Saturn and Mercury**. "The bed of the Armed Warrior" is a reference to the fixed stars in Boötes, the fifth northern constellation in Ptolemy's star catalogue (see *Rḥ* § 1.5:6 and note), via an allusion to the brightest star in this constellation, α Boo (Arcturus), here designated הגבור המזוין, "the armed warrior." This star, No. 23 in the constellation of Boötes in Ptolemy's star catalogue, is הגבור בעל הרומח, "the warrior with a spear," in the star lists of the three versions of *Kn*. See *Rḥ* § 2.7:46 and note. Note, however, that *Rḥ* § 2.7:46 assigns α Boo a mixture of Jupiter and Mars (in contrast with the mixture of Saturn and Mercury assigned here to fixed stars in Boötes), and that *Rḥ* § 1.5:6, in a complete list of the 48 Ptolemaic constellation, calls the constellation Boötes הכלב הנובח, "the barking dog." See notes there.

[7]**7: The bright ⟨star⟩ in the Northern Crown [Corona Borealis] is a mixture of Venus and Mercury**. This is a reference to the planetary mixture of α CrB (Alphecca), item No. 1 in the constellation of Corona Borealis in Ptolemy's star catalogue, which is first mentioned with its ecliptical coordinates, magnitude, and the same planetary mixture (Venus and Mercury) in *Rḥ* § 2.7:47, in a section on Libra. See note there. Here Corona Borealis, the sixth northern constellation in Ptolemy's star catalogue, is designated by virtually the same name (הנזר הצפוני = the northern crown) as in the complete list of the 48 Ptolemaic constellations in *Rḥ* § 1.5:7 (הנזר השמאלי = the northern crown). See note there.

[8]**8: The One Crawling on his Knees ... nature of Mercury**. This is a general reference to the planetary mixture of fixed stars in Hercules, the seventh northern constellation in Ptolemy's star catalogue, which has no stars of the 1st or 2nd magnitudes. Here the constellation Hercules is called ההולך על ארכבותיו, "the one crawling on his knees," which is Ibn Ezra's translation of the constellation's common name in the Arabic Ptolemaic tradition: الجاثي على ركبته, "the one who kneels on his knees." The same Hebrew name is used in *Rḥ* § 1.5:8, in the complete list of the 48 Ptolemaic constellations, as well as in *Rḥ* § 2.8:23, § 2.9:19, § 2.9:22, in the list of Ptolemaic constellations co-rising with the second decans of Scorpio and Sagittarius. See *Rḥ* § 1.5:8 and note.

[9]**9: The bright ⟨star called⟩ the falling eagle ... Venus and Mercury**. This refers to the planetary mixture of α Lyr (Vega); No. 1 in the constellation of Lyra in Ptolemy's star catalogue. The same star, with the same Hebrew name (הנשר הנופל = the falling eagle) and the same planetary mixture (Venus and Mercury), is found in *Rḥ* § 2.10:42, in the last part of the separate section on Capricorn, where its ecliptical coordinates and magnitude are also provided (Cp 3°; N 62°; M1). See note there. Following the Arabic tradition, in *Rḥ* § 1.5:9 Ibn Ezra uses the same Hebrew name for the constellation Lyra. See note there. Bar Ḥiyya, in a list of stars of the 1st magnitude in *Ch*17, 64a, also ascribes to this star the nature of Venus and Mercury.

[10]**10: The same ... applies to the bright ⟨star⟩ called the hen**. This refers to the planetary mixture of α Cyg (Deneb), No. 5 in the constellation Cygnus in Ptolemy's star catalogue, here described as המאיר, "the bright [star]," because it is the only star of the 2nd magnitude in Cygnus and all the other stars in the constellation are of lesser magnitude. Here α Cyg is called תרנגולת, "the hen," which is also the Hebrew name used in *Rḥ* § 1.5:10 for the entire constellation of Cygnus. See note there. The same star appears first in *Rḥ* § 2.11:43, in the last part of the section on Aquarius, but under a different name (אל רדף והוא באלית התרנגולת = *al-ridf*, which is in the tail of the Hen [i.e. the constellation Cygnus]), along with its ecliptical coordinates and magnitude, and assigned a mixture of Venus and Mercury, the same as in the current locus. See *Rḥ* § 2.11:43 and note.

[11]**13: The bright ⟨star⟩ called *al-ʿayyūq* is a mixture of Mars and Mercury**. This refers to the planetary mixture of α Aur (Capella), a star of the 1st magnitude; No. 3 in the constellation of Auriga in Ptolemy's star catalogue. α Aur is mentioned with the same Arabic name transliterated into Hebrew script and its ecliptical coordinates, but with a dissimilar planetary mixture (Saturn and Jupiter), in *Rḥ* § 2.3:48, at the end of a section on the properties of Gemini. See note there. The same planetary mixture ascribed to α Aur in the current locus (Mars and Mercury) is assigned by Bar Ḥiyya to this star in *Ch*17, 64a, in a list of stars of the 1st magnitude, which indicates that Ibn Ezra and Bar Ḥiyya probably drew on the same source.

[12]**14: The ⟨stars⟩ in the Carrier of the Snake ... Saturn and somewhat of Venus; the ⟨stars⟩ in his back ... Saturn and Mars**. This is a reference to the planetary mixture of the fixed stars in Ophiuchus, the thirteenth northern constellation in Ptolemy's star catalogue. Here this constellation

is referred to as נושא החיה, "the carrier of the snake," Ibn Ezra's rendering of its common name in the Arabic Ptolemaic tradition: الحوّاء الذي يمسك الحيّة (the snake charmer who holds the snake). In *Rḥ* § 1.5:14, in the complete list of the 48 Ptolemaic constellations; the same constellation has a slightly different name: עוצרת החיה, "the one who holds [it] still the snake." See note there. The two groups of stars in Ophiuchus mentioned in the current locus probably refer to the stars inside the constellation, on the one hand, and outside the constellation, on the other, respectively Nos. 1–24 and 25–29 in Ptolemy's star catalogue (*Al*, VII:5, 354–355).

[13]**15: The flying eagle is a mixture of Jupiter and Mars**. This refers to the planetary mixture of α Aql (Altair); No. 3 in the constellation of Aquila in Ptolemy's star catalogue. The same star, with the same Hebrew name (הנשר המעופף = the flying eagle) and a similar planetary mixture (Jupiter) occurs in *Rḥ* § 2.10:43, in the section devoted in chapter 2 to Capricorn, along with its ecliptical coordinates and magnitude (Cp 19°; 29° 10′; M2). See note there. Following the Arabic tradition, which applies النسر الطائر (the flying eagle) to both the constellation Aquila and α Aql, the most prominent star in this constellation (see KA, 185–186), the same Hebrew name employed in the current locus and in *Rḥ* § 2.10:43 to designate the star α Aql is used for the constellation of Aquila in the complete list of the 48 Ptolemaic constellations in *Rḥ* § 1.5:17. See note there. Bar Ḥiyya, in a list of stars of the 2nd magnitude in *Ch*17, 64a, assigns this star the same planetary nature (Mars and Jupiter) as it has in the current locus.

[14]**16: The stars in the fish called Dolphin ... Saturn and Mars**. This is a general reference to the planetary mixture of the fixed stars in Delphinus, the seventeenth northern constellation in Ptolemy's star catalogue. Here this constellation is designated דלפין (dolphin), a Hebrew transliteration of its common name in the Greco-Arabic Ptolemaic tradition. This is the only one of the 48 Ptolemaic constellations whose name Ibn Ezra transliterates from a "foreign" language (as previously in *Rḥ* § 2.10:21, in the list of Ptolemaic constellations co-rising with the third decan of Capricorn)—a transliteration of Abū Maʿshar's الدلفين "the dolphin" (*Mk*, VI:1, [49]:410); but in *Rḥ* § 1.5:18 Ibn Ezra names the same constellation דג הים, "the sea fish." See note there. Bar Ḥiyya includes one of the stars of this constellation, under the name כוכב בין זנב הדג ובין הדלפין ("a star between the fish's tail and the dolphin") and with the same planetary mixture (Saturn and Mars) as item 13 in a list of stars injurious to the eyes in *Ln* (58b: long. Aqr 2°; lat. N 34°; 6th magnitude); it corresponds to ζ Del, No. 9 in the

constellation of Delphinus in Ptolemy's star catalogue (*Al*, VII:5, 358: long. Capricornus 17$^{1}/_{2}$°, lat. N 31$^{5}/_{6}$°, 6th magnitude).

[15]**17: The bright ⟨stars⟩ … Mars and Mercury**. This is a reference to the planetary mixture of the stars of the 3rd magnitude [i.e., bright stars] around the constellation Aquila (see *Rḥ* § 1.5:17 and note). The word קֶשֶׁת (bow) in the current locus probably refers to the bow of Antinous, an obsolete constellation incorporated into Aquila. See items No. 10, 11, 13 and 15 in Aquila, of the 3rd magnitude, in Ptolemy's star catalogue (*Al*, VII:5, 357).

[16]**18: The stars in the Woman … nature of Venus**. This refers to the planetary mixture of the fixed stars in Andromeda, the twentieth northern constellation, with 23 stars, in Ptolemy's star catalogue. The name applied here to Andromeda, האשה שלא ראתה בעל, "the woman who has not seen a husband," translates the common name of Andromeda in the Arabic Ptolemaic tradition: المرأة التي لم تر بعلا. A similar name (האשה שלא היה לה בעל = the woman who had no husband) is assigned to Andromeda in *Rḥ* § 1.5:21, in the complete list of the 48 Ptolemaic constellations. See note there.

[17]**19: The ⟨stars⟩ in the Triangle are of the nature of Mercury**. This is a general reference to the planetary mixture of the fixed stars in Triangulum, the twenty-first northern constellation, with 4 stars, in Ptolemy's star catalogue. This constellation is given the same name in *Rḥ* § 1.5:22, in the complete list of the 48 Ptolemaic constellations. See note there.

§ 2.16

[1]**2: The bright ⟨star⟩ in the mouth … Venus and Mercury**. This refers to the planetary mixture of α PsA (Fomalhaut); No. 1 in the constellation of Piscis Austrinus in Ptolemy's star catalogue. The same star is mentioned in *Rḥ* § 2.11:42 (in the last part of the section on Aquarius), with the same Hebrew name (פי הדג הדרומי = the mouth of the southern fish), the same planetary mixture (Venus and Mercury), and its ecliptical coordinates and magnitude. See note there. The current locus, in the reference to the location of α PsA, identifies the constellation Piscis Austrinus as the first southern constellation, followed by Cetus, Orion, Eridanus, etc. See *Rḥ* §§ 2.16:3, 2.16:4, 2.16:5, and notes. In fact, Piscis Austrinus is the last southern constellation in Ptolemy's star catalogue (*Al*, VIII:1, 398–399) and appears (with the same

Hebrew name) as the last southern constellation in *Rḥ* § 1.4:16, in the complete list of the 48 Ptolemaic constellations. See note there.

[2]**3: ⟨The star⟩ with the Animal is of the nature of Saturn.** All the manuscripts used for the current edition have ההווה עם החמה = "⟨the star⟩ with the Sun." But this does not make sense for the description of a fixed star and is probably a textual corruption in the early stages of the transmission of *Rḥ*. Two considerations lead me to emend חמה to חיה, so that Ibn Ezra is referring to a star in Cetus: (a) The next two sentences refer respectively to Orion and Eridanus, the second and third southern constellations in Ptolemy's star catalogue, but the previous sentence refers to Piscis Austrinus, the last southern constellation in Ptolemy's star catalogue. Cetus, the first southern constellation, with 22 stars, in Ptolemy's star catalogue, would come here in the Ptolemaic order of the constellations. (b) The Old French translation (*Reshit Ḥokhmah* 1939, 76) has here the marginal note "in ceto," i.e., in ⟨the constellation⟩ Cetus. החיה is close to Bar Ḥiyya's names for Cetus. See note on *Rḥ* § 1.4:2.

[3]**4: ⟨The star⟩ in the shoulder ... Mars and Mercury.** This is a reference to the planetary mixture of γ Ori (Bellatrix), No. 3 in the constellation of Orion in Ptolemy's star catalogue. The same star appears earlier in *Rḥ* § 2.3:46 (in the section on Gemini) with the same planetary mixture (Mars and Mercury) and with its ecliptical coordinates (long. Gemini 5°, lat. S 17½°, 2nd magnitude), but with a different name (כוכב על כתפו השמאלית = "a star on its [Gemini's] left shoulder"). See *Rḥ* § 2.3:46 and note. By contrast, the current locus clearly states that γ Ori is located in the constellation of Orion. Here the constellation Orion is called הגבור, hero, which is close in meaning and sound to الجبّار (*al-jabbar*), the common name of Orion in Arabic catalogues of the 48 Ptolemaic constellations. Note, however, that *Rḥ* § 1.5:4, in the complete list of the 48 Ptolemaic constellations, calls Orion הכלב הגבור, the "Mighty Dog." See note there.

[4]**4: The other bright ⟨stars⟩ are a mixture of Saturn and Jupiter.** This is a general reference to the planetary mixture of other stars in Orion, which has 2 stars of the 1st, 4 of the 2nd and 8 of the 3rd magnitude.

[5]**5: The stars of the River are a mixture of Saturn and Jupiter.** This is a general reference to the planetary mixture of the fixed stars in Eridanus, the third constellation in Ptolemy's star catalogue, which is designated by the same Hebrew name (הנהר = the river) in the complete list of the 48

Ptolemaic constellations in *Rḥ* § 1.4:4. See note there. *Rḥ* § 2.1:51 (in the section of chapter 2 on Aries) assigns to θ Eri (סוף הנהר = end of the river), one of the stars in the constellation of Eridanus in Ptolemy's star catalogue, the mixture of Jupiter and Venus, which is at variance with the mixture ascribed here to all the stars of the same constellation (Saturn and Jupiter).

[6]**6: The stars of the Hare are a mixture of Saturn and Mars.** This is a general reference to the planetary mixture of the fixed stars in Lepus, the fourth constellation in Ptolemy's star catalogue, which is designated by the same Hebrew name (הארנבת = the hare) in the complete list of the 48 Ptolemaic constellations in *Rḥ* § 1.4:5, and elsewhere in chapter 2, in the lists of Ptolemaic constellations co-rising with the three decans of Gemini. See *Rḥ* § 1.4:5 and note.

[7]**7: The stars around ... Venus and Mercury.** This is a general reference to the planetary mixture of the fixed stars in Canis Major, the fifth southern constellation in Ptolemy's star catalogue. The identification of הכלב המאוחר (the rear part of the dog) with Canis Major is based on two points: (a) "The rear part of the dog" complements مقدّم الكلب (the front of the dog in the front) and الكلب المتقدم (the dog that goes first), the name given to Canis Minor in *Ba*, 270; (b) The previous sentence refers to Lepus (see *Rḥ* § 2.16:6 and note) and the next sentence to Canis Minor (see *Rḥ* § 2.16:8 and note), so it is reasonable to assume that the current refers to Canis Major, which lies between Lepus and Canis Minor in the common order of the Ptolemaic southern constellations.

[8]**8: ⟨The stars⟩ in the mouth of the Dog ... somewhat of Mars.** This refers to the planetary mixture of the fixed stars in Canis Minor, the sixth southern constellation in Ptolemy's star catalogue (see *Rḥ* § 1.4:6), as indicated by the explicit mention of *al-shiʿrā al-ghumayṣāʾ*, α CMi (Procyon), a star of the 1st magnitude that is item No. 2 in the constellation of Canis Minor in Ptolemy's star catalogue. This star is mentioned earlier, with the same Arabic name transliterated into Hebrew script but a different planetary mixture (Mars and Mercury), in *Rḥ* § 2.4:50, at the end of the section on Cancer. Bar Ḥiyya, in a complete list of Ptolemaic constellations in *Ch*17, explicitly identifies Canis Minor with *al-shiʿrā al-ghumayṣāʾ* (*Ch*17, 64b: "הכלב הקטן ובערבי אלשערי אלגֻמַיְצָא" = "The Lesser Dog and in Arabic *al-shiʿrā al-ghumayṣāʾ*.").

[9]**9: The stars in the Warrior ... Saturn and Venus.** This is a general reference to the planetary mixture of the fixed stars in Hydra, the eighth southern

constellation in Ptolemy's star catalogue. One of the stars in Hydra, α Hya (Alphard), is referred to in *Rḥ* § 2.5:42 as צואר הנלחם ("the warrior's neck") and assigned a mixture of Saturn and Venus, the same assigned here collectively to all the fixed stars of Hydra. See note there. *Rḥ* § 1.4:9, in a complete list of the Ptolemaic constellations, calls Hydra by the alternate name החיה (the snake). The name used here translates the Arabic الشجاع (*al-shajāʿ* = the hero) and highlights the role of Hercules in killing the hydra. Ibn Ezra uses similar Hebrew names to designate Hydra in the lists of Ptolemaic constellations co-rising with the decans of Cancer, Leo, Virgo, and Libra, in the separate sections on these signs in chapter 2. There he is translating from Abū Maʿshar in *Mk* VI:1, which employs الشجاع for Hydra. See *Rḥ* § 1.4:9 and note.

[10]**10: The ⟨stars⟩ in the Ship ... Saturn and Mars**. This is a general reference to the planetary mixture of the fixed stars in Argo Navis, the seventh southern constellation in Ptolemy's star catalogue. This constellation is mentioned above, with the same name, in the a complete list of the 48 Ptolemaic constellations in *Rḥ* § 1.4:8. See note there. The same Hebrew name used here (*ha-sefinah*, the ship) is assigned to this constellation in a complete list of Ptolemaic constellations in *Rḥ* § 1.4:8, as well as in the lists of Ptolemaic constellations co-rising with the decans of Gemini, Cancer, and Leo in chapter 2. See *Rḥ* § 1.4:8 and note.

[11]**10: The bright ⟨star⟩ called *kesil* ... Jupiter and Saturn**. This refers to α Car (Canopus); Hebrew כסיל; Arabic سوهيل (*suhail*); No. 44 in the constellation Argo Navis in Ptolemy's star catalogue (*Al*, VIII:1, 391: long. Gemini 17¹⁄₆°, lat. S 75°, 1st magnitude). Saadia Gaon, in his Arabic translation of the book of Job, was the first to identify the biblical star *kesil* (Job 9:9, 38:31, Amos 5:8) with the Arabic *suhail* (*Saadia's Commentary on Job* 1973, 70–71, 189). Bar Ḥiyya followed suit and identified *kesil* with *suhail* in two star lists: (1) *Ch*17, as item No. 8 in a list of stars of the 1st magnitude, where *kesil* is assigned the same planetary mixture as in the current locus (*Ch*17, 64a: כסיל ובערבי סהיל כח שבתאי וצדק = "*kesil*, in Arabic *suhail*, of the power of Saturn and Jupiter"); (2) *Ln*, as item No. 14 in a list of stars of the 2nd magnitude (*Ln*, 57b: כסיל והוא סהיל מהערך הראשון = "*kesil*, which is *suhail*, of the 1st magnitude"; long. 91° 40′ = Cancer 1° 40′; lat. S. 75°). Note that Ibn Ezra has a different take on *kesil* in his biblical commentaries. In the commentary on Job 38:31–32 he identifies it α Sco (Antares) (see *Rḥ* § 2.8:46 and note); in his commentary on Amos 5:8 he asserts that *kesil* is opposite the Pleiades, that it is not one but many stars, and that one of them is the aforementioned α Sco. See Sela 2015, 322–340.

[12]**11: The ⟨stars⟩ in the constellation of the Horse ... Venus and Jupiter; and the bright ⟨stars⟩ in the throat ... somewhat of Mars**. This is a general reference to the planetary mixture of the fixed stars in Centaurus, the eleventh southern constellation in Ptolemy's star catalogue. In contrast with the current locus, where all its stars are assigned a mixture of Venus and Jupiter, *Rḥ* § 2.8:45 assigns a mixture of Mars and Jupiter to α Cen (רגל הסוס המוקדם = the foreleg of the horse). See § 2.8:45 and note. But Bar Ḥiyya, in *Ch*17 (64a), in a list of stars of the 1st magnitude, ascribes that start the planetary mixture of Venus and Jupiter, the same as in the current locus. The name used here for Centaurus (צורת הסוס = the constellation of the Horse) contrasts with the unusual name נושאת האריה (the Lion Carrier) employed in the complete list of the 48 Ptolemaic constellations in *Rḥ* § 1.4:12. See note there.

[13]**12: The ⟨stars⟩ in the Southern Crown ... nature of Mercury**. This is a general reference to the planetary mixture of the fixed stars in Corona Australis, the fourteenth southern constellation in Ptolemy's star catalogue. In *Rḥ* § 1.4:15, in the complete list of the 48 Ptolemaic constellations, Ibn Ezra uses the shorter form הנזר (the crown) for Corona Australis. See note there.

[14]**13: The stars in the Hyena ... Saturn and Mercury**. This is a general reference to the planetary mixture of the fixed stars in Lupus, the twelfth southern constellation in Ptolemy's star catalogue. In *Rḥ* § 1.4:13, in the complete list of the 48 Ptolemaic constellations, Ibn Ezra designates this constellation הנמר, "the leopard." See note there.

[15]**14: The stars of the Firepan ... somewhat of Mercury**. This is a general reference to the planetary mixture of the fixed stars in Ara, the thirteenth southern constellation in Ptolemy's star catalogue. Ibn Ezra designates this constellation by the same name: in the complete list of the 48 Ptolemaic constellations in *Rḥ* § 1.4:14. See note there.

§ 3.1

[1]**3: Seven signs form an aspect**. The topos of the "seven forming the aspects" or of the "seven aspects" recurs frequently in Ibn Ezra's scientific and non-scientific oeuvre. See long commentary on Exodus 3:15; *Yesod Mora'* 2007, 202, line 9; *Kn* I, 148a; *Mm* § 35:1; *Rḥ* § 7.2:4.

[2]**2–5: There are four kinds of aspects … 180 degrees.** The aspects (Hebrew מבטים, Arabic مناظرات, Latin *aspectūs*) are four astrologically significant angular relationships (180°, 90°, 120°, and 60°) between planets, zodiacal signs, and other celestial objects. The aspect of trine (120°) is considered to be harmonious or fortunate; sextile (60°) is also harmonious or fortunate, but to a lesser extent; opposition (180°) is disharmonious or unfortunate; and quartile (90°) is also disharmonious or unfortunate, but to a lesser extent. The current locus defines the aspects in terms of angular relationships between the cusps of zodiacal signs along the zodiac (and not between planets or other celestial objects). This approach is commonplace in introductions to astrology, notably in *Mk* (VI:3, [1–10]:558–636), which seems to be Ibn Ezra's main source for this topic, and in *Tb* (I:13, 72–75), which seems to have started this tradition. For the same approach, see: *Kf* (22a–23a: النزر), *Mḥ* (III:10, 41); *Ta* (§ 373, 225); *Mu* (I:18, 27). However, taking the aspects to be angular relationships between signs is an impractical definition, because practicing astrologers interpret the horoscope by examining the angular relationships between planets and other celestial objects (and not between zodiacal signs). Thus, *Mm* § 35:1–5, in a parallel definition of the aspects, focuses on angular relationships between planets and says nothing about signs. See note there.

Ibn Ezra wrote a detailed explanation of the current passage in *Ṭeʿamim* I (§ 3.1:1–6, § 3.2:1–9, 58–61), which focuses on why astrologers use this impractical approach to define the aspects and why only these four angular relationships are used. Thus, *Ṭeʿamim* I (§ 3.1:2, 58–59) asserts that according to al-Kindī (ca. 800–ca. 870), there are only four aspects because there are 12 signs, and 12 is divisible only by two, three, four, and six. An identical explanation is offered in *Ṭeʿamim* II (§ 4.8:1, 221–213). *Ṭeʿamim* I (§ 3.1:3–6, 58–61) also brings the opinion of the geometricians, who argue that the circle is divided into only four aspects (180°, 90°, 120°, and 60°) because there are only four ways in which the circle can be divided by its diameter. Ibn Ezra repeats the same explanation in *Mm* § 36:1–3 and *Ṭeʿamim* II (§ 4.6:1–5, 210–213). He also takes personal credit for a new approach (§ 3.2:1–9, 60–61), which exploits arithmetical features of the integers. An identical explanation of the aspects is offered in *Ṭeʿamim* II (§ 4.7:1–8, 212–213) and in *Sefer ha-ʾEḥad* (Book of the Unit), a mathematical monograph written by Ibn Ezra prior to 1148 (*Ha-ʾEḥad* 1985, 400).

[3]**6: As an illustration … cusp of Libra.** Corresponds to *Mm* § 37:1–5, but the illustrations here and in *Mm* are rather different. The current locus offers a rather simplistic illustration that establishes the aspects in terms of

angular relationships between the cusps of zodiacal signs, which is totally congruent with the definition of the aspects in *Rḥ* § 3.1:1–5 and focuses on clarifying the distinction between "left" and "right" aspects for each of their four types. By contrast, *Mm* § 37:1–5 offers a rather detailed and realistic illustration that is congruent with the approach adopted there, which defines the aspects in terms of relationships between planets and says nothing about signs. See note there.

[4]**7–9: The strongest of the aspects ... sixth and twelfth**. For the ranking of the aspects into stronger and weaker, for signs indicative of love or antagonism, and for signs that do not aspect each other, Ibn Ezra was probably indebted to *Mk* (VI:3, [9]:617–622; VI:4, [2–5]:639–644; VI:6, [1–4]:695–712); but see a similar approach in *Kf* (22a–23a). *Ṭeʿamim* I (§ 3.2:12, 60–63) offers a brief explanation of the ranking of the aspects into stronger and weaker.

§ 3.2

[1]**1–5: Some of the signs are antagonistic ... because both are rulers**. This entire section, with the description of the three types of agreement between signs at its core, is a close paraphrase, and in some parts a virtual translation, of *Mk* (VI:5, [1–5]:658–694). For the introductory phrase (*Rḥ* § 3.2:1), see *Mk* (VI:5, [2]:660–661); for signs agreeing in rising times (*Rḥ* § 3.2:2), see *Mk* (VI:5, [3]:662–673; and cf. *Mu*, I:96, 27); for signs agreeing in power (*Rḥ* § 3.2:3–4), see *Mk* (VI:5, [4]:674–689); for signs agreeing in the ecliptic (*Rḥ* § 3.2:5), see *Mk* (VI:5, [5]:690–694; and cf. *Mu*, I:97, 27).

[2]**6: Active Nature, Hebrew: התולדת הפועלת.** The concept of active or passive nature or quality is Aristotelian: hot and cold are considered to be active, moist and dry passive. See *Meteorologica* IV:1. The concept is frequently applied in Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, which is probably where Ibn Ezra found it. See, for one example among many others, *Mk* (II:5, [2]:238–252). Aries and Libra, Capricorn and Cancer, and Virgo and Pisces are mentioned here because the two signs in each of these three pairs are either hot or cold. The concept is briefly explained in *Ṭeʿamim* I (§ 3.3:3, 62–63) in a gloss on the current locus.

§ 3.3

[1]**2: The spring season, Hebrew זמן החום.** For this meaning, see note on *Rḥ* § 2.1:1.

[2]**4: Autumn, Hebrew החורף.** For this meaning, see note on *Rḥ* § 2.1:1.

[3]**5: Winter, Hebrew הקור.** For this meaning, see note on *Rḥ* § 2.1:1.

[4]**1–7: The circle [the zodiac] is divided … are termed left.** Ibn Ezra culled the diverse information included in this section from several chapters of the sixth part of Abū Maʿshar's *Mk*. For advancing/retreating, masculine/feminine, eastern/western, and right/left quarters, see *Mk* (VI:26, [3]:991–995); for the colors of the quarters, see *Mk* (VI:29, [2]:1139–1141); for ascending/descending halves of the circle, see *Mk* (VI:30, [2]:1146–1149); for the quarters' humors, directions, seasons, and ages of man, see *Mk* (VI:31, [1–6]:1150–1169); for quarters of day and night, see *Mk* (VI:32, [2]:1172–1175). See also *Mu* (I:56, 49). *Ṭeʿamim* I (§ 3.4:1–9, 62–63) provides the rationale behind many of the properties ascribed here to the always changing quadrants of the zodiac with respect to the horizon. In contrast with the elaborate description of the astrological properties of the four quadrants in the current locus, *Mm* § 13:7–8 mentions only their gender and the cardinal directions. *Rḥ* and *Mm* concur regarding the gender of the quadrants but disagree about the cardinal directions. This disagreement is recorded in *Ṭeʿamim* I (§ 3.4:8–9, 62–63), where the experts in the use of the astrolabe are taken to support the same opinion presented in *Mm* § 13:7–8.

[5]**8: The two quadrants … descending semicircle.** The same division of "ascending" and "descending" semicircles occurs in *Mm* § 13:6 and is explicated in *Ṭeʿamim* I (§ 3.4:7, 62–63).

§ 3.4

[1]**1–7: At any moment the zodiac … succedent and weak places.** Corresponds closely to *Mm* § 12:1–7. See note there. The current locus is explained in *Ṭeʿamim* I (§ 3.5:1–12, 64–65). Cf. *Ṭeʿamim* II (§ 3.1:11–12, 204–205). A distinctive mark of this passage is the use of חלשים, "weak," for places III, VI, IX and XII, which are usually designated בתים נופלים, "cadent places," throughout Ibn Ezra's oeuvre, even elsewhere in *Rḥ*. See the Glossary of Technical

Terms, s.v. "cadent places." This usage of חלשים is probably Ibn Ezra's invention: it cannot be found in the most prominent Arabic introductions to astrology, and Ibn Ezra uses the same name for the aspects, at *Rḥ* § 3.1:9, and for the condition of reception, at *Rḥ* § 7.29:1.

§ 3.5

[1]**1: The first place ... the beginning**. Corresponds to *Mm* § 14:1. See note there. The current passage is Ibn Ezra's verbatim Hebrew translation of al-Qabīṣī's account of the first horoscopic place in *Mu* (I:57, 48–51, lines 316–318; quoted in App. 3, Q. 5, 2, 664–665). The current passage is explicated in *Ṭeʿamim* I (§ 3.6:1–2, 66–67).

[2]**2: The first lord of the triplicity, Hebrew** בעל השלישות הראשונה, ***lit.* the lord of the first triplicity**. Here, and in the following sections, Ibn Ezra erroneously designates the first, second, or third lord of any of the four triplicities, as the lord of the first, second or third triplicities, respectively. Actually, בעל השלישות הראשונה is Ibn Ezra's inaccurate Hebrew translation of صاحب مثلثة الطالع الأوّل = "the first lord of the triplicity of the ascendant," the expression employed by al-Qabīṣī in *Mu* (I:57, 48–51; quoted in App. 3, Q. 5, 3, 665) for the indications of the first lord of the triplicity of the ascendant.

[3]**2–4: The first lord of the triplicity ... human years**. The current passage is Ibn Ezra's translation of al-Qabīṣī's account in *Mu* (I:57, 48–51, lines 318–322; quoted in App. 3, Q. 5, 3–5, 665) of the indications of the first, second, and third lords of the triplicity of the ascendant, meaning the triplicity that coincides coincides with the ascendant sign. In this passage, al-Qabīṣī informs that he drew this information from al-Andarzagar's *Book of Nativities*. Similar passages, with the indications of the first, second, and third lords of the triplicity for the other 11 horoscopic places, are found in the subsequent sections of *Rḥ*, which never mention al-Andarzagar in this regard; all of them are Ibn Ezra's translations from al-Qabīṣī's *Kitāb al-mudkhal*, which does cite al-Andarzagar in each of the accounts of the remaining horoscopic places as the source for the indications of the lords of the triplicity that coincides with the corresponding horoscopic place. See following notes. The Arabs associated al-Andarzagar ben Sadi Afraj with Persian astrology, although it is possible that he was in fact post-Sassanid. He is never mentioned in *Rḥ*. However, in a direct reference to the passages in *Rḥ* that present the indications of the lords of the triplicity that coincides

with the horoscopic places, *Ṭeʿamim* I (§ 3.6:19, 68–69; quoted in App. 4, Q. 3, 19, 672–673) speaks of al-Andarzagar in highly favorable terms, mentions one of his books as Ibn Ezra's source thereof, and adds to his name the epithet "the Jew." The book by al-Andarzagar mentioned in *Ṭeʿamim* I is *Kitāb al-Mawālīd*, which is also cited by al-Qabīṣī as his source for the indications of the lords of the triplicities of the astrological places. No manuscript of *Kitāb al-Mawālīd* has been found, but citations from this text survive in the work of several Arabic astrologers and their later Latin and Greek translations. One of the most important selections from *Kitāb al-Mawālīd* that has been identified so far, on anniversary horoscopy, survives as excerpts in the *Majmūʿ aqāwīl al-ḥukamāʾ al-munajjimīn* by Abū Saʿīd Manṣur ibn ʿAlī Bundār al-Dāmaghānī (written 1113) and as a continuous text in book IV of *Liber Aristotilis*. See *Andarzaghar* 1991, 294–295; Sezgin 1976, 80–81; *Liber Aristotilis* 1997, 100–121, 196. Ibn Ezra frequently refers to the indications of the lords of the triplicities of the astrological places, in many cases mentioning al-Andarzagar as his source, in his Hebrew work on nativities. See *Moladot* (III i 6, 3, 104–105; III ii 8, 7, 130–131; III iv 5, 3, 142–143; III v 7, 1, 144–145; III vi 12, 5, 156–157; III vii 2, 8, 160–161; III vii 5, 3, 162–163; III viii 5, 2, 168–169); *Nativitatibus* (A3r, B2v; Brv *et passim*); *Nativitatum* (6eb, 65b *et passim*); *Ep* (II:2, H4v; II:9, sig. K2r *et passim*).

§ 3.6

[1]**1–2: The second place ... end ⟨of human years⟩.** Corresponds to *Mm* § 14:2. The current passage is Ibn Ezra's translation of al-Qabīṣī's account of the second horoscopic place in *Mu* (I:58, 50–51) and is explicated in *Ṭeʿamim* I (§ 3.6:11, 66–67; quoted in App. 4, Q. 3, 11, 671–672).

§ 3.7

[1]**1–2: The third place ... younger ⟨brothers⟩.** Corresponds to *Mm* § 14:3. The current passage is Ibn Ezra's translation of al-Qabīṣī's account of the third horoscopic place in *Mu* (I:59, 50–51) and is explicated in *Ṭeʿamim* I (§ 3.6:15, 66–67; quoted in App. 4, Q. 3, 15, 671–673).

§ 3.8

[1]**1–2: The fourth place … any undertaking**. Corresponds to *Mm* § 14:4. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the fourth horoscopic place in *Mu* (I:60, 50–51) and is explicated in *Ṭeʿamim* I (§ 3.6:3–5, 66–67; quoted in App. 4, Q. 3, 3–5, 671–672).

§ 3.9

[1]**1–2: The fifth place … ⟨signifies⟩ messengers**. Corresponds to *Mm* § 14:5. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the fifth horoscopic place in *Mu* (I:61, 50–53) and is explicated in *Ṭeʿamim* I (§ 3.6:9, 66–67; quoted in App. 4, Q. 3, 9, 671–672).

§ 3.10

[1]**1–2: The sixth place … cause harm**. Corresponds to *Mm* § 14:6. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the sixth horoscopic place in *Mu* (I:62, 52–53) and is explicated in *Ṭeʿamim* I (§ 3.6:17, 68–69; quoted in App. 4, Q. 3, 17, 671–672).

§ 3.11

[1]**1–2: The seventh place … ⟨signifies⟩ partners**. Corresponds to *Mm* § 18:1. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the seventh horoscopic place in *Mu* (I:63, 52–53) and is explicated in *Ṭeʿamim* I (§ 3.6:7–8, 66–67; quoted in App. 4, Q. 3, 7–8, 671–672).

§ 3.12

[1]**1–2: The eighth place … ⟨signifies⟩ inheritance**. Corresponds to *Mm* § 18:2. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the eighth horoscopic place in *Mu* (I:64, 52–53) and is explicated in *Ṭeʿamim* I (§ 3.6:12, 66–67; quoted in App. 4, Q. 3, 12, 671–672).

§ 3.13

[1]**1–2: The ninth place … ⟨signifies⟩ wisdom**. Corresponds to *Mm* § 18:3. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the ninth horoscopic place in *Mu* (I:65, 52–53) and is explicated in *Ṭeʿamim* I (§ 3.6:14, 68–69; quoted in App. 4, Q. 3, 14, 671–673).

§ 3.14

[1]**1–2: The tenth place … ⟨signifies⟩ his craft**. Corresponds to *Mm* § 18:4. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the tenth horoscopic place in *Mu* (I:66, 52–55) and is explicated in *Ṭeʿamim* I (§ 3.6:3–4,6, 66–67; quoted in App. 4, Q. 3, 3–4,6, 671–672).

§ 3.15

[1]**1–2: The eleventh place … him [the native]**. Corresponds to *Mm* § 18:5. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the eleventh horoscopic place in *Mu* (I:67, 54–55) and is explicated in *Ṭeʿamim* I (§ 3.6:10, 66–67; quoted in App. 4, Q. 3, 10, 671–672).

§ 3.16

[1]**1–2: The twelfth place … ⟨signifies⟩ enemies**. Corresponds to *Mm* § 18:6. The current passage is Ibn Ezra's Hebrew translation of al-Qabīṣī's account of the twelfth horoscopic place in *Mu* (I:68, 54–55) and is explicated in *Ṭeʿamim* I (§ 3.6:16, 68–69; quoted in App. 4, Q. 3, 16, 671–673).

§ 4.1

[1]**1: Chapter Four: On the mixture … indicated by them**. This chapter, with seven sections on the astrological properties and indications of the seven planets, is commented on, in some parts at great length, by chapter 4 of *Ṭeʿamim* I (§ 4.1 thorough § 4.8, 68–81). Chapter 4 of *Rḥ* corresponds to *Mm* §§ 38–44 and to a whole section of *Ṭeʿamim* II (§ 5.1 through § 5.9, 216–235). These two pairs of texts (*Rḥ* and *Ṭeʿamim* I, on the one hand, *Mm* and *Ṭeʿamim* I, on the other) address the planets in a different order: whereas the first two take up the planets in the Ptolemaic order of their

orbs, the latter two begin with the two luminaries and then proceed to the remaining planets. Similar chapters, also divided into separate sections on each planet, are found in major introductions to astrology: *Tb* (I:4, 34–39), *Anthologiae* (1995, 1–5), *Mk* (VII:9, [1–10]:816–937), *Mḥ* (v:1–35, 60–69), *Mu* (II:1–50, 62–89), *Ta* (§ 396–439, 240–255), *Iudizios* (1954, 9–17), and *Ep* (13–20, D1r–D2v). Although it is similar in some details, chapter 4 of *Rḥ* stands out from all of these for the wealth of details on each planet, which Ibn Ezra probably culled from a variety of sources. *Ṭeʿamim* I, in its commentary on chapter 4 of *Rḥ*, makes explicit mention of two of his sources: Ibn Abi Damina, an unidentified astrologer, who correlated the indications of the horoscopic places in ascending order, with the indications of the planets in the descending order of their orbs, i.e., because Jupiter's orb is the second counting from Saturn's orb and the second astrological place signifies money, Jupiter signifies money (*Ṭeʿamim* I § 4.1:1–7, 70–71); and Abū Maʿshar, who explains the Sun's destructive power and the great years of the Sun and Moon (*Ṭeʿamim* I § 4.5:1, 76–77; § 4.8:8, 80–81). Both references to Abū Maʿshar may be found in *Mk* (VII:9, [6]:881–882; VII:8, [3]:809–810). The notes that follow provide details about how *Ṭeʿamim* I explains specific items presented in the sections on Saturn and the Sun in the present chapter.

[2]**2: I begin with a discussion of Saturn … above Earth**: The current section (*Rḥ* § 4.1:2–37) is commented on in *Ṭeʿamim* I (§ 4.2:1–12 70–75; quoted in App. 4, Q. 1, 667–669). Analogous sections on Saturn are found in *Mm* § 40:1–14, *Ṭeʿamim* II (5.3:1–21, 522–227), and in major introductions to astrology: *Tb* (I:4, 34–37), *Anthologiae* (1995, 2), *Mk* (VII:9, [3]:822–840), *Mḥ* (V:4–7, 60–61), *Mu* (II:2–7, 62–65), *Ta* (§ 396–439, 240–255), *Iudizios* (1954, 13–14), and *Ep* (15, D1v). *Rḥ* and *Ṭeʿamim* I being with Saturn, because they follow the Ptolemaic order of the planets, like Abū Maʿshar's and al-Qabīṣī's introductions to astrology. By contrast, *Mm* and *Ṭeʿamim* II defer Saturn to the third place, because they begin with the two luminaries, as do all of the other introductions to astrology listed above, except for Abū Maʿshar's and Al-Qabīṣī's.

[3]**3: Cold and dry … ancient matters**. Corresponds to *Mm* § 40:7. *Ṭeʿamim* I (§ 4.2:1, 70–71; quoted in App. 4, Q. 1, 1, 667–668) explains Saturn's indication of death, sadness, and mourning as a consequence of its cold and dry nature, which is also the essence of death, and Saturn's indication of ancient matters as a result of its being an upper planet that moves sluggishly. According to *Ṭeʿamim* I (§ 1.5:13–14, 34–35), Saturn's cold nature is a conse-

quence of its being the most distant planet from the Earth. In both *Ṭeʿamim* I (§ 4.1:1–4, 68–71) and *Ṭeʿamim* II (§ 5.5:6–7, 230–231) Ibn Ezra explains why a planet is considered to be malefic or benefic on the basis of a theory of Pythagorean origin, which he ascribes to Ptolemy, that assigns to the seven planets numbers that correspond to the musical tones produced by the rotation of their orbs. In this framework, planets such as Saturn and Mars are considered to be malefic because their numbers "do not have a good ratio" or a "noble ratio" to the numbers of the luminaries. For a description of this theory and an account of its Ptolemaic origin, see Sela 2007, 154–157.

[4]**6: Of the nations, the Ethiopians, the Jews**. According to *Ṭeʿamim* I (§ 4.2:2, 70–71; quoted in App. 4, Q. 1, 2, 667–668), the Jews are under the charge of Saturn because Aquarius, one of Saturn's planetary houses, is the Jews' zodiacal sign. That Saturn is the Jews' star and that Aquarius is the zodiacal sign of Israel is a central motif in Ibn Ezra's oeuvre and thought. *Moladot* (I 2, 4, 84–85) points out that a Jew who would be destined to be an apostate, because Saturn is in the ninth astrological place of his natal horoscope (which is usually taken to signify the quality of the native's faith) will be spared this negative outcome and remain steadfast in this faith. The same statement is made in *Nativitatum* (54a), *Nativitatibus* (C1v), and in *Ep* (II:15, L4v). That Aquarius, Saturn's planetary house, is the zodiacal sign of Israel is explicitly stated in *ʿOlam* II (§ 14:2, 164–165), in *Nativitatum* (54a), and in *Nativitatibus* (C1v), in the framework of statements placing all three monotheistic religions under the sway of their corresponding zodiacal signs. See Sela 2004, 21–53; idem 2013, 32, 210–211. Moreover, the aforementioned passage of *Nativitatibus* informs that Aquarius is the zodiacal sign of Israel because a Saturn-Jupiter conjunction in Aquarius took place before the Israelites' exodus from Egypt. Ibn Ezra repeats this idea in the long comm. on Ex. 33:21, the long comm. on Ex. 6:7, 32:1, and the first comm. on Esth. 3:7. In the same locus, *Ṭeʿamim* I states that the Ethiopian are under the charge of Saturn because of their blackness. Although not stated explicitly, this is because Saturn's color is black (see *Rḥ* § 4.1:32).

[5]**7: All of the elderly … privy-cleaners**. Corresponds to *Mm* § 40:6. See note there.

[6]**8: Of the terrestrial metals, black lead**. Corresponds to *Mm* § 40:2. See note there.

[7]**8–17: Black lead and rusty iron … that is thick.** For an explanation, see *Ṭeʿamim* I (§ 4.2:3–4, 70–71; quoted in App. 4, Q. 1, 3–4, 667–668).

[8]**18: Of human nature … causes great harm.** Corresponds to *Mm* § 40:4. See note there.

[9]**22: With respect to the Sun … as I shall explain.** Here Ibn Ezra instructs readers to consult chapter 6 of *Rḥ*, which is concerned with "the conditions of the planets in themselves and their conditions with respect to the Sun" (*Rḥ* § 6.1:1).

[10]**22–24: In a man's nativity … in the *Book of Nativities*.** This is a general reference to *Moladot*, which is concerned with the doctrine of nativities. In particular, the current locus may be a reference to *Moladot* (III ii 5, 1–5, 124–125), which focuses on how the native's health is affected by Saturn's changing position on its eccentric circle.

[11]**26: This is true if Saturn … as I shall explain.** This directs readers to *Rḥ* § 5.3:6, which explains that the three upper planets, Saturn, Jupiter, and Mars, gain power when they are oriental of the Sun. Similar references to how the native's physical appearance changes according to whether the planet is oriental or occidental of the Sun are made with respect to Jupiter (*Rḥ* § 4.2:23) and Mars (*Rḥ* § 4.3:20).

[12]**28: Of the human body … right ear.** Corresponds to *Mm* § 40:5. See note there.

[13]**29: Of its infirmities … any chronic pain.** For an explanation, see *Ṭeʿamim* I (§ 4.2:7, 70–71; quoted in App. 4, Q. 1, 7, 667–668).

[14]**30: Of the ages of man, old age and the end of life.** Corresponds to *Mm* § 40:12. This is a reference to Saturn's portion of the Ptolemaic ages of man, a theory expounded in *Tb* (IV:10, 443–447), where human life is divided into periods that are assigned to the seven planets as follows: the first four years of life (age 0–3) are assigned to the Moon, the next 10 years (age 4–11) to Mercury, the next eight years (age 15–22) to Venus, the next 19 years (age 23–41) to the Sun, the next 15 years (age 42–56) to Mars, the next 12 years (age 57–68) to Jupiter, any remaining years (years 69–death) are assigned to Saturn. A full account of the Ptolemaic ages of man is offered in *Ṭeʿamim* I (§ 4.2:8, 70–71; quoted in App. 4, Q. 1, 8, 667–668), which comments on the

current locus; in *Moladot* (III ii 7, 1–7, 126–129); and in other of Ibn Ezra's astrological works, particularly on nativities: *Nativitatibus* (B8v); *Nativitatum* (MS Vienna, fols. 206a–206b); and *Ep* (II:20, N3r). A peculiarity in Ibn Ezra's account of the Ptolemaic ages of man is that he assigns only seven years to Mars, rather than the 15 years of the Ptolemaic account. As for Arabic astrology before Ibn Ezra, Ptolemy's doctrine is mentioned, inter alia, in Abū Maʿshar's *Kitāb taḥāwīl sinī al-mawālīd* (*Revolutionibus nativitatibus*1559, 215–216) and in the sixth part of ʿAlī ibn Abī r-Rijāl's *Kitāb al-Bāriʿ fī aḥkām al-nujūm* (*Iudizios*, 2005, VI:1, 3–5), on continuous horoscopy.

[15]**31: Of the sides ⟨of the horizon⟩, east**. For an explanation, see *Ṭeʿamim* I (§ 4.2:9, 72–73; quoted in App. 4, Q. 1, 9, 667–668). By contrast, *Mm* § 40:14 assigns to Saturn the western side of the horizon. *Ta* (§ 389, 236–237) reports on three methodologies for the connection between the planets and the sides of the horizon. Whereas the current locus agrees with the approach that al-Bīrūnī gleaned from Nayrīzī's *Kitāb al-mawālīd*, *Mm* § 40:14 corresponds to the approach that al-Bīrūnī assigns to the Hindus. Neither of these approaches agrees with *Mu* (II:5, 64–65), which point out that Saturn's "power in the regions of directions of the zodiacal circle is from the right of the north."

[16]**33: Of the days ⟨of the week⟩ ... first and eighth**. Corresponds to *Mm* § 40:10. *Ṭeʿamim* I (§ 4.2:10, 72–73; quoted in App. 4, Q. 1, 8, 667–668), while directly commenting on the current locus, advances the astrological theory that the planets, beginning with the Sun and continuing in the descending order of their orbs, govern each hour of daytime—divided into 12 hours from sunrise to sunset—and of nighttime—divided into 12 hours from sunset to sunrise, of each day of the week. In addition, the planet that governs the first hour of any day is the ruler of the corresponding day, and the planet that governs the first hour of any night is the ruler of the corresponding night; the other planets are partners in the lordship of the other hours of day and night assigned to them. Thus *Ṭeʿamim* I makes it clear that the current passage in *Rḥ* instantiates the role that Saturn plays in this theory: Saturn rules (a) the day of Shabbat, that is, sunrise to sundown of Saturday; (b) the fourth night, that is, from sundown on Tuesday to sunrise on Wednesday; (c) and their first and eighth hours. Here, and in similar references in the following sections on the remaining planets, Ibn Ezra seems to be translating from *Mu*, 2:5, 64–65: ومن الأيّام السبت ومن الليلي ليلة الأربعاء = "of days, the day of Shabbat, of nights, the night of the fourth ⟨day⟩." Why Saturday is called Shabbat in Hebrew is explained in *Mm* § 41:5.

[17]**34: Of letters, *shin* ... also *nun*.** Ibn Ezra admits in *Ṭeʿamim* I (§ 4.2:11, 72–73; quoted in App. 4, Q. 1, 11, 667–669) that he does not know the rationale behind the letters assigned to each of the planets. The planetary letters are not mentioned in the most prominent Arabic introductions to astrology, such as *Mk*, *Mḥ*, *Mu*, and *Ta*, or elsewhere in Ibn Ezra's astrological corpus.

[18]**35: Its greatest years are 256.** Although this reading is supported by all the manuscripts of *Rḥ* used for this edition, Arabic introductions to astrology prior to Ibn Ezra (according to their printed editions) have "265" greatest years for Saturn. See *Mk* (VII:8, [3]:807), *Mḥ* (Appendix, 89), and *Ta* (§ 436–437, 255). Remarkably, *Ep* (15, D1v) has the same count for the greatest years of Saturn as *Rḥ* does: "Maximi ducenti quinquaginta sex" = "the greatest ⟨years⟩ are 256."

[19]**35: Its greatest years are 256 ... least ⟨years⟩ 30.** Corresponds to *Mm* § 40:13. See note there. These types of years are applied mainly as part of the doctrine of nativities to predict the native's lifespan. Put briefly: taking account of some specific natal chart, the astrologer first establishes the five places of life (see *Mm* § 45:1–4 and notes) and the corresponding "ruler of the nativity," "lord of the native," or *kadkhudāh*, meaning the planet that exerts lordship over all five places of life or over most of them (see *Mm* § 22:4 and note, s.v. "lord of the native"); then the native's lifespan is considered to be equivalent to the years of the corresponding *kadkhudāh*, with the relevant type of years (least, middle, or great) determined by a series of additional factors. See *Moladot* (III i 9, 1–10, 110–115); *Nativitatibus* (A7v–A8r; *Nativitatum*, 58a); *Ep* (II:6, I4r). *Mm* § 25:7 presents an example of how a retrograde planet subtracts years from the native's lifespan instead of adding them. See note there. Whereas chapter 4 of *Rḥ*, in each of the separate sections on the seven planets, assigns four degrees of years (least, middle, great and greatest) to each of them, *Mm*, in the seven sections on the seven planets (§ 38 through § 45), assigns them only three degrees (least, middle and great). *Ep* (13–19, D1r–D2v) also refers to these four types of years in separate sections on each planet. Why sometimes four degrees of years are mentioned, and sometimes only three, is explained in *Ta* (§ 394, 239), which also touches on the main astrological application of these years: "The years of the planets are of four degrees, least, mean, great, and greatest. The last are used only for marking certain time-cycles, although some people say that in ancient days the planets granted such long years of life. Astrologers of the present day use only the three former degrees [i.e., least, middle, and great years] for determining the length of life at a nativity,

and the numbers which they thus elicit must not be interpreted literally as years, but freely, for sometimes they represent years, but sometimes months, weeks, days, or hours." Arabic introductions to astrology, as a rule, present the numbers of these four degrees of years in a section on this topic alone. See *Mk* (VII:8, [3]:804–816), *Mḥ* (Appendix, 89), and *Ta* (§ 436–437, 255). By contrast, al-Qabīṣī's *Mu* integrates the four degrees of years into the sections on the astrological properties of each of the seven planets, just as *Rḥ* does. For Saturn, see *Mu* (II:5, 65); for Jupiter, see *Mu* (II:10, 67), and so on. *Ep* proceeds in the same fashion as *Rḥ* and *Mu*. For Saturn, see *Ep* (15, D1v); for Jupiter, see *Ep* (16, D1v), and so on. *Ṭeʿamim* I (§ 4.2:11, 72–75; quoted in App. 4, Q. 1, 11, 667–669) offers the rationale behind these four degrees of years in the discussion of Saturn; this explanation is later repeated in outline for the other planets: the greatest years represent the length of a great cycle of the planet, according to the Indian scientists; the great years represent the total sum of degrees of the planet's terms in the twelve signs; the least years represent the length of the planet's cycle in its mean motion; and the middle years are the average of the great and small years.

[20]**36: The years of the period called *al-fardār* 11**. Corresponds to *Mm* § 40:11. This refers to Saturn's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. For this theory, see note on *Mm* § 38:10. Chapter 4 of *Rḥ*, in each of the sections on the planets, explicitly refers to the *fardār* of every planet but merely displays the number of years, overlooking the distinction between natives by day and by night and the relative position of the current *fardār* in the succession of *fardār*ships. By contrast, *Mm* never refers explicitly to the *fardār*, but in each of the sections on the planets presents the number of years assigned to the planet's *fardār* for natives born by both day and night, and mentions its relative chronological position in the succession of *fardār*ships. *Ṭeʿamim* I (§ 4.2:11, 72–75; quoted in App. 4, Q. 1, 11, 667–669), in a direct commentary on the current locus, regards the *fardār* as a contribution of the Persian scientists but highlights that they did not provide any proof of this theory. For the concept of *al-fardār*, see note on *Mm* § 38:10.

[21]**37: The power of its body is nine degrees, ahead of or behind it**. Corresponds to *Mm* § 24:1. This refers to a number of degrees in the zodiac ahead of or behind the planet where its influence is still felt. For this astrological concept, see *Mm* § 24:1 and note. To denote this concept, here Ibn Ezra uses the expression כח הגוף, "power of the body," which is his Hebrew

translation of قوّة جرم, used by Abū Maʿshar in both *Mk* (VII:3, [2]:206–210) and *Mḥ* (II:11–12, 34–34). In *Mm* § 24:1 and in *Tequfah* (§ 13:1, 380–381 *et passim*), Ibn Ezra denotes the same concept by ניצוץ, "ray." Elsewhere he frequently writes אור, "light" or אור גוף, "light of the body." See *Moladot* (III i 15, 4, 120–121 *et passim*), *Mivḥarim* I (§ 3:2, 48–49), *Mivḥarim* II (§ 2:3, 144–145), *She'elot* I (§ 7.7:4, 276–277), *She'elot* II (§ 6.1:8, 368–369 *et passim*), *Me'orot* (§ 14:1, 465–465 *et passim*), *ʿOlam* I (§ 26:3, 70–71 *et passim*), and *ʿOlam* II (§ 24:4, 172–173 *et passim*). For the use of ניצוץ and אור Ibn Ezra was probably indebted to Sahl's *Kf* (24a–24b), where this astrological property is designated انوار الكواكب السبعة = "the lights of the seven planets." The present chapter provides the number of degrees of each planet in each of the sections on the seven planets. The same applies to al-Qabīṣī's *Mu*, where the term used is مقدار جرم, "size of the body." For Saturn, see *Mu* (II:5, 64, line 26); for Jupiter, see *Mu* (II:10, 66, line 52); and so on. By contrast, *Mm* § 24:1 and other Arabic introductions to astrology assign the same numbers of degrees to all the planets, grouped in a single section. See *Mk* (VII:3, [2]:203–210), *Mḥ* (II:11–12, 34–34), and *Ta* (§ 436, 255). *Ṭeʿamim* I (§ 4.2:12, 74–75; quoted in App. 4, Q. 1, 12, 667–669), in a direct commentary on the current locus, lists the numbers of degrees of the "power of the body" of all the planets and explains the rationale behind these numbers in terms of the relative sizes of the corresponding planets' physical bodies. *Ṭeʿamim* II (§ 4.2:1–4, 208–209) offers a similar list and a similar explanation, but uses the term אורים, "lights," to denote the same astrological concept.

§ 4.2

[1]**1: Jupiter.** The current section (*Rḥ* § 4.2:1–35) is commented on in *Ṭeʿamim* I (4.3:1–5, 74–75).

[2]**4: The vegetative soul is in its portion.** Corresponds to *Mm* § 41:4. Ibn Ezra repeatedly assigns the vegetative soul to Jupiter. See *Ṭeʿamim* II (§ 5.4:7, 226–227; § 7.1:8, 244–245; § 7.2:1, 244–245); *Moladot* (II 7, 2, 96–97). *Moladot* (III i 7, 10, 106–107) reveals that Ibn Ezra's source for this detail is *Sefer ha-Peri*, the name by which he knew Pseudo-Ptolemy's *Centiloquium*. Aphorism 86 of that work (*Kitāb al-thamarah* 2013, 208–210; quoted in App. 3, Q. 4, 664) confirms what *Moladot* says. Corresponds to *Mk* VII:9, [4]:842 and *Mḥ* V:9, 60–61, where the soul under Jupiter's charge is called النفس التي تغذو = "the nutritive soul."

[3]**8: Of the terrestrial ... its portion**. Corresponds to *Mm* § 41:2. See note there.

[4]**9: Houses of prayer ... pristine places**. Corresponds to *Mm* § 41:11. For an explanation, see *Ṭeʿamim* I (§ 4.3:3, 74–75; § 4.1:6, 70–71) and *Ṭeʿamim* II (§ 5.4:6, 226–227).

[5]**26: Of the human body ... left ear**. Corresponds to *Mm* § 41:4.

[6]**28: Of the ages of man ... old age**. Corresponds to *Mm* § 20:2. See note there.

[7]**29: Of colors ... green**. Corresponds to *Mm* § 41:4.

[8]**30: Of the sides ⟨of the horizon⟩, north**. Corresponds to *Mm* § 41:4. According to *Ṭeʿamim* I (§ 4.4:5, 74–75), Jupiter was assigned the north because it generates the northerly winds.

[9]**31: Of the days ... the first and eighth**. Corresponds to *Mm* § 40:6. This refers to Jupiter's role in the theory that places each of the days and nights of the week, and their hours, under the rulership of the planets. For this theory see note on *Rḥ* § 4.1:33. Here, Ibn Ezra seems to be translating *Mu* (2:10, 66–67): وله من الأيّام يوم الخميس ومن الليلي ليلة الأثنين = "its day is the fifth day, of nights, the night of the second ⟨day⟩."

[10]**33: Its greatest years ... least ⟨years⟩ 12**. Corresponds to *Mm* § 41:8. For the application of these types of years in astrology and the rationale behind the number of years of each type, see note on § 4.1:35.

[11]**34: The years ... are 12**. Corresponds to *Mm* § 41:7. See note there.

[12]**35: The power of its body ... behind it**. Corresponds to *Mm* § 24:1. See note there and on § 4.1:37.

§ 4.3

[1]**1: Mars**. The current section (*Rḥ* § 4.3:1–32) is commented on in *Ṭeʿamim* I (§ 4.4:1–6, 74–77).

[2]**2: Harmful and corrupting … and separation**. Corresponds to *Mm* § 42:1–3. See notes there.

[3]**4: Of human nature … its portion**. Corresponds to *Mm* § 42:8, which assigns the choleric soul to Mars. See note there.

[4]**8: Of the metals, iron**. Corresponds to *Mm* § 42:4. See note there.

[5]**22: Of the human body … right nostril**. Corresponds to *Mm* § 42:7. See note there for the connection between Mars and the right nostril. In its analysis of the sixth place of a natal chart, which indicates diseases, *Moladot* (III vi 6, 1–2, 150–151) presents Mars's effect on the right nostril and gallbladder as follows: ומאדים יורה על הנחיר הימני אם היה למעלה מן הארץ במולד היום או הלילה, ומאדים נשרף או במבט רע עם שבתי וכוכב חמה. ואם היה תחת הארץ כמשפט הנזכר, יורה על חלי מהמרירה = "Mars signifies the right nostril if it is above the Earth in a diurnal or nocturnal nativity and Mars is burnt or in an inauspicious aspect with Saturn or Mercury. But if it [Mars] is below the Earth in the aforementioned situation [i.e., burnt or in an inauspicious aspect with Saturn or Mercury], it signifies a disease of the gall bladder." See also *Nativitatibus* (B6v) and *Nativitatum* (64a).

[6]**24: Of infirmities … consumption**. Corresponds to *Mm* § 42:13. See *Ta* (§ 431, 252); *Mu* (II:14, 69).

[7]**25: Of the ages of man, youth is in its portion**. This refers to Mars's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 445–447), is age 42–56. For the doctrine of the Ptolemaic ages of man, see note on *Rḥ* § 4.1:30.

[8]**26: Its color is intense red**. Corresponds to *Mm* § 42:7. See note there.

[9]**27: Of the sides ⟨of the horizon⟩, west**. According to *Ṭeʿamim* I (§ 4.4:6, 76–77), Mars was assigned the west because that is where Mars's cold and moist nature is tempered. By contrast, *Mm* § 42:8 assigns the south to Mars. *Ta* (§ 389, 236–237) reports on three methodologies for the link between the planets and the points of the compass. Whereas the current locus agrees with the approach that al-Bīrūnī gleaned from Nayrīzī's *Kitāb al-mawālīd*, *Mm* § 42:8 corresponds to the approach that al-Bīrūnī assigns to the Hindus. Neither of these agrees with the southern direction that *Mu* (II:15, 70–71) assigns to Mars.

[10]**28: Of the days … first and eighth**. Corresponds to *Mm* § 42:11. This refers to Mars's role in the theory that places each of the days and nights of the week, and their hours, under the rulership of the planets. For this theory see note on *Rḥ* § 4.1:33. Here, Ibn Ezra seems to be translating *Mu*, 2:15, 70–71: "its day is the third day, of nights, the night of Shabbat."

[11]**30: Its greatest years … least ⟨years⟩ 15**. Corresponds to *Mm* § 42:14. See note there.

[12]**31: The years of the period called *al-fardār*, seven**. Corresponds to *Mm* § 42:10. See note there.

[13]**32: The power of its body … behind it**. Corresponds to *Mm* § 24:1. See note there and on *Rḥ* § 4.1:37.

§ 4.4

[1]**1: The Sun**. The current section (*Rḥ* § 4.4:1–30), presenting the Sun's astrological properties and indications, is commented on in *Ṭeʿamim* I (§ 4.5:1–7, 76–79; quoted in App. 4, Q. 5, 675–676).

[2]**1: Beneficial and harmful**. *Ṭeʿamim* I (§ 4.5:1, 76–77; quoted in App. 4, Q. 5, 1, 675–676) explains these antithetical properties of the Sun on the authority of Abū Maʿshar, indicating that he was one of Ibn Ezra's sources for this chapter 4. Ibn Ezra's source for these antithetical properties is found in *Mk*, VII:9, [6]:881–884: وهي تسيء إلى من تقارنها ويقرب منها … تصلح وتفسد وتنفع وتضر وتسعد وتنحس = "It harms what conjoins it and what is near to it … It makes and it destroys, it is useful and harmful, it brings good fortune or bad fortune."

[3]**2: The sensitive soul … in its portion**. Corresponds to *Mm* § 38:2. Whereas *Ṭeʿamim* I (§ 4.5:2, 76–77; quoted in App. 4, Q. 5, 2, 675–676) assigns this statement to Aristotle's *Book on the Soul*, *Ṭeʿamim* II (§ 5.1:2, 216–217) attributes a similar statement to an anonymous Greek scholar, who could have been Ptolemy. *Moladot* (III i 7, 10, 105–105) states that Ibn Ezra's source for the connection between planets and the various components of the human soul is *Sefer ha-Peri*, the name by which Ibn Ezra knew Pseudo-Ptolemy's *Centiloquium*. Aphorism 86 of the latter work (*Kitāb al-thamarah* 2013, 208–210; quoted in App. 3, Q. 4, 664) confirms what *Moladot* says. Corre-

sponds to *Mk* VII:9, [6]:877–878 and *Mḥ* V:16, 64–65, where the soul under The Sun's charge is called النفس الحيوانية, "the animal soul."

[4]**3: Of the climates ... its portion**. We learn from the explanation of the current passage in *Ṭeʿamim* I, § 4.5:3, 76–77 (quoted in App. 4, Q. 5, 3, 675–676) that the climates were assigned to the planets according to the order of their orbs. Thus the Sun is assigned the fourth climate because its orb is the fourth from Saturn's.

[5]**4: Of the nations, Edom [i.e., the Christians]**. Corresponds to *Mm* § 38:13. See note there. *Ṭeʿamim* I (§ 4.5:3, 76–77; quoted in App. 4, Q. 5, 3, 675–676) states that the Christians are under the charge of the Sun because Leo, one of the Sun's planetary houses, is the Christians' zodiacal sign (just as the Jews are under the charge of Saturn because Aquarius, one of Saturn's planetary houses, is the Jews' zodiacal sign; see *Rḥ* § 4.1:6 and note). In addition, *Nativitatibus* (C1v) and *Ep* (II:15, L4v) states that the Sun in the ninth horoscopic place (which is usually taken to signify the quality of the native's faith) strengthens the faith of a Christian native.

[6]**6: Of the terrestrial metals, gold**. Corresponds to *Mm* § 38:7. See note there.

[7]**5–6: Of human beings, ... precious stones**. Corresponds to *Mm* § 38:7. *Ṭeʿamim* I, § 4.5:3, 76–77 (quoted in App. 4, Q. 5, 3, 675–676) explains these properties as a consequence of the Sun's great size and beneficent nature.

[8]**7: Of ⟨places on⟩ the Earth ... its portion**. Corresponds to *Mm* § 38:13 and *Rḥ* § 2.5:12, in the section on Leo, the Sun's planetary house.

[9]**8: Of living creatures ... wild sheep**. Corresponds to *Mm* § 38:7. *Ṭeʿamim* I (§ 4.5:4, 76–77; quoted in App. 4, Q. 5, 4, 675–676) explains the Sun's rulership over these species of animals in terms of the resemblance between the shapes of these animals and of the zodiacal signs in which the Sun has essential dignities (see *Rḥ* § 1.11:1 and note). Thus, horses are under the Sun's charge because the Sun is one of the lords of the triplicity of Sagittarius (in fact, the Sun is the first lord by day and the second lord by night of the fiery triplicity, see *Rḥ* § 2.9:36), and Sagittarius is a sign whose shape suggests a horse (in fact, it is half a human and half horse; see *Rḥ* § 2.9:8); lions are in the Sun's portion because the Sun's planetary house is Leo; and sheep are under the Sun's charge because the Sun's house of exaltation is

Aries. Human beings are under the Sun's charge because their soul depends on the Sun's power (see *Rḥ* § 4.4:2).

[10]**11: Of trees ... sefargalim, and figs**. Corresponds to *Mm* § 38:7.

[11]**15–17: Of human nature ... the middle brothers**. According to *Ṭeʿamim* I (§ 4.5:5, 76–77; quoted in App. 4, Q. 5, 5, 675–676), human wisdom and understanding depend on the Sun's power over the soul (see *Rḥ* § 4.4:2); ordinances and laws are indicated by the Sun just as Jupiter does (see *Rḥ* § 4.2:19); fathers are under the charge of the Sun because it is the foundation of all bodies; and middle brothers who are older than the native inasmuch as they are similar to the father.

[12]**19: Of the human body ... half of the body**. Corresponds to *Mm* § 38:6, although *Mm* § 39:2 assigns the brain to the Moon. See notes on *Mm* § 38:6 and § 39:2. *Ṭeʿamim* I (§ 4.5:6, 76–77; quoted in App. 4, Q. 5, 6, 675–676), in a commentary on the current locus, explains the Sun's rulership over the heart and the brain in terms of *ruaḥ* (spirit) and *nešamah* (soul). Ibn Ezra distinguishes three psychical powers, each located in a distinct part of the body, which together link man, the physical being, to the *nešamah ʿelyionah* (supernal soul). *Nešamah*, seated in the brain, is the intellectual soul, from which feelings and voluntary movements issue; *nefeš*, seated in the liver, is the origin of appetites; lastly, *ruaḥ*, seated in the heart, seeks to overpower adversity and is the origin of anger. How human beings act and think depends on the balance of these powers, which in turn depends on the influences of the stars. See Ibn Ezra's long commentary on Ex. 23:25; *She'elot* I (§ 2:2, 240–241); *Yesod Mora'* (2007, VII:4–5, 140:49–142:65). *Ṭeʿamim* I also says that the human body was divided between the luminaries and the stronger half, that is, the right side, is assigned to the Sun; as for the right eye, it is in the Sun's portion by day because the right eye is the principle of light. Note that *Rḥ* § 4.7:19 and *Mm* § 39:2 assign the left eye by day and the right one by night to the Moon. See notes there.

[13]**21: Of the ages ⟨of man⟩, youth is in its portion**. This refers to the Sun's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 445), is age 23–41. Corresponds to *Mm* § 38:11. See note there and on *Rḥ* § 4.1:30.

[14]**23: Of the sides ⟨of the horizon⟩, east**. Corresponds to *Mm* § 38:7. *Ṭeʿamim* I (§ 4.5:7, 76–77; quoted in App. 4, Q. 5, 7, 675–676) states that the

east is in the Sun's portion, because it is in this direction where the Sun's power begins. This is an allusion to the direction from which the daily solar motion begins to be observed on earth.

[15]**25: Of the days ... first and eighth**. Corresponds to *Mm* § 38:9. See note there. This refers to the Sun's role in the theory that places each of the days and nights of the week, and their hours, under the rulership of the planets. For this theory see note on *Rḥ* § 4.1:33. Here, Ibn Ezra seems to be translating *Mu*, 2:22, 72–73: ولها من الأيّام يوم الأحد ومن الليلي ليلة الخمس = "its day is the first day, of nights, the night of the fifth ⟨day⟩."

[16]**26: Its greatest years ... least ⟨years⟩ 19**. Corresponds to *Mm* § 38:12. See note there. For the application of these types of years in astrology, see note on *Rḥ* § 4.1:35. *Ṭeʿamim* I (§ 4.5:7, 76–77; quoted in App. 4, Q. 5, 7, 675–676) explains the rationale behind the numbers of the four types of years of the Sun in the same fashion as *Ṭeʿamim* II (§ 5.1:9–11, 218–219; quoted in App. 4, Q. 2, 9–11, 669–671).

[17]**27: The years of *al-fardār*, ten**. This refers to the Sun's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. Corresponds to *Mm* § 38:10. See note there.

[18]**28: The power of its body ... behind it**. Corresponds to *Mm* § 24:1. See note there and on *Rḥ* § 4.1:37.

§ 4.5

[1]**1: Venus**. The current section (*Rḥ* § 4.5:1–30) is commented on in *Ṭeʿamim* I (§ 4.7:1–6, 78–79).

[2]**2: In its portion is the appetitive soul**. The appetitive soul, assigned here to Venus, is one component of the tripartite soul: the vegetative or appetitive soul, seated in the liver; the animal or locomotive soul, which corresponds to the choleric soul and is located in the heart; and the intellectual soul, seated in the brain. *Moladot* (III i 7, 10, 105–105) reveals that Ibn Ezra's source for the detail that the appetitive soul is assigned to Venus is *Sefer ha-Peri*, the name by which Ibn Ezra knew Pseudo-Ptolemy's *Centiloquium*. Aphorism 86 of the latter work (*Kitāb al-thamarah* 2013, 208–210; quoted in

App. 3, Q. 4, 664) confirms what *Moladot* says. *Ṭeʿamim* I (§ 4.6:1, 78–79), commenting on the current locus, states that the connection between Venus and appetitive soul is known through experience.

[3]**4: Of the nations ... adheres to Islam**. *Ṭeʿamim* I (§ 4.6:2, 78–79) comments on the current locus: ומהגויים מי שהוא על תורת ישמעאל בעבור היות מזלם עקרב בגבול נגה, והיה שם בהתחברות שבתאי עם צדק = "Of the nations, those who ⟨follow⟩ the Muslim law, because their sign is Scorpio in the term of Venus, and it [i.e., Venus] was there when the conjunction of Saturn and Jupiter took place." Ibn Ezra refers to the same Saturn-Jupiter conjunction, heralding the birth of Muhammad, in *ʿOlam* II (§ 14:6, 164–165) and *Nativitatibus* (C1v). References to the same conjunction are found in *Kitāb al-milal wa-d-duwal* (2000, 127, 155); *Astrological History of Māshāʾallāh* (1971, 48–52). *Ep* (II:15, L4v) states that Venus in the ninth horoscopic place (which is usually taken to signify the quality of the native's faith) strengthens the faith of a Muslim native.

[4]**6: Copper**. Corresponds to *Mm* § 43:3. See note there.

[5]**8: The bed chamber**. Corresponds to *Mm* § 43:4. The association between Venus and the bed, and finding a buried treasure (under the bed), in the framework of the doctrine of interrogations, is displayed in *Sheʾelot* I (§ 4.7:3, 260–261) and *Sheʾelot* II (§ 12.6:2, 392–393).

[6]**17: The mother ... younger sister**. Corresponds to *Mm* § 43:2. *Ṭeʿamim* I (§ 4.6:3, 78–79), commenting on the current locus, explains that Venus indicates the mother, because it is feminine and its nature is cold and moist; for the same reason it also indicates daughters and the younger sister.

[7]**22: Of the ages ⟨of man⟩ ... 13 years old**. Corresponds to *Mm* § 43:8. See note there.

[8]**25: Of the sides ⟨of the horizon⟩, east**. By contrast, *Mm* § 43:4 assigns the western side of the horizon to Venus. Note that neither the east nor the west agrees with any of the three methods found in *Ta* (§ 389, 236–237) regarding the association between the planets and the points of the compass.

[9]**27: Of the days ... first and eighth**. Corresponds to *Mm* § 43:6. This refers to Venus's role in the theory that places each of the days and nights of the week, and their hours, under the rulership of the planets. For this theory see

note on *Rḥ* § 4.1:33. Here, Ibn Ezra seems to be translating *Mu* (2:28, 76–77): "its day is the sixth day, of nights, the night of the third ⟨day⟩."

[10]**28: Its greatest years ... least ⟨years⟩ eight**. Corresponds to *Mm* § 43:7. See note there.

[11]**29: The years of the period called *al-fardār*, eight**. Corresponds to *Mm* § 43:5. See note there. And on *Mm* § 38:10.

[12]**30: The power of its body ... behind it**. Corresponds to *Mm* § 24:1. See note there and on *Rḥ* § 4.1:37.

§ 4.6

[1]**1: Mercury**. The current section (*Rḥ* § 4.6:1–28) is commented on in *Ṭeʿamim* I (§ 4.7:1–6, 78–81).

[2]**1: Mixed and mutable ... the signs**. Corresponds to *Mm* § 44:2. See note there.

[3]**2: The human soul ... its portion**. Corresponds to *Mm* § 44:4. See note there. *Moladot* (III i 7, 10, 105–105) reveals that Ibn Ezra's source for the detail that Mercury is in charge of the human cognitive power is *Sefer ha-Peri*, namely, Pseudo-Ptolemy's *Centiloquium*. Aphorism 86 of the latter work (*Kitāb al-thamarah* 2013, 208–210; quoted in App. 3, Q. 4, 664) confirms what *Sefer ha-Moladot* says.

[4]**5: Of human beings ... geometricians**. Corresponds to *Mm* § 44:1. A similar statement is made in *Moladot* (III ix 4, 1, 170–171). The connection between Mercury and sciences is manifest in the doctrine of elections, when a person consults an astrologer to choose an appropriate time for beginning the study of sciences. See, for example, *Mivḥarim* I (§ 1.1:1, 50–51): המבקש ללמוד, בחר שיהיה אחד מבתי כוכב חמה המזל הצומח, ויהיה כוכב חמה במקום טוב או שימנו במזל הצומח, אי זה בית שיהיה, כי הוא בית שמחתו. = "Someone who inquires about studying, choose ⟨to have him do so⟩ when one of Mercury's houses is the ascendant sign ⟨of the electional horoscope⟩, with Mercury in a fortunate position or placed at the ascendant sign, no matter which house ⟨of Mercury⟩ it is, because it [the first place] is the place of its [Mercury's] joy."

[5]**6: In its portion of the metals, quicksilver**. Corresponds to *Mm* § 44:5. See note there.

[6]**18: The tongue is in its portion**. Corresponds to *Mm* § 44:5. *Moladot* (III vi 8, 1–3, 152–153) expands on how Mercury affects the human tongue and faculty of speech: ודע כי כוכב חמה יורה על הלשון ביום ובלילה, בין שיהיה למעלה מן הארץ או למטה מהארץ. והנה אם היה במחברת שבתי, ואין ביניהם מרחב או במבט רע עמו, ולא יביט מאדים אליו, ואף כי אם היה השליט על הנולד שבתי או כוכב חמה, אין ספק כי הנולד יהיה כבד לשון. ואם כוכב חמה היה כמשפט הנזכר באחד בתי שבתי, ויותר קשה אם היה במזל דגים, יורה כי הנולד אלם. = "Know that Mercury signifies the tongue in a diurnal or nocturnal ⟨nativity⟩, whether it is above or below the Earth. If it is in conjunction with Saturn and there is no ⟨ecliptical⟩ latitude between them or if it [Mercury] is in an inauspicious aspect with it [Saturn] and Mars does not aspect it [Mercury], all the more so if Saturn or Mercury is the ruler of the native, there is no doubt that the native will be a stammerer. If Mercury is in the aforementioned situation in one of Saturn's houses (and this is particularly severe if it is in Pisces), it signifies that the native will be dumb."

[7]**20: Of the ages of man, childhood is in its portion**. This refers to Mercury's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 443), is when the native is 4–11 years old. For the doctrine of the Ptolemaic ages of man, see note on *Rḥ* § 4.1:30.

[8]**23: Of the sides ⟨of the horizon⟩, north**. Corresponds to *Mm* § 44:5.

[9]**25: Of the days ⟨of the week⟩ ... first and eighth**. Corresponds to *Mm* § 44:8. This refers to Mercury's role in the theory that places each of the days and nights of the week, and their hours, under the rulership of the planets. For this theory see note on *Rḥ* § 4.1:33. Here, Ibn Ezra seems to be translating *Mu* (2:33, 78–79): "its day is the fourth day, of nights, the night of the first ⟨day⟩."

[10]**26: Its greatest years ... least ⟨years⟩ 20**. Corresponds to *Mm* § 44:9. See note there.

[11]**27: The years of the period called *al-fardār*, 13**. Corresponds to *Mm* § 44:7. See note there.

[12]**28: The power of its body … or behind it**. Corresponds to *Mm* § 24:1. See note there and on *Rḥ* § 4.1:37.

§ 4.7

[1]**1: The Moon**. The current section (*Rḥ* § 4.7:1–29) is commented on in *Ṭeʿamim* I (§ 4.8:1–8, 80–81).

[2]**2: The power of nature is in its portion**. Corresponds to *Mm* § 39:2.

[3]**6: Of the metals, silver**. Corresponds to *Mm* § 39:4. See note there.

[4]**7: In its portion are the seas, rivers**. Corresponds to *Mm* § 39:2. See note there.

[5]**11: Squash, melons, and pumpkins**. Corresponds to *Mm* § 39:2. See note there.

[6]**16: It signifies the years of weaning, Hebrew** יורה על שנות הגמול. Corresponds to *Mm* § 39:3. This refers to the Moon's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 442–443), is the first four years of life. For the doctrine of the Ptolemaic ages of man, see note on *Rḥ* § 4.1:30. To denote this portion Ibn Ezra coined the word גמול, derived from the biblical root גמל, meaning weaning (Gen. 21:8 et *passim*). Ibn Ezra uses this word to mean the age at which children are not yet weaned. A detailed discussion of the "years of weaning" is offered in *Moladot* (III i 6, 1–3, 104–105), and the rationale for assigning these four years to the Moon is presented in *Moladot* (III ii 7, 9, 128–129), as follows: והנה טעם הלבנה, עד שיגמל הנער ויעברו עליו ארבע שנים, שכל שנה תהיה בכח מזל אחד עד השלמת ארבע מזלות שהם כנגד ארבע תולדות. = "The explanation for ⟨the four years assigned to⟩ the Moon is that four years elapse before the child is weaned, and each year is under the sway of one sign until a cycle of four signs corresponding to the four natures is completed." For an explanation of this passage, see Sela 2013, 249–254, 286.

[7]**16: The mother … in the nativity**. Corresponds to *Mm* § 38:9. For the association of the Moon with the mother, see *Tb* (III:4, 240–241); *Mk* (VI:26, [21]:1055–1059; VII:9, [9]:930–933); *Ṭeʿamim* II (§ 5.1:6, 216–217; quoted in App. 4, Q. 2, 6, 669–670; § 7.2:26, 248–249). For the association of the Moon

with older sisters, see *Mk* (VII:9, [9]:931); *Ṭeʿamim* I (§ 4.6:3, 78–79); *Moladot* (III iii 3, 1, 132–133). For the association of the Moon with women and pregnant women, see *Mk* (VI:26, [21]:1055–1059; VII:9, [9]:930–933); *Ṭeʿamim* II (§ 7.2:26, 248–249).

[8]**19: The left eye … [the right eye] by night**. Corresponds to *Mm* § 39:2. See note there.

[9]**21: Of the ages of man … a suckling**. Corresponds to *Mm* § 39:3. This refers to the Moon's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 443), is the first four years of life. For this doctrine, see note on *Rḥ* § 4.1:30. *Rḥ* § 4.7:16 contains an additional reference to the same period, which designated the "years of weaning." See note there.

[10]**24: Of the sides ⟨of the horizon⟩, the right of the west**. Corresponds to *Mm* § 39:4. This is the only passage where the side of the horizon of a planet is specified by means of a side and a cardinal point. Here Ibn Ezra is following *Mu* (II:38, 82–83), which states that the Moon's "power in the direction of the zodiacal circle is to the right of the west."

[11]**26: Of the days ⟨of the week⟩ … first and eighth**. Corresponds to *Mm* § 39:6. This refers to the Moon's role in the theory that places each of the days and nights of the week, and their hours, under the rulership of the planets. For this theory see note on *Rḥ* § 4.1:33. Here, Ibn Ezra seems to be translating *Mu*, 2:38, 82–83: "its day is the second day, of nights, the night of the sixth ⟨day⟩."

[12]**27: Its greatest years … least ⟨years⟩ 25**. Corresponds to *Mm* § 39:8. See note there. According to *Ṭeʿamim* I (§ 4.8:8, 80–81), Abū Maʿshar explained the 108 great years of the Moon in terms of being the latter 12 degrees away from the Sun before it can be seen, so they subtracted 12 years from the 120 great years of the Sun natural years and the Moon's great years are 108. I could not find such an explanation in *Mk*.

[13]**28: The years of the period called *al-fardār*, 9**. Corresponds to *Mm* § 39:7. See note there.

[14]**29: The power of its body … behind it**. Corresponds to *Mm* § 24:1. See note there and on *Rḥ* § 4.1:37.

§ 5.1

[1]**1: On the good fortune … and weakness**. Ibn Ezra took the title of the current section, verbatim, from the title in *Mk* (VII:6, [1]:675; quoted in App. 2, Q. 11, 1, 648). Even though the current section contains many specialized terms and concepts, which one would expect to be clarified, *Ṭeʿamim* I gives it no more than the following extremely succinct commentary: כל הנזכר בטובת המשרתים ורעתם אין צורך לבקש טעם עליהם, כי הם ידועים. = "There is no need to explain everything mentioned ⟨in this section⟩ about the good fortune and misfortune of the planets, because it is known." Ibn Ezra is indicating that the contents of chapter 5 of *Rḥ* may be readily found in other introductions to astrology. See *Mk* (VII:6, [1–2]:675–686; quoted in App. 2, Q. 11, 648); *Ta* (§ 512, 315–316); *Mḥ* (IV:1–3, 52–53); *Mu* (III:25, 100–101).

[2]**4: Or malefic planets do not aspect it and are not with it**. This entire phrase represents a single word, ساقط, literally, "cadent," which Ibn Ezra found in *Mk* (VII:6, [2]:677; quoted in App. 2, Q. 11, 4, 648). For Ibn Ezra, then, ساقط denotes an inconjunct planet, meaning one that neither forms an aspect nor is in conjunction with another planet. Abū Maʿshar's use of ساقط in *Mk* is ambiguous. For one thing, in the same chapter where Ibn Ezra found ساقط as meaning an inconjunct planet, *Mk* (VII:6, [5]:709) uses the same word in the expression ساقط عن الوتد, "cadent from the cardine," referring to the third, sixth, ninth, and twelfth horoscopic places, which are usually called cadent places. The same ambiguity exists in al-Qabīṣī's *Mu*: whereas ساقط sometimes designates places cadent from the cardines (*Mu*, I:56, 48–49 [line 313] *et passim*) and elsewhere an inconjunct planet (*Mu*, III:25, 100–101 [line 114] *et passim*). al-Bīrūnī was aware of this ambiguity, and writes as follows in *Ta* (§ 247, 150): "Those which are adjacent to the angles in the contrary direction, viz. the 3rd, 6th, 9th, and 12th houses, are called zawā'il (cadent) because they have already been in the cardinal positions. Some people use the expression *sāqiṭ* for *zā'il*, but I prefer not to so, as that has another meaning (inconjunct) and ambiguity is apt to arise." Hence, *Ta* (§ 245, 149) uses زائل to denote a cadent horoscopic place, but *Ta* (§ 510, 314) employs ساقط to denote an inconjunct planet. Can we conclude, then, that Ibn Ezra avoided a literal translation of ساقط in the current locus because he was aware of this ambiguity? Scrutiny of his use of the term נופל, cadent, in his astrological writings belies this possibility: although נופל frequently designates places that are cadent from the cardines (see for example, *Rḥ* § 5.4:9; § 9.20:2), it also denotes

an inconjunct planet. See *Mivḥarim* II (§ 7.2:1, 164–165). See also *She'elot* II (§ 12.3:5, 388–389). Ultimately, Ibn Ezra's extensive use of explanations instead of literal translations of metaphorical terms suggests that he was motivated by a desire to provide his readers with the grounds behind technical words, as befits an obsessive explicator and biblical commentator like Ibn Ezra.

[3]**5: Applies, Hebrew מתחבר.** Here and elsewhere, when Ibn Ezra uses the verb התחבר he is translating Abū Maʿshar's term اتّصل, to be connected or combine, as in *Mk*, VII:6, [2]:678; quoted in App. 2, Q. 11, 5, 648. For this term, I have preferred the translation that is commonplace in the modern astrological literature. The astrological meaning of this condition is explained in *Rḥ* § 7.2:1–4. See notes there.

[4]**6: Intermediate, Hebrew ממוצע.** The current term is Ibn Ezra's translation of the Arabic term محصور, "besieged," which he found in *Mk* (VII:6, [2]:678; quoted in App. 2, Q. 11, 6, 648) and elsewhere, and refers to a planet that is in the condition of حصار, "besiegement" or "siege," that is, intermediate between two planets. For this condition, see *Rḥ* § 7.32:1–2 and notes. For a similar translation, see *Rḥ* § 5.7:1; § 7.1:1; § 7.32:1. So Ibn Ezra's ממוצע, "intermediate," rather than a literal translation of محصور, is an explanation of the astronomical condition behind this astrological term. As in other loci, Ibn Ezra avoids literal translations of metaphors and prefers terms that offer a precise explanation of the astrological or astronomical condition. In cases where he means the terrestrial meaning of siege (the besieging of a city), without the aforementioned metaphorical-astrological connotation, he frequently uses the biblical word מצור which has that sense. See *Rḥ* § 8.4:5; *She'elot* I (§ 7.5:1,2; § 7.6:6, 274–275); *She'elot* II (§ 7.6:1, 372–373); *Mivḥarim* III (§ 7.5:1,5, 220–221); *ʿOlam* I (§ 34:2, 74–75).

[5]**7: In conjunction with the ⟨planet that is called⟩ joined to the Sun, Hebrew במחברת הדבק עם השמש.** This phrase conveys the meaning of a single word in *Mk* (VII:6, [2]:678; quoted in App. 2, Q. 11, 7, 648): صميمة, "in the heart." As explained in the parallels in *Rḥ* § 6.6:2 and *Mk* (VII:2, [3]:89) this denotes the condition of a planet when it is 16 minutes before or after the precise moment of conjunction with the Sun. See note on *Rḥ* § 6.6:2. Ibn Ezra's current translation highlights one of his favorite methods: instead of offering a literal translation of a term used metaphorically, he explains the astronomical or astrological phenomenon behind a word.

[6]**9: With benefic planets, Hebrew** עם כוכבים טובים. This phrase translates the word مسعود, "fortunate," which Ibn Ezra found in *Mk* (VII:6, [2]:679; quoted in App. 2, Q. 11, 9, 648).

[7]**11: Or if its light … its number**. The condition of being a planet increasing its number is explained in *Rḥ* 6.3:1–5 (see note there), and in *Mk* (VII:1, [8]:45–50). The condition of being a planet increasing its light is explained in *Ṭeʿamim* I (§ 6.1:1, 84–87), which is an abridged paraphrase of what Abū Maʿshar says in this regard in *Mk* (VII:1, [6–7]:30–44). See note on *Rḥ* § 6.1:9.

[8]**12: Places of lordship, Hebrew** מקומות ממשלה. This is how Ibn Ezra translates the term حلب, used by Abū Maʿshar in *Mk* (VII:6, [2]:680; quoted in App. 2, Q. 11, 11, 648) and elsewhere. Note, however, that as in other cases Ibn Ezra offers a translation that is not literal but a succinct gloss of its meaning. Immediately afterwards, just as in *Mk* (VII:6, [2]:680–681; quoted in App. 2, Q. 11, 12, 648), *Rḥ* presents a list of all the astrological conditions in which a planet is supposed to be when in its حلب or "places of lordship." A similar although simplified definition is offered in *Mḥ* (IV:3, 52–53). A different explanation of *ḥalb* is offered in *Ta* (§ 496, 308) and *Mu* (I:78, 60–61): "This is if a diurnal planet is by day above the earth and by night under the earth, and a nocturnal planet is by night above the earth and by day under the earth." By following Abū Maʿshar's approach, that is, by endorsing the latter's explanation of *ḥalb*, and by first offering a translation of the term and then a list of all the astrological conditions that define the term, Ibn Ezra clearly reveals his source.

[9]**12: Its Joy, Hebrew** מקום גבהותו, *lit*. place of its highness. This translates the term أفراحها, used by Abū Maʿshar to denote the astrological concept of planetary joys in the passage of *Kitāb al-mudkhal al-kabīr* which underlies the current passage: *Mk* (VII:6, [2]:681; quoted in App. 2, Q. 11, 12, 648). For the concept of planets' joys, see *Mm* § 6:1–7 and note. This use of גבהות in this sense is a *unicum* in Ibn Ezra's astrological oeuvre. As a rule, מקום גבהות in Ibn Ezra's work refers to a planet's apogee, and the concept of astrological joy is denoted by means of שמחה, "joy." Thus, one should not rule out the possibility that the current locution is a textual corruption introduced in the early stages of transmission of *Rḥ*.

[10]**14: Received, Hebrew** מקובל. This is Ibn Ezra's literal translation of Abū Maʿshar's مقبول. See *Mk* (VII:6, [2]:682; quoted in App. 2, Q. 11, 14, 648). For the condition of reception, see *Rḥ* § 7.28:1–5 and notes.

[11]**15: Similitude, Hebrew דמיון, *lit.* similitude or analogy**. This is Ibn Ezra's translation of Abū Maʿshar's حيز, domain, in *Mk* (VII:6, [2]:682; quoted in App. 2, Q. 11, 15, 648). Here too Ibn Ezra conveys the meaning of the concept and not its literal sense. Immediately after the mention of حيز, Abū Maʿshar brings a long explanation that enumerates all the conditions in which a planet is thought to be in its حيز. See *Mk* (VII:6, [2]:682–684; quoted in App. 2, Q. 11, 16, 648). This explanation is omitted in the current locus, but appears in *Rḥ* § 7.31:1–2. Ibn Ezra proceeds in the same manner in *Rḥ* § 5.4:6. See note there.

[12]**16: Place of lordship, Hebrew מקום ממשלה**. The same Hebrew term מקום ממשלה, used in *Rḥ* § 5.1:12 to translate the Arabic term حلب, is used here to translate حظوظ, ***lit***. "shares" or "fortune," used by Abū Maʿshar in *Mk* (VII:6, [2]:684–685; quoted in App. 2, Q. 11, 17, 648). Again, instead of a literal translation, he conveys the astrological sense of the word.

[13]**16: The same holds true ... exercise rulership**. The current passage is probably a textual corruption in the early stages of the transmission of *Rḥ*. The correct reading is probably as follows: וככה הכוכבים הטובים בהיותם במקום ממשלת המאורות = "the same applies to the benefic planets when they are in the place where the luminaries exercise rulership." Indeed, Abū Maʿshar in *Mk* (VII:6, [2]:685–686; quoted in App. 2, Q. 11, 18, 648) offers this variant reading of the current passage. Note, however, that the current reading occurs in all the witnesses of *Rḥ* examined as well as in the Old French and Latin translations thereof.

[14]**1–16: On the good fortune ... exercise rulership**. This entire section translates *Mk* (VII:6, [1–2]:675–686; quoted in App. 2, Q. 11, 1–18, 648). Corresponds to the section of Sahl's *Introduction* (*Kf*, 31a–32a: ما تفسير قوة الكواكب) that enumerates 11 conditions in which the planets are considered to be powerful.

[15]**17–18: When one of the planets ... increased and strengthened**. The current passage has no counterpart in Abū Maʿshar's *Kitāb al-mudkhal al-kabīr* and appears to be Ibn Ezra's own interpretation of the previous passage.

§ 5.2

[1]**1: Moderate good fortune, Hebrew** טובה אמצעית. Here Ibn Ezra is translating the locution دون ذلك, "less than that," meaning less than a single good fortune, used by Abū Maʿshar in *Mk* (VII:6, [3]:686; quoted in App. 2, Q. 12, 1, 648–649).

[2]**2: Auspices, Hebrew** טובות. This is Ibn Ezra translation of مزاعمات, used by Abū Maʿshar in *Mk* (VII:6, [3]:687; quoted in App. 2, Q. 12, 2, 648–649). The example that follows (*Rḥ* § 5.2:2) makes it clear that this word carries the meaning of astrological dignities. See *Rḥ* § 1.11:1 and note.

[3]**3: Nature, Hebrew** תולדת. Here Ibn Ezra is translating طبيعة, "nature," used by Abū Maʿshar in *Mk* (VII:6, [3]:693; quoted in App. 2, Q. 12, 3, 649). Note that Ibn Ezra abstains from using the Hebrew word טבע, which is close in meaning and sound to the Arabic طبيعة, in favor of the biblical word תולדת. For Ibn Ezra's use of this neologism, see note on *Mm* § 10:2.

[4]**1–4: The good fortune ... Mercury in Gemini**. This section translates *Mk* (VII:6, [3]:687–696; quoted in App. 2, Q. 12, 648–649) but does not occur in Abū Maʿshar's *Muḥtaṣar al-mudkhal*, which otherwise contains most of the Arabic text on which Ibn Ezra built chapter 5 of *Rḥ*. See *Mḥ* (IV:1–31, 53–59). That the entire passage is not found in Abū Maʿshar's *Muḥtaṣar al-mudkhal* proves that the latter could not have been the text from which Ibn Ezra translated chapter 5 of *Rḥ*. *Ṭeʿamim* I (§ 5.1:2–5, 82–83), in a direct reference to *Rḥ* § 5.2:3, elucidates the concept of preferred house (that is, why, in the case of planets that have two planetary houses, the planet is considered to have more power in one of them than in the other) and explains the paradoxical situation that the one whose physical nature is opposite to the planet's nature is the preferred house (i.e., Saturn has two houses, Aquarius and Capricorn; the preferred house of Saturn, whose nature is cold and dry, is Aquarius, whose nature is hot and wet, rather than Capricorn, whose nature is cold and dry, just like Saturn's). *Ṭeʿamim* I bases the explanation on the concept that the opposite physical nature of the preferred house balances the physical nature of the planet, so that the planet's "nature is tempered," Hebrew: תתישר שם תולדתו; Arabic: يعتدل فيه طبيعة. See also *Ta* (§ 441, 257); *Mu* (I:14, 23); *Carmen astrologicum* (1976, I:1.9, 162).

§ 5.3

[1]**1: The planet … in the north**. This passage translates *Mk* (VII:6, [4]:697; quoted in App. 2, Q. 13, 1, 649). *Ṭeʿamim* I, in a comment on the current locus (§ 5.2:1–2, 82–83), explains that "north" here refers to the ecumene (which is in the northern geographical hemisphere), and that when a planet rises there (ostensibly in the northern part of the planet's parecliptic) its ray and power on Earth become stronger.

[2]**2: Or when it ascends … the Earth**. Corresponds to *Mm* § 22:1. An explanation of the current locus is provided in *Ṭeʿamim* I (§ 5.2:3–7, 82–85). This explanation, virtually identical with *Mm* § 22:1–6, chronicles a disagreement between the Indian scientists and Ptolemy and then offers Ibn Ezra's own middle-ground solution. See *Mm* § 22:1–6 and note. The current passage translates *Mk* (VII:6, [4]:697–698; quoted in App. 2, Q. 13, 2, 649). In particular, the long Hebrew locution גלגל הגבהות והשפלות שמוצקו רחוק ממוצק הארץ, "circle of apogee and perigee whose center is far from the center of the Earth," a reference to the eccentric orb and a *unicum* in Ibn Ezra's entire oeuvre, is a translation of فلك أوج, "circle of apogee," in *Mk* (VII:6, [4]:698; quoted in App. 2, Q. 13, 2, 649). Here too Ibn Ezra favors a translation that involves an explanation of the astronomical phenomenon over a literal rendering of the expression he found in his source.

[3]**3: Or when it is in the second station**. This translates *Mk* (VII:6, [4]:699; quoted in App. 2, Q. 13, 3, 649). As explained in *Ṭeʿamim* I (§ 5.2:8, 84–85), the second station (Hebrew: מעמד שני; Arabic: المقام الثاني) is where a retrograde planet becomes direct, which is why the planet becomes powerful. For the notion of station, see note on *Mm* § 25:9.

[4]**4: Moves away from ⟨being⟩ under the ray of the Sun, Hebrew יוצא מתחת אור השמש**. This translates خارج من شعاع الشمس, "leaving the ray of the Sun," which Ibn Ezra found in *Mk* (VII:6, [4]:699; quoted in App. 2, Q. 13, 4, 649). For the condition of being "under the ray of the Sun," see note on *Rḥ* § 5.4:4.

[5]**6: Or when the three … oriental of the Sun**. This translates *Mk* (VII:6, [4]:699; quoted in App. 2, Q. 13, 6, 649). Corresponds closely to *Mm* § 26:1. Ibn Ezra returns to the same topic at *Rḥ* § 7.33:1.

[6]**7: Unless it [the Sun] is in Libra**. Abū Maʿshar makes the same statement in *Mk* (VII:6, [4]:701; quoted in App. 2, Q. 13, 7, 649). Libra is one of the

masculine signs. See *Mm* § 2:9. As explained in *Ṭeʿamim* I (§ 5.2:9, 84–85), the reason that the Sun is not powerful in Libra, even though the latter is a masculine sign, is that Libra is the Sun's dejection, i.e., the opposite of Aries, the Sun's house of exaltation.

[7]**8: The three lower planets ... occidental of the Sun**. This translates *Mk* (VII:6, [4]:702; quoted in App. 2, Q. 13, 8, 649). *Mm* § 26:2 expands on the current passage.

[8]**1–8: The planet has power ... feminine quadrant**. This entire section translates *Mk* (VII:6, [4]:697–702; quoted in App. 2, Q. 13, 649).

§ 5.4

[1]**2: First station**, Hebrew מעמד ראשון. Here Ibn Ezra is translating المقام الأوّل, which he found in *Mk* (VII:6, [5]:704; quoted in App. 2, Q. 14, 2, 650). The first station is where the motion of a planet shifts from direct to retrograde. For the notion of station, see note on *Mm* § 25:9.

[2]**3: Retrograde ... burnt, Hebrew** חוזר אחורנית ... נשרף. Here Ibn Ezra offers a literal translation of راجع and يحترق, which he found in *Mk* (VII:6 [5], 638, lines 704–705; quoted in App. 2, Q. 14, 3, 650). The planets generally move from west to east, in "direct motion" (in the direction of increasing ecliptical longitude), but sometimes they move from east to west, in "retrograde motion" (opposite the direction of increasing ecliptical longitude). For the condition of being "burnt," see note on *Mm* § 5:2.

[3]**4: Under the ray of the Sun, Hebrew** תחת אור השמש. This is Ibn Ezra's literal translation of تحت شعاع الشمس, which he found in *Mk* (VII:6, [5]:705; quoted in App. 2, Q. 14, 3, 650). Being "under the ray of the Sun" is one condition of the planets vis-à-vis the Sun. According to *Rḥ*, chapter 6, which closely follows *Mk* (VII:2, [5–7]:118–275), Saturn and Jupiter are said to be "under the ray of the Sun" when they are between 6° and 15° from the Sun (see *Rḥ* § 6.6:4); Mars, between 10° and 18° (see *Rḥ* § 6.6:4–7); Venus and Mercury, between 7° and 12° (see *Rḥ* § 6.7:2–3); and the Moon, between 6° and 12° (see *Rḥ* § 6.8:3–4). See *Mm* § 29:1–2 and *ʿOlam* II (§ 17:1–15, 168–169).

[4]**6: Opposite ⟨condition⟩ to its similitude, Hebrew** הפך דמיונו. Here two Hebrew words suffice to render a long sentence in *Mk* (VII:6, [5]:706–708;

quoted in App. 2, Q. 14, 6, 650). Ibn Ezra can allow himself this brevity because all the details and conditions described in Abū Maʿshar's long sentence are in fact encapsulated in the condition of similitude, as explained in *Rḥ* § 7.31:1–2. Elsewhere Abū Maʿshar calls this condition حيز; however the term حيز does not appear in the sentence that Ibn Ezra is translating (*Mk*, VII:6, [5]:706–708; quoted in App. 2, Q. 14, 6, 650). Ibn Ezra proceeds in a similar manner in *Rḥ* § 5.1:9. See note there.

[5]**7: House of its dejection, Hebrew בית קלונו**. Here Ibn Ezra is translating برج هبوطه, "sign of its fall," which he found in *Mk* (VII:6, [5]:708; quoted in App. 2, Q. 14, 7, 650). Note that the Hebrew word used by Ibn Ezra to denote the condition of dejection, קלון, *lit*. "dishonor," is not a literal translation of the Arabic word used by Abū Maʿshar to denote the same concept: هبوط, "fall." *Mu* (I:16, 24 [line 65]) and *Ta* (§ 443, 258) also use هبوط to denote the condition of dejection. In fact, קלון is not a translation at all but a neologism coined by Ibn Ezra. He can abstain from a literal translation and employ a new word because just as dejection is the opposite of exaltation, so קלון (used for dejection but with the primary sense of "dishonor") is an antonym of כבוד (used for exaltation but with the primary sense of "honor").

[6]**8: Descends in the south**. This translates *Mk* (VII:6, [5]:709; quoted in App. 2, Q. 14, 8, 650). For an explanation, see *Ṭeʿamim* I (§ 5.2:2, 82–83) and note on *Rḥ* § 5.3:1, which is the reverse of the current locus.

[7]**10: Path of burning, which is from Libra 19° to Scorpio 3°**. The current definition is a literal translation of الطريقة المحترقة in *Mk* (VII:6, [5]:710; quoted in App. 2, Q. 14, 10, 650). Elsewhere Ibn Ezra employs an alternative terminology to denote the same astrological concept. See *Mm* § 4:3 and note. *Mu* (3:29, 104–105) and *Ta* (§ 514, 317) also use الطريقة المحترقة, the same term as Abū Maʿshar. For this astrological concept, see note on *Mm* § 4:3.

[8]**11: House of its detriment, Hebrew בית שנאתו**. Here two Hebrew words suffice to render a long locution in *Mk* (VII:6, [5]:712; quoted in App. 2, Q. 14, 11, 650). No part of Abū Maʿshar's lengthy expression corresponds to the literal meaning of בית שנאתו. For this astrological concept, see note on *Rḥ* § 2.1:40. Here and elsewhere in *Rḥ* Ibn Ezra sticks to this neologism, בית שנאה; by in *Mm* the same astrological concept is denoted by means of another of his neologisms, בית מלחמה, "house of warfare." See *Mm* § 4:2 and note.

[9]**13: Not received, Hebrew לא מקובל.** This translates Abū Maʿshar's غير مقبول in *Mk* (VII:6, [2]:713; quoted in App. 2, Q. 14, 13, 650). For the condition of reception, see *Rḥ* § 7.28:1–5 and notes.

[10]**14: Stranger in its position, Hebrew גר במקומו.** This translates Abū Maʿshar's في الغربة, "in absence from the homeland," in *Mk* (VII:6, [2]:714; quoted in App. 2, Q. 14, 14, 650). This condition, which recurs in *Rḥ* § 8.3:18, is never explained in *Rḥ*, presumably because Ibn Ezra takes it to be commonplace. On the basis of aphorism 26 of Sahl's *Nawādir al-qaḍā* (*Kf*, 39b; *QP*, c2r), which Ibn Ezra summarizes in *Rḥ* § 8.3:18 (see note there), it emerges that a planet is a "stranger in its position" when it is neither in its house, nor in its exaltation, nor in its triplicity.

[11]**16: The place of its joy**, For this concept, see *Mm* § 6:1–7 and note. § 7.2

[12]**1–17: A planet is weak ... masculine quadrants**. This whole section translates *Mk* (VII:6, [4]:703–718; quoted in App. 2, Q. 14, 650). Corresponds to an entire section of Sahl's *Introduction* (ما تفسير ضعف الكواكب: *Kf*, 32a–33a) that enumerates 10 conditions in which planets are considered to be weak.

§ 5.5

[1]**6: Or if the planet ... [the planet's] Dragon**. This passage translates *Mk* (VII:6 [6], 640, lines 723–724; quoted in App. 2, Q. 15, 6, 651). In particular, the expression ראש התלי או זנבו, "head or tail of the Dragon," translates رؤوس جوزهرات أو أذنابها, "heads of their *jawzahar* or their tails." The Persian term *jawzahar*, "node" (i.e., the intersection of the inclined planet's circle and the ecliptic) is explained in Ibn Ezra's translation of *Ibn al-Muthannā's Commentary on the Astronomical Tables of al-Khwārizmī* (1967, 155–156, 296). But there Ibn Ezra abruptly interrupts the thread of the translation and asserts that this Persian term has a biblical counterpart: נחש בריח, *naḥaš bariaḥ*, "the slant serpent," mentioned in Job 26:13 and Isaiah 27:1. The current locus is commented on in *Ṭeʿamim* I (§ 5.3:1–2, 84–85).

[2]**7: Or with the Moon's Head ... between them**. This passage translates *Mk* (VII:6, [6]:724–725; quoted in App. 2, Q. 15, 7, 651). *Ṭeʿamim* I (§ 5.3:3–4, 84–85), rejects as "nonsense" the opinion conveyed in the current locus, and even asserts that it was also criticized by Ptolemy, although there is no mention of the head and the tail of the Dragon in *Tb* or Pseudo-Ptolemy's

Centiloquium. The 12° mentioned in the current locus refer to the Moon's ray, that is, the number of degrees in the zodiac ahead of or behind the Moon where its influence is still felt. For this concept, see *Mm* § 24:1 and note.

[3]**1–6: The misfortune of a planet ... behind it [the Sun].** This whole section translates *Mk* (VII:6, [6]:719–727; quoted in App. 2, Q. 15, 651).

§ 5.6

[1]**2: An Indian scholar ... with the malefics.** This passage is Ibn Ezra's translation of *Mk* (VII:6, [7]:731–733; quoted in App. 2, Q. 16, 2, 651–652). Note, however, that whereas Abū Maʿshar assigns this statement to the "majority of the ancients writers" (عامتهم إنّ الرأس), Ibn Ezra assigns it to "an Indian scholar" (חכם הודו). The same applies to *Ṭeʿamim* I (§ 5.3:5, 84–85), which comments on the current locus and, in contrast with two previous statements (see *Rḥ* § 5.6:6 and § 5.6:7, and notes), in this case agrees with the Indian scholar's opinion.

[2]**1–2: The Ancients said ... with the malefics.** This whole section translates *Mk* (VII:6, [7]:728–733; quoted in App. 2, Q. 16, 651–652).

§ 5.7

[1]**1: A planet is weak ... as I shall explain.** This passage is Ibn Ezra's translation of the initial passage of *Mk* (VII:6, [8]:734). However, whereas Ibn Ezra, at the end of the present passage, interrupts the explanation and sends the reader to another locus in *Rḥ* (see *Rḥ* § 7.32:1–2 and note), Abū Maʿshar continues the account and explains the condition of besiegement (حصار, called by Ibn Ezra אמצעיות, "intermediacy"). See *Rḥ* § 7.32:1–2 and note; cf. *Mk*, VII:6, [8]:734–744; quoted in part in App. 2, Q. 18, 2–4, 653.

§ 5.8

[1]**2: The first is that it is eclipsed.** Corresponds to the first of the 11 ways in which the Moon is corrupted according to *Mk* (VII:6, [9]:745–747; quoted in App. 2, Q. 18, 2, 653). Ibn Ezra, however, omits here an extreme case described by Abū Maʿshar: "the strongest form of this is that it is eclipsed

in the sign in which it was in the base nativity of a person or in its trine or its quartile."

[2]**3: 12° between them**. These 12°, repeatedly mentioned in the current passage, correspond to the Moon's ray, that is, the number of degrees in the zodiac ahead of or behind the Moon where its influence is still felt. For this concept, see *Mm* § 24:1 and note.

[3]**11: You may know this ... in the ⟨astronomical⟩ tables**. The current passage does not occur in *Mk*, from which Ibn Ezra is translating the current section. In fact, this passage is Ibn Ezra's explanation of Abū Maʿshar's "when it moves less than its mean motion." See *Mk* (VII:6, [9]:753–754; quoted in App. 2, Q. 18, 11, 653).

[4]**12: Which is opposite its place of joy**. The current passage does not occur in *Mk*. It is Ibn Ezra's explanation of Abū Maʿshar's "it is in the ninth place from the ascendant." See *Mk* (VII:6, [9]:754–755; quoted in App. 2, Q. 18, 12, 653). For the concept of planets' joys, see *Mm* § 6:1–7 and note.

[5]**1–12: The misfortune of the Moon ... its place of joy**. This whole section translates *Mk* (VII:6, [9]:745–755; quoted in App. 2, Q. 18, 653). Cf. *Mḥ* (IV:26–31, 58–59). The ultimate source of this astrological doctrine is Dorotheus of Sidon's *Pentabiblos* (*Carmen astrologicum* 1976, V:1–9, 264–265). Sahl's *Introduction* (*Kf*, 34a–34b) describes in 11 ways the Moon's defects (عيوب ال قمر), which partly correspond in content, although not in wording, to the 11 ways of the present passage. See also *Ta* (§ 513, 316–317).

§ 6.1

[1]**3: ⟨One of them⟩ ... ⟨of the beginning of its apogee⟩**. The first part of the current passage ("⟨One of them⟩ ... its circle") is Ibn Ezra's translation of *Mk* (VII:1, [4]:16–17; quoted in App. 2, Q. 19, 3, 653–654); the second part of the current passage ("which is when ... or the left") is Ibn Ezra's own explanation of Abū Maʿshar's text.

[2]**4–8: Or when it is ascending ... place of its perigee**. The first sentence of this passage ("Or when it is ascending or descending in the circle of the apogee") is Ibn Ezra's translation of *Mk* (VII:1, [4]:15–16; quoted in App. 2, Q. 19, 2, 653–654). The remaining four sentences of the current passage (*Rḥ*

§ 6.1:5–8), which decompose the initial statement into its main components, are Ibn Ezra's own contribution and do not appear in Abū Maʿshar's text.

[3]**9–11: When its motion … addition or subtraction**. This passage translates *Mk* (VII:1, [4]:16–17; quoted in App. 2, Q. 19, 4–6, 653–654). The three planetary conditions mentioned in the current passage are explained in *Rḥ* § 6.2:1–7, where Ibn Ezra is translating Abū Maʿshar's explanations thereof. See notes on *Rḥ* § 6.2:1–7. *Ṭeʿamim* I (§ 6.1:1, 84–87), in a direct reference to the current locus, offers the following explanation of a planet's increasing in light and the size of its body: זה שהזכירו שאור הכוכב יוסיף בעוצם גופו הוא כנגד מראה העין, כי בהיותו קרוב אל הארץ יראה יותר גדול מאשר יראה ברחקו ממנה, וזה הדבר יוכל לדעתו האדם מפאת גלגל הגבהות שמוצקו רחוק ממוצק הארץ. = "What they have mentioned, namely, that the light of a planet increases the size of its body, refers to what is visible to the eye: when it is closer to the Earth it appears larger than when it is far from it. A person can know this from the circle of the apogee whose center is far from the center of the Earth." Ibn Ezra's foregoing explanation is a translation of *Mk* (VII:1, [6]:30–32).

[4]**12–17: Or when its number … has no latitude ⟨at all⟩**. This passage translates *Mk* (VII:1, [4]:17–21; quoted in App. 2, Q. 19, 7–14, 653–654). The planetary conditions mentioned here are explained in, respectively, *Rḥ* § 6.3:1–5, § 6.3:2, and § 6.4:1–4, where Ibn Ezra is translating Abū Maʿshar's explanations thereof. See notes on *Rḥ* § 6.3:1–5, § 6.3:2, and § 6.4:1–4. The astrological implications of the planets' changing ecliptical latitude are explained in *Mm* § 23:1. See note there.

§ 6.2

[1]**1–6: When a planet is 90° … [i.e., to the maximum]**. Corresponds to *Mm* § 21:1–4. The current passage is a paraphrastic amalgamation of two separate but continuous sections in *Kitāb al-mudkhal al-kabīr*: whereas Abū Maʿshar treats the conditions of increasing and decreasing in motion (see *Mk*, VII:1, [5]:22–29) separately from increasing and decreasing in light and size of the body (see *Mk*, VII:1, [6]:30–40), Ibn Ezra treats all three conditions in a single section (*Rḥ* § 6.2:1–6), as if they were all expressions of a single phenomenon. Ibn Ezra's approach is very close to the one adopted in *Mḥ* (II:4–5, 32–33) and *Mu* (III:2, 90–91), which also address the three conditions together. See also *Ta* (§ 203 [5], 112).

[2]**7: What has been said ... conjoins the Sun**. Corresponds closely to *Mk* (VII:1, [7]:41–44). Like Abū Maʿshar, Ibn Ezra compares the Moon and the upper planets with regard to the condition of increasing and decreasing in light alone. However, whereas Abū Maʿshar describes the increasing and decreasing light of the planets, Ibn Ezra describes in detail the Moon's behavior in this regard.

§ 6.3

[1]**1: If you want to know ... decreasing ⟨its number⟩**. The current passage is Ibn Ezra's paraphrase of *Mk* (VII:1, [8]:45–50). As shown by Abū Maʿshar, but not by Ibn Ezra, the two columns of the equal degrees (טורי המעלות הישרות) referred to in the current passage are two divisions (شطرين) in a table called "the number of the equation of the planets" (عدد تعديل الكواكب) in the "solved zijes" (الزيجات المحلولة), that is, in Arabic sets of astronomical tables. In the first column, the planet's equation increases from one degree to 180; in the second column, the planet's equation decreases from 360 degrees to 180. The operation is described in similar terms (to those used by Abū Maʿshar in the aforementioned passage) in *Mḥ* (II:6, 32–33) and *Mu* (III:2 [lines 6–9], 90–91). See also *Ta* (§ 203 [3], 111). For the various types of planetary equations in medieval astronomical tables compiled in the Ptolemaic tradition, see Chabás and Goldstein 2012, 63–81.

[2]**2: Ecliptic, Hebrew:** חשב אפודת הגלגל, ***lit.*** **girdle of the vest of circle**. The current locus is a translation of Abū Maʿshar's الفلك المائل في طريقة الشمس = "the inclined orb, in the path of the Sun." See *Mk*, VII:1, [9]:54. The planets do not wander all over the celestial sphere but are confined to a narrow strip, inclined with respect to the celestial equator, dividing the celestial sphere in half. This is the zodiac; the fixed stars along that strip are traditionally divided into the 12 constellations of the zodiac. Like the planets, the Sun, too, moves around the zodiac, making one complete circuit each year. The ecliptic is the apparent path that the Sun follows through the sky over the course of the year. Planets seen in the sky are always near the ecliptic, which means that their orbits are never far from the plane of the ecliptic. In this regard, the significance of the ecliptic lies in that it traverses the zodiac and serves to measure the planets' latitudinal positions. To denote the concept of ecliptic, Ibn Ezra used the Hebrew expression חשב אפודת הגלגל, "girdle of the vest of the orb" (see *Rḥ* § 1.10:5; § 2.14:1; § 6.4:4; § 10.1:8); he also employed the cognate Hebrew expression חשב האפודה, "girdle of the

vest" (see *Rḥ* § 2.15:1; § 2.16:1; § 3.2:1,5; § 7.3:11). The expression חשב אפדתו appears in a similar context in the poem *Keter Malḥut* (Royal Crown) by Salomon Ibn Gabirol (ca. 1021–ca. 1057). Ibn Ezra also derived the aforementioned expressions from Ex. 28:8, which speaks of the girdle of the ceremonial vestments of the High Priest Aaron. See also Ex. 39:5, 21; Lev. 8:7. The rationale behind this terminological choice may be found in Ibn Ezra's commentary on Ex. 28:8 (1976, 186–187, 323–324), where he suggests that the high priest's vestments included some sort of graphical representation of the zodiac and the equator. Ibn Ezra frequently employs these expressions throughout his work. For some examples in Ibn Ezra's astrological work, see Sela 2007, Glossary of Technical Terms, s.v. "ecliptic," 380; Sela 2010, Glossary of Technical Terms, s.v. "ecliptic," 336; Sela 2011, Hebrew-English Index, s.v. 635 ,חשב אפודת הגלגל, חשב האפודה; Sela 2013, Hebrew-English Index, s.v. 534 ,חשב אפודת הגלגל, חשב האפודה. The use of חשב האפודה is particularly extensive in *Kn* III, where the חשב האפודה denotes the ecliptic component of the astrolabe's rete. See *Kn* III, 4b, 5b, 6a, 6b, 7a, 7b, 8a, 8b, 9a. See also Sela 2003, 137–139.

[3]**2–3: When you add … the same minute**. The current passage translates *Mk* (VII:1, [9]:51–56). This condition is also described in *Mḥ* (II:7, 32–33); *Mu* (III:2 [lines 9–10], 90–91). See also *Ta* (§ 203 [4], 112).

[4]**4–5: For the upper planets … speeding up**. The current passage translates *Mk* (VII:1, [10]:57–63). This condition is also described in *Mḥ* (II:8–9, 32–33); *Mu* (III:2 [lines 10–14], 90–91).

§ 6.4

[1]**1–4: When the planet's latitude … in the ecliptic**. The current passage is an amplification of *Mk* (VII:1, [12]:67–70). See also *Mḥ* (II: 10, 34–35). Ibn Ezra's account is close to the one given in *Mu* (III:3, 90–91). The astrological implications of the planets' changing ecliptical latitude are explained in *Mm* § 23:1. See note there.

§ 6.5

[1]**1–4: There are various conditions … it is to its right**. The current section translates *Mk* (VII:2, [2]:78–86). In contrast to Ibn Ezra, however, Abū Maʿshar specifies that the conditions addressed in the current section are

"according to the nearness of remoteness of the planets with respect to the Sun." The same topic is treated in *Mḥ* (II:14–16, 34–35); *Mu* (III:8, 92–95); *Ta* (§ 485, 298).

§ 6.6

[1]**1: Know that the three ... respect to the Sun**. The current passage begins a long section (*Rḥ* § 6.6:1–21) that sometimes translates and sometimes paraphrases Abū Maʿshar's account of Saturn's, Jupiter's, and Mars's 17 conditions with respect to the Sun. See *Mk* (VII:2, [3–5]:87–136). Cf. Abū Maʿshar's parallel account of 8 conditions in *Mḥ* (II:17–21, 36–37). See also *Mu* (III:7–9, 92–95) and *Ta* (§ 481, 295–296), which give similar accounts, possibly based on Abū Maʿshar's. In particular, the current passage is Ibn Ezra's translation of *Mk* (VII:2, [3]:87). Note that whereas Abū Maʿshar's account is divided into 17 "conditions" (حالا), Ibn Ezra's is divided into 16 "ways" (דרכים). This is so because Ibn Ezra omits the fourteenth condition in Abū Maʿshar's account, although he follows closely Abū Maʿshar account regarding the other sixteen conditions. In addition, Ibn Ezra omits some of the details of Abū Maʿshar's account and adds in some cases his own remarks about the gradual growing and waning of the planets' power in these conditions. By contrast, al-Qabīṣī and al-Bīrūnī do not divide their accounts into conditions and do not number these conditions, as Abū Maʿshar and Ibn Ezra do.

[2]**2: The first is when the planet ... in all matters**. Corresponds to *Mm* § 25:2, which remarks that the planet in this condition should be considered as if it were equivalent to two ⟨planets⟩, because its power has been doubled. See note there. Corresponds to the first condition in Abū Maʿshar's account. See *Mk* (VII:2, [3]:87–93). Although Ibn Ezra omits Abū Maʿshar's digression about why the distance from the Sun in this condition is less than 16′ (see *Mk*, VII:2, [3]:89–91), this explanation is repeated in *Ṭeʿamim* I (§ 6.2:1–2, 86–87), in a remark on the current passage. Here and elsewhere (see, for example, *Rḥ* § 5.1:7) Ibn Ezra translated Abū Maʿshar's صميمي, "in the heart," as מדובק, "joined to."

[3]**3: If the minutes ... away ⟨from the Sun⟩**. Corresponds closely to *Mm* § 25:3 and to the second condition in *Mk* (VII:2, [3]:94–98). Like Abū Maʿshar, Ibn Ezra distinguishes between the 6° of Saturn and Jupiter, on the one hand, and the 10° of Mars, on the other, regarding the second condition. Whereas Ibn Ezra concisely says that a planet in the current condition

is נשרף, "burnt," Abū Maʿshar uses a longer phrase: تحت شعاع الشمس محترقة في المشرق, "burnt under the rays of the Sun in the east."

[4]**6: Domain of Burning, Hebrew גבול השריפה.** This is Ibn Ezra's translation of Abū Maʿshar's احتراق, "burning," as conveyed in *Mk* (VII:2, [4]:99). For this astrological concept, see *Mm* § 5:2, s.v. "Burnt."

[5]**4–8: When ⟨the distance is⟩ … all their indications.** Corresponds closely to the third condition in *Mk* (VII:2, [4]:98–103). Like Abū Maʿshar, Ibn Ezra distinguishes between the 15° of Saturn and Jupiter, on the one hand, and the 18° of Mars, on the other, regarding the third condition. Both Abū Maʿshar and Ibn Ezra say that a planet in the current condition is "under the ray"; the former uses الشعاع, the latter תחת האור, and both expressions have the same meaning. Instead of referring to planets "rising in easterliness," or "good for giving their great years and dastūrīya," as Abū Maʿshar does, Ibn Ezra says that they are "moderate for all their indications." Corresponds to *Mm* § 25:4–5, which also distinguishes between the 15° of Saturn and Jupiter and the 18° of Mars, but does not designate a planet in the current condition as being "under the ray." For planets "giving their great years" in a similar condition to the one described in the current passage, see *Moladot* (III i 9, 4, 112–113), and corresponding note on Sela 2013, 260.

[6]**9–10: They are called eastern … fifth condition.** Corresponds closely to the fourth and fifth conditions in *Mk* (VII:2, [4]:109–117). Both Abū Maʿshar and Ibn Ezra refer to the distance from the Sun in terms of the sextile aspect [60°] and the quartile aspect [90°], respectively; whereas Abū Maʿshar says that the fourth condition is calleنفس التشريق القوي, "the powerful soul of easterliness," and planets in the fifth condition are called ضعيفة التشريق, "weak in easterliness," Ibn Ezra says that planets in the fourth condition are מזרחיים חזקים, "eastern and strong," and that in the fifth condition "the power of their easterliness begins to grow weaker," ידל כח זריחתם.

[7]**11–21: From there until the first station … ⟨is the⟩ sixteenth ⟨condition⟩.** The current passage, which describes the sixth through the sixteenth conditions, corresponds closely to Abū Maʿshar's account of the sixth through the seventeenth condition in *Mk* (VII:2, [5]:118–136). Ibn Ezra, however, in the description of the first conditions, explains how the power of the planets grow and wane gradually, which Abū Maʿshar does not. The lack of correspondence between the numbering of the last conditions in Ibn Ezra's and Abū Maʿshar's account is due to Ibn Ezra's omission of Abū Maʿshar's fourteenth condition. See *Mk* (VII:2, [5]:127–129).

§ 6.7

[1]**1: But Venus and Mercury … another way**. Corresponds to *Mm* § 29:1–5. The current passage, which begins an entire section (*Rḥ* § 6.7:1–10), sometimes paraphrases and sometimes translates Abū Maʿshar's account of Venus's and Mercury's 16 conditions with respect to the Sun in *Mk* (VII:2, [6]:137–172). Cf. Abū Maʿshar's parallel account of 8 conditions in *Mḥ* (II:22–26, 36–37). See also *Mu* (III:10, 95–96) and *Ta* (§ 481–482, 297), which give similar accounts, possibly based on Abū Maʿshar's. This whole section of *Rḥ* is commented on in *Ṭeʿamim* I (§ 6.3:1–5, 86–87), which compares the conditions with respect to the Sun of the planets below the Sun and of those above the Sun. A very similar comparison is made in *Mm* § 26:1–2. In particular, the current passage corresponds to *Mk* (VII:2, [6]:137). All of the 16 conditions in Abū Maʿshar's account have their counterpart in the parallel section of *Rḥ*, as will be shown in the following notes, although Ibn Ezra, unlike Abū Maʿshar, does not number the conditions (except for one case). By contrast, al-Qabīṣī and al-Bīrūnī do not divide their accounts into conditions and do not number these conditions, as Abū Maʿshar and Ibn Ezra do. At the end of the description of the 16 conditions, still in the same section, Abū Maʿshar offers a parallel account of these conditions according the Persians and using Persian terminology. See *Mk* (VII:2, [6]:164–172). Ibn Ezra omits the latter account.

[2]**2: For when they are … from the Sun is 7°**. Corresponds to the first and second conditions in *Mk* (VII:2, [6]:137–140), where Mercury and Venus are called, respectively, صميمين, "in the heart," and محترقين, "burning." Note that following these two conditions, Abū Maʿshar has a long digression about Venus, which Ibn Ezra omits. *Mk* (VII:2, [6]:140–146). *Ta* (§ 483, 297) has a similar digression.

[3]**3: They are under the ray … up to 12°**. Corresponds to the third condition in *Mk* (VII:2, [6]:146–149). Both Abū Maʿshar and Ibn Ezra say that Mercury and Venus in this condition are "under the ray": تحت الشعاع in Arabic, תחת האור in Hebrew.

[4]**4: From there their power … fifth condition**. Corresponds to the fourth and fifth condition in *Mk* (VII:2, [6]:149–151). Whereas Abū Maʿshar says that the fourth condition is التشريق القوي, "of powerful easterliness," Ibn Ezra says regarding Mercury and Venus in this condition that יוסיף כחם והם מזרחיים, "their power grows and they are oriental." Regarding the fifth

condition, Abū Maʿshar says that Mercury and Venus in this condition are أقاما, "stationary," but Ibn Ezra writes that they are במעמד הראשון, "in the first station."

[5]**5: Then their power ... under the ray**. Corresponds to the sixth and seventh condition in *Mk* (VII:2, [6]:151–154). Both Abū Maʿshar and Ibn Ezra say that Mercury and Venus in the sixth condition are close to the Sun, and that in the seventh condition they are "under the ray," that is, within 12°.

[6]**6: From a distance ... domain of burning**. Corresponds to the eighth condition in *Mk* (VII:2, [6]:154–155). Both Ibn Ezra and Abū Maʿshar describe the planets in this condition in similar terms: Whereas the former says that in this condition the distance is בגבול השריפה, "in the domain of burning," until Mercury and Venus are דבקים עם השמש, "joined to the Sun," the latter says that the two planets are تحت الشعاع محترقين, "burnt under the rays," until the arrive صميمين, "in the heart."

[7]**7: When they separate ... burning until 7°**. Corresponds to the ninth and tenth conditions in *Mk* (VII:2, [6]:155–157). Both Ibn Ezra and Abū Maʿshar say that in these conditions Mercury and Venus are burnt until they are 7° from the Sun.

[8]**8: ⟨They are⟩ under the ray from there until 12°**. Corresponds to the eleventh condition in *Mk* (VII:2, [6]:157–1593). Both Ibn Ezra and Abū Maʿshar say that in this condition Mercury and Venus are "under the ray."

[9]**9: When they move ... less than 15°**. Corresponds to the twelfth, thirteenth, and fourteenth conditions in *Mk* (VII:2, [6]:159–162). Both Ibn Ezra and Abū Maʿshar say that in the twelfth condition Mercury and Venus move in direct motion; as for the thirteenth condition, whereas Ibn Ezra says that Mercury and Venus reach their second station and turn retrograde, Abū Maʿshar says that they turn stationary until they turn retrograde, which is the same; as for the fourteenth condition, both Ibn Ezra and Abū Maʿshar mention the distance of 15°.

[10]**10: From that point ... under the burning**. Corresponds to the fifteenth and sixteenth conditions in *Mk* (VII:2, [6]:162–168). Both Ibn Ezra and Abū Maʿshar say that in the fifteenth condition Mercury and Venus are "under the ray" and in the sixteenth condition they are "burnt."

§ 6.8

[1]**1: The Moon has 16 conditions with respect to the Sun**. Like Ibn Ezra here, Abū Maʿshar, too, in *Mk* (VII:2, [7]:173), promises to describe the Moon's 16 conditions with respect to the Sun. In fact, the current passage begins a long section (*Rḥ* § 6.8:1–13) that sometimes translates and sometimes paraphrases Abū Maʿshar's whole account of the Moon's 16 conditions with respect to the Sun in *Mk* (VII:2, [7]:173–200). Cf. Abū Maʿshar's parallel account of 8 conditions in *Mḥ* (II:27–31, 36–39). See also *Ta* (§ 484, 298), which gives a similar account. All 16 conditions in Abū Maʿshar's account have their counterpart in the parallel section of *Rḥ*, although not always with the same itemization and details, as will be shown in the following notes. Note that Ibn Ezra follows the description of the 16 conditions with the 12 keys of the Moon, which Abū Maʿshar does not. In contrast with *Rḥ* § 6.8:1–13, the description of the conditions of the Moon with respect to the Sun in *Mm* § 30:1 is divided into four parts, corresponding to the four quadrants of the lunar phases, and in each part it focuses on the variations of the Moon's physical qualities. See note there.

[2]**2–5: The first is when … quarter of it shines**. The first three conditions in Ibn Ezra's account are a virtual translation of the corresponding conditions in *Mk* (VII:2, [7]:173–180). Here Ibn Ezra and Abū Maʿshar agree not only in the numbering but in most of the details.

[3]**5–7: From there its power … it shines**. The three conditions of the current passage, although not numbered, are a translation of the fourth, fifth, and sixth condition in *Mk* (VII:2, [7]:180–185). Ibn Ezra's and Abū Maʿshar's accounts agree not only with respect to the numbers of degrees mentioned but also regarding the parallelism between the conditions and the lunar phases.

[4]**8: From there until it is 12° … greatest strength**. The current passage summarizes Abū Maʿshar's account of the seventh, eighth, and ninth condition in *Mk* (VII:2, [7]:185–187). Whereas Abū Maʿshar describes three distinct conditions with respect to the distance between Sun and Moon ([VII] between 135° and 12°; [VIII] between 12° and opposition; [IX] opposition), Ibn Ezra omits the intermediate eighth condition and focuses on the seventh and ninth conditions of Abū Maʿshar's account.

[5]**9: When it moves 12° … light disappears**. The current passage translates the account of the tenth and eleventh conditions in *Mk* (VII:2, [7]:187–191). For the tenth condition, Ibn Ezra follows Abū Maʿshar with regard to the numbering of this condition and the distance from opposition in number of degrees; for the eleventh condition, with regard to the distance in degrees from opposition and the parallelism between this condition and the lunar phase.

[6]**10–13: From there until it is 90° … under the burning**. The current passage sometimes translates and sometimes paraphrases the account of the twelfth through sixteenth conditions in *Mk* (VII:2, [7]:191–199). For these conditions Ibn Ezra follows most of the details provided by Abū Maʿshar, particularly regarding the number of degrees between Moon and Sun and the corresponding lunar phases.

[7]**14: Then 12 conditions … about rain**. Ibn Ezra relegated the description of the 12 keys of the Moon to ʿ*Olam* I, composed between June and November 1148, in Béziers, shortly after *Rḥ*. *Ṭeʿamim* I (§ 6.3:6, 86–87), composed simultaneously with or immediately after *Rḥ*, in a direct reference to the current locus, writes: ומפתחות הלבנה אבארם בספר העולם = "I shall explain the keys of the Moon in the *Book of the World*." ʿ*Olam* I (§ 48:1–14, 84–85), in its turn, offers the following list and description of the 12 keys of the Moon: ואלה הם השנים עשר מפתחות של הלבנה. האחד, רגע המחברת, שהיא עם השמש חלק בחלק. והשנים, שתהיה רחוקה מהשמש במעלות ישרות י״ב מעלות. והשלישי, שתהיה רחוקה חמש וארבעים מעלות, שהוא שמינית הגלגל. והרביעי, שתהיה רחוקה צ׳ מעלות, שהוא רביע הגלגל. והחמישי, שתהיה רחוקה מהשמש קל״ה מעלות, שהם שלש שמיניות הגלגל. והששי, שתהיה רחוקה מהשמש קס״ח מעלות; והכלל שתהיה בינה ובין נכח השמש י״ב מעלות. והשביעי, נכח השמש. והשמיני, שתהיה רחוקה מהשמש קצ״ב מעלות; והטעם שיהיה מרחקה מנכח השמש י״ב מעלות. והתשיעי, שתהיה רחוקה מהשמש רכ״ה מעלות; והטעם שיהיה מרחקה מהשמש חמש שמיניות הגלגל. והעשירי, שיהיה מרחקה מהשמש ר״ע מעלות; והטעם שיהיה מרחקה מהשמש רביעית הגלגל. ומפתח האחד עשר, שתהיה רחוקה מהשמש שט״ו מעלות; והטעם שיהיה מרחקה מהשמש חצי רביעית הגלגל, שהוא השמינית. ושתים עשר, שתהיה רחוקה מהשמש שמ״ח מעלות; והטעם שיהיה מרחקה מהשמש י״ב מעלות לפניה. = "These are the twelve keys of the Moon. The first is the moment of conjunction, when it is in full conjunction with the Sun. The second ⟨is the moment⟩ when its distance from the Sun is 12 equal degrees. The third, when its distance ⟨from the sun⟩ is 45°, which is 1/8 of a circle. The fourth, when the distance is 90°, which is 1/4 of a circle. The fifth, when its distance from the Sun is 135°, which is 3/8 of a circle.

The sixth, when its distance is 168°; that is, in general, when there are 12° between it and opposition to the Sun. The seventh, opposition to the Sun. The eighth, when its distance from the Sun is 192°, meaning that it is 12° from opposition to the Sun. The ninth, when its distance from the Sun is 225°, meaning that its distance from the Sun is 5/8 of a circle. The tenth, when its distance from the Sun is 270°, meaning that its distance from the Sun is 1/4 of a circle. The eleventh key, when its distance from the Sun is 315°, meaning that it is half of a quarter of a circle from the Sun, or 1/8. The twelfth, when its distance from the Sun is 348°; meaning that it is 12° ahead of the Sun." Similar lists and descriptions of the 12 keys of the Moon occur in *ʿOlam* II (§ 18:1–13, 168–169) and *Ep* (I:3, F2v–F3r). For the sources of the twelve keys of the Moon, see Sela 2010, 137–139, 210–211.

§ 7.1

[1]**1: On the conditions of the planets ... and domination**. Here *Rḥ* employs the same method of presentation as *Mk* (VII:5, [2]:426–429): specifying the number and names of the planetary conditions. However, whereas the present chapter enumerates 30 planetary conditions, *Mk* VII:5 list only 21. This is because, in addition to *Mk* VII:5, chapter 7 of *Rḥ* is also based on *Mk* VII:4 and other sources, as will be shown in the following notes. The same method of presentation (specifying the number and names of the planetary conditions) occurs in *Mḥ* (III:1–2, 40–41), which describes the same 21 planetary conditions (III:1–52, 40–51), and in Sahl's *Introduction* (*Kf*, 23a), which describes 16 conditions in a manner that is sometimes similar and sometimes different from Abū Maʿshar's (*Kf*, 23a–34a). Later accounts of the planetary conditions, such as *Mu* (III:1–31, 95–107); *Ta* (§ 250, 150–151; § 489, 303; § 496, 308; § 373, 225; § 499–510, 309–314), are probably based on Abū Maʿshar.

§ 7.2

[1]**1–3: "Approach" ... everything they signify**. This passage translates *Mk* (VII:5, [4]:443–449), where this condition is designated اتّصال مقارنة, "application by conjunction." In *Mḥ* (III:14, 52–43), however, Abū Maʿshar designates the same condition اتّصال الطول, "application in longitude." The latter expression, accompanied by a similar description, is also offered in *Mu* (III:11, 94–97) and *Ta* (§ 489, 303), implying that they probably drew on Abū Maʿshar. By contrast, *Kf* (23a–23b) has simply اتّصال, "application." Here

Ibn Ezra eschews a literal translation and conveys the sense by describing the astronomical phenomenon behind the astrological condition: קירוב, "approach" or "getting close." This usage is rare in Ibn Ezra's astrological corpus. When translating Abū Maʿshar's اتّصل or its derivatives, Ibn Ezra usually prefers התחבר (or its derivatives), "be connected to" or "be joined to." See, for example, *Rḥ* § 5.1:5; cf. *Mk*, VII:6, [2]:678; quoted in App. 2, Q. 11, 6, 648; *Rḥ* § 5.4:12; Cf. *Mk*, VII:6, [2]:678; VII:6 [4], 638:712; quoted in App. 2, Q. 14, 12, 650. The latter translation is cognate with that employed by John of Seville in his Latin translations of *Mk* and *Mu*: "coniunctio." See *Kitāb al-mudkhal al-kabīr* 1996, vol. V, VII:5, 293–295; *Mu* (Latin part), III:11, 302, lines 61–62. By contrast, Herman of Carinthia translated the same term as *applicatio* (see *Kitāb al-mudkhal al-kabīr* 1996, vol. VIII, VII:5, 136–137), and this became the term of choice in European languages. English astrological parlance since the start of the modern era (see, i.e., W. Lilly, *Christian Astrology* 1647, xix, 108) has employed "application" or its derived forms in this sense, and I have followed this tradition.

[2]**4 The same holds true … mentioned previously**. Corresponds to *Mk* VII:5, [4]:444, which, besides application to conjunction, refers to seven other types of application corresponding to the seven types of aspects.

§ 7.3

[1]**1–3: "Conjunction" … ⟨of the planet's body⟩**. The current passage paraphrases *Mk* (VII:4, [2]:214–216, 219–225), which addresses the condition of مقارنة "conjunction." This condition, however, is not among the 21 conditions presented at the beginning of *Mk* VII:5; it is not explained there, but in *Mk* VII:IV. By contrast, Abū Maʿshar offers a similar account of conjunction in *Mḥ* (III:6–9, 40–41), where it is one of the 25 planetary conditions addressed there. Here Ibn Ezra deviates from his normal practice and refers to conjunction as חיבור. Elsewhere, even when he is directly translating Abū Maʿshar's مقارنة, Ibn Ezra denotes conjunction by means of the biblical term מחברת (Ex. 26:4. See, for example, *Rḥ* § 5.1:2; Cf. *Mk*, VII:6, [2]:677; quoted in App. 2, Q. 11, 3, 648).

[2]**4–6: As an illustration … in different signs**. This entire passage, including the illustration of the Moon and Saturn "within the power of the other's body," translates *Mk* (VII:4, [3]:226–237; [2]:219–225). Although *Mḥ* and *Mk* offer virtually identical accounts of the condition of conjunction (مقارنة),

Mḥ does not include the illustration about the Moon and Saturn, which is found in very similar terms in *Mk* and here. This proves that Ibn Ezra drew on *Mk* but not on *Mḥ*.

[3]**7: I, Abraham, translator of the book, Hebrew** אני אברהם מעתיק הספר. Ibn Ezra frequently declares himself to be the author of his writings; whenever he does so, particularly in the introductions of his books and biblical commentaries, he accompanies his name with the clear term המחבר, i.e., the author. See, for example, the introductions to Ibn Ezra's three versions of *Kn* (*Kn* I, 148a; *Kn* II, 188a; *Kn* III, 4a); commentaries on Hosea 1:1; Amos 5:8; Eccl. 5:1, *et passim*. But here Ibn Ezra does not call himself the "author," for which he consistently uses the standard Hebrew מחבר, but he designates himself מעתיק. When Ibn Ezra uses the verb העתיק and the participle מעתיק in relation to written matter, and especially to books, he unambiguously means that the subject of the action is performing a translation; thus, in Ibn Ezra's jargon, מעתיק means translator. The best locus to appreciate this usage is Ibn Ezra's own introduction to his Arabic to Hebrew translation of *Ibn al-Muthannā's Commentary on the Astronomical Tables of al-Khwārizmī*, where he offers his account and point of view about the transmission of Hindu and Greek astronomy to Islam. Some excerpts follow, where the occurrences of העתיק and מעתיק are underlined: " עמד ... מלך גדול בישמעאל ושמו אלצפאח, ושמע כי יש באינדיאה חכמות רבות, ופקד לבקש חכם יודע לשון האינדיאה ולשון ערבי שיעתיק לו אחד מספרי חכמתם ... אז שלח בעבור יהודי שהיה בדורו יודע שתי הלשונית וצוהו להעתיק זה הספר כי פחד אם יעתיקנו ישמעאלי יודע שתי הלשונות אולי ימות ... אז העתיק מפי החכם, על יד היהודי מתרגם ישמעאל, חכם ושמו יעקב בן שארה, ספר לוחות המשרתים השבעה ... ואחר יעקב המעתיק, קם חכם גדול בישמעאל." = "... a great king of the Arabs arose whose name was al-Ṣafāḥ. He heard that in India there were many sciences, and so he ordered that a wise man be sought, fluent in both Arabic and the language of India, who might translate one of the books of their wisdom to him ... So he sent for a Jew who knew both languages and ordered him to translate this book, for he feared that if an Arab were to translate the book, he might die ... Then from this scholar, with Jew an Arabic⟨-Indian⟩ interpreter, a scholar named Jacob b. Sharah translated a book containing the tables of the seven planets ... After Jacob, the translator, there arose a great scholar among the Arabs (*Ibn al-Muthannā's Commentary* 1967, 147–148, 301–302)." See also, Ibn Ezra's commentary on Esther 4:14. As for the identity of the "book" alluded to in the current locus, it is cleat that Ibn Ezra was referring to Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, from which he extracted and translated

the passage about the opinion of the Ancients (with which he disagrees in the current passage), as well as this entire chapter.

[4]**7: But I, Abraham … in the *Book of Nativities*.** This is a reference to *Moladot* (III i 15, 1–4, 118–121), where Ibn Ezra takes issue with Māshāʾallāh over the physical reality of the zodiacal signs therefore questioning the rationale behind the condition of conjunction as defined in the current passage. In the same locus of *Moladot* we find a cross-reference to the current locus: אמר מאשא אלה כי סוף מזל יכרית החיים; ואיננו אמת כלל, כי חלוק הגלגל הוא במחשבת לא במעשה … ולא יהיה כרת בגעת מקום החיים אל מעלת המזיק או מבטו, על מנת שיהיו המעלות חסרות מהמבט או נוספות כאור גוף הכוכב, כאשר הזכרתי בספר ראשית החכמה. = "Māshāʾallāh said that the end of a sign causes death [i.e., is a place of death]. This is not true at all, because the division of the zodiac ⟨into signs⟩ is a mental construct and not something real … We do not have ⟨a place of⟩ death when a place of life reaches the malefic's degree or its aspect, unless the degrees short of or beyond the aspect are equal to the ⟨degrees of the⟩ light of the planet's body, as I explained in the *Book of the Beginning of Wisdom*."

[5]**8–9: The Ancients … second magnitude.** This passage sometimes translates and sometimes paraphrases *Mk* (VII:4, [4]:240–242). Ibn Ezra's translation/paraphrase includes some notable additions, such as the mention of Dorotheus' opinion and of the magnitudes of the fixed stars. The current reference to the power of the body of the fixed stars, which appears in the same terms in *Rḥ* and *Mk*, does not occur in *Mḥ* or in any other of the introductions to astrology I have looked at.

[6]**10–12: "Conjunction" means … ecliptical latitude.** Corresponds closely to *Mm* § 32:1 and *Ep* (23, D4r; quoted in note on *Mm* § 32:1). This passage sometimes translates and sometimes paraphrases *Mk* (VII:4, [5]:245–250).

[7]**12: This happens when … I shall explain this in due course.** The current passage is Ibn Ezra's own addition to the previous passage: it does not occur in *Mk* (VII:4, [5]:245–250), on which *Rḥ* § 7.3:10–11 is based. Ibn Ezra did not fulfill his promise to explain the current passage in *Rḥ*, but only in *Ṭeʿamim* I (§ 7.1:2–3, 88–89), which was composed at the same time as or shortly after *Rḥ*.

§ 7.4

[1]**1: "Mixture." ... two natures.** This passage summarizes the detailed account of امتزاج, "mixture," in *Mk* (VII:4, [6–8]:251–292). However, Abū Maʿshar does not include "mixture" among the 31 planetary conditions enumerated and explained in *Mk*, VII:5, nor does he refer to this condition anywhere in *Mḥ* III. Sahl, al-Qabīṣī, and al-Bīrūnī, in their introductions to astrology, do not refer to "mixture," either.

[2]**2–3: As in the case of Saturn ... do no harm.** The example of the mixture of Saturn and Mars is summarized from *Mk* (VII:4, [9–10]:293–334).

[3]**4: ⟨The conjunction of⟩ Jupiter with Saturn is the great conjunction.** The use of the cycles of the conjunctions of Saturn and Jupiter for world predictions or historical analysis is the most prominent Persian doctrine received by the Arabic world and later bequeathed to Hebrew and Latin culture. In its standard form, these conjunctions are divided into three types or cycles: the "small" conjunction, with a period of 20 years between two successive conjunctions; the "middle" conjunction, with a period of 240 years between shifts from one triplicity to another; and the "great" conjunction, with a period of 960 years between two conjunctions in the head of Aries. Ibn Ezra devoted two long sections of both versions of *Sefer ha-ʿOlam*, as well as a passage of his long commentary on Ex. 33:21, to the exposition of the tripartite model of conjunctionalism (*ʿOlam* I, § 7:1–4; § 8:1–4; § 9:1–6; § 10:1–2, 56–57; *ʿOlam* II, § 3:1–4, § 11:1–4, 162–163, 156–157; long commentary on Ex. 33:21; quoted in Sela 2010, 274–275). A comprehensive picture of the historical weight of conjunctionalism is provided by another remarkable passage in *ʿOlam* II (§ 11:1–4, 162–163). The three types of Saturn-Jupiter conjunctions mark the rhythm of human history at almost all its levels: the great Saturn-Jupiter conjunction gives an indication "about every nation," the middle conjunction "about the kings of every nation," the small conjunction "about an increase or decrease in the kingdom."

This theory of Persian origin gained great popularity in late eighth- and ninth-century Islam, when it was employed to interpret the history of Islam. Starting in the tenth and particularly during the twelfth century, Jewish intellectuals, building on Arabic astrology, began putting conjunctionalism to good use for the reinterpretation of Jewish history. As a rule, in *ʿOlam* I and *ʿOlam* II the Saturn-Jupiter conjunctions play the relatively modest role of shaping the history of cities, signifying war, high or low prices, famine, and drought or plenty. But in *ʿOlam* I (§ 10:2, 56–57) we read that the great

conjunction "signifies that a prophet will come to found a nation"; and in a remarkable passage of *ʿOlam* II (§14:1–7, 164–165) Ibn Ezra provides a succinct but comprehensive picture of how the conjunctions of Saturn and Jupiter brought about the emergence of the three monotheistic religions. In this account, the births of Jesus and Muhammad were foreshadowed by two Saturn-Jupiter conjunctions in Leo and Scorpio, and Ibn Ezra maintains that Aquarius is the Jews' zodiacal sign, although he implicitly refers to a Saturn-Jupiter conjunction in Aquarius.

[4]**5: The conjunction of Mars and Venus is mixed, as I shall explain**. This is a reference to *Rḥ* § 8.3:11.

[5]**6–8: A conjunction of the planets ... domain of burning**. The current passage paraphrases *Mk* (VII:4, [11]:335–342, and VII:4, [15]:365–370).

[6]**9: When Mercury is joined ... he is right**. The statement that Mercury's body or power is doubled when it joins the Sun recurs in *Ṭeʿamim* I (§ 6.2:4, 86–87), where it is said to have been verified by experience and recorded by Doronius (i.e., Dorotheus of Sidon) in a book, and in *Ṭeʿamim* II (§ 4.3:3, 208–209), where its validity is extended to all the planets. In *Mm* § 25:2 its validity is extended only to the planets above the Sun. As far as could find, neither Ptolemy's *Tb* nor Pseudo-Ptolemy's *Centiloquium* reject such a statement.

[7]**10–11: The Moon's conjunctions ... [the Moon] much**. The current passage paraphrases *Mk* (VII:4, [17]:378–388).

§ 7.5

[1]**1: "Aspect" ... he is right**. The current passages summarizes *Mk* (VII:5, [6]:471–476), which describes the condition of اتّصال النظر بالطول, "application by aspect in longitude." Note that in both *Mk* (VII:5, [3]:430–442) and *Mḥ* (III, 10–12, 40–41) Abū Maʿshar enumerates and describes a condition he designates simply "aspect"; but this condition is different from the "aspect" described by Ibn Ezra in the current passage. Actually, Abū Maʿshar does not consider "application by aspect in longitude" to be an "aspect" but a subcategory of the condition of application. He considers pairs of planets placed in signs which aspect each other. Two planets attain "application by aspect in longitude" when they are in the same degree in their own

sign, but their "application" begins when they are 12° from this degree. Ibn Ezra's reference to the "third chapter" points to *Rḥ* § 3.1:1–9, which deals with "the aspects of the degrees of the zodiac" in terms of angular relationships between the cusps of zodiacal signs along the zodiac, rather than between planets. See note there. As far as I am aware, neither *Tb* nor Pseudo-Ptolemy's *Centiloquium* refer to 6° from the aspect mentioned in the current passage. *Mm* § 49:9, too, refers to 6°.

§ 7.6

[1]**1–3: "Separation" … mixture is lost.** The current passage sometimes translates and sometimes paraphrases *Mk* (VII:5, [7]:489–495), which describes the condition of انصراف, "separation." Like Abū Maʿshar, Ibn Ezra describes two cases: when the light planet applies to another planet and when it does not. But Abū Maʿshar addresses these two cases in the opposite order and treats other cases of "separation" separately, which Ibn Ezra does not. "Separation" (انصراف) is also described in *Kf* (22a–24b), which invokes Māshāʾallāh as a source. See also *Mḥ* (III:14, 20, 42–43); *Mu* (III:11, 94–97) and *Ta* (§ 489, 303), which treat "separation" in a few words in the framework of the description of "application."

§ 7.7

[1]**1–4: Always observe the ⟨pairs of⟩ … "application by opposition."** The current passage sometimes translates, sometimes paraphrases, and occasionally summarizes *Mk* (VII:5, [11]:525–527, 529–531, 533–536; [12]:553, 557–558, 565–570; quoted in App. 2, Q. 17, 652–653), where Abū Maʿshar addresses another type of "application" and "separation," which he designates: اتّصال وانصراف طبيعي, "natural application and separation." Particularly striking is the resemblance between Abū Maʿshar's and Ibn Ezra's technical terminologies. Abū Maʿshar says that this condition is divided into two types and characterizes each of them, as Ibn Ezra does, by saying that they are based on two types of degrees: درج البروج المتّفقة في المطالع, "degrees of the signs agreeing in rising times," which Ibn Ezra calls המעלות שהן שוות במצעדיהן, "degrees that have the same rising times"; and درج البروج المتّفقة في ساعات النهار, "degrees of the signs agreeing in hours of daylight," for which Ibn Ezra puts מעלות שתהיינה שעותיהן המעוותות שוות, "degrees whose seasonal hours are the same." To explain both types, Abū Maʿshar merely offers several examples of pairs of these degrees. Ibn Ezra deviates from Abū

Maʿshar's approach in that he favors a conceptualization of each type, but he offers a single example which is virtually identical to one of the many offered by Abū Maʿshar. See *Rḥ* § 7.7:2; Cf. App. 2, Q. 17, 652–653; § 1:5; *Rḥ* § 7.7:3; Cf. App. 2, Q. 17, § 2:2, 652. At the end, both Abū Maʿshar and Ibn Ezra name each of the two types of "applications." Abū Maʿshar calls them, respectively, اتّصال مقابلة طبيعي and اتّصال تسديس طبيعي, that is, "natural application by opposition" and "natural application by sextile." Ibn Ezra, for his part, designates them מחברת נוכח and מחברת ישרה, that is, "application by opposition" and "natural application." Ibn Ezra does not repeat Abū Maʿshar's statement that astrologers have used these two types of "application" in the doctrines of nativities and interrogations. See App. 2, Q. 17, § 1:2, 652. But Ibn Ezra rather frequently implements these two types of "application" in his treatises on these two doctrines as well as with the doctrines of elections and medical astrology. See *Nativitatibus* (A5r, B11r); *Nativitatum* (57a); *Mivḥarim* I (§ 6:1, 48–49; § 2.1:2, 56–57); *Mivḥarim* II (§ 6:15, 148–149); *She'elot* III (§ 6.2:3, 442–443); *Me'orot* (§ 15:1–2, 464–465). Notably, *Me'orot* (§ 35:2, 482–483) has a cross-reference to the current locus. *Mḥ* does not refer to these two types of "application," but *Ta* (§ 492, 305), probably drawing on Abū Maʿshar, refers to one of them.

§ 7.8

[1]**1: "Solitary motion" … aspect it may be.** The current passage translates *Mk* (VII:5, [13]:571–572; quoted in App. 2, Q. 20, § 1:1, 654–655), which describes the condition of خلاء السير, void of course. The same condition, with the same Arabic name, is described in similar terms in *Kf* (30a); *Mḥ* (III:21, 42–43); *Mu* (III:12, 96–97); *Ta* (§ 504, 310). Ibn Ezra's name for this condition, הילוך בדד, "solitary motion," describes adequately the planet's astronomical behavior in this condition, but contrasts with "void of course," which not only translates خلاء السير but has also become the commonplace name to designate this condition since the 14th century, particularly in English astrological jargon. See Geoffrey Chaucer, *The Complaynt of Mars*, line 114. This is the result of the influence of the medieval Latin translations of Arabic introductions of astrology, which render خلاء السير "cursus vacuus." See, for example, John of Seville's translation of al-Qabīṣī's introduction to astrology, *Kitāb al-mudkhal* 2004: III:12, 303; or the 12th-century Latin translation of *Kf*, *De principiis iudiciorum astrologie. Introductorium Zahelis Ysmaelite*, [Warburg FAH 850], sig. B1v. As for the two Latin translations of Abū Maʿshar's *Mk*, John of Seville has "evacuatio cursus" (*Kitāb*

al-mudkhal al-kabīr 1996, V, 299) but Hermann of Carinthia gives "solitudo" (*Kitāb al-mudkhal al-kabīr* 1996, VIII, 138), which is close to Ibn Ezra's translation.

§ 7.9

[1]**1–2: "Desolate" … quickness of its motion.** The current passage translates *Mk* (VII:5, [14]:573–577; quoted in App. 2, Q. 20, § 2:1–2, 654–655), where Abū Maʿshar describes the condition of الوحشي, "the wild." This condition, with the same Arabic name, is described in similar terms in *Mḥ* (III:22, 42–43); *Mu* (III:13, 96–97); *Ta* (§ 505, 310–311). Ibn Ezra's name for it, השומם, "the desolate," does not render Abū Maʿshar's term literally, but conveys what happens to the planet in this condition. The same meaning of שומם, i.e., "desolate" or "solitary," is given by Ibn Ezra in *Ṭeʿamim* II (§ 4.9:4, 214–215), where he explains the current condition as follows: ודרך השומם כאדם שהוא יושב לבדו = the condition of ⟨being the planet⟩ desolate is like a man sitting alone. This meaning is acknowledged by Abū Maʿshar in *Mk* (VII:5, [14]:577; quoted in App. 2, Q. 20, § 2:3, 654–655).

§ 7.10

[1]**1–3: "Translation" has two types … heavy planet [C].** This is close to a verbatim translation of *Mk* (VII:5, [15]:578–581; quoted in App. 2, Q. 20, § 3:1–3, 654–655), which describes the condition of النقل, "translation." The same applies to *Mḥ* (III:23–24, 44–45). Note, however, that whereas Ibn Ezra refers to the "power" or the "light" of one planet being transferred to another, Abū Maʿshar speaks of the translation of the planet's "nature." This condition, as نقل النور, "translation of light," is described in *Kf* (24b–25a). Sahl, however, speaks of the translation of the planet's light, mentions only the first of the two types described by Abū Maʿshar and Ibn Ezra, and for this type offers an example related to the doctrine of interrogations. The same two types of translation are described in *Mu* (III:14, 96–96), which speaks of the translation of the "nature" or the "light" of one planet to another, and in *Ta* (§ 510, 314), which mentions "books" that address this condition and speaks of the translation of the "light" of one planet to another.

§ 7.11

[1]**1: "Clustering" ... takes everything.** The current passage paraphrases *Mk* (VII:5, [16]:582–583; quoted in App. 2, Q. 20, § 4:1, 654–655), which describes the condition of جمع, "collection." The same applies to *Mḥ* (III:25, 45) and *Ta* (§ 510, 314). Note, however, that whereas Ibn Ezra says that the heavy planet "takes everything," Abū Maʿshar specifies that one planet collects the "light" and receives the "nature" of the others, and al-Bīrūnī speaks of collecting the "light." *Kf* (24b–25a), for its part, describes the same condition as جمع النور, "collection of light," and instantiates it in terms bearing on the doctrine of interrogations: the two planets that collect the "light" of the heavier one are called رب الطالع and رب الحاجة, "lord of the ascendant" and "lord of the requested matter." See *Ta* (§ 510, 314).

§ 7.12

[1]**2: ⟨Lord of the⟩ requested ⟨horoscopic⟩ place ... Planet that indicates the requested thing, Hebrew** הבית שיש צורך אליו ... הכוכב שהוא המבוקש. Here Ibn Ezra specifies the two types of planets that Abū Maʿshar had in mind in *Mk* (VII:5, [17]:584–585; quoted in App. 2, Q. 20, § 5:2, 654–655; *Mḥ*, III:26, 44–45) when he wrote الكوكبان المستدلّ بهما, "the two planets from which signification is sought." Ibn Ezra proceeds in this manner because the function of these two planets is specified in the description of the second type of "reflecting the light." There reference is made to صاحب الطالع, "lord of the ascendant," and صاحب الحاجة, "lord of the thing," which Ibn Ezra translated as בעל המזל הצומח, "the lord of the ascendant," and בעל דבר המבוקש, "the lord of the object of the query." See *Mk* (VII:5, [17]:587–588; quoted in App. 2, Q. 20, § 5:3, 654–655); *Mḥ* (III:27, 44–45); cf. *Rḥ* § 7.12:3. From the use of this terminology it emerges that the condition of reflecting the light is intimately related to the doctrine of elections, in which a person consults an astrologer to choose an appropriate time for beginning some activity, that is, the "requested thing." Actually, the two types of planets mentioned by Abū Maʿshar and Ibn Ezra embody the two methods for elections that are described in the introductions to the two versions of Ibn Ezra's *Sefer ha-Mivḥarim*. According to the first (see *Mivḥarim* I, § 2:1–3, 46–47; *Mivḥarim* II, § 2:1. § 3:1–3, 144–147), the electional horoscope is made dependent on the natal horoscope through the transfer of key components of the latter to the former. The most important feature is that the horoscopic place in the client's natal horoscope, whose indication conforms to the nature

of the client's undertaking, should be transferred to the ascendant of the electional horoscope. For example, if the client wishes to study or to embark on long journeys, the ninth place of his natal horoscope should be put as the ascendant of the electional horoscope; if he wishes to engage in commerce, in the eleventh place; and so on. The second method (see *Mivḥarim* I, § 5:1–2, 48–49, *Mivḥarim* II, § 5:1–2, 146–147), employed when the client's time of birth is unknown, consists in choosing a certain planet and determining its position, so that this planet's significations correspond to the client's request. For example, Ibn Ezra writes that if the requested thing is about women, the astrologer should determine the position of Venus and the Moon (because they give indication about women), and likewise all the planets according to their nature.

[2]**3: Lord of the ascendant sign … lord of the object of the query, Hebrew בעל המזל הצומח … בעל דבר המבוקש.** See note on *Rḥ* § 7.12:2.

[3]**1–3: "Reflecting the light" has two types … to be a conjunction**. Corresponds to *Mm* § 49:2. The current passage translates *Mk* (VII:5, [17]:584–589; quoted in App. 2, Q. 20, § 5:1–3, 654–655), which describes the condition of ردّ النور, "reflecting the light." Abū Maʿshar described the same condition in identical terms in *Mḥ* (III:26–27, 44–45). Note that Ibn Ezra, like Abū Maʿshar, divides the account of this condition into two types; the terminology used in both of them (particularly the term "lord of the requested thing"; see note on *Rḥ* § 7.12:2) makes it clear that they are used in connection to the doctrine of elections. An almost identical account of this condition occurs in *Mu* (III:15, 96–97), but al-Qabīṣī omits from his description any connection to the doctrine of elections (in contrast to Abū Maʿshar's and Ibn Ezra's account); a simplified account occurs in *Ta* (§ 510, 314).

§ 7.13

[1]**1: "Giving power" … power to it**. Corresponds to *Mm* § 47:2–9. See note there. The current passage is a verbatim translation of *Mk* (VII:5, [20]:602–603; quoted in App. 2, Q. 21, § 3:1, 656), which describes the condition of دفع القوّة, "pushing power." Abū Maʿshar describes the same condition, with the same wording, in *Mḥ* (III:31, 46–47). The same condition, with the same name, occurs in *Kf* (31a); *Mu* (III:18, 98–99). See also *Ta* (§ 508, 313).

§ 7.14

[1]**1: "Giving lordship" … is tempered**. This translates *Mk* (VII:5, [22]:609–611; quoted in App. 2, Q. 21, § 5:1–2, 656), which describes the condition of دفع التدبير, "pushing management." *Mḥ* (III:34, 46–47) describes the same condition with almost the same wording. *Kf* (31a); *Ta* (§ 489, 303) use the same name as Abū Maʿshar (دفع التدبير) but describe a different condition. Note Ibn Ezra's idiosyncratic translation: whereas Abū Maʿshar uses دفع, لتدبير, تسديس, ثليث, ملاءمة, respectively, "pushing," "management," "sextile," "trine," and "agreement," Ibn Ezra translates these as תת, ממשלה, חצי אהבה, אהבה גמורה, ממסך ישר, respectively, "giving," "lordship," "half love," "total love," and "tempered mixture."

§ 7.15

[1]**1: "Giving nature" … ⟨other⟩ planet**. This translates *Mk* (VII:5, [19]:600–601; quoted in App. 2, Q. 21, § 2:1, 656), which describes the condition of دفع الطبيعة, "pushing nature." *Mḥ* (III:30, 45–47), offers an identical account. *Kf* (31a), *Mu* (IIII:17, 98–99), and *Ta* (§ 508, 313) give similar accounts using the same terminology.

§ 7.16

[1]**1–3: "Giving two natures" has two types … nocturnal planets**. The current passage is a verbatim translation of *Mk* (VII:5, [21]:604–608; quoted in App. 2, Q. 21, § 4:1–4, 656), which describes the condition of دفع الطبيعتين, "pushing two natures." Ibn Ezra's translation includes Abū Maʿshar's two types and the solved example regarding Venus and Jupiter in Pisces. *Mḥ* (III:30, 45–47) offers a virtually identical account. *Mu* (IIII:19, 98–99) and *Ta* (§ 508, 313) offer a simplified account. Note that Ibn Ezra renders Abū Maʿshar's حيز, "domain," as תולדת, "nature," disregarding the use of the same word תולדת with the meaning of nature in the name of the condition: תת השתי תולדות, "giving two natures." This is because in his opinion being diurnal or nocturnal is an integral part of the planet's "nature." In *Rḥ* § 5.1:15, however, Ibn Ezra translates Abū Maʿshar's حيز, "domain," as דמיון, "similitude." See note there.

§ 7.17

[1]**1: "Advance" means … ⟨to the cardines⟩.** Corresponds to *Mm* § 46:1–2. No condition with this name or description occurs among the 21 conditions listed in *Mk* VII:5, but *Mk* (VII:3, [2]:203–211) says that the planets have conditions with respect to the horoscopic places, as when they are in the cardines and in the places following the cardines. *Mḥ* (III:4, 40–41) includes إقبان, "advance," among the 25 conditions enumerated in this chapter and says that this condition occurs when the planets are in the cardines and succedents; *Ta* (§ 499, 309), too, mentions a similar condition with the same name.

§ 7.18

[1]**1: "Distortion" … cadent places.** Neither *Mk* nor *Mḥ* mentions a condition with this name. However, as in the case of "advance," *Mk* (VII:3, [2]:203–211), says that one of the conditions of the planets with respect to the horoscopic places is when they are in cadent places; and *Mḥ* (III:5, 40–41) includes إدبار, "retreat," among the 25 conditions enumerated in this chapter and says that this condition occurs when the planets are in the cadent places; *Ta* (§ 499, 309), too, mentions a similar condition with the same name.

§ 7.19

[1]**1–5: "Prohibition" has two types … aspecting planet [C].** The current passage is a verbatim translation of *Mk* (VII:5, [18]:590–599; quoted in App. 2, Q. 21, § 1:1–5, 655–656), which describes the condition of منع, "prohibition." Ibn Ezra and Abū Maʿshar coincide not only regarding the two types of "prohibition" but also concerning the solved example about Saturn, Venus, and Mercury and their respective degrees in Aries. At the end, however, Abū Maʿshar says of second type that it occurs "because it [i.e., the aspecting planet] applies to it [the heavy planet] before the encountering planet," which Ibn Ezra does not. *Kf* (26a–27b), for its part, describes three types of "prohibition" and accompanies each of them with a solved example related to marriage. *Mḥ* (III:28, 44–45), *Mu* (III:16, 96–99), and *Ta* (§ 506, 312) offer similar accounts which omit the solved example regarding the first type.

§ 7.20

[1]**1–6: "Returning to good fortune" … succedent places**. Corresponds to *Mm* § 49:1. The current passage translates *Mk* (VII:5 [23], 628–630, lines 613–621; quoted in App. 2, Q. 22, § 1:1–9, 657–658), which describes the conditions of ردّ and ردّ بصلاح, "returning" and "returning with amelioration." An identical account is offered in *Mḥ* (III:35–40, 46–47). Here Ibn Ezra follows Abū Maʿshar's account closely and describes two types of "returning" and three types of "returning to good fortune." A simplified account is offered in *Kf* (30a) and *Mu* (III:20, 98–99). *Ta* (§ 506, 311) offers a fuller description but without mentioning the internal divisions of Abū Maʿshar's account. Al-Bīrūnī, as is his wont in the description of all the conditions, speaks of inferior and superior planets instead of light/quick and heavy/slow planets.

§ 7.21

[1]**1: "Returning to misfortune" … aforementioned types**. Corresponds to *Mm* § 49:1. The current passage offers a simplified account of *Mk* (VII:5, [24]:622–627), which describes the condition of ردّ بفساد, "returning with corruption." This account recurs in *Mḥ* (III:41–42, 46–49). A simplified account is also offered in *Mu* (III:20, 98–99) and *Ta* (§ 506, 311).

§ 7.22

[1]**1: (1) "Cancellation" … minute with it**. This translates *Mk* (VII:5, [25]:628–629; quoted in App. 2, Q. 22, § 2:1, 657–658), which describes the condition of انتكاث, "cancellation" or "breaking a contract." This description is repeated in *Mḥ* (III:43, 48–49). The same description, with the same name, is provided in *Mu* (III:21, 98–99), and *Ta* (§ 506, 312). The Hebrew and Arabic names of this condition, ביטול and انتكاث, both meaning "breaking a contract" or "cancellation," contrast with "refrenation," which is the common name of the current condition in modern English astrological jargon. The latter follows the Latin *refrenatio*, "restraining" or "refraining," which is John of Seville's rendering of انتكاث in his Latin translations of *Mk* and of *Mu*. See *Kitāb al-mudkhal al-kabīr* 1996, V, 302; *Kitāb al-mudkhal* 2004: III:12, 306.

§ 7.23

[1]**1: "Accident" ... heavy one (B)**. The current passage translates *Mk* (VII:5, [26]:630–633; quoted in App. 2, Q. 22, § 3:1–2, 657–658), which describes the condition of اعتراض, commonly translated as "resistance," the primary sense of this Arabic word, even though that has little to do with the scenario unfolded in this condition. Abū Maʿshar's account, however, includes a final section that Ibn Ezra omits (quoted in App. 2, Q. 22, § 3:3, 657–658). The same description of this condition, with the same name and including the final section omitted by Ibn Ezra, is found in *Mḥ* (III:44, 48–49; *Mu*, III:22, 98–101), and *Ta* (§ 506, 311). Even though "accident," the meaning of Ibn Ezra's מקרה, differs sharply from "resistance," the primary meaning of اعتراض, Ibn Ezra's Hebrew term for this condition reflects the meaning in vogue in the 12th century and perhaps the original medieval meaning of اعتراض. For one thing, John of Seville, in two of his Latin translations, gives the same meaning as Ibn Ezra for اعتراض (as the name of the current condition): one of them is John's translations of Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, where اعتراض is translated as *accidens* (see *Kitāb al-mudkhal al-kabīr* 1996, V, 302); the other is John's translation of al-Qabīṣī's introduction to astrology, where اعتراض is translated as *contrarietas accidens* (see *Kitāb al-mudkhal* 2004: III:12, 306). In fact, "accident" or "happening," although not the primary meaning, is a possible sense of اعتراض (see Lane 1863, 2006).

§ 7.24

[1]**1: "Loss" ... there [in the other sign]**. This translates *Mk* (VII:5, [27]:634–636; quoted in App. 2, Q. 22, § 4:1–2, 657–659), which describes the condition of فوت, commonly rendered "evasion." The same description of this condition, with the same name, occurs in *Mḥ* (III:45, 48–49); *Mu* (III:23, 100–101), and *Ta* (§ 506, 311). Ibn Ezra's אבוד, "loss," contrasts with "evasion," which is the common equivalent of فوت in modern English astrological jargon. The latter meaning occurs in some Latin translations, such as Hermann of Carinthia's *evasio* (see *Kitāb al-mudkhal al-kabīr* 1996, vol. VIII, VII:5, 139) and Adelard of Bath's *fuga* (*Muḥtaṣar al-mudkhal* 1994, 116). In two loci, however, John of Seville translates فوت as *frustratio*, which is close to Ibn Ezra's "loss." See *Kitāb al-mudkhal al-kabīr* 1996, V, 302 and *Kitāb al-mudkhal* 2004: III:12, 307.

§ 7.25

[1]**1–4: "Cutting the light" has three types … [i.e., a planet other than the lord of the requested matter]**. Corresponds to *Mm* § 49:4–6. This translates *Mk* (VII:5, [28]:637–649; quoted in App. 2, Q. 22, § 5:1–6, 657–659), which describes the condition of قطع النور, "cutting the light." Abū Maʿshar, like Ibn Ezra, refers to three types of "cutting the light"; but he explains how the first two types of this condition are implemented in the doctrine of elections, which Ibn Ezra does not. See App. 2, Q. 22, § 5:4 and § 5:6, 657–659. A similar account of this condition, with the same Arabic name but without the explanation of how the first two types are implemented in the doctrine of elections, occurs in *Mḥ* (III:46–48, 48–51); *Mu* (III:24, 100–101), and *Ta* (§ 506, 312).

§ 7.26

[1]**1: Pit, Hebrew בור.** The current locus is one of the rare places where Ibn Ezra (following Abū Maʿshar's بئر in *Mk*, VII:5, [29]:650; quoted in App. 2, Q. 22, § 6:1, 657–659) uses the notion of the degrees of the pits, whose exact positions are enumerated in the sections on each of the signs in chapter 2 of *Rḥ*. See also *Rḥ* § 7.27:1 and § 8.4:17. The pits are the only type of degrees that Ibn Ezra feels requires explanation. Whereas *Ṭeʿamim* I (§ 2.12:14, 52–52; § 8.1:7, 90–91) assigns to the Indians the opinion that they are dark stars which cause harm, as if a man had fallen into a pit, *Ṭeʿamim* II (§ 8.7:2, 254–255) explains that they are כוכבים בממסך שבתאי גם מאדים; והנה בהיות השמש או אחד מן המשרתים כנגדם, אז יהיה כאדם שנפל לבור = "stars with the complexion of Saturn and Mars; so when the Sun or one of the planets faces them, it is like a person who falls into a pit."

[2]**1: Dejection, Hebrew שפלות, *lit.* lowness.** As a rule, Ibn Ezra uses קלון to denote the astrological concept of dejection. See note on *Rḥ* § 4.5:7. But here he uses שפלות, ***lit.*** "lowness," which translates the Greek *tapeinoma* (Bouché-Leclercq 1899, 192–199), despite the fact that he usually employs this word to denote perigee. That Ibn Ezra certainly meant dejection is corroborated by the fact that he is here translating Abū Maʿshar's هبوط, "dejection," as in *Mk* (VII:5, [29]:650; quoted in App. 2, Q. 22, § 6:1, 657–659). For an addition use of שפלות with the same meaning, see *Meʾorot* (§ 10:2, 462–463).

[3]**1: "Pleasantness" ... gives it pleasure**. This translates *Mk*, VII:5, [29]:650–653; quoted in App. 2, Q. 22, § 6:1, 658–659, which describes the condition of نعمة, "favor." This account is repeated in *Mḥ*, III:49, 50–51. A similar description occurs in *Ta*, § 502, 310.

§ 7.27

[1]**1: (1) "Recompense" ... pull it out**. The current passage translates *Mk* (VII:5, [29]:650–656; quoted in App. 2, Q. 22, § 6:1–3, 658–659), which describes the condition of مكافاة, "recompense." The description of this condition is repeated in *Mḥ* (III:50–51, 50–51) and paraphrased in *Ta* (§ 502, 310).

§ 7.28

[1]**1–5: "Reception" ... the other aspects**. Corresponds to *Mm* § 47:2–9. See note there. The current passage translates *Mk* (VII:5, [30]:657–667; quoted in App. 2, Q. 23, § 1:1–8, 660), which describes the condition of قبول, "reception." This includes the final example about planets in signs whose rising times are the same, benefic planets, and Mars and Jupiter. "Reception" occurs in other Arabic introductions to astrology prior to the 12th century, too, but none of them offers an account of this condition as *Mk* and *Rḥ* do. See *Mḥ* (III:52–54, 50–51); *Kf* (28b–30a); *Mu* (III:19, 98–99); *Ta* (§ 507, 312–313).

§ 7.29

[1]**1–5: Reception can be strong ... term or decan**. The current passage, describing a tripartite division of "reception," translates *Mk* (VII:5, [31]:668–674; quoted in App. 2, Q. 23, § 2:1–8, 660–661). This includes the examples of the Moon's always having a strong reception from the Sun and of Mercury's receiving a planet from Virgo. However, one of the sentences in Abū Maʿshar's text; quoted in App. 2, Q. 23, § 2:7, 660–661, is not part of the current passage but appears in the next section of *Rḥ*, which describes the condition of "generosity," not of "reception." See *Rḥ* § 7.30:1 and note. None of the Arabic introductions to astrology (composed prior to the 12th century) that I checked includes this division of the condition of reception into three types, and this includes Abū Maʿshar's *Mḥ*. However, the same tripartite division occurs in Adelard of Bath's Latin translation of *Mḥ*. See

Muḥtaṣar al-mudkhal 1994, III:58–62, 118–119. That Adelard was translating from a different manuscript emerges from the fact that he connects this tripartite division not with the condition of *receptio*, "reception," but with that of *munificentia*, "generosity" (which is how Ibn Ezra designates the next condition). This is despite the fact that in Adelard's account the planets "receive" each other and explicit use is made of the verb *recipere*, "to receive." Note also that in some parts, whereas Ibn Ezra shortens, Abū Maʿshar expands. For example, regarding "double reception," whereas Ibn Ezra does not clarify this concept (*Rḥ* § 7.29:2), Abū Maʿshar explains that this means reception of nature and of sign (see App. 2, Q. 23, § 2:4, 660–661); regarding "moderate reception," whereas Ibn Ezra succinctly writes that this is "from the house" (*Rḥ* § 7.29:2), Abū Maʿshar expands and writes that it is from exaltation, term, triplicity, or decan (see App. 2, Q. 23, § 2:4, 660–661).

§ 7.30

[1]**1: "Generosity" ... reception between them**. No condition of generosity appears in *Mk*, but the current passage corresponds to *Mk* VII:5, [31]:673–674; quoted in App. 2, Q. 23, § 2:7, 660–661, where it appears in the framework of a tripartite division of the condition of reception, as one of the cases of "strong reception." Ibn Ezra gives an account of this tripartite division of the condition of reception in the previous section: *Rḥ* § 7.29:1–5. As already noted (see note on *Rḥ* § 7.29:1–5), this tripartite division is not found in Abū Maʿshar's *Mḥ* or in any of the pre-12th-century Arabic introductions to astrology that I checked. An exception is Adelard of Bath's Latin translation of Abū Maʿshar's *Abbreviation of the Introduction to Astrology*. See *Muḥtaṣar al-mudkhal* 1994, III:58–62, 118–119. Adelard, however, connects this tripartite division not to the condition of reception but to the condition of *munificentia*, "generosity," which is precisely how Ibn Ezra designates the current condition. This is despite the fact that in Adelard's account the planets "receive" each other and explicit use is made of the verb *recipere*, "to receive." It is not clear why Adelard chose *munificentia*, "generosity" (instead of "reception") and why his translation diverges so markedly from the Arabic original of *Muḥtaṣar al-mudkhal*. However, the findings so far indicate that the manuscript copy used by Adelard for his translation of Abū Maʿshar's *Mḥ* had strong connections to the manuscript copy used by Ibn Ezra for his translations from *Mk*.

§ 7.31

[1]**1–2: "Similitude" … be fully realized**. The current passage translates *Mk* (VII:1, [13]:71–76; quoted in App. 2, Q. 22, § 7:1–4, 658–659), which presents the condition of حيّز, "domain." Ibn Ezra, for his part, translates Abū Maʿshar's حيّز as דמיון, "similitude," thereby conveying the meaning of the concept (i.e., similitude in gender and in position with respect to the horizon) rather than offering a literal translation. Latin translators ran into difficulty with this term and preferred to transliterate the Arabic. See *Kitāb al-mudkhal al-kabīr* 1996, V, 304; VIII, 128. Note that this condition does not appear among the 18 conditions presented by Abū Maʿshar in *Mk*, VII:5, but at the end of *Mk*, VII:1, a chapter on the conditions of the planets in themselves. In fact, Ibn Ezra, despite the fact that he took various sections from *Mk*, VII:1 and incorporated them into *Rḥ* § 6.1:1–4 (see notes there), translated the last section of this chapter and transferred it to the current locus. That Ibn Ezra proceeded in this manner presupposes a considerable editing effort. The condition of حيّز, however, appears among the 25 conditions presented in Abū Maʿshar's *Mḥ*, III:3, 40–41. But the inspection of this text there (which presents an example related to Mars and does not refer to the astrological indications of this condition) shows that here Ibn Ezra is following Abū Maʿshar's *Mk* rather than *Mḥ*. For this condition, al-Qabīṣī and al-Bīrūnī adopt a different approach and refer to two related conditions: on the one hand, حلب, which is when a diurnal planet is above the earth by day and a nocturnal one is below the earth by night, and حيّز, when. in addition to being in its حلب, a masculine planet is above the earth by day and in a masculine sign and a feminine one is below the earth by night and in a feminine sign. See *Mu* (I:78, 60–61) and *Ta* (§ 496, 306).

§ 7.32

[1]**1–2: "Intermediacy" … much of the hurt**. This passage is Ibn Ezra's verbatim translation of the condition of حصار, "besiegement," in *Mk* (VII:6, [8]:734–744). As in other loci, Ibn Ezra avoids here a literal translation ofحصار and prefers אמצעיות, "intermediacy," which represents a technical description of the astrological or astronomical condition. Note, however, that whereas Abū Maʿshar offers in his explanation two different modes of "besiegement," Ibn Ezra refers only to the first. The present explanation is referred to in *Rḥ* § 5.7:1. See note there. The condition of besiegement is also explained in *Kf* (34a–34b: ما تفسير المحصور); *Mu* (III:26, 100–101: الحصار), and *Ta*

(§ 500, 309: ما الحصار), which denote the condition with the same metaphor used by Abū Maʿshar, i.e., "besiegement" or "besieged," but use a different wording to describe the condition. See also *Mḥ* (4:21–25, 56–59).

§ 7.33

[1]**1–7: (1) "Dominion" ... middle of the month**. This condition, with this name, does not occur in either of Abū Maʿshar's introductions or in other introductions prior to Ibn Ezra's time. The condition described in the current passage, however, repeats the contents of several other passages where the power of the planets is said to wax or wane as a function of their easterliness or westerliness with respect to the Sun. See *Mm* § 26:1–2, § 29:6, *Rḥ* § 5.3:6,8, *Rḥ* § 6.7:1–10, and notes.

§ 8.1

[1]**1: All of the judgments ... there are 120**. Chapter 8 of *Rḥ* constitutes the natural sequel to chapter 7, insofar as it frequently mentions and applies the planetary conditions enumerated in the previous chapter, in some cases in the same order as in chapter 7. Scrutiny of the 120 aphorisms of the present chapter shows that Ibn Ezra organized them into seven sections, addressing the following topics:

- (1) Aphorisms 1–7 (*Rḥ* § 8.2:1–9): indications related to the Moon
- (2) Aphorisms 8–26 (*Rḥ* § 8.3:1–21): indications related to benefic and malefic planets
- (3) Aphorisms 27–51 (*Rḥ* § 8.4:1–25): indications related to the planets according to their dignities and astronomical positions
- (4) Aphorisms 52–57 (*Rḥ* § 8.5:1–6): indications related to the planets, according to their astrological conditions, as applied in the doctrine of interrogations.
- (5) Aphorisms 58–77 (*Rḥ* § 8.6:1–20): indications related to the doctrine of interrogations according to their astrological conditions; the conditions appear in exactly the same order as in chapter 7 or *Rḥ*;
- (6) Aphorisms 78–108 (*Rḥ* § 8.7:1–31): testimonies of planets according to their position in the orb
- (7) Aphorisms 109–120 (*Rḥ* § 8.8:1–12): indications of planets according to their positions in the horoscopic places.

Most of the aphorisms in the first three sections are translations from Sahl ibn Bishr's *Nawādir al-qaḍā* (Maxims of judgment). This work, organized in 50 aphorisms (*Kf*, 35b–44a), was well known in the West in its Latin translation, *Quinquaginta Precepta* (*QP*, b4r–c4r), which appears in both the manuscript and print version immediately after Sahl's introduction to astrology (*Kf*, 16b–35b). Interestingly enough, whereas the last part of Sahl's introduction addresses the planetary conditions that correspond to chapter 7 of *Rḥ*, *Nawādir al-qaḍā* (which follows) presents 50 aphorisms that were translated and incorporated into the first three sections of chapter 8 of *Rḥ*. In other words, the organization of Sahl's introduction and *Nawādir al-qaḍā* is the same as that of chapters 7 and 8 here, which suggests that Ibn Ezra took his lead from Sahl for the organization of these two chapters. Ibn Ezra was well acquainted with the astrological writings of the ninth-century Jewish astrologer Sahl Ibn Bishr (*Fihrist* 1970, II, 651–652), familiar in medieval and early modern Europe, mainly through John of Seville's Latin translations of five of his works. In *Moladot* (III i 4, 8, 102–103; III ii 5, 4, 124–125; III v 6, 4, 146–147; III viii 4, 2, 166–167), Ibn Ezra repeatedly refers to "Sahl the Jew" and to his work on nativities; in *Mivḥarim* III (in the part extant in a Latin translation) he refers to his work on elections (*Eleccionum* Erfurt, f. 41a); in *She'elot* III (in the part extant in a Latin translation) he refers to his work on interrogations (*Interrogacionum* Erfurt, fol. 19b). There are similar references to Sahl Ibn Bishr al-Yahūdī's work on nativities in *Nativitatibus* (B2b, B8b). Although Ibn Ezra never mentions Sahl's *Nawādir al-qaḍā* explicitly, he probably refers to it obliquely when he designates the aphorisms of this chapter as *dinin* (דינין), "judgments" (*Rḥ* § 8.1:1), which may represent, with a change of grammatical number, Sahl's titular use of *qaḍā* (قضاء), "judgment."

For *Ṭeʿamim* I (§ 8.1:1, 90–91) the present chapter presents straightforward astrological lore: השער השמיני. כלל הדינין הנזכרים בו אין צריכין לבקש טעם עליהם כי הם נודעים = "Eighth chapter. There is no need to find a reason for all of the judgments mentioned in this chapter, because they are well known." *Ṭeʿamim* I (§ 8.1:1–9, 90–91) allotted only a few lines to commenting on this chapter, much less than it allots to any of the other chapters of *Rḥ*. The fact that *Ṭeʿamim* I elucidates only the aphorisms in the first three sections (as will be shown below) indicates that the statement that these judgments are well known bears mainly on the last four sections, for which Ibn Ezra did not draw on Sahl's *Nawādir al-qaḍā* and whose source or sources remain unknown. This suggests that sections 4–7 (more than half of the aphorisms of chapter 8) are Ibn Ezra's own work, based on his acquaintance with diverse astrological text. This applies especially to

the aphorisms of § 5, which describe indications related to the doctrine of interrogations according to the planets' astrological conditions, presented in the same order of their appearance in chapter 7. See *Rḥ* § 8.6:1–20 and notes.

§ 8.2

[1]**1–2: The Moon is close to the Earth … malefic ⟨planets⟩.** Corresponds to the first aphorism of Sahl's *Nawādir al-qaḍā* in *Kf* (35b–36a; *QP*, b4r), which refers to the Moon's closeness to the Earth, the analogy between the Moon's phases and the stages of human life, the Moon's comprehensive significations, the Moon's transferring of light between planets, etc.

[2]**3: They said … [i.e., the ascendant sign] partner.** *Ṭeʿamim* I (§ 8.1:2, 90–91) comments as follows: וטעם לשום ללבנה שותפות עם המזל העולה בעבור שהיא קרובה אל הארץ. = "The reason for making the Moon the partner of the sign of the ascendant is that it is close to the Earth."

[3]**4: If the Moon is in solitary motion … and impossible.** Corresponds closely to Sahl's Aphorism 6 (*Kf* 37a; *QP*, b4v). For the condition of solitary motion, see *Rḥ* § 7.8:1 and note.

[4]**5: When a planet approaches … a malefic.** Corresponds closely to Sahl's Aphorism 7 (*Kf* 37a; *QP*, b4v).

[5]**6: Separation by the Moon … were inauspicious.** Corresponds closely to Sahl's Aphorism 8 (*Kf* 37a; *QP*, c1r). For the condition of separation, see *Rḥ* § 7.6:1–3 and note.

[6]**7–8: (*ν*) If the planet … the receiver.** Corresponds to Aphorism 14 of Sahl's *Nawādir al-qaḍā* in *Kf* (37b; *QP*, c1r). On the conditions of giving power and reception, see *Rḥ* § 7.13:1 and § 7.28:1–5, and notes.

[7]**9: On a day … not disease.** Corresponds closely to Sahl's Aphorism 49 (*Kf* 44a; *QP*, c4r).

§ 8.3

[1]**1: The planets ... and vice-versa**. The current passage translates Sahl's Aphorism 3 (*Kf* 36a–b; *QP*, b4v). For benefic and malefic planets, see *Rḥ* § 1.9:2–3.

[2]**2: Benefic planets ... trine or sextile.** This translates Sahl's Aphorism 2 (*Kf* 36a; *QP*, b4r–b4v).

[3]**3–5: A planet is said ... [*lit.* will not emerge into light]**. This translates Sahl's Aphorism 4 (*Kf* 36b; *QP*, b4v).

[4]**6: If benefic planets ... misfortune**. This is a translation of Sahl's Aphorism 22 (*Kf*, 39a; *QP*, c1v): النحوس اذا نظرت الى السعود نقصت من شرها = "Malefic ⟨planets'⟩ evil is diminished when they aspect benefic ⟨planets⟩."

[5]**7: The benefics always ... toil and sadness**. The current passage summarizes Sahl's Aphorism 32 (*Kf* 40b; *QP*, C2v), which enumerates the conditions in which a malefic is taken to be in its strength (i.e., in its own house, exaltation, triplicity, etc.).

[6]**8: (*xiii*) If the benefics ... beneficial at all**. This is Ibn Ezra's translation of Sahl's Aphorism 33 (*Kf* 40b–41a; *QP*, c2v): الثالث والثلاثون واذا كان السعد في ضوء غير نفسه اعنى يكون من الكواكب الليلية وهو دليل بالنهار او من كواكب النهر وهو دليل بالنيل او كان في برج غريب او ساقط عن الطالع او تحت الشعاع فان يضر ولا ينفع = "⟨Aphorism⟩ 33: When a benefic is not in its own light (that is, if it were one of the nocturnal planets in an indication for the day or if it were one of the diurnal planets in an indication for the night) or if it is a stranger in the sign, or cadent from the ascendant, or under the ray, then it is harmful and not beneficial." The current aphorism illustrates Ibn Ezra's method of translation: he deviates from literalism in favor of glossatory renderings and employs his own terminology: (a) where Sahl uses "light" (ضوء; which implies the diurnal-nocturnal classification of the planets), Ibn Ezra translates "similitude" (which implies a parallel between a planet's diurnal or nocturnal state and whether its indication is diurnal or nocturnal); (b) where Sahl uses the metaphorical term "stranger in the sign" (في برج غريب), Ibn Ezra expands on the meaning of this condition and says that the planets are "in the house of their dejection, or in the house of their detriment"; where Sahl writes "cadent from the ascendant," Ibn Ezra again explains what is meant and says that the planets are "in cadent places

that do not aspect each other or the ascendant sign." For the condition of similitude, see *Rḥ* § 5.1:15; § 5.4:6; § 7.31:1–2 and notes.

[7]**11: If Jupiter aspects ... Jupiter does**. This translates Sahl's Aphorism 34 (*Kf* 41a; *QP*, c2v).

[8]**12: If the benefics ... fortune or misfortune**. This summarizes Sahl's Aphorism 29 (*Kf* 39b–40a; *QP*, c2v).

[9]**13: (*xviii*) If a malefic ... burnt or retrograde**. This translates Sahl's Aphorism 18 (*Kf* 38b; *QP*, c1v).

[10]**14: If the lords ... be inauspicious**. This translates Sahl's Aphorism 19 (*Kf* 38b; *QP*, c1v). *Ṭeʿamim* I (§ 8.1:3, 90–91) comments as follows: וזה שאמרו על מבט רביעית או נכח שהיא רעה גמורה, דין הוא כי הם יורו על איבה, ובעבור שהוא מבט השלישית והששית אהבה יקל מהרעה. = "As for what they said about the aspect of quartile or opposition, namely, that it is complete misfortune, this follows logically, because they indicate antagonism, and because trine and sextile are ⟨aspects of⟩ love, the misfortune is mitigated."

[11]**15: If the malefic ... is redoubled**. The current passage translates Sahl's Aphorism 20 (*Kf* 38b–39a; *QP*, c1v).

[12]**16: If a malefic aspects ... good fortune**. This translates Sahl's Aphorism 23 (*Kf* 39a; *QP*, c1v).

[13]**17: If the malefic ... the benefics**. This translates Sahl's Aphorism 27 (*Kf* 39b; *QP*, c2r).

[14]**18: If the malefic ... is increased**. This summarizes Sahl's Aphorism 26 (*Kf* 39b; *QP*, c2r): السادس والعشرون النحوس اذا كانت في برج غريب اعنى اذا لم تكن في بيتها ولا شرفها ولا مثلثها فأنها تزيد في الشر وتعظم منحستها = "⟨Aphorism⟩ 26: The malefics, when they are strangers in the sign, that is, when they are neither in their ⟨planetary⟩ houses, nor in their exaltations, nor in their triplicity, increase evil and intensify misfortune." Note that here and in *Rḥ* § 5.4:14 (see note there) Ibn Ezra does not bother to explain the term "stranger in its position," presumably because he took this term to be commonplace.

[15]**19: The malefic … misfortune is lessened**. This translates Sahl's Aphorism 31 (*Kf* 40a–40b; *QP*, c2r–c2v).

[16]**20: If the malefic … sadness and worry**. *Ṭeʿamim* I (§ 8.1:4, 90–91) comments as follows: וזה שאמרו, אם היה מזיק בעל הדבר המבוקש יורה על איחור הדבר, זה אמת על שבתאי בעבור שהוא ממתין בהליכתו, ולא ככה מאדים. = "As for what they said, namely, that if the lord of the requested thing is a malefic ⟨planet⟩ it indicates delay in the matter, this is true for Saturn because it tarries in its motion, but not for Mars."

[17]**21: If a malefic … good to evil**. This translates Sahl's Aphorism 35 (*Kf* 41a; *QP*, c2v).

§ 8.4

[1]**1: Every planet … house of its exaltation**. This translates Sahl's Aphorism 30 (*Kf* 40a; *QP*, c2r).

[2]**2: Every planet at the cusp … power of the place**. Corresponds to *Mm* § 46:5. This translates Sahl's Aphorism 44 (*Kf* 42b–43a; *QP*, c3v). *Ṭeʿamim* I (§ 8.1:5–6, 90–91) comments as follows: ומה שאמרו, שהכוכב הוא חלש עד היותו בחמש מעלות מהמזל, זו דעת חכמי פרס. ובטלמיוס לועג עליהם והדין עמו, כי אין המזלות נבדלים זה מזה, כי מחלוקתם הם כפי מחשבת הלב מתחלת מחברת שני הגלגלים הגדולים או ממקום ידוע למראה העין אל מקום ידוע, ועל שני הדרכים אין המזלות נבדלים; וככה מה שאמרו, אם היה הכוכב בסוף המזל אבד כחו מהמזל הראשון. = "As for what they said, namely, that a planet is weak until it is five degrees from ⟨the beginning of⟩ the sign, this is the opinion of the Persian scientists. But Ptolemy laughs at them and he is correct, because the signs are not separated one from the other, given that their divisions, based on a mental construct, begin at the intersection of the two great circles or at a particular observable spot ⟨and end at⟩ another particular spot; following either method the signs are not separated. The same applies to what they said, namely, that if a planet is at the end of a sign it loses its power coming from that sign." For Ptolemy's reference to the five degrees, see *Tb* (III:10, 273; quoted in note on *Mm* § 46:5).

[3]**3: From the beginning … great power**. This translates Sahl's Aphorism 45 of *Nawādir al-qaḍā* in *Kf* (43a; *QP*, c3v).

[4]**4: If a planet … not come true.** This translates Sahl's Aphorism 5 (*Kf* 36b–37a; *QP*, b4v).

[5]**5: If the planet … hardship and distress.** This translates Sahl's Aphorism 9 (*Kf* 37a–37b; *QP*, c1r).

[6]**6: A retrograde planet … that is planned.** This translates Sahl's Aphorism 10 (*Kf* 37b; *QP*, c1r).

[7]**7: A planet in its first … not disappointed.** This corresponds to Sahl's Aphorism 11 (*Kf* 37b; *QP*, c1r).

[8]**8: If a planet is slowing … ⟨fulfillment of the⟩ event.** This translates Sahl's Aphorism 13 (*Kf* 37b; *QP*, c1r).

[9]**9: If a planet is at the end … degree [the 30th degree].** This translates Sahl's Aphorism 15 (*Kf* 37b–38a; *QP*, c1r). *Ṭeʿamim* I (§ 8.1:5–6, 90–91) comments on this aphorism as well as Aphorism 28 (*Rḥ* § 8.4:2). See note on *Rḥ* § 8.4:2.

[10]**10–11: If a planet is about to conjoin … conjunction of the bodies.** These two aphorisms translate Sahl's Aphorism 17 (*Kf* 38a–38b; *QP*, c1v).

[11]**12: If a planet is in a sign … cold and dry.** This translates Sahl's Aphorism 21 (*Kf* 39a; *QP*, c1v).

[12]**13: A planet that is received … misfortune is lessened.** This translates Sahl's Aphorism 25 (*Kf* 39a–39b; *QP*, c2r).

[13]**14: A planet is inauspicious … twelfth ⟨horoscopic⟩ place.** This aphorism translates partially Sahl's Aphorism 37 (*Kf* 41b; *QP*, c3r).

[14]**17: The good fortune … misfortune is increased.** The current aphorism is commented on in *Ṭeʿamim* I (§ 8.1:7, 90–91): ודבר הבורות כבר אמרנו כי הם כוכבים חשוכים יורו על נזק; כך אמרו חכמי הודו. = "As for the pits, we have already said that they are dark stars that indicate harm; that is what the Indian scientists said."

[15]**18: A benefic planet … absolute misfortune.** This translates Sahl's Aphorism 43 (*Kf* 42b; *QP*, c3v) and is commented on in *Ṭeʿamim* I (§ 8.1:8, 90–91)

as follows: וזה שאמרו כי הכוכב הטוב בבית השמיני לא יורה על טוב ולא על רע, אמת הוא כי לא יוסיף על החיים ועל הממון, רק יש לו טובה אחת, שינצל ממיתה משונה. = "As for what they said, namely, that a benefic planet in the eighth ⟨mundane⟩ house indicates neither good fortune nor misfortune, this is true; for it does not add to ⟨one's length of⟩ life or wealth; but it has one benefit, namely, that ⟨the native⟩ will be saved from an unnatural death."

[16]**19: A planet signifies incompletion ... direct ⟨in its motion⟩.** This translates Sahl's Aphorism 48 (*Kf* 43b–44a; *QP*, c3v–c4r).

[17]**21: If a planet is in a fixed sign ... occur twice.** This translates Sahl's Aphorism 46 (*Kf* 43a–43b; *QP*, c3v).

§ 8.5

[1]**1: If a planet prohibits them, Hebrew אם היה כוכב מונע ביניהם, *lit.* if a planet prohibits between them.** Namely, if a planet, by the condition of prohibition, prevents two planets from attaining the condition of application. For the condition of prohibition, see *Rḥ* § 7.19:1–5 and note. For the condition of application, which Ibn Ezra designates "approach," see *Rḥ* § 7.2:1–3 and note.

[2]**2: Separates, Hebrew מתפרד.** Namely, if a planet moves away from another by the condition of separation. For this condition, see *Rḥ* § 7.6:1–3 and note.

[3]**5: Transfers ⟨power⟩.** This refers to the condition of translation, in which a quick planet transfers the power or light from one slow planet to another. For this condition, see *Rḥ* § 7.10:1–3 and note.

§ 8.6

[1]**1: (*lviii*).** This begins a section of 20 aphorisms (58–77) that describe indications related to the doctrine of interrogations according to their astrological conditions. These conditions are mentioned here in the order of their appearance in chapter 7 of *Rḥ*.

[2]**1: Reflecting the light.** For this condition, see *Rḥ* § 7.12:1–3 and notes.

[3]**2: The significator, Hebrew המורה.** This term, which recurs in each aphorism of the current section, is of fundamental importance in the doctrine of interrogations, which allows astrologers to reply to questions related to daily life by referring to the horoscope at the moment when the question was posed. In general, the significator is the planet in the interrogational horoscope that gives the most important indication about some specific question. The term refers in particular to the Moon, as explained in *She'elot* I (§ 5:2–5, 242–243), in a passage that includes a reference to *Rḥ*.

[4]**2: Giving power**. For this condition, see *Rḥ* § 7.13:1 and note.

[5]**3: Giving lordship**. For this condition, see *Rḥ* § 7.14:1 and note.

[6]**4: Giving nature**. For this condition, see *Rḥ* § 7.15:1 and note.

[7]**4: The testimony of the significator ... involves great joy**. The current and following aphorisms are commented on in *Ṭeʿamim* I (§ 8.1:9, 90–91): והעדיות שהזכרנו הם נכונים, ובספר המולדות אדבר על הכשר לעדות ועל הפסול. = "The testimonies that we have mentioned are correct; in the *Book of Nativities* I shall refer to what is fit to give testimony and to what is unfit." The latter is a reference to *Moladot* (III i 5, 1–15, 102–105).

[8]**5: Giving two natures**. For this condition, see *Rḥ* § 7.16:1–3 and note.

[9]**6: Advance**. For this condition, see *Rḥ* § 7.17:1 and note.

[10]**7: Distortion**. For this condition, see *Rḥ* § 7.18:1 and note.

[11]**8: Prohibition**. For this condition, see *Rḥ* § 7.19:1–5 and note.

[12]**9: Returning the light to misfortune**. For this condition, see *Rḥ* § 7.20:1–6, § 7.21:1 and notes. Note that the term "light" does not appear in the rubrics of the two relevant conditions in chapter 7 (i.e., "returning to good fortune" and "returning to misfortune") but does play an important role in the description of these conditions.

[13]**10: Cancellation**. For this condition, see *Rḥ* § 7.22:1 and note.

[14]**11: Accident**. For this condition, see *Rḥ* § 7.23:1 and note.

[15]**12: Loss**. For this condition, see *Rḥ* § 7.24:1 and note.

[16]**13: Cutting the light**. For this condition, see *Rḥ* § 7.25:1–4 and note.

[17]**14: Pleasantness**. For this condition, see *Rḥ* § 7.26:1 and note.

[18]**15: Recompense**. For this condition, see *Rḥ* § 7.27:1 and note.

[19]**16: Reception**. For this condition, see *Rḥ* § 7.28:1–5, § 7.29:1–5 and notes.

[20]**17: Generosity**. For this condition, see *Rḥ* § 7.30:1 and note.

[21]**18: Similitude**. For this condition, see *Rḥ* § 7.31:1–2 and note.

[22]**19: Intermediacy of misfortune**. For this condition, see *Rḥ* § 7.32:1–2 and note.

[23]**20: Dominion**. For this condition, see *Rḥ* § 7.33:1–7 and note.

§ 9.1

[1]**1: Lots, Heb. גורלות.** To denote the concept of astrological lot, Ibn Ezra employs in *Rḥ* and throughout his astrological work the biblical term גורל, *lit*. stone, pebble used to allot the territories to the tribes (Daniel 12:13 *et passim*). The earliest uses of the Hebrew term for the concept of astrological lot that I have found are in *Baraita de-Mazzalot*, an introduction to astrology grounded on Hellenistic science, dating from the transitional period between Classical Antiquity and the Middle Ages (*Baraita de-Mazzalot* 1998, § 13, 16) and then in *Megillat ha-Megalleh* (Scroll of the Revealer), an astrological history by Abraham Bar Ḥiyya (*Megilat ha-Megaleh* 1924, V, 120, 124 *et passim*). These are presumably Ibn Ezra's sources for the use of גורל with the astrological meaning. For the use of the word in Ibn Ezra's astrological corpus, see glossaries of technical terms in Sela 2013, 520–521; Sela 2011, 576, 603; Sela 2010, 339; Sela 2007, 384–386. By contrast, *Mm* (§ 45, § 51–§ 64) and *Tequfah* (§ 16:3, 384–385) denote the same astrological concept by the Hebrew word מנה (plural: מנות), which is a literal translation of one meaning of سهم, "portion" or "lot" (another meaning is "arrow"), the customary technical term used in Arabic astrological literature for the concept of astrological lot.

[2]**1: On the lots ... seventy-nine**. The lots are imaginary ecliptical points that are influential in the horoscope, whose calculation is based on three horoscopic entities. The distance between two of them (place of the planets, cusps of horoscopic places, etc.) is added to the position of the third, usually the ascendant. The 79 lots mentioned in this heading include seven lots assigned to each of the planets and 72 lots ascribed to the twelve horoscopic places (despite the fact that *Rḥ* § 9.15:4 reads "71"), but they are some of the lots described in the present chapter. This number does not include the independent lots (*Rḥ* § 9.16:1–10), the lots needed at the revolution of the year of the great conjunction to know the affairs of kings and how long will they reign (*Rḥ* § 9.17:1–11), the two great lots (*Rḥ* § 9.18:1–4), the lot of rain and the lot of weather (*Rḥ* § 9.19:1–5), and the lots of every revolution to know everything that will be expensive or cheap (*Rḥ* § 9.20:1–4; § 9.21:1–21). The classification of the lots in *Rḥ* corresponds to the tripartite division of 97 lots in *Mk* (VIII:2, [1–7]:61–132): the lots of the seven planets, the lots of the twelve places, and lots belonging to other things not mentioned in the twelve places. The same organization occurs in *Ta* (§ 478, 282–289).

[3]**2: Lot of Fortune, Heb. הגורל הטוב, *lit.* the fortunate lot**. Here and elsewhere *Rḥ* uses a hybrid expression to translate سهم السعادة, the customary Arabic astrological term for the lot of fortune. On the one hand, he uses the old Hebrew word גורל, whose meaning (i.e., stone of pebble used to allot the territories to the tribes) is different from the one of سهم, i.e., lot, but was presumably preferred by him because it is of biblical stock and was already used in earlier Hebrew astrological to denote the concept of astrological lot. See note on *Rḥ* § 9.1:1. On the other, Ibn Ezra uses הטוב, which denotes suitably the meaning of السعادة, i.e., good luck, felicity. Note that *Mm* applies for the same concept the alternate expression מנת החן, "lot of grace." See note on *Mm* § 45:1.

[4]**6: An Indian scientist, whose name was Māshā'allāh**. Māshā'allāh, according to Ibn al-Nadim (d. 995 or 998) in his *Fihrist*, was a Jew who lived from the time of the caliph al-Manṣūr (reigned 754–775) to the time of the caliph al-Ma'mūn (reigned 813–833), "a man of distinction and during his period the leading person for the science of judgments of the stars," who left behind a long list of works, most of them on astrology (*Fihrist* 1970, II, 650–651). Only a few of Māshā'allāh's numerous works survive in Arabic; more of them are extant in Latin, Hebrew, and Persian. In the current locus and *Ṭeʿamim* I (§ 2.18:2, 58–59), Ibn Ezra reports that Māshā'allāh was from India. This curious notice about Māshā'allāh's Indian origins is probably

due to the fact that Māshāʾallāh was well acquainted with the work of Indian scientists, such as Kanakah (see *Rḥ* § 2.1:23 and note), who visited the courts of al-Manṣūr and Hārūn al-Rashīd. The Hebrew translations of two of Māshāʾallāh's works are ascribed to Ibn Ezra, though without any substantial basis: the *Book of Māshāʾallāh on the Eclipses of the Moon and the Sun, the Conjunctions of the Planets, and the Revolutions of the Years*, and the *Book of Interrogations*. See Sela 2010, 235–259.

[5]**2–7: The lot of the Moon … man's thoughts**. As in *Mk* (VIII:3, [6–9]:163–191), Ibn Ezra identifies the lot of Fortune with the lot of the Moon (سهم القمر). An identical description is offered in *Mm* § 45:2–4 (see note there), as part of an account of the last of the five places of dominion. But the account in *Mm* omits the lot of the Moon and refers only to מנת החן, the lot of grace, which is an alternative name for the lot of Fortune. By contrast, *Mm* § 51:3 refers explicitly to the lot of the Moon (מנת הלבנה), but ascribes it the same attributes and indications that *Rḥ* assigns to the lot of the Sun (see *Rḥ* § 9.2:1–4 and note) and even goes so far as to give the lot of the Moon an alternate name, the lot of the absent (מנת התעלומה), which is the name that *Rḥ* uses for the lot of the Sun. This confusion is probably due to the division of opinion—reported by Ibn Ezra in the current passage and in *Mm* § 45:3, *Ṭeʿamim* I (§ 9.1:1–2, 92–93), and *Ṭeʿamim* II (7.1:1–2, 242–245)—between the Ancients, who distinguish between the lot of the Moon by day and by night, and Ptolemy, who does not. In all these loci Ibn Ezra sides with Ptolemy against the Ancients. For Ptolemy's opinion, see *Tb* (III:10, 275–277); quoted in note on *Mm* § 45:2–4. As far as I could discover, the only Arabic source prior to Ibn Ezra that reports the debate between Ptolemy and the Ancients about the lot of the moon is *Ta* (§ 475, 279–281). Other sources describe the lot of the Moon according to Ptolemy's opinion (but without mentioning his name) and do not mention the disagreement between Ptolemy and the Ancients. See *Mk* (§ VIII.3, [6–9], 163–191); *Mḥ* (VI:3, 70–71); *Mu* (V:3, 140–141).

§ 9.2

[1]**1–4: The lot of the Sun … concealed and absent**. Here, as in *Mk* (VIII:3, [10]:192–204), Ibn Ezra identifies the lot of the sun (Hebrew: גורל השמש; Arabic: سهم الشمس) with the lot of the absent (Hebrew: גורל התעלומה; Arabic: سهم الغيب), distinguishes between the casting of this lot by day and by night, and highlights that it provides an indication about the soul

religious matters and hidden things. However, whereas *Rḥ* mentions and endorses Ptolemy's opinion that the casting of this lot by day and by night is the same, Abū Maʿshar is silent on this point. By contrast, *Mm* § 51:2 identifies this lot with the lot of Fortune (מנת החן) and ascribes to the lot of the Sun the indications that *Rḥ* assigns to the lot of the Moon.

§ 9.3

[1]**1–10: The lot of Saturn ... literature, and science**. Corresponds to *Mm* § 52:1–5, which, in contrast to the current account, does not distinguish between the way in which these lots are cast by day and by night, and offers an account of their indications that is sometimes summarized and sometimes slightly different. Ibn Ezra explains the lots of the planets (except for the luminaries), including their indications and the rationale behind the way in which they are cast, in *Ṭeʿamim* I (§ 9.1:3–8, 92–93) and *Ṭeʿamim* II (§ 7.1:6–11, 244–245). His source for the current account of these lots is *Mk* (VIII:3, [12–16]:214–257), which explains in similar terms the way in which they are cast and their indications. Other Arabic introductions to astrology either omit the lots of the planets (i.e., *Mḥ* and *Mu*) or merely tell how they are cast without describing their indications (*Ta*, § 476, 283).

§ 9.4

[1]**1: These are the lots of the places**. *Ṭeʿamim* I (§ 9.2:1, 92–93) explains the rationale behind this type of lots as follows: וטעם גורלות הבתים מטעם הבתים; כי הנה לבית ראשון יש לו גורל החיים, והבית הראשון יורה על החיים. = "The reason for the lots of the ⟨horscopic⟩ places stems from the reason of the places; i.e., the first place has the lot of life, and the first place indicates life."

[2]**3–5: The first is the lot of life ... cast out from the ascendant**. In the current passage Ibn Ezra closely follows *Mk* (VIII:4, [5–7]:306–345), which gives a similar account of the same three lots of the first place. The correspondence between Ibn Ezra and Abū Maʿshar is particularly evident in that the Hebrew names of these three lots translate the corresponding Arabic names and are presented in the same order. See *TL*, first place. Whereas *Mḥ* and *Mu* omit these lots, *Ta* (§ 476 [No. 8–10], 283) follows Abū Maʿshar and lists the same three lots. *Ṭeʿamim* I (§ 9.2:1–5, 92–95) and *Ṭeʿamim* II (§ 7.2:1–3, 244–245) explain the rationale behind the way in which these

three lots are cast and their indications. For example, regarding the lot of knowledge and speech, *Ṭeʿamim* I (§ 9.2:5, 94–95) explains that is taken from the distance between Mercury and Mars, because Mercury indicates wisdom and Mars swiftness. *Mm* § 53:2–3 offers a rather different account of the lots of the first place: it informs us that these lots are employed in anniversary astrology (which *Rḥ* does not) and includes only two lots (*Rḥ* includes three), the second of which is given a different name and a longer account about how to cast it than is found in *Rḥ*. This indicates that *Mm* is based on a different source. That *Mm* § 53:2–3 refers to only two lots of the first place, whereas *Ṭeʿamim* II (§ 7.2:1–3, 244–245) mentions three, and that the name of one of the common lots is clearly different (גורל הגוף, "lot of the body," in *Ṭeʿamim* II; מנת תולדת האדם, "lot of the man's nature" in *Mm*), indicates that *Ṭeʿamim* II could not have been a commentary on *Mm*.

§ 9.5

[1]**1–4: The second place has three lots ... from the ascendant**. Here Ibn Ezra closely follows *Mk* (VIII:4, [8–10]:346–363), which presents the lots of the second place in the same order, and gives them the same names and similar descriptions. See *TL*, second place. *Mm* § 55:1, in the parallel account of the lots of the second place, refers only to the first of the three lots mentioned here. The same lot is also mentioned in *Mḥ* (VI:14, 72–73) and *Mu* (V:5, 140–141). *Ta* (§ 476 [Nos. 11–13], 283) follows Abū Maʿshar and mentions all three lots referred to in the current locus.

§ 9.6

[1]**1–4: The third place has three lots ... from the ascendant**. *Mm* § 55:1, in the parallel account of the lots of the third place, refers only to the first of the three lots mentioned here. The lots here correspond closely—in their names, description and order of appearance—to the three lots of the third place presented in *Mk*, VIII:4, [11–13]:364–395. See *TL*, third place. *Mḥ* (VI:15, 16, 72–73) and *Mu* (V:6, 140–141) mention the first and the third lot; *Ta*, § 476 [Nos. 14–16], 283–284, which follows Abū Maʿshar, mentions all three.

§ 9.7

[1]**1–9: The fourth place has seven lots ... from the ascendant**. Of the seven lots of the fourth place presented in the current passage, *Mm* § 56:1–2 mentions only two. See note there. All seven lots here correspond (in their order, names, description) to the lots of the fourth place in *Mk*, VIII:4, [14–21]:396–453. See *TL*, fourth place. Note that Abū Maʿshar presents the lot of landed property in two versions—according to Hermes and to the Persians (which does not occur in the present passage)—and counts them separately as if they were two different lots, even though they have the same name. Of these two lots, Ibn Ezra here includes only the lot of landed property according to Hermes. *Mḥ* (VI:17, 20, 39, 47, 72–79) has four lots for the fourth place; *Mu* (V:7, 140–141) has five of the eight lots presented by Abū Maʿshar. As in previous cases, *Ta* (§ 476 [No. 17–24], 283–284), follows Abū Maʿshar and presents all eighth lots.

§ 9.8

[1]**1–6: The fifth place has five lots ... from the ascendant**. Of the five lots of the fifth place presented in the current passage, *Mm* § 57:1–2 has only two. See note there. All five lots here appear in the same order and with similar names and descriptions as in *Mk* (VIII:4, [22–26]:454–515). See *TL*, fifth place. As for the second lot of the fifth place, *Rḥ* says that it is taken from Mars to Saturn, but *Mk* that it is taken from Mars to Jupiter. This is probably an error in the early transmission of *Rḥ*: a marginal note in MS ע, the copy text, gives the correct reading. For this place, *Mḥ* (VI:22–27, 72–75), *Mu* (V:8, 144–145), and *Ta* (§ 476 [No. 25–29], 284) present the same five lots.

§ 9.9

[1]**1–4: The sixth place has three lots ... from the ascendant**. Here Ibn Ezra drew on *Mk* (VIII:4, [27–30]:516–544) for the order, names, and descriptions of the lots of the sixth place. See *TL*, sixth place. Note that Abū Maʿshar mentions four lots for the sixth place, because he presents the lot of diseases in two versions, according to Hermes and according to the Ancients. Ibn Ezra, as is his wont, includes only the lot according to Hermes. Two of the three lots of the sixth place mentioned here are presented in similar terms in *Mm* § 58:1–2. The same two lots are found in *Mḥ* (VI: 28–29, 72–75) and

Mu (V:9, 144–145). *Ta* (§ 476 [No. 30–32], 285) follows Abū Maʿshar and presents all four lots found in *Mk*, including the both versions of the lot of diseases.

§ 9.10

[1]**1–14: The seventh place has thirteen lots ... from the ascendant**. All 13 lots of the seventh place presented here are set forth with virtually the same names and similar descriptions, but in a different order, in *Mk* (VIII:4, [31–46]:545–633). By contrast, *Mm* § 59:1–2 mentions only two lots, which only partially match the names and descriptions of the lots in *Rḥ*. See *TL*, seventh place. Note that Abū Maʿshar, in the section on the lots of the seventh place, mentions 16 lots. This is because in some cases he mentions two versions of one lot and counts them separately. *Ta* (§ 476 [No. 34–49], 285–286) follows Abū Maʿshar closely and presents all 16 lots found in *Mk*. *Mḥ* (VI: 30–35, 74–75) mentions five and *Mu* (V:10, 144–147) four, one of them different from the lots in *Mk*.

§ 9.11

[1]**1–6: The eighth place has five lots ... from the ascendant**. All five lots here correspond closely (in their order, names, and descriptions) to the five lots of the eighth place presented in *Mk* (VIII:4, [47–51]:634–681). Only the first two lots here are found with similar names in the section on the lots of the eighth place in *Mm* § 60:1–2; but the description of the second lot is different. See *TL*, eighth place. Whereas *Mḥ* (VI:36–38, 76–77) and *Mu* (V:11, 146–147) have only three of the five lots found in *Mk*, *Ta* (§ 476 [No. 50–54], 286) has all five.

§ 9.12

[1]**1–8: The ninth place has seven lots ... from the ascendant**. All seven lots here correspond closely (in their order, names, and descriptions) to the seven lots of the eighth place presented in *Mk* (VIII:4, [52–58]:682–721). Only two of them are found with a similar name and description in the section on the lots of the ninth place in *Mm* § 61:1–2. See *TL*, ninth place. *Mḥ* (VI:42–45, 76–77) has three of the seven lots found in *Mk*, *Mu* (V:12, 146–147) presents two, and *Ta* (§ 476 [No. 55–61], 286) all seven.

§ 9.13

[1]**1–12: The tenth place has eleven lots ... from the ascendant**. The 11 lots here correspond closely (in their names and descriptions) to 11 of 12 lots of the ninth place presented in *Mk* (VIII:4, [59–70]:722–810). Only two of them appear, with similar names and descriptions, in the section on the lots of the ninth place in *Mm* § 62:1–2. See *TL*, tenth place. *Mḥ* (VI:48–51, 78–79) and *Mu* (V:12, 146–147) present three of the lots mentioned in *Mk; Ta* (§ 476 [No. 62–73], 286–287) has all 12.

§ 9.14

[1]**1–11: The eleventh place has ten lots ... from the ascendant**. The 10 lots here correspond closely (in their names and descriptions) to 10 of the 11 lots of the eleventh place presented in *Mk* (VIII:4, [71–81]:811–879). *Mm* § 63:1–2 mentions two lots of the eleventh place, but neither of them corresponds to the lots presented here. See *TL*, eleventh place. *Mḥ* (VI:52–53, 78–79) presents two of the lots found in *Mk*, *Mu* (V:13, 148–149) only one, and *Ta* (§ 476 [No. 74–84], 287–288) all 11.

§ 9.15

[1]**1–3: The twelfth place has two lots ... from the ascendant**. The two lots here correspond closely (in their order, names, and descriptions) to two of the three lots of the twelfth place found in *Mk* (VIII:4, [82–84]:880–890). The same two lots are mentioned in *Mḥ* (VI:54–55, 78–79), *Mu* (V:15, 148–149), and *Ta* (§ 476 [No. 85–87], 288). *Mm* § 64:1–2 mentions two lots of the twelfth place, but neither corresponds to the lots presented here. See *TL*, twelfth place.

[2]4: **So all the lots of the places are seventy-one**. In fact, Ibn Ezra enumerates 72 lots for the twelve places. But all the manuscripts examined, as well as the Old French and Latin translations, have "seventy-one." Only MS ק offers the reading 72, in a supralinear correction and as a marginal note.

§ 9.16

[1]**1–10: There are nine independent lots … from the ascendant.** The lots of this section are called "independent" because they are not associated with the seven planets or the twelve places. The nine independent lots here—in fact there are ten, because one of them (the lot of delay) appears in two versions—replicate the ten lots described in *Mk* (VIII:5, [2–11]:894–959), where they are designated en bloc as السهام التي لم تذكر نع الكواكب السبعة ولا في البيوت الاثني عشر = "lots which are not mentioned with ⟨the lots of⟩ the seven planets nor with the twelve places." Note that whereas *Rḥ* (§ 9.16:2) designates the first item in the list the "lot of the years of life," Abū Maʿshar calls it the "lot of *haylāj*." See *TL*, independent lots. For *haylāj*, see note on *Mm* § 45:1. Ibn Ezra, as is his wont, shuns transliterations of foreign terms (here the Persian *haylāj*) and prefers translations that convey the essence of the astrological term: giving the "years" (see *Rḥ* § 4.1:35) of the *haylāj* to measure the native's lifespan. Note also that *Rḥ* § 9.16:4, following Abū Maʿshar, presents two versions of the lot of delay. Abū Maʿshar assigns the second version to the Persians, but Ibn Ezra assigns it to Enoch, namely Hermes, which suggests that Ibn Ezra considered the Persians to be the source for Hermetic lore. The same ten lots are found in *Ta* (§ 476 [No. 88–97], 288–299), which also draws on Abū Maʿshar's list. Neither *Mḥ* nor *Mu* mentions these lots.

§ 9.17

[1]**1: Revolution of the year of the great conjunction, Hebrew** תקופת שנת המחברת הגדולה, **Arabic** تحويل سني العالم والقرانات. This expression combines תקופת השנה, the "revolution of the year," which is a special type of horoscope, cast when the Sun enters Aries, to forecast world affairs (see note on *Rḥ* § 10.3:4), with המחברת הגדולה, the "great conjunction," which refers to the cycle of the conjunctions of Saturn and Jupiter (see note on *Rḥ* § 7.4:4). Thus the reference is to a special type of horoscope cast when the Sun enters Aries in those years in which a Saturn-Jupiter conjunction takes place, for world predictions or historical analysis.

[2]**1: These are the lots … will they reign.** This begins a section in the present chapter (§ 9.17:1–11; § 9.18:1–4; § 9.19:1–5; § 9.20:1–21), which presents a series of lots designed to make prognostications related to the destiny of kings, weather and agriculture, and to know whether some products

will be expensive or cheap. Their descriptions are all translations from Al-Qabīṣī's *Kitāb al mudkhal*, as will be shown in the following notes. Al-Qabīṣī and *Kitāb al mudkhal* are never explicitly mentioned in Ibn Ezra's oeuvre. Al-Qabīṣī, an astronomer and astrologer hailing from Iraq, flourished in the second half of the 10th century and was known in the Latin West as Alcabitius. His fame is due to an introduction to astrology: *Kitāb al mudkhal ilā ṣināʿat aḥkām an-nujūm*, Book of the introduction to the craft of astrology. This work survives in at least 25 Arabic manuscripts, two written in Hebrew character, and in a Latin translation of which there are more than 200 manuscript copies as well as 12 printed editions between 1473 and 1521. This work was the main astrological text taught in universities of the Latin West and was also part of the curriculum in medicine.

In particular, the current passage translates *Mu* (V:17, 150–151, lines 92–93; quoted in App. 3, Q. 1, § 1:1, 662), and the description of the three lots headed by the current passage (*Rḥ* § 9.17:1–11), except for a brief digression (§ 9.17:7), is a verbatim translation of an entire section of the chapter on the lots in al-Qabīṣī's *Kitāb al mudkhal*, as will be seen below. A similar account of these lots is found in Abū Maʿshar's *Kitāb al-milal wa-d-duwal*, which Ibn Ezra calls "Abū Maʿshar's Book on the Conjunctions of the Planets" in *ʿOlam* I (§ 1:1, 52–53). That Abū Maʿshar's was not Ibn Ezra's source for the current section is shown not only by the fact that Ibn Ezra's account is not identical to his but also by the fact that Abū Maʿshar describes the various lots in separate fragments and not in a continuous freestanding section. Of the three lots in the current section, al-Bīrūnī mentions only the first, with its three types, in *Kitāb al-Tafhīm*.

[3]**2–4: One of them is designated lot of kingship ... position of Jupiter**. The current account of the lot of kingship, with its three types, is a translation from *Mu* (V:17, 150–151, lines 92–98; quoted in App. 3, Q. 1, § 2:1–3, 662). A similar (although by no means identical) account of the three types of this lot is found in two separate sections of *Kitāb al-milal wa-d-duwal* (2000, § 1.4:6, 46–47, lines 438–443; 1.4:8, 46–47, lines 452–458) and in *Ta* (§ 479 [Nos. 1, 2, 4], 290).

[4]**5–6: The lot of the number of days of kings ... position of the Sun**. The current account of the lot of the number of days of kings, in its two types, is a translation from *Mu* (V:17, 150–151, lines 98–100; quoted in App. 3, Q. 1, § 3:1, 662). A much more detailed account of the two types of this lot, accompanied by their indications, is offered in *Kitāb al-milal wa-d-duwal* (2000, § 2.4:12, 78–79, lines 299–314).

[5]**7: Know that these two lots … other luminary**. This follows from the fact that the two types of this lot are taken with respect to Leo 15° and Cancer 15°, and that the two houses of each planet are symmetrical with respect to Leo and Cancer (the Sun's and Moon's houses, respectively). The current remark is actually a digression by Ibn Ezra himself; it is neither found in al-Qabīṣī's *Kitāb al-mudkhal* nor in Abū Maʿshar's *Kitāb al-milal wa-d-duwal*.

[6]**8–11: Another lot in the year … from the ascendant**. This is a translation of the account of what is called "another lot for the duration of the accession of the king" (سهم آخر لمدّة قيام الملك) in *Mu* (V:17, 150–153, lines 100–106). A longer and more detailed account of the same lot is offered in Abū Maʿshar's *Kitāb al-milal wa-d-duwal* (2000, § 2.5:14, 94–97, lines 459–477).

§ 9.18

[1]**1: There are two great lots**. This begins a section (*Rḥ* § 9.18:1–4) that translates an entire section in the chapter on the lots of al-Qabīṣī's *Kitāb al-mudkhal*, as will be shown in the following notes. In particular, שנים גורלות גדולים, "two great lots," is Ibn Ezra's translation of السهمين الأعظمين, which is the generic name of the type of lots and found in the first sentence of the parallel section in al-Qabīṣī's *Kitāb al-mudkhal*. See *Mu* (V:18, 152–153, line 107; quoted in App. 3, Q. 2, § 1:1, 663). Abū Maʿshar's *Kitāb al-milal wa-d-duwal* (2000, § 2.5:15, 96–99), describes the same lots. But unlike al-Qabīṣī and Ibn Ezra, Abū Maʿshar does not refer to "two great lots" and his description of these two lots differs on some points.

[2]**2–3: One of them … the lot is there**. The current passage translates the description of the first "great" lot found in *Mu* (V:18, 152–153, lines 107–113; quoted in App. 3, Q. 2, § 2:1–4, 663).

[3]**4: For the second lot … revolution of the year**. This translates the description of the second "great" lot found in *Mu* (V:18, 152–153, lines 113–119; quoted in App. 3, Q. 2, § 3:1–3, 663).

§ 9.19

[1]**2: Every city that is ruled by the sign**. This is a reference to the sign of the city, defined as follows in *ʿOlam* II (§ 15:1, 164–165): "ודע כי מה שאמרתי מזל

מדינה זה פירושו המזל שהוא עולה בעת הוסדה.״ = "Know that when I referred to the sign of a city I meant the sign that was the ascendant when it was founded." *ʿOlam* I offers a list of 22 cities and their respective zodiacal signs (*ʿOlam* I, § 38:1–24, 76–79); *ʿOlam* II has a similar list of 23 cities (*ʿOlam* II, § 15:2–25, 164–167). Many applications of the sign of the city in world astrology are offered in *ʿOlam* I (§ 25:1–5, 68–69; § 34:1–7, 74–75; § 35:1–7, 74–77; § 53:1–7, 86–87; § 68:1, 96–97) and *ʿOlam* II (§ 9:6, 162–163; § 20:1–7, 170–171; § 23:1–3, 170–173). See also *Mivḥarim* II (§ 4.2:8, 158–159) and *She'elot* I (§ 7.5:1, 274–275). The doctrine of the sign of the city is mentioned in *Tb* (II:3, 161; II:5, 163).

[2]**1–4: The lot of rain ... will be clear**. Charles Burnett has remarked that the description of the two versions of the lot of rain presented here is effectively a translation of a passage in Abū Maʿshar's *Kitāb al-sirr* (MS Escorial 938, fol. 17r; see *Tractatus pluviarum* 2008, 234). A similar description of the second version of the lot of rain as presented in the current passage, which Ibn Ezra says is according to Enoch, is found in *ʿOlam* II (§ 40:1–4, 182–183), in a Latin translation of a letter by al-Kindī ("On the causes attributed to the higher bodies which indicate the origin of rains," in al-Kindī 2000, 298, 382), in *Apertio Portarum* (al-Kindī 2000, 387, 391), in *Ep* (I:7, G3r), and in *Tractatus pluviarum* (2008, [25–26], 243).

[3]**5: Lord of the hour**. For this concept, see note on *Mm* § 5:1.

§ 9.20

[1]**1–4: These are lots of every revolution ... will be destroyed**. This preamble to the following list of lots is a translation from a similar preamble to the parallel list of lots in *Mu* (V:19, 152–153, lines 120–126; quoted in App. 3, Q. 3, 664).

§ 9.21

[1]**1–21: The lot of water ... from the ascendant degree**. This list of lots is a translation from *Mu* (V:19, 152–155, lines 126–137). A similar list is found in *Ta* (§ 479 [No. 1–24], 292–293).

§ 9.22

[1]**1: The Ancients calculated the aforementioned lots for two reasons.** The current passage begins an entire section (*Rḥ* § 9.22:1–3; § 9.23:1–3; § 9.24:1–3; § 9.25:1–4) that presents the rationale behind the concept of astrological lots and how they are cast. This section sometimes translates and sometimes paraphrases a section of Abū Maʿshar's *Mk*, as will be seen below. The current introductory passage corresponds to *Mk* VIII:1, [6]:21–22; quoted in App. 2, Q. 9, § 1:1, 645–646. Even though the entire section is basically a translation, Ibn Ezra made edited it substantially: where Abū Maʿshar introduced the theoretical explanations of the lots at the very beginning of Part viii, before the presentation of the various types of lots, Ibn Ezra took the opposite course and incorporated the same theoretical explanations at the end of chapter 9, after the presentation of the various types of lots. In addition, as is his wont, Ibn Ezra does not reveal that Abū Maʿshar is his source but ascribes the theoretical explanations to the Ancients, adds some digressions of his own to Abū Maʿshar's account (as will be shown below), and mentions his own experience in the casting of lots.

[2]**2–3: The first reason ... condition of fathers.** This passage translates *Mk* (VIII:1, [6]:22–28; quoted in App. 2, Q. 9, § 1:2–5, 645–646).

§ 9.23

[1]**1: The second reason ... calculate the lots.** This passage translates *Mk* (VIII:1, [7]:29–34; quoted in App. 2, Q. 9, § 2:1–4, 645–647).

§ 9.24

[1]**1–3: The lot is ⟨calculated⟩ ... indicates the matter.** This passage paraphrases *Mk* (VIII:1, [8]:35–44; [9]:45–48; [10]:49–53; quoted in App. 2, Q. 9, § 3:1–6; § 4:1–3; § 5:1–3, 645–647).

§ 9.25

[1]**2: The upper orb, which is above the orb of the zodiac, Hebrew הגלגל העליון שהוא למעלה מגלגל המזלות.** This is Ibn Ezra's translation of Abū Maʿshar's الفلك المحيط بفلك البروج, "the sphere surrounding the sphere of the

zodiac." See *Mk* (VIII:1, [10]:58–59; quoted in App. 2, Q. 9, § 6:4, 645–648). Note that in sharp contrast to *Rḥ* § 1.2:2 (see note there), where Ibn Ezra makes the upper orb identical with the eighth orb (namely the orb of the fixed stars), thereby endorsing an eight-orb universe, here (because he is translating Abū Maʿshar's text) Ibn Ezra endorses a nine-orb universe and places the upper orb above that of the fixed stars. For Ibn Ezra's ambiguous attitude about the identity and position of the uppermost orb, see note on *Rḥ* § 1.2:2.

[2]**1–2: These lots are calculated ... orb of the zodiacal signs**. This passage translates *Mk* (VIII:1, [10]:53–60; quoted in App. 2, Q. 9, § 6:1–4, 645–648).

[3]**3–4: This was tested empirically ... proved that it is so**. Here Ibn Ezra interrupts his translation of Abū Maʿshar's text and inserts a digression of his own that has nothing to do with the lots, the central topic of this chapter, and continues the discussion begun in the previous sentences about the significance of measuring distances in equal degrees. Ibn Ezra highlights the significance of the equal degrees in the calculation of distances related to the aspects, not to the lots. In this regard, the current passage serves as a bridge to the next chapter, which begins with a discussion about measuring distances related to the aspects. Note that the current passage includes the only reference in *Rḥ* to Ibn Ezra's own practice as an astrologer.

§ 10.1

[1]**1: On the aspects and directions**. This refers to the astrological function of the aspects (see note on *Rḥ* § 3.1:2–5 and *Mm* § 35:1–5) and the procedure of directions (see note on *Mm* § 65:1), in the framework of the so-called "projection of rays," and not to the aspects in their standard function of determining relationships between planets and other celestial objects in a given horoscopic chart. This is confirmed by the way in which the contents of chapter 10 of *Rḥ* are succinctly presented in *Rḥ* § 2:11: בזריחת אור השבעה, ודרך מנהגם והעתקתם על מעלות הגלגל = "on the projection of the seven ⟨planets'⟩ ray, the way in which they are directed and they are moved on the degrees of the zodiac." Note also the repeated use in the current chapter of the expression מבט אור, "aspect of the ray" (*Rḥ* § 10.1:3; § 10.1:10; § 10.3:4.), which implies the application of the aspects in the framework of the "projection of rays." See *Rḥ* § 10.1:3 and note. The astrological technique of "projection of rays" assumes that a planet or zodiacal object may "project its rays" on another zodiacal object when the two are at an angular distance

that is equivalent to one of the astrological aspects: trine (120°), sextile (60°), opposition (180°), and quartile (90°). In the procedure of directions, a number of indicators are launched from specific zodiacal positions and moved at various speeds along the zodiac. Applying "aspects" and "directions" in the framework of the "projection of rays" means that these indicators are continuously checked while being directed in their course through the zodiac, degree by degree, to find out whether they form aspects (trine; sextile; opposition; quartile) with other celestial astrological objects. One example is in the doctrine of nativities. In the prediction of the length of life, the native's death or serious threats to his life are indicated not only when the direction of some "place of life" comes into conjunction with to some "place of death" or "places of danger and diseases" (see note on *Mm* § 70:2), but also in the interim, when the directed initial zodiacal point "projects its ray" onto a "place of death," or vice versa, that is, when they form an unfortunate aspect, such as quartile or opposition. See, for example, *Moladot* III (i 12, 6–7, 116–117). For examples of the application of the "projection of rays" in the doctrine of continuous horoscopy, see *Tequfah* (§ 6:2; § 11:1–2, 374–375, 378–379).

[2]**3: Aspect of the ⟨planet's⟩ ray, Hebrew מבט האור.** This expression, a *unicum* in Ibn Ezra's astrological corpus, alludes to the link between the astrological technique of "projection of rays" and the astrological aspects. See note on *Rḥ* § 10.1:1. The counterpart of this expression in *Mm* is ניצוץ מבט, "ray of the aspect." See *Mm* § 65:4 and note.

[3]**2–4: Know that the aspects ... every city**. As far as I could find, this twofold presentation of the directions is a trademark of Ibn Ezra's *modus operandi* and does not occur in astrological literature prior to his time. The same dual methodology (with slight changes) occurs elsewhere in his astrological writings, as follows: (1) *Mm* § 65:1–5, where Ibn Ezra assigns two scales of power to the same two methods (see notes there); (2) *Ṭeʿamim* I (§ 10.3:1–6, 96–99), which offers a virtually identical account to that given here; (3) *Tequfah* (§ 11:1, 378–379), which assigns the two methods the same scales of power as *Mm* § 65:1–5; (4) *Ep* (26, E1v–E2r), which offers a virtually identical account to that given here; and (5) the Latin book on the astrolabe written with Ibn Ezra's collaboration (*Astrolabio* 1940, 25), which assigns the two methods the same scales of power as *Mm* § 65:1–5 and *Tequfah* § 11:1. *Ṭeʿamim* I (§ 10.1:1–5, 94–95 through § 10.8:1–10, 104–107), in a commentary on the present chapter offers a detailed explanation of the two methods presented in the current passages.

[4]**5: If the planet is in the degree … Enoch's opinion.** This description of the first method, which Ibn Ezra ascribes to Enoch, corresponds closely to (1) *Mm* § 65:7–10; (2) *Ṭeʿamim* I § 10.3:3–6, 96–99; and (3) *Ep* 26, E1v–E2r. Enoch's approach is taken to task in *Ṭeʿamim* I (§ 10.1:1–5, 94–95), where in the same breath Ibn Ezra highlights that the ancient and modern astrologers were confused regarding this topic, criticizes Māshāʾallāh's and al-Kindī's methods thereof, and states that the aspects should be arranged according to the division of the horoscopic places.

[5]**9: Al-Battānī proceeded similarly in his book.** This refers to chapter 54 (في تحقيق اقدار الاتصالات التي تكون بحسب عروض الكواكب = "On the investigation of the quantities of connections which occur according to the stars' latitudes"), and chapter 55 (في معرفة مطالع البروج فيا بين الأوتاد في ارباع الفلك = "On the knowledge of the rising times of the signs between the cardines in the quadrants of the orb") of al-Battānī's *Zīj al-Ṣābi*, which address the calculation of the astrological aspects between planets and other celestial objects, in the framework of the "projection of rays." See *Ba*, LIV–LV, 194–197; (Latin part) 129–131. Interestingly enough, *Ṭeʿamim* I (§ 10.3:7, 96–99), in a passage that comments on the current locus, refers to chapter 20 of Bar Ḥiyya's *Ḥeshbon* (1959, 108–117 [Hebrew section]), which is sometimes a translation, sometimes a paraphrase, and sometimes an enlargement, of chapters 54 and 55 of al-Battānī's *Zīj al-Ṣābi*. This indicates that Ibn Ezra was acquainted not only with al-Battānī's and Bar Ḥiyya's astronomical books but also with the connections between them.

§ 10.2

[1]**2: Collectives and individuals.** See *Rḥ* § 3:3 and note.

[2]**1–2: What these directions means … good to evil.** See note on *Mm* § 65:1. Note that whereas *Mm* applies the procedure of directions exclusively in the framework of the doctrine of nativities, i.e., in relation to individuals, here *Rḥ* states that in the present chapter the procedure of directions will be applied predominantly in the framework of world astrology, that is, with regard to collectives and weather forecasting.

[3]**4–5: The first is ⟨used⟩ to know … to 1′ 48″.** Because in this cycle "the world is under the power of one sign for a thousand years," meaning that it traverses 30° in 1000 years, it follows that: (a) the cycle is completed in

12,000 years, when the cycle has traversed all 12 signs; (b) the cycle traverses 1′ 48″ in one year, because 1′ 48″ × 1000 = 30°. This cycle, subsequently designated "direction of thousands," corresponds to the mighty *intihāʾ* in Abū Maʿshar's *Kitāb al-Ulūf* (1968, 60; *Ta*, § 517, 320; Kennedy 1964, 28). Bar Ḥiyya mentions this cycle in the first chapter of *Megillat ha-Megalleh* (1924, I, 11, lines 16–17).

[4]**6–7: The second ⟨type of⟩ direction … to 18′**. Since in this cycle "the world is under the power of each sign for 100 years," meaning that it traverses 30° in 100 years, it follows that: (a) the cycle is completed in 1,200 years, when the cycle has traversed all 12 signs; (b) the cycle traverses 18′ in one year, because 18′ × 100 = 30°. This cycle, subsequently designated "direction of hundreds," corresponds to the big *intihāʾ* in Abū Maʿshar's *Kitāb al-Ulūf* (1968, 60; *Ta*, § 517, 320; Kennedy 1964, 28).

[5]**8–9: The third type ⟨of direction⟩ … to 3°**. This third cycle, which is applied in both world astrology ("cities and families") and nativities ("an individual is under the power of the sign for 10 years"), and which traverses 3° in one year (3° × 10 = 30°), corresponds to the middle *intihāʾ* in Abū Maʿshar's *Kitāb al-Ulūf* (1968, 60; *Ta*, § 517, 320; Kennedy 1964, 28).

[6]**10: The fourth type … 75 ⟨years⟩**. Unlike the references to the *fardār* in each of the sections on the planets in *Rḥ* (§ 4.1:36; § 4.2:34; § 4.3:31; § 4.4:27; § 4.5:29; § 4.6:27; § 4.7:28) and *Mm* (§ 38:10; § 39:7; § 40:11; § 41:7; § 42:10; § 43:8; § 44:7), where this doctrine is presented as applicable in nativities only (see note on *Mm* § 38:10), the current locus refers to the *fardār* as applicable in both nativities and historical astrology and even mentions the main difference between the methods of allocation of *fardār*ships used in nativities and world-astrology. As for historical astrology, Abū Maʿshar in *Kitāb al-Ulūf* refers to four types of *fardār*: (a) the mighty *fardār*, a period of 360 years ruled by a combination of a zodiacal sign and a planet (this cycle is employed in *ʿOlam* I, § 58:1–3, 90–91); (b) the big *fardār*, a period of 78 years ruled in sequence by the twelve zodiacal signs in decreasing turns (Aries 12 years, Taurus 11, Gemini 10 … Pisces 1); (c) the middle *fardār*, a cycle of 675 years, which includes 9 *fardārāt* of 75 years each; and (d) the small *fardār*, a period of 75 years (*Kitāb al-Ulūf* 1968, 60–63; Kennedy 1964, 28–30; *Ta*, § 517, 321). The last of these, the small *fardār*, with 75 years distributed to the seven planets and to the Head and Tail of the Dragon (Sun 10 years, Moon 9, Head of the Dragon 3, Jupiter 12, Mercury 13, Saturn 11, Tail of the Dragon 2, Mars 7, Venus 8) in the order of their exaltations

(not in the order of the planets' orbs, as applied in nativities), beginning with Aries (the Sun's exaltation), is the only sense in which the term *fardār* is used in the current locus and in other parts of Ibn Ezra's astrological corpus on historical astrology. See *'Olam* I (§ 23:1–12, 66–67; § 24:1–8, 68–69); *'Olam* II (§ 30:1–11, 174–177; § 31:1–3, 176–177; § 32:1–6, 176–177; § 33:11, 176–177; § 34:1–2, 178–179; § 35:1–3, 178–179). See also in Abū Ma'shar's *Book of Religions and Dynasties* (*On Great Conjunctions*, 2000, I, § 8.2:12–24, 503–511).

[7]**11: For nativities, too, each year ... cyclical sign**. Corresponds to מזל הסוף, "the terminal sign," as presented in *Moladot*, IV 13, 1–5, 194–195 and *Tequfah*, § 6:1–4, 374–377. See notes there. See *Mu*, IV:8, 117–119: "As for the years of the nativities, knowledge of this is that you consider the complete solar years which have passed for the native and take a sign for each year, and you begin with the ascendant of the nativity in the order of the signs, and the sign which is next to the sign where the counting is exhausted is the sign of the *intihā'*." See also *Ta*, § 522, 325; *Carmen astrologicum* 1976, IV:1, 245–246.

§ 10.3

[1]**1: Triplicity**, Hebrew שלישות. For this term, see note on *Mm* § 7:1.

[2]**1: One year corresponds to 22′ 16″ 5‴**. Because 22′ 16″ 5‴ × 960 ≈ 360°, this direction moves 22′ 16″ 5‴ a year and completes the circuit of 360° in 960 years.

[2]**2: One year corresponds to 1° 29′ 4″**. Because 1° 29′ 4″ × 240 ≈ 360°, this direction moves 1° 29′ 4″ a year and completes the circuit of 360° in 240 years.

[3]**3: One year corresponds to approximately 18°**. Because 18° × 20 = 360°, this direction moves 18° a year and completes the circuit of 360° in 20 years.

[4]**1–3: Likewise, direct the great conjunction ... approximately 18°**. The current passage presents four additional directions, three of them intimately related to (although not identical with) the three well-known types of Saturn-Jupiter conjunctions (see *Rḥ* § 7.4:4 and note). The "great," "middle," and "small" conjunctions of Saturn and Jupiter, however, are not

addressed as conjunctions *per se* with their own specific type of historical signification (as in the standard form of conjunctionalism), but as the initial and final points of cycles of 960, 240 and 20 years in the framework of three additional types of directions, each of which moves 360° in each of their respective cycles. al-Bīrūnī, too, considers the Saturn-Jupiter conjunctions to be directions, but not the same as those cited by Ibn Ezra. See *Ta* (§ 517, 320).

[5]**4: Revolution of the world-year, Hebrew** תקופת שנת העולם**, Arabic** تحويل سني العالم. This term refers to a special type of horoscope, cast each year when the Sun enters Aries, in order to forecast world affairs during the coming year. This designation is rarely used in Ibn Ezra's oeuvre (see *Mivḥarim* III, § 7.4:5, 220–221; *Kn* II, 194b), but such horoscopes are mentioned frequently and applied in *ʿOlam* I and *ʿOlam* II with the alternative name תקופת השנה "revolution of the year." See Sela 2010, Glossary of Technical Terms, s.v. "revolution of the year," 342–343. Elsewhere Ibn Ezra employs the alternative expression תקופת העולם "revolution of the world" (*Ṭeʿamim* I, § 2.11:3, 50–51; *Moladot*, I 5, 1; 2, 86–87). The time for casting these horoscope—every year when the Sun enters Aries—evokes the creation of the world. According to Indian cosmological theories, which Ibn Ezra recounts in some of his scientific works, the world undergoes long and recurrent cycles of creation and destruction; creation occurs when all the planets meet in conjunction in the head of Aries. See *Ibn al-Muthannā's Commentary on the Astronomical Tables of al-Khwārizmī*, translated by Ibn Ezra into Hebrew (1967, 152, 299): "השם הנכבד ברא השבעה משרתים ומקומות גבהותם ומקומות מחברתם בחלק ראשון ממזל טלה וצוה אותם להקיף ונתן לכל אחד מהם מהלך ידוע עד שיתחברו כלם בחלק שברא השם או בשובם אליו יעשה השם בהם חפצו." = "God created the seven planets, their apogees and nodes in the first part of Aries and commanded them to go around, giving each of them a fixed motion until they come together again where God created them. When they return there, God will do what he wishes with them." For a similar account, see *Rt* (1947, 88).

[6]**4: There is another direction … one degree to each year**. On the assumption that this fourth type of direction is set in motion when the conjunction of Saturn and Jupiter shifts from one triplicity to another, this may be a reference to the *dawr*, which moves one degree in one year, and is mentioned in *ʿOlam* I (§ 58:1–3, 90–91; see note there). If it is not connected to the Saturn-Jupiter conjunctions, however, this direction may be identical with the "mighty *fardār*" mentioned in Abū Maʿshar's *Kitāb al-Ulūf* (1968,

60, 60–61; Kennedy 1964, 28–29). The "mighty *fardār*" moves one degree a year; the cycle of 360 years is jointly ruled by a planet and a zodiacal sign.

[7]**5: The direction of the lots ... Ptolemy in *Sefer ha-Peri*.** This refers to Aphorism 25 in Pseudo-Ptolemy's *Kitāb al-thamarah* (*Centiloquium*) (2013, 98; quoted in App. 3, Q. 6, 665).

PART THREE

BOOK OF THE JUDGMENTS OF THE ZODIACAL SIGNS BY ABRAHAM IBN EZRA

HEBREW TEXT AND ENGLISH TRANSLATION

משפטי המזלות
בשם האל עושה גדולות[1]

69 **1** (1) | הגלגל הגדול הנכבד[2], ששם צבאות[3] השם[4] הנכבד, הוא הנקרא שמי השמים. (2) כי למטה[5] ממנו גלגלי[6] השבעה המשרתים[7], ובאמצע יש גלגל י״ב מזלות[8], כי חכמי קדם חלקו כל הגלגל על שמונה וארבעים צורות[9], מהם שמאלים לקו המזלות והם אחת ועשרים[10], והדרומיים חמישה עשר צורות[11]. (3) וכל[12] המשפטים תלוים במזלות, שהם נקראים על שם צורת[13] הכוכבים[14] שהם[15] קרובים אל מקום מחלוקת כל אחד מהמזלות[16]. (4) כי חלקו הגלגל על ש״ס מעלות[17], בעבור כי יש למספר הזה חלקים רבים, ואין מספר פחות ממנו שיתחלק לשלמים כמהו. (5) ועוד כי זה המספר קרוב לימי שנת החמה.[18] (6) והנה עלה לכל מזל ל׳[19] מעלות ישרות, בין שתהיה הצורה קטנה או גדולה. (7) והנה תחלת המזלות מזל[20] טלה, בהיות[21] השמש בקו התחברות גלגל המזלות עם גלגל המישור, כי אז[22] ישתוה[23] היום עם הלילה בכל הארצות. (8) ואז תחל השמש לנטותה לצד צפון, להיותה קרובה אל הישוב שהם שבע[24] גבולות,[25] כי אין ישוב בפאה הדרומית בעבור חום השמש בהיותה כנגד גבהותה[26]. (9) והיא[27] בתחלת טלה היא תקופת האמת, אז יתחדש העולם[28].

2 (1) ועתה אחל לדבר על ראשית משפטי המזלות. (2) המתהפכים: טלה וסרטן, מאזנים וגדי; פירוש: כי באלה המזלות[29] מתהפך העת[30], כי הם ארבע תקופות השנה. (3) הנאמנים: שור, אריה, עקרב, דלי; פירוש[31]: שבהם עומדים העתים במתכונתם. (4) בעלי שתי גופות[32]: תאומים, בתולה, קשת, דגים; פירוש[33]: כי אלה

[1]משפטי המזלות בשם האל עושה גדולות] ש; מתב: בשם עושה גדולות אחל ספר משפטי המזלות; ס: בשם האל עושה גדולות אחל משפטי המזלות; ק: ספר משפטי המזלות לחכם רא״ן ע״ז צ״ל; נ: ספר משפט המזלות. [2]הגלגל הגדול הנכבד] שסק; מנ: הגלגל הגדול; ת: הנכבד; ב: חסר. [3]צבאות] שסנקת; מ: < כל; ב: חסר. [4]השם] שסנקתב; מ: אלהים ית׳. [5]כי למטה] שסנקמ; תב: חסר. [6]ממנו גלגלי] שסקת; מנ: ממנו גלגל; ב: חסר. [7]השבעה המשרתים] שסנקתב; מ: שבעה כוכבים המשרתים. [8]ובאמצע יש גלגל י״ב מזלות] שס; נק: ובאמצע זה הגלגל שנים עשר מזלות; מ: ובאפודת הגלגל שנים עשר מזלות; ב: ובאפודת הגלגל; ת: חסר. [9]צורות] שסנקמ; ת: צורות לקו המזלות; ב: צורות י״ב לקו המזלות. [10]מהם שמאלים לקו המזלות והם אחת ועשרים] שסנקמ; ת: והם אחד ועשרים לצד צפון; ב: והצפוניים כ״א. [11]צורות] שסנק; מתב: חסר. [12]וכל] שסנקמ; תב: חסר. [13]צורת] שסנ; תב: צורה; מק: צורות. [14]הכוכבים] שסנקמ; תב: חסר. [15]שהם] שסנקמת; ב: מהם. [16]מהמזלות] שסנק; מת: מהמחלקות; ב: חסר. [17]כי חלקו הגלגל על ש״ס מעלות] שסנקמ; ת: כי שם מעלות; ב: חסר. [18]בעבור כי יש למספר הזה חלקים רבים, ואין מספר פחות ממנו שיתחלק לשלמים כמהו. ועוד כי זה המספר קרוב לימי שנת החמה] שסנקמ; תב: חסר. [19]ל׳*] מתבק; שסנ: חסר. [20]מזל] שסנקמת; ב: חסר. [21]בהיות] שסקמתב; נ: בראות. [22]כי אז*] מתבסנק; ש: שאז. [23]ישתוה] שסקמתב; נ: יתחבר. [24]שבע] שסקמתב; נ: חסר. [25]גבולות] שסנמתב; א גבולים. [26]גבהותה] שסנקמ; תב: מקום גבהותה. [27]והיא] שסק; נ: והנה; מתב: והיא בסוף דרום כי אז תהיה קרובה אל הארץ והנה בהכנס השמש. [28]העולם*] מתב; שסנק: חסר. [29]באלה המזלות] שסנקמ; ב: במזלות אלו; ת: באלה הזמנים. [30]מתהפך העת] שסנקמ; ב: ש. [31]פירוש] שסנקמת; ב: חסר. [32]שתי גופות] שסנקמת; ב: שני גופים. [33]פירוש] שסנקמת; ב: חסר.

The Judgments of the Zodiacal Signs
In the name of God, who performs great things

1 (1) The great and glorious orb,[1] where the hosts of the Glorious Name[2] are, is what is called the heaven of heavens.[3] (2) Beneath it are the orbs of the seven planets,[4] and in the middle ⟨of the great orb⟩ there is a wheel with the 12 ⟨zodiacal⟩ signs; the scientists of antiquity divided the ⟨great⟩ orb into 48 constellations,[5] 21 of them north of the ecliptic and 15 south ⟨of it⟩.[6,7] (3) All the ⟨astrological⟩ judgments[8] depend on the ⟨zodiacal⟩ signs, which are named for the constellations that are close to the segment of each sign.[9] (4) They divided the circle into 360 degrees because this number has many fractions and there is no smaller number which is divisible by as many integers as it is. (5) In addition, ⟨they divided the circle into 360 degrees⟩ because this number is close to the number of days of the solar year. (6) Thus each sign was allotted 30 equal degrees,[10] regardless of whether the ⟨corresponding⟩ constellation is small or large.[11] (7) The first sign is Aries, ⟨at whose cusp the Sun is located⟩ when the Sun reaches the line where the circle of the zodiac intersects the ⟨celestial⟩ equator, and then day and night are equal in all countries. (8) After this the Sun begins to incline to the north, where it is close to the ecumene, ⟨which consists⟩ of seven climates;[12] but there is no ecumene in the southern hemisphere, because of the Sun's heat when it is opposite its apogee. (9) The true ⟨beginning of the vernal⟩ season occurs when ⟨the Sun⟩ is in the beginning of Aries, and then the world is renewed.[13]

2 (1) Now I will begin speaking about the main points of the judgments of the zodiacal signs. (2) The tropical ⟨signs are⟩: Aries, Cancer, Libra, and Capricorn; explanation: at these signs the season changes, because they are ⟨the beginning of⟩ the four seasons. (3) The fixed ⟨signs are⟩:[1] Taurus, Leo, Scorpio, Aquarius; explanation: ⟨when the Sun is⟩ in them the seasons maintain their pattern. (4) The bicorporal ⟨signs are⟩: Gemini, Virgo, Sagittarius, Pisces; explanation: because these ⟨signs⟩ have two powers, one

יש להם שתי כחות, מכח ענין[1] עת[2] שהיה לפניהם ומכח ענין העת שאחריהם, מעט מזה ומעט מזה. (5) מראש[3] טלה עד סוף בתולה צפוניים[4], ומראש מאזנים עד סוף דגים דרומיים[5]. (6) מראש סרטן[6] עד סוף קשת ישרים,[7] שהשמש יורד, מראש גדי עד סוף תאומים אז[8] מעוותים[9], שהשמש עולה. (7) מראש אריה עד סוף גדי[10], חצי חלק הגלגל[11] הגדול לשמש, ומראש דלי עד סוף סרטן[12], החצי הקטן[13] ללבנה. (8) מזלות האש: טלה, אריה, קשת; מזלות העפר: שור, בתולה, גדי; מזלות הרוח: תאומים, מאזנים, דלי; מזלות המים: סרטן, עקרב, דגים. (9) הזכרים: טלה, תאומים[14], אריה, מאזנים, קשת, דלי; הנקבות: שור, סרטן, בתולה, עקרב, גדי[15], דגים. (10) מזרחיים[16]: טלה, אריה, קשת; דרומיים[17]: שור, בתולה, גדי[18]; מערביים[19]: תאומים, מאזנים, דלי; צפוניים[20]: סרטן, עקרב, דגים[21]. (11) בעלי קול גדול: תאומים, בתולה, מאזנים, קשת[22], דלי[23]; בעלי חצי קול: טלה[24], שור, אריה, גדי; האלמים: סרטן, עקרב, דגים[25]. (12) המתגאים המושלים: טלה, אריה, קשת. השפלים: שור, בתולה, גדי. האמצעיים: תאומים, מאזנים, דלי. עמי הארץ: סרטן, עקרב, דגים. (13) המתבודדים: אריה, דלי. החזקים[26]: אריה, בתולה. (14) צורת האדם: תאומים, בתולה, מאזנים[27] וחצי הראשון של קשת גם דלי. (15) הנכרתים: שור ואריה. (16) בעלי המומין: טלה, שור, סרטן, עקרב, גדי, דגים. (17) בעלי המשגל: טלה, שור, אריה, דגים. (18) היפים[28]: תאומים, בתולה, מאזנים[29]. (19) חצי יופי[30]: עקרב, קשת, דגים[31]. (20) הרופאים: שור, עקרב. (21) הקרחים: סרטן, אריה[32], קשת[33].

3 (1) הבתים: בתי[34] הלבנה[35] אחד, והוא[36] סרטן[37]; בית השמש אחד, והוא[38] אריה; בתי כוכב חמה תאומים ובתולה; בתי נגה שור ומאזנים; בתי מאדים טלה ועקרב; בתי צדק קשת ודגים; בתי שבתאי[39] גדי ודלי.

4 (1) בתי הכבוד[40]: טלה בית כבוד השמש, כל המזל[41], והקדמונים אמרו במעלת י״ט. ובית קלון השמש מאזנים[42], ועל דעת הקדמונים מעלת[43] י״ט ממזל השביעי

[1]ענין] שסנקמת; ב: חסר. [2]עת] שסנמקב; ת: חסר. [3]מראש] שסנמת; ק: ומראש; ב: < צפוניים. [4]צפוניים] שסנקמת; ב: חסר. [5]ומראש מאזנים עד סוף דגים דרומיים*] מתק; ב: דרומיים מראש מאזנים עד סוף דגים; שסנ: חסר. [6]מראש סרטן*] מתב; שסנ: מראש מאזנים; ק: חסר. [7]עד סוף קשת ישרים] שסנמתב; ק: חסר. [8]אז] שסק; נמתב: חסר. [9]מעוותים] שסמתב; נ: מעתים; ק: מערביים. [10]מראש אריה עד סוף גדי] שסנקמ; תב: מראש גדי. [11]הגלגל] שסנקמת; ב: חסר. [12]ומראש דלי עד סוף סרטן] שנקמ; ס: ומראש גדי עד הסרטן; תב: ומראש סרטן. [13]הקטן] שמתב; סנק: הקטון. [14]טלה תאומים] שסנמקב; ת: חסר. [15]בתולה, עקרב, גדי] שסנמקב; ת: חסר. [16]מזרחיים] שס; מתבנק: המזרחיים. [17]דרומיים] ש; מסבנק: הדרומיים. [18]בתולה, גדי] שסנקמ; תב: חסר. [19]מערביים] ש; מתבסנק: המערביים. [20]צפוניים] שס; מתבנק: הצפוניים. [21]סרטן, עקרב, דגים] שסנקמת; ב: תמיד דגים. [22]קשת] שסנק; מתב: חסר. [23]דלי] שסנקמת; ב: גדי. [24]טלה] שסנמקב; ת: חסר. [25]דגים] שסתבנק; מ: < קשת. [26]החזקים] שסנקתב; מ: העקרים. [27]מאזנים] שסנק; מתב: חסר. [28]היפים] שקמסב; נת: חסר. [29]מאזנים] שסנק; מתב: חסר. [30]יופי] שסנקב; מת: חסר. [31]היפים ... דגים] שסנקמב; ת: חסר. [32]אריה] שסנמקב; ת: חסר. [33]קשת] שמבק; תסנ: חסר. [34]בתי] שסנ; מ: ובית; בק: בית. [35]הלבנה] שסנמ; ק: לבנה; ב: ירח; ת: חסר. [36]אחד והוא] שסנמ; ק: אחת והיא; בת: חסר. [37]הבתים ... סרטן] שסנמקב; ת: חסר. [38]אחד והוא] שסנקמת; ב: חסר. [39]שבתאי] שבתנק; סמ: שבתי. [40]הכבוד] שנתבמק; ס: כבוד. [41]כל המזל] שסנקב; מ: כל המזלות; ת: חסר. [42]והקדמונים ... מאזנים] שסנמקב; ת: חסר. [43]מעלת] שס; מתנק: במעלת; ב: חסר.

power derives from the circumstances of the previous season and the other power from the circumstances of the subsequent season, a little from the former and a little from the latter.[2] (5) From the head of Aries to the end of Virgo ⟨the signs are⟩ northern, and from the head of Libra to the end of Pisces ⟨they are⟩ southern.[3] (6) From the head of Cancer to the end of Sagittarius ⟨the signs are⟩ straight, when the Sun descends [i.e., moves towards the south], and from the head of Capricorn to the end of Gemini ⟨they are⟩ crooked, when the Sun ascends [moves towards the north].[4] (7) From the head of Leo to the end of Capricorn, the Sun has the greater half of the circle [i.e., the zodiac], and from the head of Aquarius to the end of Cancer, the Moon has the smaller half.[5] (8) The fiery signs: Aries, Leo, Sagittarius; the earthy signs: Taurus, Virgo, Capricorn; the airy signs: Gemini, Libra, Aquarius; the watery signs: Cancer, Scorpio, Pisces.[6] (9) The masculine ⟨signs⟩: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius; the feminine ⟨signs⟩: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces.[7] (10) Eastern: Aries, Leo, Sagittarius; southern: Taurus, Virgo, Capricorn; western: Gemini, Libra, Aquarius; northern: Cancer, Scorpio, Pisces.[8] (11) Strong-voiced: Gemini, Virgo, Libra, Sagittarius, Aquarius; half-voiced: Aries, Taurus, Leo, Capricorn; mute: Cancer, Scorpio, Pisces.[9] (12) Haughty rulers: Aries, Leo, Sagittarius; lower-class people: Taurus, Virgo, Capricorn; middle-class: Gemini, Libra, Aquarius; commoners (2 Chron. 23:20 *et passim*): Cancer, Scorpio, Pisces.[10] (13) Solitary: Leo, Aquarius. Strong: Leo, Virgo.[11] (14) Human shape: Gemini, Virgo, Libra and the first half of Sagittarius and also Aquarius.[12] (15) Cut off ⟨in their limbs⟩: Taurus and Leo.[13] (16) Deformed: Aries, Taurus, Cancer, Scorpio, Capricorn, Pisces.[14] (17) Libidinous ⟨persons⟩: Aries, Taurus, Leo, Pisces.[15] (18) Handsome ⟨persons⟩: Gemini, Virgo, Libra. (19) Half beauty: Scorpio, Sagittarius, Pisces.[16] (20) Physicians: Taurus, Scorpio.[17] (21) Bald ⟨persons⟩: Cancer, Leo, Sagittarius.[18]

3 (1) Houses: The Moon has one house, Cancer; the Sun has one house, Leo; Mercury's houses are Gemini and Virgo; Venus's houses are Taurus and Libra; Mars's houses are Aries and Scorpio; Jupiter's houses are Sagittarius and Pisces; Saturn's houses are Capricorn and Aquarius.[1]

4 (1) Houses of exaltation:[1],[2] Aries, the entire sign, is the Sun's house of exaltation, and the Ancients said ⟨that it is at Aries⟩ 19°. The Sun's house of dejection[3] is Libra, and in the opinion of the Ancients it is 19° in the seventh sign after its exaltation.[4] (2) Likewise, the seventh sign after the

לכבודו. (2) וככה, הבית שהוא שביעי לבית הכוכב הוא בית מלחמתו[1]. (3) שור[2] בית כבוד הלבנה, והקדמונים אמרו במעלה שלישית; והקלון במעלת ג׳ מעקרב[3]; והנה מן י״ט מעלות ממאזנים שלימות[4] עד סוף[5] ג׳ מעקרב יקרא מקום השריפה. (4) גם הקדמונים אמרו כי תאומים בית כבוד ראש התלי, וכבוד הזנב במזל קשת, ותלמי מהתל בהם והדין עמו[6]. (5) סרטן בית כבוד צדק, והקדמונים אמרו במעלת ט״ו[7], והקלון במזל גדי[8]. (6) בתולה בית כבוד כוכב חמה[9], והקדמונים אמרו במעלת ט״ו, והקלון במזל דגים[10]. (7) מאזנים בית כבוד שבתאי[11] וטלה בית קלונו[12], והקדמונים אמרו במעלת כ״א | ובית קלונו טלה. (8) מזל[13] גדי בית כבוד מאדים וקלונו בסרטן, 70
והקדמונים אמרו במעלת[14] כ״ח[15]. (9) דגים בית כבוד נגה ובית קלונו בתולה, והקדמונים אמרו במעלת[16] כ״ז[17].

5 (1) ולעולם[18] הסתכל במולד מזל[19] הצומח, מי הוא המשרת בעל הבית של המזל הצומח בו[20], ומי הוא המשרת בעל השעה שנולד בו הנולד, ואי זה בית בית[21] קלון, מזל הצומח או לאחד מן המשרתים, ועל אי זו בית מי״ב בתים יש ממשלה למשרת. (2) ואתן לך דמיון[22]: כי אם יהיה המשרת מאדים בעל המזל הצומח, שהוא בית החיים, והוא גם[23] בעל השמיני, יסבב את מותו; וכפי[24] שהוא הכוכב בעל הבית, או שהוא נשרף, תדין[25]. (3) ולעולם תדין ממערכת הראשון[26] של המשרת אל הבית האחר שלו, ומה שמורה[27] אותו הבית האחר[28] עדות[29] אחת היא.

6 (1) השמחה: כוכב חמה ישמח בבית[30] הראשון שתחלתו המעלה הצומחת בקצה המזרח, והשביעי[31] בית אבלו, אי זה מזל שיהיה[32]. (2) ובית שמחת נגה החמישי, והנה[33] העשתי עשר בית אבלו. (3) ובית שמחת מאדים הששי, ושנים עשר בית אבלו[34]. (4) ובית שמחת הלבנה[35] השלישי, ובית אבלה[36] התשיעי[37]. (5) ובית שמחת השמש התשיעי, ובית אבלו[38] השלישי. (6) ובית שמחת צדק עשתי עשר[39], ובית אבלו החמישי[40]. (7) ובית שמחת שבתאי השנים עשר, ובית אבלו הששי.

[1]ממזל השביעי לכבודו. וככה, הבית שהוא שביעי לבית הכוכב הוא בית מלחמתו] שסנקמת; ב: חסר. [2]שור] שסנמתב; ק: < הוא. [3]ג׳ מעקרב] שסנק; מת: הנכח; ב: עקרב. [4]ממאזנים שלימות] שסנק; מתב: ש. [5]סוף] שסקמתב; נ: חסר. [6]ותלמי מהתל בהם והדין עמו] שסנקמת; ב: חסר. [7]ט״ו] שסנקתב; מ: עשרה. [8]גדי] שסמבק; תנ: דגים. [9]כוכב חמה] שסמק; ב: צדב; תנ: חסר. [10]בתולה בית כבוד ... דגים] שסמבק; תנ: חסר. [11]שבתאי] שסנקתב; מ: שבתי. [12]קלונו*] מסתנבק; ש: כבודו. [13]מזל] שסמתב; קנ: חסר. [14]ובית קלונו טלה. מזל גדי בית כבוד מאדים וקלונו בסרטן, והקדמונים אמרו במעלת] שסקמתב; נ: חסר. [15]כ״ח] שסנמבק; ת: כ״ז. [16]דגים בית כבוד נגה ובית קלונו בתולה, והקדמונים אמרו במעלת] שסנמתק; ב: חסר. [17]כ״ז*] ק; מתנ: כ״ז מלמעלה; שס: כ״ח מלמעלה; ב: מלמעלה. השווה ראשית חכמה, כ״י פאריס 1055, דף 12א. [18]ולעולם] ש; סמנתבק: לעולם. [19]מזל] שסנק; מ: למולד; ת: למזל; ב: ממזל. [20]בו] שסמתק; נב: חסר. [21]בית] שסנבק; מת: חסר. [22]ואתן לך דמיון] שסנקמת; ב: דמיון. [23]גם] שסנבק; מת: חסר. [24]וכפי] שסנק; ת: ולפי; מ: וכפי מה; ב: חסר. [25]תדין] שסנמבק; ת: ככה תדין. [26]הראשון] שסנקב; מ: < הבית; ת: הבית. [27]ומה שמורה] שסנבק; מת: והוא שיורה. [28]האחר] שסנמבק; ת: האחת. [29]עדות] שסמתב; נק: חסר. [30]בבית*] מסתנבק; ש: בבעל בבית. [31]והשביעי] שסנמתב; ק: והשביעיות. [32]אי זה מזל שיהיה] שקמסב; נ: איזה שיהיה; ת: חסר. [33]והנה*] מסתנק; שב: חסר. [34]ושנים עשר בית אבלו] ש; סמנבק: ש; ת: אי זה מזל שיהיה. [35]הלבנה*] נסמתק; ב: ירח; ש: חסר. [36]אבלה*] קמת; נסב: אבלו; ש: חסר. [37]ובית שמחת הלבנה הג׳, ובית אבלה הט׳*] מסתנב; ש: חסר. [38]אבלו] שנב; קמתס: אבלה. [39]עשתי עשר] שסנקמת; ב: הי״ב. [40]החמישי] שסנקמת; ב: הששי.

planet's house is its house of detriment.[5] (3) Taurus is the Moon's house of exaltation, and the Ancients said ⟨that it is at Taurus⟩ 3°, and ⟨its⟩ dejection is at Scorpio 3°;[6] the ⟨interval of⟩ whole degrees between Libra 19° and end of Scorpio 3° is called the place of burning.[7] (4) The Ancients also said that Gemini is the house of exaltation of the Head of the Dragon,[8] and Sagittarius is the exaltation of the Tail; but Ptolemy[9] mocks them and he is right.[10] (5) Cancer is Jupiter's house of exaltation, and the Ancients said ⟨that it is at Cancer⟩ 15°, and its dejection is in Capricorn.[11] (6) Virgo is Mercury's house of exaltation, and the Ancients said ⟨that it is at Virgo⟩ 15°, and its dejection is in Pisces.[12] (7) Libra is Saturn's house of exaltation and Aries is its house of dejection, and the Ancients said ⟨that it is at Libra⟩ 21° and that Aries is its house of dejection.[13] (8) Capricorn is Mars's house of exaltation and its dejection is in Cancer, and the Ancients said ⟨that it is at Capricorn⟩ 28°.[14] (9) Pisces is Venus's house of exaltation and its house of dejection is Virgo, and the Ancients said ⟨that it is at Pisces⟩ 27°.[15]

5 (1) In a nativity, always look at the ascendant sign ⟨and find out⟩ which planet is the lord of the place of its [the nativity's] ascendant sign, which planet is the lord of the hour[1] in which the native was born, and which place the ⟨planet's⟩ house of dejection is in—is it in the ascendant sign or in ⟨the house of⟩ one of the planets?—and over which of the twelve places this planet exerts lordship. (2) ⟨Now⟩ I give you an illustration: if the planet Mars is the lord of the ascendant sign, that is, of the place of life,[2] and it [Mars] is the lord of the eighth ⟨place⟩, too, it will cause his [the native's] death.[3] Pass judgment according to whether it [Mars] is the planet that is the lord of the place or is burnt.[4] (3) Always pass judgment according to the configuration of the first ⟨house⟩ of the planet with respect to its other house, because the indication of the other house ⟨of the planet⟩ forms one testimony ⟨with the indication of the first house⟩.[5]

6 (1) Joy. Mercury rejoices in the first place, whose beginning is the ascendant degree on the eastern horizon; the seventh ⟨place after its joy⟩ is its place of mourning, whatever sign that may be. (2) Venus's place of joy is the fifth ⟨place⟩, hence the eleventh is its place of mourning. (3) Mars's place of joy is the sixth ⟨place⟩ and its place of mourning is the twelfth. (4) The Moon's place of joy is the third ⟨place⟩ and its place of mourning is the ninth. (5) The Sun's place of joy is the ninth⟨place⟩ and its place of mourning is the third. (6) Jupiter's place of joy is the eleventh ⟨place⟩ and its place of mourning is the fifth. (7) Saturn's place of joy is the twelfth ⟨place⟩ and its place of mourning is the sixth.[1]

7 (1) השלישות. פקידי השלישות מזלות[1] האש שלשה[2]: השמש ביום ואחריו צדק, ובלילה צדק ואחריו השמש[3], והשותף עם שניהם שבתאי[4]. (2) פקידי שלישות מזלות[5] העפר: ביום נגה ואחריו לבנה, ובלילה הלבנה ואחריה נגה, והשותף עמהם מאדים. (3) פקידי שלישות מזלות הרוח[6]: ביום שבתאי ואחריו כוכב, ובלילה כוכב ואחריו שבתאי, והשותף[7] צדק. (4) פקידי שלישות מזלות המים: נגה[8] ביום[9] ואחריו מאדים, ובלילה מאדים ואחריו נגה, והשותף עם שניהם[10] ביום ובלילה[11] הלבנה.

8 (1) הגבולים. טלה: צדק ו׳[12], נגה[13] ו׳[14], כוכב חמה[15] ח׳[16], מאדים ה׳, שבתאי ה׳; שור: נגה ח׳, כוכב חמה ו׳[17], צדק ח׳[18], שבתאי ה׳, מאדים ג׳; תאומים: כוכב ו׳, צדק ו׳, נגה[19] ה׳, מאדים ז׳, שבתאי ו׳[20]; סרטן: מאדים ז׳, נגה ו׳, כוכב ו׳, צדק ז׳[21], שבתאי ד׳[22]; אריה: צדק ו׳, נגה ה׳, שבתאי ז׳, מאדים ו׳, כוכב ו׳[23]; בתולה: כוכב ז׳, נגה י׳[24], צדק ד׳, מאדים ז׳, שבתאי ב׳[25]; מאזנים: שבתאי ו׳[26], כוכב ח׳, צדק ז׳, נגה ז׳[27], מאדים ב׳; עקרב: מאדים ז׳[28], נגה ד׳, כוכב ח׳, צדק ה׳[29], שבתאי ו׳; קשת: צדק י״ב, נגה ה׳, כוכב ד׳[30], שבתאי ה׳[31], מאדים ד׳[32]; גדי: כוכב ז׳, צדק ז׳, נגה ח׳[33], שבתאי ד׳, מאדים ד׳[34]; דלי: כוכב ז׳, נגה ו׳, צדק ז׳, מאדים ה׳, שבתאי ה׳; דגים: נגה י״ב[35], צדק ד׳, כוכב ג׳[36], מאדים ט׳, שבתאי ב׳. (2) פירוש: מי[37] שיש לו במזל הצומח אחת מי״ב מזלות[38], הסתכל כמה מעלות יש לו, וכפי אותם המעלות הסתכל איזה משרת יהיה בסוף המעלות שישלים בו חשבון[39] מעלת הצומחת; אותו יהיה בעל הגבול.

9 (1) סרטן[40]: נגה, כוכב, לבנה; אריה: שבתאי, צדק, ומאדים; בתולה: חמה[41], נגה, כוכב[42]; מאזנים: לבנה, שבתאי, צדק; עקרב: מאדים, חמה, נגה; קשת: כוכב, לבנה, שבתאי; גדי: צדק, מאדים, חמה; דלי: נגה, כוכב, לבנה; דגים: שבתאי, צדק, מאדים.
(2) שרי הפנים[43]; פירוש: ובאותו מזל הצומח[44] | שישלים בו מעלת שר הפנים, אותו 71
יהיה בעל הפנים, לכל י׳ מעלות ממזל שר הפנים[45], ויחל מאדים[46]. (3) והנה שרי פני

[1]מזלות] שסנמב; ק: המזלות; ת: מעלות. [2]שלשה] שסנקמת; ב: חסר. [3]ובלילה צדק ואחריו השמש] שסנקמת; ב: ובהפך בלילה. [4]שבתאי] שסנקמת; ב: לילה ויום שבתאי. [5]מזלות] שסתנבק; מ: חסר. [6]הרוח] שסתנבק; מ: האויר. [7]והשותף] שסנמתב; ק: < עמהם. [8]נגה] שסנמת; ב: צדק. [9]נגה ביום] שסנמת; ק: שם; ב: צדק ביום. [10]עם שניהם] שסמתק; נב: חסר. [11]ביום ובלילה] שסנקמת; ב: בכל עת. [12]ו׳] שמתנבק; ס: חסר. [13]נגה] שסנקמת; ב: ככב. [14]ו׳] שמתנק; ב: שבע; ס: חסר. [15]כוכב חמה] שמסתנק; ב: הגה. [16]ח׳] שמנבק; ס: י״א; ת: ט. [17]ו׳] שסקמתב; נ: חסר. [18]ח׳] שסקמתב; נ: חסר. [19]נגה] שמתנבק; ס: כוכב נגה. [20]ו׳] שמתק; ס: ה׳; ב: שבע. [21]ז׳] שתנבק; מ: ה׳; ס: חסר. [22]ד׳] שמנק; ב: ג׳; ס: חסר. [23]צדק ה׳, שבתאי ד׳. אריה: צדק ו׳, נגה ה׳, שבתאי ז׳, מאדים ו׳, כוכב ו׳] שמנבק; ס: חסר. [24]י׳] שסתנבק; מ: ז׳. [25]ב׳] שסמנבק; ת: ג. [26]ו׳] שמתבק; סנ: ז״. [27]נגה ז׳] שמתבק; סנ: חסר. [28]ז׳] שמסתנק; ב: שש. [29]ה׳] שמתנבק; ס: ז׳. [30]ד׳] שק; סמתב: ה׳; נ: חסר. [31]ה׳] שסתנבק; מ: ד׳. [32]ד׳] סמבק; ת: ה׳; נ: חסר. [33]ח׳] שסקמתב; נ: ה׳. [34]ד׳] שסתנבק; מ: ה׳. [35]י״ב] שסתנבק; מ: י״ג. [36]ג׳] שסמבק; ת: ד׳; נ: ב׳. [37]פירוש מי] שסתנבק; מ: חסר. [38]מי״ב מזלות] שסמתב; נ: משני מעלות; מב׳: מזלות. [39]חשבון] שסנמבק; ת: חסר. [40]סרטן] שסנמב; תק: < שרי הפנים. [41]חמה] שסנקמת; ב: שמש. [42]כוכב] שסנמתב; ק: < חמה. [43]שרי הפנים] שסנמבק; ת: < אלה הם. [44]הצומח] שסנקמת; ב: חסר. [45]הפנים] שסנמבק; ת: חסר. [46]מאדים] שסנמבק; ת: ממאדים.

7 (1) The Triplicity.[1] The lords of the triplicity of the fiery signs are three: the Sun by day followed by Jupiter, Jupiter by night followed by the Sun, and their partner is Saturn. (2) The lords of the triplicity of the earthy signs: Venus by day followed by the Moon, the Moon by night followed by Venus, and their partner is Mars. (3) The lords of the triplicity of the airy signs: Saturn by day followed by Mercury, Mercury by night followed by Saturn, and the partner is Jupiter. (4) The lords of the triplicity of the watery signs: Venus by day followed by Mars, Mars by night followed by Venus, and their partner both by day and by night is the Moon.[2]

8 (1) The Terms. Aries: Jupiter 6°, Venus 6°, Mercury 8°, Mars 5°, Saturn 5°; Taurus: Venus 8°, Mercury 6°, Jupiter 8°, Saturn 5°, Mars 3°; Gemini: Mercury 6°, Jupiter 6°, Venus 5°, Mars 7°, Saturn 6°; Cancer: Mars 7°, Venus 6°, Mercury 6°, Jupiter 7°, Saturn 4°; Leo: Jupiter 6°, Venus 5°, Saturn 7°, Mars 6°, Mercury 6°; Virgo: Mercury 7°, Venus 10°, Jupiter 4°, Mars 7°, Saturn 2°; Libra: Saturn 6°, Mercury 8°, Jupiter 7°, Venus 7°, Mars 2°; Scorpio: Mars 7°, Venus 4°, Mercury 8°, Jupiter 5°, Saturn 6°; Sagittarius: Jupiter 12°, Venus 5°, Mercury 4°, Saturn 5°, Mars 4°; Capricorn: Mercury 7°, Jupiter 7°, Venus 8°, Saturn 4°, Mars 4°; Aquarius: Mercury 7°, Venus 6°, Jupiter 7°, Mars 5°, Saturn 5°; Pisces: Venus 12°, Jupiter 4°, Mercury 3°, Mars 9°, Saturn 2°.[1] (2) Explanation: ⟨for any native⟩ who has one of the twelve signs in the ascendant sign, find out the degrees ⟨of the ascendant⟩, and according to these degrees find out the planet ⟨whose term⟩ corresponds to the end of the degrees where the count ⟨that begins at the cusp of the sign⟩ is completed in the ascendant degree; this ⟨planet⟩ is the lord of the term.[2]

9 (1) Cancer: Venus, Mercury, Moon; Leo: Saturn, Jupiter, Mars; Virgo: Sun, Venus, Mercury; Libra: Moon, Saturn, Jupiter; Scorpio: Mars, Mercury, Venus; Sagittarius: Mercury, Moon, Saturn; Capricorn: Jupiter, Mars, Mercury; Aquarius: Venus, Mercury, Moon; Pisces: Saturn, Jupiter, Mars. (2) The lords of the decans; explanation: ⟨The lord of⟩ the degrees in the ascendant sign in which ⟨the count to find⟩ the lord of the decan is completed will be the lord of the decan ⟨for this ascendant degree⟩; ⟨assign⟩ a lord of a decan to each 10 degrees of the signs, beginning with Mars ⟨in Aries⟩. (3) These

טלה: מאדים, שמש, נגה; ושרי מזל שור: כוכב, לבנה, שבתאי; ושרי תאומים: צדק, מאדים, שמש. (4) וככה שאר[1] המזלות על דרך שצ״ם חנכ״ל, הוא[2] הסימן מחנכ״ל ש״צ, כי ממאדים תחל ובו תשלים[3].

10 (1) התשיעיות: התשיעית הראשונה, שהיא עד ג׳[4] מעלות ישרות ושלישית[5] מעלה, בכח טלה, והתשיעית השנית בכח שור, עד שתהיה התשיעית האחרונה בכח קשת[6]. (2) כי[7] העקר שיחל לספור מראש המזל המתהפך במזלות: ואם היה מזל העולה אחד מן המזלות,[8] הסתכל התולדת שלו, אם מאש או מעפר או מרוח או ממים, ותחל לספור ממזל המתהפך שלו[9], שבכל שלשה מתולדת אחת[10] יש לו ביניהם מזל אחד מתהפך, וממנו תחל לספור בתשיעיות. (3) וכל שלש המעלות ושליש[11] תעשה מזל אחד, ובאותו המזל שישלים התשיעית האחרונה יהיה שם כח בעל אותו המזל, שהוא אחד מן המשולשים[12] שהם על תולדת אחת. (4) ואם[13] המזל שור, תהיה התשיעית הראשונה[14] לשבתאי שהוא אדוני בית[15] גדי, שהוא המזל המתהפך. (5) גם הוא יהיה השני, כי ביתו[16] הוא דלי, והשלישי לצדק, וככה אם[17] המזל בתולה או גדי. (6) ואם המזל העולה הוא תאומים, תחל[18] לספור התשיעיות ממזל מאזנים, שהוא המזל המתהפך, וככה אם היה[19] המזל העולה דלי. (7) ואם המזל העולה יהיה[20] סרטן או עקרב או דגים, תחל לספור תשיעיות כל אחד מהם[21] ממזל סרטן, שהוא ראש השלישית[22], המתהפך.

11 (1) השנים עשר: כל מזל, הוא שלשים מעלות ישרות, חלקוהו[23] על י״ב, יעלה[24] שתים מעלות וחצי מעלה[25]. ונחשוב לכל[26] ב׳[27] מעלות וחצי מזל אחד, ותחל לספור ממזל הצומח במעלותיו. ובאותו המזל שישלים חשבון מעלותיו, שם יהיה כח מזל הצומח[28]. והנה עד ב׳ מעלות וחצי[29] בכח המזל הראשון, ומשם עד ה׳ בכח הבית השני לו. (2) דמיון[30]: היה[31] המזל הצומח תאומים י״ד[32] מעלות גם י׳ חלקים ראשונים[33], והנה עברו[34] חמשה חלקים לשנים העשר שהם חמשה מזלות.[35] ונתחיל[36] לספור מתאומים, והנה עבר המספר מזל מאזנים ונשאר לנו מעלה אחת

[1]שאר] שסקמתב; נ: כל. [2]הוא] שסנבק; מת: < רק ככה. [3]ממאדים תחל ובו תשלים*] מתנבק; שס: חסר. [4]התשיעיות. התשיעית הראשונה, שהיא עד ג׳*] מתנבק; שס: חסר. [5]ושלישית] שסנק; ב: ושליש; מת: והשלישית. [6]קשת*] מתנבק; שס: חסר. [7]כי] שסתנבק; מ: < וככה עם היה המזל העולה אריה או קשת. [8]המזלות] שסנקמת; ב: חסר. [9]אם מאש או מעפר או מרוח או ממים, ותחל לספור ממזל המתהפך שלו] שסקמתב; נ: חסר. [10]אחת] שסנמתב; ק: אחרת. [11]ושליש*] מתנבק; שס: ושלישי. [12]המשולשים] שסנק; מתב: < המשרתים. [13]ואם] שסנק; מתב: > היה. [14]הראשונה*] מתנבק; שס: האחרונה. [15]אדוני בית*] מנק; שס: אדונו בבית; ת: אדון בית; ב: בעל בית. [16]ביתו] שסנמבק; ת: חסר. [17]ואם] שסנק; מתב: > היה. [18]תחל*] מתנבק; שס: < כי. [19]היה] שסנמתב; ק: יהיה. [20]יהיה] שסנקמ; ת: כל < אחד מהם; ב: היה. [21]כל אחד מהם] שסנמבק; ת: חסר. [22]השלישית*] מתנב; שס: השלישי; ק: הג׳. [23]חלקוהו] שסנמתב; ק: חלקהו. [24]יעלה] שס; מתנבק: עלה. [25]מעלה*] מסתנק; שב: חסר. [26]ונחשוב לכל] שסקמתב; נ: חסר. [27]ב׳] שסנבק; מת: י״ב. [28]הצומח] שסקמתב; נ: חסר. [29]ב׳ מעלות וחצי] שס; מתנבק: ב״ה. [30]דמיון*] מסתנק; ש: הדמיון; ב: המשל. [31]היה] שסקמתב; נ: היתה המחלוקת. [32]י״ד] שסנמתב; ק: י״ב. [33]גם י׳ חלקים ראשונים] שסנמת; ק: גם כ׳ חלקים ראשונים; ב: חסר. [34]עברו*] מתב; שסנק: חסר. [35]מזלות] שסנמתב; ק: מעלות. [36]ונתחיל] שסנק; מת: ונחל; ב: חסר.

are the lords of the decans of Aries: Mars, Sun, Venus; lords ⟨of the decans⟩ of Taurus: Mercury, Moon, Saturn; lords ⟨of the decans⟩ of Gemini: Jupiter, Mars, Sun.[1] (4) The same applies to the remaining signs: using the familiar initials S⟨aturn⟩, J⟨upiter⟩, M⟨ars⟩, S⟨un⟩, V⟨enus⟩, M⟨ercury⟩, M⟨oon⟩, the mnemonic to follow is M-S-V-M-M-S-J, because you begin and end with Mars.[2]

10 (1) The Ninth-parts. The first ninth-part, which covers 3⅓ equal degrees, is under Aries' power, the second ninth-part is under Taurus' power, and so on until the last ninth-part is under Sagittarius' power. (2) It is essential to begin counting from the head of the tropical sign among the signs ⟨of one triplicity⟩: if the ascendant sign is one of the signs ⟨of the triplicity⟩, find out its nature,[1] whether fiery, earthy, airy, or watery, and begin counting from its tropical sign [i.e., from the tropical sign of that triplicity], for in each triad ⟨of signs⟩ of the same nature, one of them is a tropical sign and you should begin counting from it. (3) Assign 3⅓ degrees to each sign; the sign where the last ninth-part ends is where the power of the lord of this sign (which belongs to one of the triplicities that have the same nature) will be. (4) If this sign is Taurus, the first ninth-part is assigned to Saturn, the lord of Capricorn, which is a tropical sign. (5) The second ⟨ninth-part⟩ is assigned to it [Saturn], too, because its house is Aquarius, the third ⟨ninth-part is assigned⟩ to Jupiter, and the same applies if the sign is Virgo or Capricorn. (6) If the ascendant sign is Gemini, begin counting the ninth-parts from Libra, which is the tropical sign ⟨of the triplicity⟩, and likewise if the ascendant sign is Aquarius. (7) But if the ascendant sign is Cancer or Scorpio or Pisces, begin counting each of the ninth-parts from Cancer, which is the head of the triplicity, ⟨namely⟩, the tropical ⟨sign⟩.[2]

11 (1) The Dodecatemoria. Every sign, which has 30 equal degrees, was divided into 12 parts of 2½ degrees each. We assign to each ⟨interval of⟩ 2½ degrees one sign, and begin counting from the ⟨cusp of the⟩ ascendant sign along its degrees. The power of the ascendant sign is in the degrees of the sign where the count is completed. So, ⟨the first interval from the beginning⟩ up to 2½° is under the power of the first sign, and from there up to 5° is under the power of the second sign.[1] (2) Illustration: The ascendant sign is ⟨at⟩ Gemini 14°10′, meaning that ⟨we have passed⟩ 5 dodecatemoria, equivalent to 5 signs past ⟨the head of Gemini⟩. We begin counting from Gemini; the count goes past Libra and we have 1⅔°, namely 100′, left over.

ושתי שלישיות מעלה[1], והנה מאה ראשונים. חלקנום על ה׳[2] עלו כ׳[3], והנה כח השנים עשר הוא במעלת עשרים ממזל עקרב. (3) וצורך גדול יש לדעת זה למשפטי העולם[4] והמולדות גם[5] לשאלות. (4) ככה דעת חכמי הנסיון, ככתוב בספריהם.

12 (1) מחלקות הבתים: כל רגע ביום או[6] בלילה יתחלק גלגל המזלות על ארבע נקודות. (2) האחד חלק א׳[7] ממעלה צומחת, אי זו מעלה שתהיה מאי זה[8] מזל שיעלה בקצה המזרח, וזה יקרא היתד הראשון. (3) וכנגדו, בבית[9] השביעי, כמספר[10] החלקים והמעלה, נקודה[11] אחרת והיא נקראת היתד השלישי. (4) ובחצי השמים, למעלה, נקודה אחרת והיא הנקודה הרביעית, וכנגדה בחצי השמים תחת הארץ נקודה והיא הנקראת השנית. (5) והנה נחלק הגלגל לארבעה חלקים, וחכמי משפטי המזלות[12] חלקו כל חלק גם לשלשה,[13] והנה עלו[14] י״ב בתים לעולם. (6) ואלה[15] היתדות הם הבתים החזקים; וארבעה אחרים נקראים סמוכים אל היתדות וכחם אמצעי, והם הבית השני והחמישי והשמיני והעשתי עשר; וארבעה בתים האחרים יקראו הנופלים, והם השלישי והששי והתשיעי והשנים עשר. (7) והטובים מאד מהיתדות הראשון והעשירי, גם השביעי טוב מהרביעי[16]; והטובים מהסמוכים העשתי עשר והחמישי, גם השני טוב מהשמיני; והטובים מהנופלים התשיעי והשלישי, גם השנים עשר טוב מהששי.

13 (1) וראשית הבתים משתנה כפי מרחב הארצות, כי פעמים יהיה תחלת[17] הבית העשירי בדרך המצעדים בבית התשיעי במספר[18] מעלות היושר; ואם היה מרחב הארץ רב מאוד, יהיה תחלת הבית במצעדים בבית השמיני. (2) והדמיון: במקום הזה שמרחבו חמישים מעלות וחצי, והנה אם היה המזל הצומח תחלת סרטן, יהיה בחצי השמים[19] כ״ד מעלות ישרות ממזל דלי, ובכלי הנחושת גם בבירור יראה אדם בעיניו[20] כי אין בו ספק, והפך אם היה מזל[21] העולה מזל[22] גדי. (3) וככה תעשה: | ראה 72
המעלה הישרה העולה מהמזל[23] ותן לבית הראשון ל׳[24] מעלות ישרות, וככה לכל הבתים. (4) וזה החלוק יקרא חלוק המישור ויש לו שלישית כח במשפטי[25] המזלות.

[1]מעלה*] מתנבק; שס: חסר. [2]ה׳] שסנמבק; ת: < כי לפי שכח כל מזל שהוא ל׳ מעלות ב׳ מעלות וחצי שהוא ק״נ דקים יעלה לכל מעלה מהם ה׳ דקים. [3]עלו כ׳*] מתב; שס: עלו על כ׳; נק: חסר. [4]העולם] שס; מתנבק: חסר. [5]גם] שסת; מ: עם; ק: וגם; נב: חסר. [6]או*] נק; שסמת: אם; ב: ו. [7]א׳*] מתנב; ק: ראשון; שס: חסר. [8]זה] שמתנבק; ס: חסר. [9]וכנגדו בבית*] תנבק; שסמ: ושכנגדו הבית. [10]כמספר] שסקמתב; נ: במספר. [11]נקודה] ש; סמנבק: בנקודה; ת: בנקדת. [12]משפטי המזלות] שסנקמת; ב: המשפט. [13]לשלשה] שסנמתב; ק: בג׳. [14]עלו] שסנמתב; ק: יעלו. [15]ואלה] שסנקמת; ב: הד׳. [16]והם השלישי והששי והתשיעי והשנים עשר. והטובים מאד מהיתדות הראשון והעשירי, גם השביעי טוב מהרביעי] שסקמתב; נ: חסר. [17]תחלת] שסנקמת; ב: ראש. [18]במספר] שסנקמת; ב: חסר. [19]בחצי השמים] שסנקמת; ב: < השוקע. [20]גם בבירור יראה אדם בעיניו] שסנק; מ: גם בבירור יראה אותם אדם בעיניו; תב: יראה אדם בעיניו גם בברור. [21]מזל] שסנמתב; ק: המזל. [22]מזל] שנתמק; סב: ראש. [23]מהמזל] שסנמתב; ק: ממזל. [24]ל׳] שסנמבק; ת: חסר. [25]במשפטי*] מתנבק; שס: ומשפטי.

Dividing this by 5 the result is 20; hence, the power of the dodecatemoria is in Scorpio 20°.[2] (3) It is very important to know this for judgments of the world, for nativities, and also for interrogations.[3] (4) This is the opinion of the scientists who rely on experience,[4] as is written in their books.

12 (1) Divisions of the places. At any moment of the day or of the night four points divide the circle of the zodiac. (2) The first is the first minute of the degree of the ascendant, whatever degree this may be of whatever sign is rising on the eastern horizon; this is called the first cardine. (3) In the seventh place, diametrically opposed to it [the first point] in the number of minutes and degrees, there is another point that is called the third cardine. (4) In the midheaven, above, there is another point, the fourth point; diametrically opposed to it, in the lower midheaven beneath the Earth, there is another point that is called the second ⟨cardine⟩. (5) Thus the zodiac is divided into four parts, and the astrologers further divided each part into three, so that there are always twelve places. (6) The four cardines are the strong places; the four ⟨that come after them⟩ are called succedent to the cardines and are of intermediate power; these are the second, fifth, eighth, and eleventh places; the remaining four places are called cadent ⟨from the cardines⟩; these are the third, sixth, ninth, and twelfth ⟨places⟩. (7) Of the cardines, the most benefic are the first and the tenth, and the seventh is more benefic than the fourth; of the succedent ⟨places⟩, the most benefic are the eleventh and the fifth, and the second is more benefic than the eighth; of the cadent ⟨places⟩, the most benefic are the ninth and the third, and the twelfth is more benefic than the sixth.[1]

13 (1) The ⟨position of the⟩ cusps of the places depends on the latitude of the countries: sometimes the cusp of the tenth place according to the method of rising times[1] coincides with the ⟨the cusp of the⟩ ninth place calculated in equatorial degrees; and if the latitude of the country is very high, the cusp of the ⟨tenth⟩ place according to rising times may coincide with the ⟨cusp of the⟩ eighth place ⟨in equatorial degrees⟩. (2) Illustration: in this location, whose latitude is 50.5°,[2] if the ascendant sign is the head of Cancer, midheaven is at 24 equal degrees of Aquarius, as can be observed with the astrolabe or even clearly with the naked eye, for there is no doubt of it; but the opposite if the ascendant sign is Capricorn. (3) Proceed as follows: find ⟨the position of⟩ the ascending sign ⟨expressed⟩ in equal degrees and assign 30 equal degrees to the first place; do likewise for all the places. (4) This division is called the division ⟨by rising times at sphaera⟩ recta and it has one-third of the power in the judgments of the zodiacal signs.

(5) ועשה תחלת כל הבתים בדרך המצעדים, כאשר הראתיך בספר הלוחות, ולא[1] תחוש אם יצא בית אחד קטן[2] ואחר[3] גדול מאד, או שיהיו שני בתים במזל אחד. והנה שני שלישיות הכח לכוכב ההווה[4] בחלוק המצעדים. (6) וכל חכמי המזלות קוראים מתחלת הבית העשירי היוצא בחלוק המצעדים עד תחלת הבית הרביעי חצי גלגל העולה, ומתחלת הבית[5] הרביעי עד תחלת הבית[6] העשירי קוראים אותו[7] חצי הגלגל היורד. (7) והרביעי[8] שהוא מתחלת[9] הבית העשירי בחלוק המצעדים[10] עד תחלת הבית הראשון דרומי[11] זכר, והרביעי שהוא כנגדו, שתחלתו ראש הבית הרביעי עד ראשית הבית השביעי, גם הוא זכר רק הוא צפוני. (8) והרביעי שהוא תחלת המעלה הצומחת עד תחלת הבית הרביעי מזרחי נקבה[12], וככה הרביעי שהוא כנגדו, שתחלתו ראשית הבית השביעי עד תחלת הבית העשירי, גם הוא נקבה רק הוא מערבי[13].

14 (1) ועתה אדבר על הבתים. הבית הראשון: יקרא בית החיים והנפש והגוף ויצר האדם ותולדתו[14], ומחשבתו וערמתו ובינתו ותאר פניו[15]. (2) והבית[16] השני: בית הונו ונכסיו ועוזריו והמביטים[17] לו, והוא בית מארב כי יתחדש לו מה שלא עלה על לבו, מטוב עד[18] רע, כפי תולדת[19] הכוכב[20] הטוב[21] ההווה שם במולדו. (3) הבית[22] השלישי: בית האחים והקרובים וחתניו וגיסיו, והדרך הקרוב, והחלום הקטון, וחכמת התורות והמשפטים. (4) הבית הרביעי: בית האב ואבי האב והקדמונים, ובתיו וגנזיו[23] ואוצרותיו וכל מטמון, ואחרית כל דבר והקבר שיקבר בו[24]. (5) הבית החמישי: בית הבנים, והתענוגים והמאכל והמשתה והמלבוש, והדורון. (6) הבית השישי[25]: בית העבדים, ומקנה הצאן, והבקר, והתחלואים והשבר והנפילה.

15 (1) אמר חנוך בספרו[26] כי מקום הלבנה במולד הנולדים[27] קרובים אל ט׳ חדשים[28] הוא הצומח בעת ההריון, והצומח עתה הוא מקום הלבנה בהריון[29]. (2) והנה, אם היתה הלבנה קרובה אל סוף הבית השישי, העמידה בבטן היתה רפ״ז[30] ימים[31]; ואם בתחלה הבית השביעי המעמד[32] היה רנ״ט[33], וביתד הרום רס״ו[34], ואם

[1]ולא] שסתנבק; מ: ואל. [2]קטן] שסנמתב; ק: קטון. [3]ואחר] שסנמתב; ק: ואחד. [4]ההווה] שסנקמת; ב: חסר. [5]הבית*] מת; שסנבק: חסר. [6]תחלת הבית] שסנמת; ק: תחלת; ב: חסר. [7]קוראים אותו] שסנקמת; ב: חסר. [8]והרביעי] שת; מסנ: והרביעית; ק: והד׳; ב: והרובע. [9]מתחלת*] מתנק; שסב: מראש. [10]המצעדים] שסנקמת; ב: בית עשירי. [11]דרומי] שסנמבק; ת: > בחלק רביעי הגלגל. [12]נקבה*] תבק; שסנמ: כנקבה. [13]נקבה רק הוא מערבי] שסנקמת; ב: מערבי נקבה. [14]ותולדתו] שסנקמת; ב: וטבעו. [15]פניו] שסקמתב; נ: עיניו. [16]והבית*] סמתב; נק: הבית; ש: חסר. [17]והמביטים*] נקמתב; שס: והמבטים. [18]עד] שסתב; מנק: או. [19]תולדת] שסנקמת; ב: טבע. [20]הכוכב*] מתב; שסנק: חסר. [21]הטוב] שסנמת; ב: חסר. [22]הבית] שסנקמת; ב: חסר. [23]וגנזיו*] תנק; מ: וגניו; שס: וגסיו; ב: ונכסיו. [24]שיקבר בו] שסקמתב; נ: חסר. [25]בית הבנים והתענוגים והמאכל והמשתה והמלבוש והדורון. הבית השישי] שסנקמת; ב: חסר. [26]בספרו*] מסתנבק; ש: חסר. [27]הנולדים] שסנקמת; ב: חסר. [28]חדשים] שסקמתב; נ: חסר. [29]והצומח עתה הוא מקום הלבנה בהריון] שסנקמת; ב: חסר. [30]רפ״ז] שסנק; מתב: רפ״ח. [31]ימים] שמק; סתנב: יום. [32]המעמד*] מתנבק; שס: חסר. [33]רנ״ט] שסנק; מת: > ימים; ב: > יום. [34]וביתד הרום רס״ו] שס; נק: וביתד הרום רס״ז; מתב: חסר.

(5) ⟨For a second approach⟩ calculate the cusps of all the places by the method of rising times, as I showed you in the *Book of the Tables*, and do not be disturbed if one place comes out small and another very large, or if two places fall into one sign. The planet has two-thirds of the power ⟨when the places are calculated⟩ by the division of rising times.[3] (6) All the astrologers[4] designate ⟨the interval⟩ between the cusp of the tenth place calculated according to the division by rising times and the cusp of the fourth place as the ascending semicircle, and ⟨the interval⟩ between the cusp of the fourth place and the cusp of the tenth place as the descending semicircle.[5] (7) The quadrant from the cusp of the tenth place according to the division by rising times to the cusp of the first house is southern and masculine; and the opposite quadrant, from the cusp of the fourth place to the cusp of the seventh house, is also masculine but northern. (8) The quadrant from the beginning of the ascendant sign to the cusp of the fourth place is eastern and feminine; and likewise the opposite quadrant, which begins at the cusp of the seventh place and ends at the cusp of the tenth place, is also feminine but western.[6]

14 (1) I now discuss the places. The first place: It is called the place of a man's life, soul, body, and instinct, of his nature, thoughts, ingenuity, intelligence, and physiognomy. (2) The second place: the place of his wealth, possessions, assistants and those who accept his authority; this is the place of ambush because something that he never imagined, good or bad, will happen to him, in accordance with the nature of the benefic planet that is there [in the second place] in his nativity. (3) The third place: the place of brothers, kin, his sons-in-law and his brothers-in-laws, of short journeys and trivial dreams, and of the science of ordinances and laws. (4) The fourth place: the place of the father, of the father's father and ancestors, of his houses, storerooms, treasures, and any hidden valuable, of the outcome of everything, and of the grave where he will be buried. (5) The fifth place: the place of children, pleasures, food, drink, clothes, and gifts. (6) The sixth place: the place of slaves, sheep, cattle, diseases, fractures, and falls.[1]

15 (1) Enoch[1] said in his book that the position of the Moon in the nativity of those born after approximately nine months ⟨of pregnancy⟩ is the ascendant at the time of conception, and the ascendant then [at birth] is the place of the Moon at the time of conception. (2) So if the Moon ⟨at the time of conception⟩ was close to the end of the sixth place, the time in the womb lasts 287 days, and if ⟨the Moon⟩ was at the cusp of the seventh place the pregnancy lasts 259 ⟨days⟩, ⟨if⟩ at the upper cardine 266 ⟨days⟩, and if at

היתה במעלה הצומחת היה המעמד רע״ג[1] ימים, וביתד התהום ר״ף[2]. (3) ואל תסמוך על דברי הנשים כי אינם יודעות רגע ההריון. (4) וכבר נסיתי זה פעמים רבות, והוא[3] אמת על תנאי אם לא יצא הנולד בחדש השביעי, והנולד ככה לא יאריך ימים. (5) גם יש מעט[4] המעט שיהיה הנולד בחדש עשתי עשרה[5]; גם הוא יחיה, רק הוא יהיה משונה במעשיו מכל האדם[6] כפי מערכת הכוכבים.

16 (1) אמרו הקדמונים כי הכח[7] המקבל האדם מכח שבתאי הוא העצור והעכוב; והנה הוא ישמש בהריון קרוב[8] לחדש אחד, להעמיד הזרע להקפיאו. (2) ואחריו צדק כמו[9] שלושים יום, ואחריו מאדים כמו שלושים יום,[10] ואחריו[11] חמה[12] כמו[13] שלושים יום[14], ואחריו נגה כמו שלושים יום, והוא[15] יפה התמונה, ואחר כך[16] כוכב חמה כמו שלושים יום, ותשמש הלבנה בחדש השביעי, והנה אם יצא הנולד[17] יחיה. (3) ואם יקרה מקרה לאם או לאשר בבטנה לצאת בחדש השמיני, שישוב[18] השימוש לשבתאי, ימותו שניהם. (4) ובחודש[19] התשיעי ישמש צדק שהוא כוכב חיים, אם יצא אז יחיה. (5) גם מאדים בתולדתו למהר ולהוציא; והנה אם היה תקיף ברגע ההריון ויצא בחדש שימושו[20], גם יחיה הנולד. (6) ואם עמד[21] לחודש[22] עשתי עשרה, שישוב[23] השימוש לשמש, יחיה הרבה.

17 (1) והנה אם רצית לדעת בדרך קרובה כמה היה המעמד הנולד בבטן, ראה אם
היתה הלבנה ברגע המולד למעלה מן הארץ[24], ראה כמה מעלות ישרות בין תחלת | 73
הבית השביעי עד[25] מקום הלבנה, וקח לכל י״ג מעלות יום אחד והוסף העולה על רנ״ט[26] ימים. (2) ואם היתה הלבנה למטה מן הארץ, ראה כמה המרחק בין המעלה הצומחת ובין מקום הלבנה, וקח לכל י״ג מעלות יום אחד, והעולה הוסיפנו על רע״ג. (3) והמחובר הם ימי המעמד, ודע כי ישאר שלא[27] יתחלק. (4) ואתה יש לך לתקן השעות, שתשים המעלה הצומחת ברגע ההריון מקום הלבנה ברגע המולד, ואם

[1]רע״ג] שסנקמת; ב: רע״ב. [2]וביתד התהום ר״ף] שסנק; מתב: חסר. [3]והוא] שסב; מתנק: והנה. [4]יש מעט] שסנקמת; ב: יתמעט. [5]עשתי עשרה] שסנקמת; ב: שנים עשר. [6]מכל האדם] שסנקמת; ב: חסר. [7]הכח] מתבנק; שס: כח. [8]קרוב] שסקמתב; נ: קודם. [9]כמו] שסנקמת; ב: חסר. [10]ואחריו מאדים כמו שלושים יום] שסנמתב; ק: חסר. [11]ואחריו] שסנמב; קת: חסר. [12]חמה] שסנ; מב: השמש; תק: חסר. [13]כמו] שסנ; מתבק: חסר. [14]שלושים יום] שסבנ; מ: < ואז יקבל כח הנשמה; תק: חסר. [15]ואחריו נגה כמו שלושים יום, והוא] שמסבנק; ת: חסר. [16]ואחר כך] שסנמתב; ק: ואחריו. [17]הנולד] שסתנבק; מ: המולד. [18]שישוב*] מתנבק; שס: ששב. [19]ובחודש] שסנמבק; ת: חסר. [20]שימושו*] מתנבק; שס: ששימושו. [21]עמד] שמנבק; סת: נולד. [22]לחודש*] תנבק; שסמ: חסר. [23]שישוב*] תנבק; שסמ: ישוב. [24]מן הארץ] שסמנב; תק: על הארץ. [25]עד] תב; שסנמ: עמד; ק: למעמד. [26]רנ״ט] שסקמתב; נ: חסר. [27]שלא] שסקמתב; נ: מה שלא.

the ascendant degree the pregnancy is 273 days, and at the lower cardine 280 ⟨days⟩. (3) Do not trust what women say because they do not know the moment of conception. (4) I have myself tested this empirically many times and found it to be true, on condition that the baby is not born in the seventh month, because such a baby will not live long. (5) There are also a very few cases when a baby is born in the eleventh month; he will live, but his deeds will be unusual in comparison with other people, in accordance with the configuration of the stars.[2]

16 (1) The Ancients said that that the power that a man receives from Saturn is retention and delay; now it [Saturn] rules the pregnancy for about one month, retaining the sperm [in the womb] and congealing it [the fluid semen becomes the solid embryo]. (2) Then Jupiter ⟨rules⟩ for about thirty days, then Mars for about thirty days, then the Sun for about thirty days, then Venus for about thirty days, (when it [the fetus] starts to have a pleasing image [i.e., to look like a person]), then Mercury for about thirty days, and the Moon rules in the seventh month, so that if the child is born ⟨in this month⟩ it will live. (3) And if something happens to the mother or to the fetus in her womb, so that it is born in the eighth month, when Saturn rules again, both will die. (4) Jupiter, the planet of life, rules in the ninth month, and if ⟨the baby⟩ is born then it will live. (5) Mars's nature is to speed up and extract; so if it [Mars] is powerful at the moment of conception and ⟨the baby⟩ is delivered in the month when it rules [the tenth month], the baby will live. (6) If the baby stays ⟨in the womb⟩ until the eleventh month, when the Sun rules again, he will live a long time.[1]

17 (1) If you wish to know approximately how long the newborn was in the womb, find out whether the Moon at the time of birth was above the earth. Calculate the number of equal degrees between the cusp of the seventh place and the position of the Moon, assign one day to each interval of 13°, and add the result to 259 days. (2) But if the Moon was beneath the earth, find out the distance between the degree of the ascendant and the position of the Moon, assign one day to each interval of 13°, and add the result to 273 ⟨days⟩. (3) The sum is the days of pregnancy; but know that there is a remainder that cannot be divided ⟨into days⟩. (4) ⟨Now⟩ you should calculate the hours: put the degree of the ascendant at the moment

ידעת רגע ההריון הסתכל מקום הלבנה, והוא יהיה המזל הצומח בעת המולד, וראה המעלה הצומחת[1] ברגע ההריון אנה תהיה ברגע המולד, אם למעלה מן הארץ או למטה, אז תוכל לדעת כמה המעמד.

18 (1) הבית השביעי: בית הנשים גם השותפים,[2] ובית אנשי מלחמתו העומדים כנגדו. (2) הבית השמיני: בית המות, והדאגה, והעצבון, והפחד[3], וירושת המתים. (3) הבית התשיעי: בית הדרכים הארוכים, והחכמות, והתבונות, והחלומות, והאמונה, ועבודת השם. (4) הבית העשירי: בית המלכות והגדולה, והשם, והאומנות מעשה היד, גם הוא בית האם. (5) הבית העשתי עשר: בית האוהבים, והמזל הטוב, והסחורה, והריוח, והתפארת[4]. (6) הבית השנים עשר: בית מרכבת האדם, ובית מקנאיו[5] ואויביו[6] ומקלליו[7], ובית השביה והסוהר והכבל.

19 (1) אמר תלמי המלך: חלק המזל הצומח[8] על דרך שחלקו חכמי המזלות. (2) אמר[9]: טלה הראש, שור הצואר, תאומים הזרועות, סרטן החזה, אריה הלב והקרב העליון, בתולה הבטן והשריר[10], מאזנים המתנים, עקרב הערוה, קשת האחור, גדי הירכים, דלי השוקים, דגים הרגלים. (3) ועל זה הדרך חלק המזל הצומח.

20 (1) והקדמונים הזכירו[11] מכאוב[12] כל כוכב במזל טלה: שבתאי[13] החזה,[14] וצדק[15] הקרב העליון, ומאדים הראש, והשמש אחור, ונגה הרגלים, וכוכב חמה[16] השוקים, והלבנה הירכים. (2) ואין צריך להזכיר כל כוכב בכל מזל, כאשר עשו הקדמונים להאריך, רק אתן לך דרך כוללת[17] לדעת[18] זה. (3) כבר הראיתיך[19] כי בית אחד[20] ללבנה, גם ככה לשמש, ולכל אחד מהחמשה המשרתים שנים בתים. דע כי ביתו הראשון הוא הנמצא תחלה כנגד מזל טלה[21]. (4) והנה בית שבתאי הראשון[22] הוא גדי. הסתכל מה הוא טלה ממזל גדי. והנה הוא רביעי, כערך[23] סרטן אל טלה, ובעבור כי סרטן יורה על החזה, היה כאב שבתאי בטלה[24] החזה[25]. (5) והבית הראשון לצדק הוא קשת, והוא[26] מזל טלה לו כמו אריה לטלה. (6) ובעבור כי טלה תחלת[27] בתי

[1]הצומחת] שסנמבק; ת: חסר. [2]השותפים] שסנמתב; ק: השותפין. [3]והפחד*] נבק; שסמ: והפירוד; ת: והפחת. [4]בית האוהבים והמזל הטוב והסחורה והריוח והתפארת] שסנמ; תב: בית הכבוד והחן והשם הטוב והאוהבים והרעים ושר המלכים. הנוסח של כ״י תק כמעט זהה לזה של ראשית חכמה, כ״י פאריס 1055, דף 14ב. [5]מקנאיו] שסנקמת; ב: מקנהו. [6]ואויביו] שסקמתב; נ: חסר. [7]ומקלליו] שסנמבק; ת: ומהלליו. [8]המלך: חלק המזל הצומח] שסנקמת; ב: חסר. [9]אמר] שסנקמת; ב: חסר. [10]הבטן והשריר*] מתב; שסנק: השריר. השווה ראשית חכמה, כ״י פאריס 1055, דף 7ב; טעמים: א׳ 2.3:2§. [11]הזכירו] שסנמתב; ק: < אמרו. [12]מכאוב] שסנקמת; ב: כאב. [13]שבתאי] שסמתבק; נ: חסר. [14]כל כוכב במזל טלה: שבתאי החזה] שסק; נ: כל כוכב במזל טלה: החזה; מת: כל כוכב במזל. אמרו: מכאוב שבתאי במזל טלה החזה; ב: כל כוכב במזל אמרו שבתאי בטלה החזה. [15]וצדק] שסנמתב; ק: צדק. [16]כוכב חמה] שסנקמת; ב: כוכב. [17]דרך כוללת] שסתק; ב: דרך כולל; נ: כלל; מ: כוללת. [18]לדעת] שסנקמת; ב: לידע. [19]הראיתיך] שסנמתב; ק: הראיתי לך. [20]אחד] שסנבק; מת: < יש. [21]דע כי ביתו הראשון הוא הנמצא תחלה כנגד מזל טלה] שסנמבק; ת: חסר. [22]והנה בית שבתאי הראשון] שסנמבק; ת: והבית הראשון לשבתאי. [23]כערך] שסנקמ; תב: ערך. [24]בטלה] שסקמתב; נ: בלילה. [25]החזה] שסנמבק; ת: אל החזה. [26]והוא] שס; מתנבק: והנה. [27]טלה תחלת] שסנמבק; ת: ש.

of conception where the Moon was at the moment of birth; if you know the moment of conception find out the place of the Moon ⟨then⟩, which will be the ascendant sign at the time of birth; ⟨then⟩ find out the position at the moment of birth of the degree of the ascendant at the time of conception, whether above or beneath the earth, and you will be able to know the ⟨duration of the⟩ pregnancy.[1]

18 (1) The seventh place: the place of women and partners, the place of his [the native's] enemies who fight against him. (2) The eighth place: the place of death, worry, sadness and fear, and of inheritance from the deceased. (3) The ninth place: the place of long journeys, the sciences, intelligence, dreams, faith, and divine worship. (4) The tenth place: the place of kingship and greatness, renown, craftsmanship, and also the place of the mother. (5) The eleventh place: the place of lovers, good fortune, merchandise, profit, and magnificence. (6) The twelfth place: the place of riding animals, the place of those who are envious of him [the native], of his enemies and cursers, the place of captivity, prison, and fetters.[1]

19 (1) King Ptolemy[1] said: assign to the ascending sign ⟨the corresponding part of the body⟩ according to the method used by the astrologers to assign ⟨the signs to the parts of the body⟩. (2) He said: ⟨assign to⟩ Aries the head, Taurus the neck, Gemini the arms, Cancer the chest, Leo the heart and the upper intestine, Virgo the abdomen and the diaphragm, Libra the hips, Scorpio the genitals, Sagittarius the back, Capricorn the thighs, Aquarius the calves, Pisces the feet. (3) Use this method to assign to the ascendant sign ⟨its corresponding part of the body⟩.[1]

20 (1) The Ancients mentioned the pain of each planet in Aries: Saturn the chest, Jupiter the upper intestine, Mars the head, the Sun the back, Venus the feet, Mercury the calves, and the Moon the thighs. (2) There is no need to mention ⟨the pain of⟩ every planet in every sign, as the Ancients did at great length, but I shall offer you a comprehensive method for knowing them. (3) I have already told you that the Moon has one house, as does the Sun, and that each of the five planets has two houses. Know that the planet's first house is that closer to Aries ⟨moving counterclockwise⟩. (4) Hence Saturn's first house is Capricorn. Determine ⟨the count from⟩ Aries to Capricorn. ⟨Answer:⟩ it is the fourth, like the count from Cancer to Aries; inasmuch as Cancer governs the chest, the pain of Saturn in Aries is the chest. (5) Jupiter's first house is Sagittarius, so ⟨the distance from⟩ Aries to it [Sagittarius] is like ⟨the distance from⟩ Leo to Aries. (6) Because Aries

מאדים, על כן אמרו כאב מאדים הראש. (7) ובעבור כי טלה למזל אריה, שהוא בית השמש, תשיעי[1], כמו קשת[2] אל מזל הטלה, אמרו כי הכאב באחור. (8) ובעבור כי טלה למזל שור, שהוא הבית הראשון לנגה, הוא י״ב, כמו דגים לטלה[3], על כן אמרו כאב נגה הרגלים. (9) ובעבור שטלה[4] י״א למזל תאומים, שהוא הבית הראשון לכוכב חמה, כמו מזל דלי לטלה, אמרו כי כאב כוכב השוקים. (10) ובעבור היות טלה עשירי[5] לסרטן, שהוא בית הלבנה, כמו[6] גדי אל טלה, על כן אמרו כאב הלבנה הירכים. (11) ועל זה הדרך[7] כל כוכב בכל מזל ומזל. (12) כבר[8] גיליתי לך סוד, העלימוהו[9] הקדמונים ולא הזכירוהו בספריהם, רק אמרו ככה ראינו ועלה בידינו[10].

21 (1) המשרתים. הסתכל: אם היה המשרת, אחר שתקנת מקומו, רחוק ממקום גבהותו[11] יותר מט׳ מזלות[12], הוא עולה לגבהות, ובהיותו במקום הגבהות אז הוא בכחו הגדול. (2) ומשם עד שלשה מזלות[13] יחל לרדת מהגבהות[14], ואז בכחו הגדול יחשב[15]. (3) ובהיותו רחוק ו׳[16] מזלות[17] אז הוא במקום שפלותו. (4) והנה, מן ג׳ מזלות[18] עד ו׳ יחל לרדת אל השפלות, ומן ו׳ מזלות עד ט׳ יחל לעלות[19] מן השפלות.

22 (1) והקדמונים אמרו כי בהיות הכוכב בגבהות אז הוא טוב מאד, והפך זה
74 במקום שפלותו. (2) ותלמי המלך חולק | עליהם[20], ואומר כי בהיותו בשפלותו יהיה קרוב אל הארץ, אז יראה למראה העין[21] הגדול[22] ויתן כחו לקבל בארץ. (3) ואני נסיתי פעמים רבות[23] אין קץ להם ומצאתי דברי הקדמונים גם דברי תלמי נכונים[24]. (4) כי אם[25] המשרת שהוא הפקיד על הנולד, שיש לו כח רב בחמישה מקומות הממשלה כאשר אפרש, והוא פקיד על הנשמה והיה[26] במקום גבהותו, יורה על נשמה עליונה, תקיפה[27], חכמה מאד, בעבור היות המשרת קרוב אל גלגל המזלות, והנה יקבל הנולד על ידי המשרת כח עליון. (5) רק בעבור היותו רחוק מן הארץ, לא יהיה לו שם גדול[28] בארץ[29] שהוא חכם, ואם היה במקום שפלותו שמו גדול

[1]תשיעי] שקמסב; ת: < והוא; נ: חסר. [2]כמו קשת] שסנמבק; ת: לקשת כמו מזל קשת. [3]הוא י״ב כמו דגים לטלה] שסנמבק; ת: חסר. [4]שטלה] שסנמתב; ק: שהוא טלה. [5]עשירי] שסנמבק; ת: חסר. [6]כמו*] מתנבק; שס: במזל. [7]הדרך] שסנק; מתב: < כאב. [8]כבר] שסמת; נבק: והנה. [9]העלימוהו] שסנבק; מת: שהעלימוהו. [10]רק אמרו ככה ראינו ועלה בידינו] שסנמבק; ת: חסר. [11]גבהותו] שסנקמת; ב: גבהו. [12]מזלות*] קב; שסנמת: מעלות. [13]מזלות*] מתבק; שסנ: מעלות. [14]מהגבהות] שסנקמת; ב: מהגבה. [15]ואז בכחו הגדול יחשב] שסנ; ק: ואז הוא בכחו הגדול נחשב; מתב: רק בכח הגבהות יחשב. [16]ו׳] שסנמתב; ק: ג׳. [17]מזלות] שסמתבק; נ: מעלות. [18]מזלות*] מתנבק; שס: מעלות. ראה הערה על אתר. [19]לעלות] שסנמבק; ת: חסר. [20]המלך חולק עליהם] שסנקמת; ב: חסר. [21]למראה העין] שסנקמת; ב: לעין. [22]הגדול] שסתנ; מק: גדול; ב: יותר גדול. [23]רבות] שסנמת; ק: רבים; ב: חסר. [24]דברי הקדמונים גם דברי תלמי נכונים] שסנמת; ב: שדברי כלם נכונים. [25]אם] שסק נקת > היה; מ: אז היה. [26]והיה] שסק; מתב: יהיה; נ: ואם היה. [27]תקיפה] שסנקמת; ב: חסר. [28]גדול*] מתנבק; שס: גבול. [29]בארץ] שסנקמת; ב: חסר.

is the first of Mars's houses, they said that the pain of Mars ⟨in Aries⟩ is the head. (7) Because Aries is the ninth sign with respect to Leo, the Sun's house, the same ⟨distance⟩ as Sagittarius to Aries, they said that the pain ⟨of the Sun in Aries⟩ is the back. (8) Because Aries is the twelfth sign with respect to Taurus, which is the first house of Venus, like ⟨the distance from⟩ Pisces to Aries, they said that the pain of Venus ⟨in Aries⟩ is the feet. (9) Because Aries is the eleventh sign with respect to Gemini, Mercury's first house, the same ⟨distance⟩ as Aquarius to Aries, they said that the pain of Mercury ⟨in Aries⟩ is the calves. (10) Because Aries is the tenth ⟨sign⟩ with respect to Cancer, the Moon's house, the same ⟨distance⟩ as Capricorn to Aries, they therefore said that the pain of the Moon ⟨in Aries⟩ is the thighs.[1] (11) Using this method ⟨you can find the pain of⟩ every planet in any zodiacal sign. (12) I have just disclosed a secret, which the Ancients concealed and did not reveal in their books; they only said that this is what we have seen and found.[2]

21 (1) The planets.[1] Observe: if, when you have determined its position, a planet is more than 9 signs from its apogee, it is rising to apogee; it has its greatest power when it is at apogee. (2) From there for 3 signs it begins to descend from apogee and is ⟨still⟩ considered to be in its greatest power. (3) When it is 6 signs ⟨from apogee⟩ it is at its perigee. (4) So ⟨when it is⟩ between 3 and 6 signs ⟨from apogee⟩ it begins to descend to perigee ⟨and when it is⟩ between 6 and 9 signs ⟨from apogee⟩ it begins to rise from perigee.[2]

22 (1) The Ancients said that when a planet is at apogee it is extremely auspicious, and the opposite at its perigee. (2) But King Ptolemy disagrees with them and says that when it is at its perigee it is closer to the earth; that is when it appears largest to the naked eye and gives its power to be received on Earth. (3) I have tried ⟨this⟩ innumerable times and found that the statements of both the Ancients and Ptolemy are correct. (4) For if the planet that is the lord of the native (⟨meaning⟩ that it has great power in the five places of dominion, as I shall explain)[1] is the lord of the ⟨native's⟩ soul and is at its apogee, it signifies a superior soul, strong, very wise, because the planet is close to the circle of the zodiac, and consequently the native receives a superior power from the planet. (5) However, because ⟨at apogee⟩ it [the planet] is far from the earth, he [the native] will not achieve great fame on earth as a wise man, but if it [the planet] is at its perigee his

מחכמתו[1]. (6) ואם הפקיד על הממון בגבהותו, יהיה לו ממון[2] רב ולא יהיה נודע, ואם היה בשפלותו יהיה[3] מתעשר ויראה שיש לו[4] הון[5], ואינו כן[6].

23 (1) וכח המשרת שיהיה רחבו צפוני, וכל מה שיהיה[7] רחבו רב אז יותר טוב בעבור היות הישוב בפאת צפון, והנולד בקו השוה יותר טוב הוא שלא יהיה למשרת מרחב, לא צפוני ולא דרומי. (2) מה שהזכרתי מכח[8] הכוכב במקום הגבהות כנגד גלגל המוצק איננו שלישית הכח כנגד הגלגל הקטון, כאשר אפרש.

24 (1) אמרו הקדמונים: ניצוץ השמש ט״ו מעלות לפניה ולאחריה[9]; וניצוץ הלבנה[10] י״ב מעלות לפניה ולאחריה; ניצוץ שבתאי וצדק ט׳ מעלות לפניהם ולאחריהם; ניצוץ מאדים ח׳ מעלות[11] לפניו ואחריו; ניצוץ נגה וכוכב חמה ז׳ מעלות לפניהם[12] ולאחריהם.

25 (1) ודע כי לעולם[13] לא תתחבר השמש עם אחד מהמשרתים העליונים רק ברגע היות המשרת בגבהות[14] גלגלו הקטן.[15] (2) והנה אם היה הכוכב העליון מהשמש עם השמש במעלה אחת, וביניהם פחות משש עשר חלקים ראשונים[16] לפני השמש או לאחריה, אז יחשב הכוכב[17] כאלו שנים הם, כי נכפל כחו. (3) ואם המרחק בין[18] המשרת ובין השמש לפנים או לאחור יותר מי״ו חלקים[19], אז יקרא הכוכב הנשרף ואין כח לו. (4) ואם עבר הכוכב העליון מחברת השמש[20] יותר משש[21] מעלות והמשרת מזרחי, והטעם שעלה קודם עליית[22] השמש, ויש בינו ובין השמש פחות מט״ו[23] מעלות, אז הוא בחצי[24] כחו ואם היה[25] המשרת שבתאי או צדק. (5) ואם היה מאדים, לא ישוב חצי[26] הכח אליו עד היות המרחק יותר מי״ח[27] מעלות. (6) ובהיות המרחק מהשמש[28] שנים[29] העליונים ט״ו מעלות ישרות אז הוא הכוכב בכחו הגדול עד ל׳ מעלות ישרות. (7) וכל[30] כוכב שהוא חוזר אחורנית[31] יחסר[32] משנותיו,

[1]במקום שפלותו שמו גדול מחכמתו*] מב; שסנק: שמו גדול מחכמתו במקום שפלותו; ת: במקום שפלותו שמו גדול כחכמתו. [2]לו ממון*] מתנבק; ס: לו הממון; ש: הממון. [3]יהיה*] מתנבק; שס: ויהיה. [4]ויראה שיש לו] שסנקמת; ב: חסר. [5]הון*] נק; מ: הון רב; ממון: רב] סת; שב: חסר. [6]ואינו כן] שסנמבק; ת: חסר. [7]שיהיה] שסנקת; מ: שהיה; ב: חסר. [8]שהזכרתי מכח] שסנקמ; ת: שהזכרתי בהיות; ב: חסר. [9]לפניה ולאחריה] שסתנבק; מ: לפניהם ואחריהם. [10]הלבנה] מתנק; שס: המעלה; ב: הירח. [11]מעלות] שסנמבק; ת: חסר. [12]לפניהם] שסתנבק; מ: חסר. [13]לעולם] שסנמבק; ת: חסר. [14]בגבהות] שסנקמת; ב: בגבה. [15]הקטן] שסקמת; נק: הקטון. [16]חלקים ראשונים] שסנקמת; ב: חסר. [17]הכוכב] שסנמבק; ת: חסר. [18]המרחק בין] שסנמבק; ת: חסר. [19]יותר מי״ו חלקים*] ק; שסמתב: פחות משש מעלות; נ: פחות מי׳ מעלות. [20]מחברת השמש] שסקמתב; נ: מהשמש. [21]משש] שסמתב; נק: מט״ו. [22]עליית] שסתנ; מ: עלות; ב: חסר. [23]פחות מט״ו] שסמתבק; נ: ט״ו. [24]בחצי] שסקמתב; נ: חסר. [25]היה] שסנקמ; תב: חסר. [26]חצי] שסבת; נקש: חסר. [27]מי״ח] שסנק; מתב: מעשר. [28]מהשמש] שסנקמת; ב: חסר. [29]שנים] שסנק; מתב: לשלשה. [30]וכל*] מ; שסתנבק: ובכל. [31]חוזר אחורנית] שסנקמת; ב: נזור. [32]יחסר*] קמתב; שסנ: יחזור.

[the native's] fame will exceed his wisdom. (6) If the lord of wealth is at its apogee, he [the native] will have much riches although this will not be known, but if it is at its perigee, he will pretend to be rich and show that he has riches, although this is not true.[2]

23 (1) A planet has power when its ⟨ecliptic⟩ latitude is northern, and the higher its latitude the more auspicious it is because the ecumene is in the northern hemisphere; for a native born at the equator, it is more auspicious if the planet has no latitude whatsoever, neither northern nor southern.[1] (2) What I have said about the power of a planet at apogee on the eccentric circle[2] is not the same as the one-third of power ⟨when it is at apogee on⟩ the epicycle, as I shall explain.[3]

24 (1) The Ancients said: The Sun's ray[1] is 15° before and behind it; the Moon's ray is 12° before and behind it; Saturn's and Jupiter's ray is 9° before and behind them; Mars's ray is 8° before and behind it; Venus's and Mercury's ray is 7° before and behind them.

25 (1) Know that the Sun never conjoins one of the upper planets except at the moment when that planet is at apogee on its epicycle.[1] (2) So if the planet that is above the Sun conjoins the Sun in the same degree, and there is less than 16 minutes between them, before or behind the Sun, the planet should be considered as equivalent to two ⟨planets⟩, because its power is doubled.[2] (3) But if the distance between the planet and the Sun, before or behind it, is more than 16 minutes, then the planet is called burnt and it has no power. (4) If the upper planet is more than 6° past conjunction with the Sun and the planet is eastern (meaning that it rose before sunrise) and there is less than 15° between it and the Sun, then the planet has half its power if it is Saturn or Jupiter. (5) But if it is Mars, it will not regain half its power until the distance exceeds 18°.[3] (6) The two upper ⟨planets⟩ attain their greatest power when their distance from the Sun is between 15 and 30 equal degrees.[4] (7) Any retrograde planet loses part of its years, either ⅖ of its years before it reaches opposition or ⅕ ⟨of its years⟩ if it has passed ⟨opposition⟩.[5] (8) I say that this is true for those who dwell at the equator, but for those ⟨who dwell⟩ far away ⟨from the equator⟩ ⟨it⟩ will not have full power when the distance ⟨between the planet and the Sun⟩ is 15° if the rising times of the sign where they conjoined are short, because signs with long rising times, namely, straight signs,[6] are powerful in positions of high latitude. (9) Between 30° and 60° the ⟨planet's⟩ power remains great, but it does not increase. From there

אם בראשונה שלא עבר עוד הנכח שתי חמישיות[1] השנים, ואם עבר חמישית[2]. (8) ואני אומר כי זה נכון ליושבים תחת הקו השוה, רק לאשר הם רחוקים לא יהיה הכח כלו במרחק ט״ו מעלות אם היו מצעדי המזל שהתחברו[3] בו קצרים[4], כי המרחב רב[5] יהיה בכח[6] במזלות שהם ארוכי[7] המצעדים, והם המזלות הישרים. (9) ומשלשים מעלות עד ששים גם הוא בכחו הגדול עומד, רק איננו מוסיף. משם עד צ׳ מעלות כחו אמצעי. ומשם עד שובו אחורנית אז יחל כחו שיחלש[8], כי בהיותו במעמד הראשון אין כח לו,[9] לפי דעת[10] הקדמונים שנסו.[11] (10) ותלמי המלך אומר כי בהיות הכוכב במעמד הראשון[12] הוא בכל כחו, רק יחל לסור כחו ויחלש, ודברי הקדמונים נכונים. (11) וכל כוכב שהוא שב אחורנית[13] לא יקיים דברו כי שבושים יבואו לו ודומה מעט לנשרף, אבל[14] אם היה רחוק מנכח השמש הרבה[15] אז יחסר מרעתו. (12) ובהיותו במעמד השני אז יש תקוה שישוב כחו, ובהיותו רחוק מהשמש צ׳ מעלות יש לו כח אמצעי, וכל מה שיהיה קרוב להתחבר עם השמש אז רע לו.

26 (1) וזה הכלל: כח השלשה כוכבים העליונים על השמש, כחם רב כשהם מזרחיים מאשר הם מערביים. (2) והפך זה השלשה השפלים מהשמש, כי בהיות אחד מהם מזרחי מהשמש אז הוא הולך אליה[16], על כן הוא כחם רב ועצום במערב יותר מעת היותם במזרח. (3) ולעולם לא יהיה כוכב חמה רחוק מהשמש, בין שיהיה מזרחי או מערבי, רק מכ״ט[17] מעלות ישרות, שכל מזל ל׳ מעלות. (4) גם לא ירחק נגה מהשמש, בין שיהיה מזרחי או | מערבי, רק פחות ממ״ח מעלות 75
ישרות.

27 (1) ומרחק אלה שניהם משתנה בכל מזל בעבור[18] כח[19] גלגל המוצק[20]. (2) ואלה הלוחות לדעת סוף המרחק נגה[21] וכוכב מזרח ומערב[22]. לוחות[23].

[1]חמישיות] שסנקמת; ב: חומשי. [2]ואם היה המשרת שבתאי או צדק, ואם היה מאדים, לא ישוב הכח אליו עד היות המרחק יותר מי״ח מעלות. ובהיות המרחק מהשמש שנים העליונים ט״ו מעלות ישרות, אז הוא הכוכב בכחו הגדול עד ל׳ מעלות ישרות. וכל כוכב שהוא חוזר אחורנית יחסר משנותיו, אם בראשונה שלא עבר עוד הנכח שתי חמישיות השנים, ואם עבר חמישית*] שסנק; מתב: ובכל כוכב שהוא חוזר אחורנית יחסר משנותיו, אם בראשונה שלא עבר עוד הנכח שתי חמישיות השנים, ואם עבר חמישית. ואם היה המשרת שבתאי או צדק, ואם היה מאדים, לא ישוב חצי הכח אליו עד היות המרחק יותר מעשר מעלות. ובהיות המרחק מהשמש לשלשה העליונים ט״ו מעלות ישרות, אז הוא הכוכב בכחו הגדול עד ל׳ מעלות ישרות. [3]שהתחברו*] מסתנבק; ש: שהתחברה. [4]קצרים*] מסתנבק; ש: קצתם. [5]רב] שסנקמ; תב: רק. [6]בכח] שסנק; מתב: ככה. [7]ארוכי*] מסתנ; ש: ארוכים. [8]אז יחל כחו שיחלש] שסנקמ; ת: כחו יחלש; ב: יחלש כחו. [9]אין כח לו] שסנקמת; ב: הוא בכל כחו. [10]לפי דעת*] ק; שסמת: לפי כח; נ: לפני כח; ב: חסר. [11]שנסו] שסנקמת; ב: חסר. [12]אין כח לו, לפי כח הקדמונים שנסו. ותלמי המלך אומר כי בהיות הכוכב במעמד הראשון] שסנקמת; ב: חסר. [13]שב אחורנית] שסנקמת; ב: נזור. [14]אבל] שסנק; מת: על כן; ב: לכן. [15]הרבה] שסנקמת; ב: מאד. [16]אליה] שסקמתב; נ: אליהם. [17]מכ״ט] שס; מתנבק: פחות מכ״ח. [18]בעבור] שנמתסק; ב: בעד. [19]כח] שסנ; מתקב: חסר. [20]גלגל המוצק] שנמתק; ב: גלגל מזלות. [21]נגה] שסמב; ת: מנגה; נק: חסר. [22]ואלה הלוחות לדעת סוף המרחק נגה וכוכב מזרח ומערב] שסמתב; נק: חסר. [23]לוחות] שס; מתבנק: חסר.

to 90° its power is intermediate. From there until it begins to be retrograde its power starts to weaken, because when it is in the first station[7] it has no power, according to the opinion of the Ancients, who verified ⟨this⟩ by experience.[8] (10) King Ptolemy says that when the planet is in the first station it has its maximum power, but then its power begins to wane and grows weaker; but what the Ancients said is correct.[9] (11) The signification of any retrograde planet is not fulfilled because its effect is perturbed and it is somewhat similar to a burnt ⟨planet⟩, but its misfortune is decreased if it is very far from opposition to the Sun. (12) When it [the planet] is in the second station one can expect that its power will be restored; when it is 90° from the Sun its power is intermediate,[10] but the closer it gets to conjunction with the Sun the weaker its power.[11]

26 (1) This is the general rule: the power of the three upper planets that are above the Sun is greater when they are oriental ⟨of the Sun⟩ than when they are occidental. (2) But the opposite applies to the three ⟨planets⟩ that are beneath the Sun, because when any of them is oriental of the Sun it [the planet] is moving closer to it [the Sun]; so their power is greater and stronger when they are occidental ⟨of the Sun⟩ than when they are oriental.[1] (3) Mercury, regardless of whether it is oriental or occidental ⟨of the Sun⟩, is never more than 29 equal degrees from the Sun; and every sign covers 30 degrees. (4) So too Venus, whether it is oriental or occidental ⟨of the Sun⟩, is never more than 48 equal degrees from the Sun.[2]

27 (1) The distance of these two [Venus and Mercury] ⟨from the Sun⟩ changes in every sign by virtue of the eccentric circle. (2) These tables show Venus's and Mercury's greatest eastern and western elongation [i.e., Venus's and Mercury's distance from the sun]. Tables:[1]

מרחק נגה במזרח		מרחקו במערב		השנים עשר מזלות	מרחק כוכב במזרח		מרחקו במערב	
מה	יד	מו	כב	טלה	כד	יד	יט	לו
מה	יז	מה	לא	שור	כב	יג	כו	ז
מה	לד	מה	מט	תאומים	כ	יח	כג	מד
מה	כז	מד	כה	סרטן	יח	כז	כו	יז
מו	כז	מד	לא	אריה	יו	לה	כז	לז
מו	לח[1]	מד	נה	בתולה	יו	ח	כו	יו
מו[2]	מה[3]	מה[4]	מא	מאזנים	יז[5]	מג	כג	לא
מו	מז[6]	מו	ו	עקרב	כא	לב	כ	כח[7]
מו	ל[8]	מז	יג	קשת	כו	כו	יט	כח
מו	ז[9]	מז	לא[10]	גדי	כח	לז[11]	יט	יד
מה	מא[12]	מז	לד	דלי	כח	כז[13]	יט	יא
מה	כ[14]	מז	ז	דגים	כו	כד	יט	מ[15]

28 (1) ומהלך נגה וכוכב תלוי במהלך השמש. (2) הנה נגה, אם היתה מנתו המתוקנת יותר מארבעה מזלות גם שבע עשרה[16] מעלות, הוא מערבי ומהיר בלכתו יותר ממהלך השמש. ואחרי כן מהלכו פחות ממהלך השמש[17] עד היות המנה המתוקנת שבעה מזלות גם שלוש עשרה מעלות. ואחרי כן ימהר בהליכתו והוא מזרחי. (3) וכוכב חמה[18] ימהר בהליכתו עד שלוש מזלות גם שנים ועשרים מעלות והוא מערבי. ואחר כן יתמהמה עד ח׳ מזלות וח׳ מעלות. ואחר כך יהיה מהיר והוא[19] מזרחי.

29 (1) והמשפט אלה השנים השפלים:[20] כאשר[21] הם עם השמש בפחות מי״ו חלקים[22] יש להם כח רב, ועד שש מעלות הם נשרפים, ואחר שש[23] עד ט״ו מעלות[24] הם תחת ניצוץ השמש כשהם מערביים, וכשהם מזרחיים אין להם כח. (2) והפך זה יקרה לשבתאי וצדק כאשר הם תחת ניצוץ השמש[25] והם מערביים, ומאדים בהיות בינו ובין השמש פחות מן י״ח[26] מעלות והוא מערבי, אין כח לו[27]. (3) ויקרה לשנים[28] השפלים מה שלא יקרה לשנים העליונים, כי[29] יתחבר כל אחד עם השמש

[1]לח] שס; ת: כז. [2]מו] שס; ת: מז. [3]מה] שס; ת: לח. [4]מה] שס; ת: מז. [5]יז] שס; ת: יח. [6]מז] שס; ת: מה. [7]כח] שס; ת: כז. [8]ל] שס; ת: מז. [9]ז] שס; ת: ל. [10]מז לא] שס; ת: מה לה. [11]כח לז] שס; ת: כז ט. [12]מא] שס; ת ז. [13]כז] שס; ת: לז. [14]כ] שס; ת: מא. [15]מ] הלוחות מופיעים בכ״י שסת; לא: מופיעים בכ״י מנקב. [16]שבע עשרה*] מתנבק; ס: קס; ש: חסר. [17]ואחרי כן מהלכו פחות ממהלך השמש] שקמסב; תנ: חסר. [18]ימהר בהליכתו והוא מזרחי. וכוכב חמה] שסתבק; מנ: חסר. [19]והוא] שנמתבק; ס: חסר. [20]והמשפט אלה השנים השפלים*] נק; מת: ומשפט אלה השנים השפלים; ס: והמשפט אלה השנים שפלים; ש: ומשפט אלה השפלים; ב: ומשפט שני אלה השפלים. [21]כאשר] שסתנבק; מ: גם. [22]חלקים] שסנקמת; ב: דקים. [23]ואחר שש] שסמתב; ק: מו׳ מעלות; נ: חסר. [24]מעלות] שסנמתב; ק: חסר. [25]כשהם מערביים, וכשהם מזרחיים אין להם כח. והפך זה יקרה לשבתאי וצדק כאשר הם תחת ניצוץ השמש] שסנמבק; ת: חסר. [26]י״ח] שסקמתב; נ: י״ב. [27]כח לו*] מסתנבק; ש: חסר. [28]לשנים] שסנק; תב: לשני; מ: השנים. [29]כי] שסנמתב; ק: < אם.

Venus, east elongation	Venus, west elongation	The twelve signs	Mercury, east elongation	Mercury, west elongation
45° 14′	46° 22′	Aries	24° 14′	19° 36′
45° 17′	45° 31′	Taurus	22° 13′	26° 7′
45° 34′	45° 49′	Gemini	20° 18′	23° 44′
45° 27′	44° 25′	Cancer	18° 27′	26° 17′
46° 27′	44° 31′	Leo	16° 35′	27° 37′
46° 38′	44° 55′	Virgo	16° 8′	26° 16′
46° 45′	45° 41′	Libra	17° 43′	23° 31′
46° 47′	46° 6′	Scorpio	21° 32′	20° 28′
46° 30′	47° 13′	Sagittarius	26° 26′	19° 28′
46° 7′	47° 31′	Capricorn	28° 37′	19° 14′
45° 31′	47° 34′	Aquarius	28° 27′	19° 11′
45° 20′	47° 7′	Pisces	26° 24′	19° 40′

28 (1) The motion of Venus and Mercury [i.e., how fast they move] depends on the Sun's motion. (2) So Venus, when its true anomaly is more than 4 signs and 17°, is occidental ⟨of the Sun⟩ and moving faster than the Sun. Then its motion is less than [i.e., slower than] the Sun's motion until its true anomaly[1] is 7 signs and 13°. Then its motion speeds up and it is oriental ⟨of the Sun⟩. (3) Mercury moves rapidly [i.e., faster than the sun] until ⟨its true anomaly is⟩ 3 signs and 22° and it is occidental ⟨of the Sun⟩. Then it moves slowly until ⟨its true anomaly is⟩ 8 signs and 8°. After that is faster ⟨than the sun⟩ and oriental ⟨of the Sun⟩.[2]

29 (1) This is a rule for the two lower planets: when they are closer than 16 minutes to the Sun they have great power; ⟨from there⟩ up to 6° they are burnt; between 6° and 15° they are under the ray of the Sun when they are occidental ⟨of the Sun⟩; and when they are oriental ⟨of the Sun⟩ they have no power. (2) The opposite applies to Saturn and Jupiter when they are under the ray of the Sun and they are occidental ⟨of the Sun⟩; and ⟨as for⟩ Mars, it has no power when there is less than 18° between it and the Sun and it [Mars] is occidental ⟨of the Sun⟩. (3) The two lower ⟨planets⟩ undergo ⟨variations⟩ that the two upper ⟨planets⟩ do not, namely, that each of them [the two lower planets] ⟨can⟩ conjoin the Sun when it [the Sun]

והוא בגבהות גלגלו[1], אז תהיה מנתו מתוקנת בלי חשבון[2] מעלה גם חלק ראשון אשר[3] בהליכתו. (4) ותחל להתחלף תנועתו ממזרח למערב, גם יתחבר עמו והוא בשפלות גלגלו הקטן[4] בהיות[5] מנתו ששה מזלות[6]. (5) ואז הוא הולך אחורנית ותתחלף תנועתו ממערב למזרח, וכל זמן שמהלך[7] | הכוכב[8] רב ממהלך השמש אז 76
כחו רב. (6) וחכמי המזלות אמרו כי כח הכוכב העליון שהוא כח גמור שיהיה מזרחי מהשמש ומערבי מהלבנה, והשפלים להפך.

30 (1) וכח הלבנה משתנה כפי ארבע תקופות החדש, כי מעת מחברת הלבנה עם השמש במהלך המתוקן עד צ׳ מעלות כח הלבנה חם ולח, ומשם עד ק״פ מעלות חם ויבש, ומשם עד ר״ע[9] מעלות, שיהיה מקום הלבנה רחוק ממקום השמש[10] צ׳ מעלות הלבנה[11] לפני החמה, זה הרביע קר ויבש, ומשם עד המולד קר ולח. (2) וכאשר אמרתי[12] על הרביעיות[13] ככה הששה משרתים: מרגע[14] מחברת הכוכב העליון עד היותו רביעית הגלגל[15] עם[16] השמש, שהם צ׳ מעלות ישרות, הכוכב חם ולח, ומשם עד הנכח חם ויבש, ואחר כן קר ויבש, ואחר כן קר ולח[17]. (3) ונגה וכוכב, בהיות עם השמש והם שבים[18] אחורנית עד[19] היות המנה המתוקנת ט׳ מזלות, חם ולח, ועד י״ב חם ויבש, ומשם עד ג׳ קר ויבש ועד ו׳ קר ולח. (4) והנה התברר כי[20] תשתנה תולדת המשרתים כפי מערכתם אל השמש.

31 (1) והנה אכתוב לך לוח נכבד לדעת כמה מעלות יחזור אחורנית כל כוכב, וכמה ימים יהיה שב אחורנית בדרך קרובה. (2) והנה נקרא המרחק הגדול, והטעם שהם ימי שובו אחורנית[21] רבים, גדול[22] כי יש אמצעי וקטון, וזה השנוי יצא מפאת גלגל המוצק שמוצקו רחוק ממוצק הארץ. (3) כאשר[23] שבתאי מתחבר עם השמש, ילך עשר מעלות, וישוב אחורנית. (4) הרחוק[24]: עקרב, קשת, גדי, בגבהותו. האמצעי: אריה, בתולה, מאזנים, דלי, דגים, טלה[25], בין הגבהות והשפלות. הקטון: שור[26], תאומים, סרטן, בשפלות. (5) אחר כל כוכב כתוב מעלות[27] וחלקים[28] של הרחוק וכמה ימים, וככה לאמצעי ולקטון.[29]

[1]גלגלו] שסתנבק; מ: חסר. [2]חשבון] שנמתבק; ס: חסבון. [3]אשר] שסנק; מתב: אז הוא ישר. [4]הקטן] שסנב; קמת: הקטון. [5]בהיות*] מתנבק; שס: בהיותו. [6]מזלות*] מתנבק; שס: מעלות. [7]שמהלך] שסנמתב; ק: שהמהלך. [8]הכוכב] שסנקמ; תב: הכוכב השפל. [9]ר״ע] שמתבק; נ: קק״ע; ס: ע״ר. [10]ממקום השמש*] מתנבק; ש: מהשמש; ס: משמש. [11]הלבנה] שסנ; ק: שהלבנה; מתב: והלבנה. [12]אמרתי*] מתנבק; שס: אמרת. [13]הרביעיות] שסנב; מת: < אלה; ק: > בלבנה. [14]מרגע] שסנמתב; ק: < כי. [15]רביעית הגלגל] שסנמת; ב: במבט רובע הגלגל. [16]עם] שסנמתב; ק: בינו ובין. [17]ומשם עד הנכח חם ויבש ואחר כן קר ויבש ואחר כן קר ולח] שסנקמ; תב: חסר. [18]שבים*] מת; ב: נזורים; שסנק: חסר. [19]עד*] מתנבק; שס: עם. [20]כי*] מתנבק; שס: פן. [21]בדרך קרובה. והנה נקרא המרחק הגדול והטעם שהם ימי שובו אחורנית] שס; מתנב: חסר. [22]רבים, גדול] שסתמ; ק: רב או גדול; נ: חסר. [23]כאשר] שס; מתנבק: חסר. [24]הרחוק] שסתבנק; מ: חסר. [25]טלה] שסנקמ; תב: חסר. [26]שור] שסתנבק; מ: שבתי. [27]מעלות] שסנמב; ת: ט׳ מעלות; ק: חסר. [28]וחלקים] שסנמת; ב: ודקים; ק: חסר. [29]אחר כל כוכב כתוב מעלות וחלקים של הרחוק וכמה ימים, וככה לאמצעי ולקטון] שסנמתב; ק: חסר.

is at the apogee of its circle,[1] when its true anomaly is 0,0° with respect to its motion. (4) Then its motion begins to be from east to west and ⟨the lower planet⟩ conjoins it [the Sun] at the perigee of its [the lower planet's] epicycle when its ⟨true⟩ anomaly is six signs. (5) Then it is retrograde and its motion begins to be from west to east; and it has great power as long as the planet's motion is quicker than the Sun's motion.[2] (6) The astrologers said that the power of an upper planet is full when it is oriental of the Sun and occidental of the Moon, and the opposite applies to the lower ⟨planets⟩.[3]

30 (1) The power of the Moon changes according to the four periods of the month: from the Moon's conjunction with the Sun in its corrected motion to 90° the power of the Moon is hot and moist; from there to 180° it is hot and dry; from there to 270°—when the Moon's elongation from the Sun is 90° and the Moon is ahead of the Sun—this quadrant is cold and dry; and from there to the new moon it is cold and moist.[1] (2) What I have said about the quadrants applies to the six planets: from the moment of an upper planet's conjunction ⟨with the Sun⟩ until it reaches quadrature with the Sun, which is 90 equal degrees, the planet is hot and moist; from there until it is in opposition ⟨to the Sun⟩ ⟨the planet is⟩ hot and dry, and then cold and dry, and then cold and moist. (3) Venus and Mercury, when they conjoin the Sun and are retrograde, until the true anomaly is 9 signs, are hot and moist; ⟨from there⟩ to 12 signs ⟨they are⟩ hot and dry; from there to 3 ⟨signs⟩ cold and dry; and ⟨from there⟩ to 6 ⟨signs⟩ cold and moist. (4) So it turns out that the planets' nature changes in accordance with their configuration with respect to the Sun.

31 (1) Now I will write down for you an important table for knowing how many degrees each planet retrogresses and approximately how many days it retrogresses.[1] (2) Now ⟨one⟩ distance is called maximum, meaning that it is retrograde the greatest ⟨number of⟩ days, ⟨and it is called⟩ maximum because there are ⟨also⟩ mean and minimum ⟨distances⟩, and this variation is due to the eccentric circle,[2] whose center is far from [i.e., not the same as] the center of the Earth. (3) When Saturn conjoins the Sun, it moves 10° and then retrogresses. (4) Maximum ⟨distance⟩: Scorpio, Sagittarius, Capricorn, at its apogee. Mean ⟨distance⟩: Leo, Virgo, Libra, Aquarius, Pisces, Aries, between apogee and perigee. Minimum ⟨distance⟩: Taurus, Gemini, Cancer, at perigee. (5) The ⟨number of⟩ degrees and minutes of the maximum ⟨distance⟩ and how many days ⟨it retrogresses⟩, and likewise for the mean and minimum ⟨distances⟩, are written for each planet.

	הרחוק[1]			אמצעי			הקטן		
	מעלות	שניים	ימים	מעלות	דקים	שניים	ימים	מעלות	דקים	ימים
שבתאי	ז	יד	קמז[2]	ז[3]	יו[4]	כ[5]	קלח	ז	יח	קלו
צדק	ט[6]	מט	קכג	ט	יב[7]	יו[8]	קכא[9]	ט	נד	קיח
מאדים	יט	נג[10]	פ[11]	יו	יח	מד	עג[12]	יא	יב	סד
נגה	יו	כה	מג	טו[13]	יז[14]	לד[15]	מא[16]	יד[17]	לח[18]	מ[19]
כוכב	ז	נד	כא[20]	יב	יז[21]	י[22]	כב[23]	טו[24]	יב[25]	כג[26]

32 (1) המחברת[27]: אם היתה מחברת[28] משרת עם משרת ושניהם בקו[29] המזלות, שאין לאחד מהם מרחב, אז[30] תהיה מחברת שלימה, ויסתיר השפל את העליון למראה העין. (2) והעליונים לא יוכלו להסתיר השמש, ולא השפלים כי לעולם יהיה להם מרחב בהתחברם עם השמש. (3) ועוד כי גוף נגה קטון מאד, כי הוא חלק מכ״ד[31] ממדת הארץ[32], והשמש גדולה מאד, כי כל הארץ היא חלק ממאה וששים וששה[33] ממדת השמש[34] בראיות גמורות מחכמת המדות. (4) ובעבור היות נגה קרוב אל הארץ יש לו נגה[35] רב, וכוכב חמה קטון מאד מאד[36], ובהתחבר השמש[37] עם נגה במזל דגים, והוא[38] יש לו כל מרחבו הצפוני, יהיה נגה נראה[39] לעין, ולא כן משרת[40] אחר.

33 (1) והנה אם יתחברו[41] שנים משרתים, ראה אי זה מהם קרוב למקום גבהות הגלגל הקטון; הוא יהיה[42] רודה[43] ומושל[44] על ההוה במקום שפלותו[45], ומהמנה המתוקנת תוכל לדעת זה. (2) כי אם היו בין הגבהות והשפלות, ראה מי שמנתו המתוקנת קטנה במספר המעלות מאשר מנתו המתוקנת[46] גדולה, הוא הרודה[47]; פירוש: שאותו שיש מרחק[48] קטון[49] מן הגבהות קרוב יותר אל הגבהות. (3) ואם היו בין השפלות והגבהות[50], ראה מי שמנתו גדולה מהמספר, הוא הרודה; פירוש:

[1]הלוח מופיע בכ״י שסנת; לא מופיע בכ״י מבק. [2]קמז] שס; תנ: קמ; מקב: חסר. [3]ז] שס; תנ: מ; מקב: חסר. [4]יו] שס; תנ: ז; מקב: חסר. [5]כ] שס; תנ: חסר; מקב: חסר. [6]ט*] תנ; שס: ז; מקב: חסר. [7]יב] שס; תנ: כג; מקב: חסר. [8]יו] שס; תנמקב: חסר. [9]קכא] שסנ; ת: קמה; מקב: חסר. [10]נג*] תנ; שס: יג; מקב: חסר. [11]פ] שס; ת: לב; מקב: חסר. [12]עג] שס; תנ: חסר; מקב: חסר. [13]טו*] תנ; שס: יב; מקב: חסר. [14]יז] שס; תנ: יח; מקב: חסר. [15]לד] שס; תנ: חסר; מקב: חסר. [16]מא] שס; תנ: מב; מקב: חסר. [17]יד] שסנ; ת: יב; מקב: חסר. [18]לח] שס; ת: ד; נ: יד; מקב: חסר. [19]מ] שס; תנ: לט; מקב: חסר. [20]כא] שס; תנ: כב; מקב: חסר. [21]יז] שסנ; ת: יח; מקב: חסר. [22]י] שס; תנמקב: חסר. [23]כב] שס; ת: קכ; נ: קס; מקב: חסר. [24]טו*] תנ; שס: יב; מקב: חסר. [25]יב] שס; ת: יג; נ: כג; מקב: חסר. [26]כג*] תנ; שס: טו; מקב: חסר. [27]המחברת*] מתנבק; שס: המתחברת. [28]מחברת] שסנקמת; ב: דבק. [29]בקו*] מתב; שס: מן; נק: בין. [30]אז*] מתנבק; שס: זה. [31]מכ״ד] שסמ; תנק: מכ״ב; ב: חסר. [32]הארץ*] מתנבק; שס: השמש. ראה הערה על אתר. [33]והשמש גדולה מאד כי כל הארץ היא חלק ממאה וששים וששה ממאה וששים וששה*] נמתב; ק: < מעלות; שס: חסר. ראה הערה על אתר. [34]ממדת השמש*] מתנק; שס: חסר. [35]נגה] שסנקמ; ת: כח; ב: זהר. [36]מאד*] מסתנבק; ש: חסר. [37]השמש*] מתנבק; שס: עם השמש. [38]והוא] שסנמבק; ת: והנה. [39]נראה] שסנמבק; ת: חסר. [40]משרת*] מתנבק; שס: משבתאי. [41]יתחברו] שס; מתנבק: אם התחברו. [42]יהיה] שמנבק; סת: חסר. [43]רודה] שסנקמת; ב: שר. [44]ומושל] שמתנק; ס: מושל. [45]שפלותו] שסנמבק; ת: על שפלותו. [46]קטנה במספר המעלות מאשר מנתו המתוקנת] שסנמבק; ת: חסר. [47]הרודה] שסנקמת; ב: השר. [48]שיש מרחק] שסנמת; ק: שיש לו מרחב; ב: שמרחקו. [49]קטון] שסנמתב; ק: קטן. [50]השפלות והגבהות] שסנקמת; ב: ש.

	maximum		mean		minimum	
	degrees, minutes	days	degrees, minutes, seconds	days	degrees, minutes	days
Saturn	7°14′	147	7°16′20″	138	7°18′	136
Jupiter	9°49′	123	9°12′16″	121	9°54′	118
Mars	19°53′	80	16°18′44″	73	11°12′	64
Venus	16°25′	43	15°17′34″	41	14°38′	40
Mercury	7°54′	21	12°17′10″	22	15°12′	23

32 (1) The conjunction: If a conjunction of two planets takes place when both are in the ecliptic, meaning that both are at zero latitude, the conjunction is full and the lower hides the upper from sight.[1] (2) But the upper ⟨planets⟩ cannot hide the Sun, nor can the lower ⟨planets⟩, because they always have some ⟨ecliptic⟩ latitude when they conjoin the Sun. (3) Furthermore, the body of Venus is very small (one 24th the size of the earth) and the Sun is very large (the whole Earth is one 166th of the size of the Sun,) according to incontrovertible proofs from geometry.[2] (4) Because Venus is so close to the Earth it has great brightness, and Mercury is very small; when the Sun and Venus are in conjunction in Pisces and it [Venus] is at its maximum northern latitude, Venus is visible, which is not the case for any other planet.[3]

33 (1) Now if two planets are in conjunction, find out which of them is closer to apogee on the epicycle; it governs and rules over the one that is at perigee; and you may know this from the true anomaly. (2) If they are between apogee and perigee, find the one whose true anomaly, ⟨measured⟩ in degrees, is smaller than ⟨the one⟩ whose true anomaly is greater, and this one is the ruler; explanation: the one whose distance from apogee is smaller is closer to apogee. (3) If they were between perigee and apogee, find the one whose true anomaly, ⟨measured⟩ in degrees, is greater ⟨than the one whose true anomaly is smaller⟩, and this is the ruler; explanation: this one

שהוא קרוב[1] אל הגבהות מצד[2] אחד יותר מאותו שמרחקו קטון[3] אחר[4] שהוא בשפלות; והנה זה כח אחד. (4) ושוב הסתכל במוצק[5] המתוקן ועשה כדרך המנה, והרודה יש לו חצי כח. (5) ואם מרחב האחד צפוני והאחר בקו המזלות, או מרחבו[6] דרומי, יש לצפוני חצי כח בממשלה[7]. (6) ואם[8] האחד בקו המזלות והשני[9] דרומי, הממשלה[10] תהיה להווה[11] בקו המזלות. (7) וראה איזה מהם הוא כוכב עליון ותן לו כח[12] אחד. ואחר כן הסתכל מי הוא מושל, וזה הדבר הוא במחברת.

34 (1) רק בנכח לעולם ינצח העליון לשפל[13], אם לא היה העליון שב אחורנית או
תחת | ניצוץ השמש. (2) וראה בעת הנכח: אם אין[14] לאחד מהם[15] מרחב הוא נכח 77
באמת, והוא מלחמה חזקה. (3) ואם האחד בקו המזלות והשני מרחבו בדרום או בצפון, יחסר מהכח כפי המרחב. (4) ואם האחד רחבו צפוני והאחר רחבו דרומי, והמרחב שוה במספר, גם זה נכח[16] שלם. (5) ואם מרחב האחד רב ומרחב האחר מעט, יחסר מהכח כפי המרחב[17].

35 (1) ועתה אדבר על השבעה המבטים עליהם[18] יסוד כל המשפטים. (2) המבטים.[19] הראשון[20] הנכח, שהמרחק בין השנים המשרתים, באי זה מקום שיהיו בגלגל המזלות[21], ק״פ מעלות ישרות, לא בדרך המצעדים; וזה המבט[22] יקרא מבט[23] איבה גמורה. (3) ומבט[24] רביעית[25] חצי איבה, והוא[26] המרחק צ׳[27] מעלות לפני הכוכב או אחריו; ואשר לפניו יקרא מבט[28] רביעית ימני, ואשר אחריו יקרא[29] מבט רביעית שמאלי. (4) ובהיות[30] המרחק ק״כ מעלות בין שני המשרתים[31], לפני המשרת או אחריו, יקרא[32] מבט שלישית,[33] והוא[34] מבט אהבה גמורה. (5) ואם המרחק ששים מעלות ישרות, לפניו ואחריו, זה יקרא מבט ששית,[35] והוא מבט[36] חצי אהבה.

36 (1) והעגול לא יתחלק[37] בחלקים שוים[38] כי אם על חצי שהוא אלכסון[39] העגול, ובעבור ששנים אלכסונים[40] לכל עגול, נחלק הגלגל לארבעה חלקים, וזהו מבט רביעית. (2) וכאשר אתה עושה יתר[41] בשלש[42] רביעיות האלכסון, ותוציא השנים

[1]קרוב] שסקמתב; נ: קרוב יותר. [2]מצד*] מסתנבק; ש: כנגד. [3]קטון] שסנקמת; ב: גדול. [4]אחר] שסנקמ; ת: ממה; ב: חסר. [5]במוצק*] תנבק; שסמ: במוצא. [6]מרחבו] שסנקמת; ב: רחבו. [7]בממשלה] שמתנבק; ס: < תהיה להווה בקו המזלות או מרחבו דרומי יש לצפוני חצי כח בממשלה. [8]ואם] שסתנבק; מ: < היה. [9]והשני*] ב; שסמתנק: השני. [10]הממשלה*] מב; ת: והממשלה; שסנק: בממשלה. [11]להווה] שסתבק; מ: לקור; נ: לקוח. [12]כח] שסנמתב; ק: כוכב. [13]לשפל] שסנקמת; ב: השפל. [14]אין] שסקמתב; נ: חסר. [15]מהם*] מתב; שסנק: חסר. [16]נכח] שסנמבק; ת: הכח. [17]המרחב] שסקמתב; נ: המעט. [18]עליהם] שנתמק; סב: כי עליהם. [19]המבטים] שסנמתב; ק: המבט. [20]הראשון] שסתנבק; מ: חסר. [21]בגלגל המזלות] שסקמתב; נ: חסר. [22]מבט] שסקמתב; נ: המשפט. [23]מבט] שסקמתב; נ: חסר. [24]ומבט] שסנקמת; ב: והשני מבט. [25]רביעית] שסנמ; ת: רביעי; ב: רובע; ק: ד׳. [26]והוא] שסנמבק; ת: והוא בהיות. [27]צ׳] שסנקמת; ב: פ׳. [28]מבט*] מתנבק; שס: חסר. [29]יקרא] שמנק; סתב: חסר. [30]ובהיות] שסנקמת; ב: והשלישי. [31]בין שני המשרתים] שסנקמת; ב: חסר. [32]יקרא] שסנקת; מ: < זה; מ: והוא. [33]שלישית] שסנמתב; ק: ג׳. [34]מבט שלישית והוא] שסנקמת; ב: חסר. [35]ששית] שסנמתב; ק: ו׳. [36]מבט] שסמת; נק: חסר. [37]לא יתחלק] שמתנבק; ס: שיתחלק. [38]שוים] שמתנבק; ס: שנים. [39]אלכסון] שסנקמת; ב: קטר. [40]אלכסונים] שסנקמת; ב: קטרים. [41]יתר*] מתנבק; שס: ביתר. [42]בשלש] שסנמתב; ק: מג׳.

is closer to apogee on one side than the other ⟨planet⟩, whose true anomaly is smaller and which is at perigee; this is one power. (4) Observe again the equation of center and proceed as for the anomaly, and the ruler has half a power. (5) If the ⟨ecliptic⟩ latitude of one of them is northern and the other is in the ecliptic or its latitude is southern, the northern has lordship of half a power. (6) If one is in the ecliptic and the other is southern, the lordship is assigned to the one that is in the ecliptic. (7) Find out which of them is above ⟨the other⟩, and assign one power to it. Then find out which of them is the lord; and all of this applies at conjunction.[1]

34 (1) But in opposition the upper ⟨planet⟩ is always victorious over the lower, on condition that the upper is neither retrograde nor under the ray of the Sun. (2) Observe at the moment of opposition: if neither of them has ⟨ecliptic⟩ latitude it is a true opposition, and this is a fierce war. (3) But if one is in the ecliptic and the latitude of the other is northern or southern, it loses power in proportion to the latitude. (4) If the latitude of one is northern and the latitude of the other is southern, but ⟨the magnitude of⟩ their ⟨ecliptic⟩ latitude is the same, this too is full opposition. (5) But if the latitude of one is high and the other's latitude is low, it loses its power in proportion to the latitude.[1]

35 (1) Now I will discuss the seven aspects that are the foundation of all ⟨astrological⟩ judgments. (2) The aspects. The first is opposition, when the distance between two planets, wherever they are in the circle of the zodiac, is 180 equal degrees, not ⟨180° measured⟩ by the method of rising times; this aspect is called the aspect of full antagonism. (3) Quartile, or half antagonism, is a distance of 90° ahead of the planet or behind it; if it is ahead of the planet it is called right quartile, and if behind ⟨the planet⟩ it is called left quartile. (4) When the distance between two planets is 120°, before a planet or behind it, the aspect is called trine, and this is an aspect of total love. (5) If the distance is 60 equal degrees, before or behind it, this aspect is called sextile, and this is an aspect of half love.[1]

36 (1) A circle is bisected by the diameter into ⟨two⟩ equal parts; since every circle has two ⟨perpendicular⟩ diameters, the circle is divided into four parts; this is quartile. (2) When you draw the chord that intersects the diameter at three-fourths of its length, and you also draw the two ⟨other⟩

יתרים, ותעשה צורה משולשת יתחלק העגול לשלשה[1] חלקים שוים, כי אחר היות כל יתר, והטעם קוי[2] הצורה המשולשת[3], שוים בראיות גמורות, הנה הקשתות ישרות[4]. (3) וידוע כי יתר חצי חצי[5] האלכסון[6] ששית מדת[7] העגול. (4) ובמספר י״ב[8] יתברר לך זה[9] כי החצי והוא הנכח ו׳[10], והשלישית ד׳, והרבעית ג׳, והששית ב׳.

37 (1) דמיון[11]: זה היה[12] צדק ה׳ מעלות מסרטן והלבנה היה בה׳ מעלות מגדי, וזה מבט נכח. ובהיות הלבנה אחר כ״ו[13] מעלות ממזל קשת כבר החלה[14] להיותה תחת כח נכח צדק[15] כי ניצוצו ט׳ מעלות, וכל מה שתהיה קרובה מהנכח אז יותר שלם[16]. (2) ואם היתה הלבנה[17] במעלה אחת מדגים, היא במבט שלישית עם צדק, וזה הוא ימני, ואם היתה במעלה אחת או שלש[18] מעקרב[19], גם זה מבט שלישית, והוא[20] שמאלי. (3) ואם היתה בה׳[21] מטלה, אז הוא המבט שלם והוא מבט רביעית ימני[22], ואם היתה במאזנים, גם הוא במבט רביעית שמאלי. (4) ואם היתה בשור, המעלות מעוטות פחותות מחמש,[23] הוא במבט ששית ימני[24], ואם ככה בבתולה, היא במבט ששית שמאלי. (5) וכאשר יעבור הכוכב מעלות המבט בתוספת מעלה לא יתקיים מעשה הכוכב, רק יהיו דברים[25] ככה רעים או טובים כפי תולדת הכוכב ולא[26] יצאו לאויר[27] ולא יהיו.

38 (1) ועתה אחל לדבר על[28] תולדת המשרתים. (2) השמש: היא המושלת[29] על[30] המתכות והצמחים והחיים, ונשמת האדם קשורה בו[31]. (3) והיא בחכמת משפטי המזלות עקר, כי אם היו צדק ושבתאי, שהם עליונים ממנה, מזרחיים עולים לפני השמש רק[32] בקצה המזרח, אז[33] כחם חזק. וככה, אם היו בדרך השמש[34], הם כדמיונה[35] ויש להם כח רב; והפירוש: שיהיו בנולד ביום למעלה מהארץ ובנולד בלילה למטה מהארץ[36]. (4) ומאדים, אם היה מזרחי לשמש והוא בנולד[37] ביום תחת הארץ ובנולד בלילה למעלה מהארץ, אז הוא כחו גדול. (5) וכח[38] השפלים[39] מהשמש להיותם מערביים מהשמש, ובנולד ביום למטה[40] ובנולד בלילה למעלה. (6) והשמש תורה על האב לנולד ביום; ועל חיי הנולד ועל גבהות נפשו ועל השררה[41]

[1]לשלשה] שסנמב; ק: לג׳; ת: מג׳. [2]קוי*] תבק; נ: קו; שסמ: חסר. [3]הצורה המשולשת] שסנקמת; ב: המשלש. [4]ישרות] שסנק; מתב: שוות. [5]חצי חצי*] תיקנתי עפ״י הקשר הדברים; שסנקמתב: חצי. [6]האלכסון] שסנמת; ב: קטר. [7]מדת] שסנמבק; ת: מספר. [8]ובמספר י״ב*] מסתנבק; ש: חסר. [9]לך זה] שסנקמ; ת: לך; ב: זה. [10]כי החצי והוא הנכח ו׳] שסנק; מתב: כי ו׳ חצי והוא הנכח. [11]דמיון] שסנקמת; ב: המשל. [12]היה] שסנקת; מב: חסר. [13]כ״ו] שמתבק; ס: ט׳; נ: ו. [14]החלה*] מתנק; שס: החל לה; ב: יחל. [15]כח נכח צדק*] נבק; שסמ: נכח צדב; ת: כח ככב צדק. [16]יותר שלם] מתב; שסנק: תהיה שלימה. [17]היתה הלבנה] שסנמתב; ק: ש. [18]שלש*] מסתנבק; ש: בשלש. [19]מעקרב] שסנמבק; ת: חסר. [20]והוא*] מתנבק; שס: הוא. [21]בה׳*] ק; שס: במעלות; מ: מעלות; נ: מעלה; ב: חסר. [22]ואם היתה בה׳ מטלה, אז הוא המבט שלם והוא מבט רביעית ימני] שסנמבק; ת: חסר. [23]מחמש] שסנמתב; ק: מהשמש. [24]ימני] שנמתבק; ס: שמינית. [25]דברים] שסתנבק; מ: חסר. [26]ולא] שס; מתנבק: רק לא. [27]לאויר] שסנת; מבק: לאור. [28]ועתה אחל לדבר על] שסנקמת; ב: חסר. [29]המושלת] שסנקמת; ב: משרת. [30]על] שסנק; מתב: על כל. [31]בו] שסנק; מתב: בה. [32]רק] שסנק; מתב: חסר. [33]אז] שסתנבק; מ: אם. [34]השמש] שסנקמת; ב: חסר. [35]כדמיונה*] מת; שסנק: בדמיונם; ב: בדמותם. [36]ובנולד בלילה למטה מהארץ*] מתב; שסנק: חסר. [37]בנולד] שסקמתב; נ: חסר. [38]וכח*] מנבק; ש: נכח; ס: ככח; ת: חסר. [39]השפלים] שסנבק; מ: שפלים; ת: ובהשפלים. [40]ובנולד ביום ולמטה] שסנבק; מת: חסר. [41]ועל השררה] שסנקמ; תב: חסר.

chords ⟨that connect the two extremes of the first chord with the far end of the diameter⟩, you obtain a triangle that divides the circle into three equal parts: since all these ⟨three⟩ chords (meaning the sides of the triangle) are equal ⟨, as we know⟩ by incontrovertible proofs, the ⟨corresponding⟩ arcs are equal as well. (3) It is known that the chord at a quarter of the diameter is one-sixth of the circle. (4) You see clearly that, for the number 12, half (which is opposition) is 6, and a third [trine] is 4, and a fourth [quartile] is 3, and a sixth [sextile] is 2.[1]

37 (1) Illustration: Jupiter is at Cancer 5° and the Moon at Capricorn 5°, which is opposition; when the Moon passed Sagittarius 26° it already began to be under the power of the opposition to Jupiter, because its [i.e. Jupiter's] ray is 9°, and the closer it [the Moon] gets to opposition, it [opposition] is more complete. (2) If the Moon is at Pisces 1°, it [the Moon] is in trine with Jupiter, namely, right ⟨trine⟩, but if it is at Scorpio 1° or 3°, this too is trine, but left ⟨trine⟩. (3) If it is at Aries 5°, then is full right quartile, and if it is at Libra ⟨5°⟩ this too is quartile, but left ⟨quartile⟩. (4) If it is in Taurus, at less than 5 degrees, it is in right sextile ⟨with Jupiter⟩, but if ⟨it is⟩ at the same ⟨position⟩ in Virgo, it is left sextile. (5) When the planet passes the degrees of an aspect, even by one degree, the effect of the planet is not realized; even though unfortunate or fortunate things are ⟨signified⟩ according to the planet's nature, they will not be realized and will not take place.[1]

38 (1) Now I will begin discussing the nature of the planets.[1] (2) The Sun.[2] It rules over metals, plants, and living creatures,[3] and the human soul is associated with it.[4] (3) It is the root of the science of the judgments of the zodiacal signs, because if Jupiter and Saturn, which are above the Sun, are oriental ⟨of the Sun⟩, ⟨which means that they⟩ rise before the Sun on the eastern horizon, then their power is strong. Likewise, if they are in the path of the Sun, they bear a likeness to it [the Sun] and have great power; explanation: they are above the Earth for a person born by day and below the Earth for a person born by night. (4) As for Mars, its power is strong when it is oriental of the Sun and below the Earth for a person born by day or above the Earth for a person born by night. (5) The planets that are below the Sun are powerful when they are occidental of the Sun and below ⟨the Earth⟩ for a person born by day or above ⟨the Earth⟩ for a person born by night.[5] (6) The Sun signifies the father for a person born by day;[6] and the native's life, pride, authority, and reputation; the right eye for a person

78 ועל השם; ועל העין[1] הימנית לנולד ביום | ובלילה[2] על העין השמאלית; ובחלק השמש הלב, גם יש לה חלק בפה והצד הימין. (7) ובחלקה מן המתכות, הזהב; ומהצמחים, האילנים הגדולים שהם עושים[3] פרי[4]; ובחלקה הענבים; ומהחיים, המלכים בתקופת שנת העולם[5]; וממרכבת האדם, הסוסים; וכחה[6] מן הפאות, המזרח; וממראה העינים[7], הלבן מאד. (8) וצורת האדם: שתהיה השמש מושלת על תואר פניו, יפה מראה, פניו רחבות[8], ועיניו גדולות ופיו רחב, והולך בקומה זקופה. (9) וממשלתו בימי השבוע, יום ראשון, ומן הלילות, ליל חמישי. (10) וממשלתו על הנולדים ביום עשר שנים[9] בראשונה, ועל הנולדים בלילה משנת ל״ט עד מ״ט. (11) ותלמי המלך[10] אומר כי יש לה[11] ממשלה על כל הנולדים בלילה או ביום משנת שתים ועשרים עד מ״א שנה. (12) ושנותיה קטנות י״ט, והאמצעיות ל״ט[12] שנה וחצי שנה,[13] והגדולות ק״כ. (13) ויש בחלק השמש הנוצרים[14] כי באריה[15] היתה מחברת[16] של העליונים; ובחלקה הארמונים והחצרות[17], ובתי כנסיות והמדרשים.[18] (14) והמושלים על פקידות בית השמש ביום יורו על טוב או רע שיקרה לנולד בחצי[19] ימיו הראשון או האחרון, כפי תולדת הכוכב וכחו, ודרך המביטים אליו, ועל[20] אי זה בית יש לו[21] ממשלה כנגד המזל הצומח, ולאיזה בית יביט. (15) והשמש[22] לאות במולד האשה[23] על[24] הבעל[25].

39 (1) הלבנה: יש לה ממשלה בלילה, וכחה להוסיף במתכות ולהיותם[26] זכים[27] כל זמן שאורה גדול. (2) ויראה כחה בכל צמח ובכל לח, בקשואים והקרות[28], בנהרות הסמוכים אל הים הגדול, ובמוח הראש גם מוח העצמות, ובכח[29] תולדת הגוף והמוח השמאלי; ויש בחלקה העין השמאלי[30] ביום והימני[31] בלילה. (3) והיא תורה על כל דבר שיחל האדם, והיא לאות על הנולד עד[32] ארבע שנים. (4) מהאילנים[33], הקטנים והתאנים; ומהמתכות[34] הכסף; וממרכבת האדם, העגלה[35]; וכחה[36] מערבי[37]; ומהחיים עמי הארץ. (5) ותאר פניו עגול, ופיו קטן, ואיננו לבן מאד ומהלכו במהירות. (6) וממשלתה[38] בימי השבוע, יום שני, ומהלילות, ליל ששי.

[1]העין] שסנמתב; ק: חסר. [2]ובלילה] שסקמתב; נ: < ועל חיי הנולד. [3]עושים] שסנמתב; ק: עושי. [4]פרי] שסנמבק; ת: פירות. [5]שנת העולם] שקמסב; נ: שנות העולם; ת: התקופה לעולם. [6]וכחה] שסקמתב; נ: וכחות. [7]העינים] שסנקת; מ: עיני; ב: חסר. [8]רחבות] שסנקמת; ב: זכות. [9]עשר שנים] שסתנבק; מ: שנים עשר. [10]המלך] שסנקמת; ב: חסר. [11]לה*] מסתנק; שב: לו. [12]ל״ט] שסקמתב; נ: ס״ט. [13]שנה] שסנמתב; ק: חסר. [14]ויש בחלק השמש הנוצרים*] מת; נק: ויש חלק לשמש בנוצרים; שס: ויש חלק השמש של הנוצרים; ב: ויש בחלקו הנוצרים. [15]באריה*] מתנבק; שס: באותה. [16]מחברת] שסנקמת; ב: דבוק. [17]והחצרות] שסנקמ; תב: והחצר. [18]ובתי כנסיות והמדרשים] שסמתבק; נ: ובתי מדרשות ובתי כנסיות. [19]בחצי*] נבק; שסמת: חצי. [20]ועל*] תנבק; שס: חסר. [21]לו*] מסתנבק; ש: חסר. [22]והשמש*] מתנבק; שס: השמש. [23]האשה*] מסתנבק; ש: האש. [24]על*] תנב; שסק: חסר. [25]הבעל*] נב; מת: > היא; שס: > ההוא; ק: חסר. [26]ולהיותם*] סתנבקמ; ש: ולהיותה. [27]זכים] שנמתבק; ס: שנים. [28]והקרות] שמתנב; סק: והקרותו. [29]ובכח] שסנק; מתב: ובכחה. [30]ויש בחלקה העין השמאלי] שסנמבק; ת: חסר. [31]והימני] שסתנבק; מ: והשמאלי. [32]עד] שסנמבק; ת: על. [33]מהאילנים] שסמתב; נק: והאילנים. [34]ומהמתכות*] סתנבק; שמ: והמתכות. [35]העגלה] שמתבק; ס: העגולה; נ: חסר. [36]וכחה] שמתבב; סנ: וכח. [37]מערבי] שסקמתב; נ: המערבי. [38]וממשלתה] תיקנתי עפ״י הקשר הדברים; שסנמתבק: ממשלתו. ראה לעיל: ״יש לה ממשלה בלילה״.

born by day and the left eye for a person born by night; the heart is in the Sun's portion, as well the mouth and the right side ⟨of the body⟩.[7] (7) Of metals, gold is in its portion;[8] of plants, the large fruit-bearing trees; grapes are in its portion; of living creatures, kings at the revolution of the world-year; of riding animals, horses; of the sides ⟨of the horizon⟩, its power is in the east;[9] of the colors, intense white.[10] (8) The human form: the Sun rules over his [i.e., the native who is under the Sun's sway] physiognomy, ⟨so that he is⟩ handsome, his face broad, his eyes large, and his mouth wide, and he walks with an upright posture. (9) Of the days of the week, it rules over the day⟨time⟩ of the first ⟨day⟩ [i.e., from sunrise to sundown on Sunday], of the nights, the night of the fifth ⟨day⟩ [i.e., between sundown on Wednesday and sunrise on Thursday].[11] (10) It rules over children born by day during their first 10 years ⟨of their lives⟩, and over those born by night from their 39th to their 49th year.[12] (11) King Ptolemy says that it rules over all, whether born by day or by night, from the 22nd to the 41st year.[13] (12) Its least years are 19, the middle ⟨years⟩ are 39½ years, and the great ⟨years⟩ are 120.[14] (13) The Christians are in the Sun's portion, because the conjunction of the upper ⟨planets⟩ [Saturn and Jupiter] took place in Leo;[15] palaces, courtyards,[16] synagogues, and schools are in its portion. (14) The rulers over the lordship ⟨of the triplicity⟩ of the Sun's house by day signify good fortune or misfortune for the native in the first or last half of his life, according to the planet's nature and its power, depending on the planets that aspect it [the lord the Sun's triplicity], and according to the ⟨horoscopic⟩ place with respect to the ascendant sign over which it has lordship and the place it [the lord the Sun's triplicity] is aspecting.[17] (15) In a woman's nativity the Sun signifies her husband.

39 (1) The Moon. It rules over the night[1] and has power to increase the purity of metals as long as its light is strong. (2) Its power is visible in every plant and in everything moist, in melons and pumpkins, in rivers that are near the ocean,[2] in the brain and in the bone marrow,[3] in the power of the body's nature[4] and the left ⟨side of the⟩ brain; the left eye is in its portion by day and the right one by night.[5] (3) It portends everything that a person begins[6] and gives an indication about the native until he is 4 years old.[7] (4) Of trees, the small ones and fig trees; of metals, silver;[8] of riding animals, ⟨the animals that pull⟩ the wagon; its power comes from the west;[9] of living beings, commoners. (5) His [the native who is under the Moon's sway] face is round, his mouth small, he is not very pale and he moves quickly. (6) Of the days of the week, it rules over the day⟨time⟩ of the second ⟨day⟩ [i.e., from sunrise to sundown on Monday], of the nights, the night of the sixth

(7) ויש לה ממשלה על הנולדים בלילה תשע שנים, ועל הנולדים ביום מתחלת שנת ל״ב עד סוף ארבעים שנה. (8) ושנותיה הקטנות כ״ה, והאמצעיות ל״ט וחצי[1], והגדולות[2] ק״ח[3] שנים. (9) והיא[4] לאות על האם ועל האחות ועל אשת הנולד; ובחלקה פתחי הבתים. (10) והמושלים על פקידות שלישות בית הלבנה בלילה יורו[5] על כל מה שיקרה לנולד מטוב או רע בימיו.

40 (1) שבתאי: זה הכוכב עליון, וכל המשרתים יתנו כח לו בהתחברם עמו או על דרך המבטים. (2) ובחלקו העופרת, ובתי החשך והכבוד, וכל אילן פריו נבאש. (3) ומטעמו חמוץ; והוא קר ולח אם היה בשפלות גלגל המוצק, וקר ויבש אם היה בגבהותו. (4) הוא[6] כוכב המרמה והערמה,[7] ורוב המחשבה והדאגה, והפחד, והמורא[8]. (5) ויש לו הטחול, ומהעינים השחורות, והאוזן הימנית. (6) ובחלקו הזקנים והעניים; ואומנות בנאי או ספן או מעבד עורות[9]. ובחלקו השדים ורוח רעה, והתחלואים[10] הארוכים[11] והמומים. (7) והכלל: הוא[12] כמו מלאך המות להמית תחת מפולת או להשליך ממקום גבוה[13] או להטביע במים. (8) ובחלקו הקדחת הרביעית[14] והשחין היבש; והוא לאות על אדם שחור; עיניו דקות קטנות ומצחו גדול, ובמהלכו[15] מסתכל למטה, בעל מרה שחורה. (9) ובחלקו מהחכמות דעת עליון[16] והעקרים, כי חלק השמש התורות, וחלק הלבנה השיחות וכל קבלה קרובה; וכפי כחו בנולד יוכל לסבול העמל. (10) וממשלתו בימי השבוע יום[17] שבת, ומן[18] הלילות ליל רביעי. (11) והוא ישמש אחר הלבנה בנולדים בלילה י״א שנה. (12) ועל דעת תלמי בימי הזקנה. (13) ושנותיו הקטנות ל׳, והאמצעיות מ״ג, והגדולות נ״ז[19]. (14) ומן הפאות, המערביות; וממרכבת האדם, החמורים; והוא כוכב זכר.

41 (1) צדק: כוכב[20] גדול גופו מגופי[21] כל המשרתים לבד מהשמש. | (2) והוא 79
יורה על החיים, והטוב, והעושר, והצדק, ונדבת לב[22], וגמילות חסדים[23]; והוא יורה על השופטים, ומלמדי התורות[24], והמתפללים לצבור; ומשנות בני האדם הקרובות לזקנה; ובחלקו הבדיל, ואילני התפוחים והרמונים; וממרכבת האדם[25] הפיל; וטעמו מתוק. (3) ותולדתו חם ולח, ויחסר או יוסיף על תולדתו כפי רביעית[26] גלגל הקטון[27]

[1]ל״ט וחצי*] ק; שסתב: ל״ט; נ: ס״ה. [2]והגדולות] שקמתב; סנ: והגדול. [3]ק״ח] שמתנבק; ס: ק״ה. [4]והיא*] ק; שסנמתב: והוא. [5]הלבנה בלילה יורו*] נס; ק: הלבנה יורו בלילה; ב: ירח בלילה; ש: הלבנה יורו; ת: הלבנה בלילה יורה. [6]הוא] שסנ; מתבק: והוא. [7]המרמה והערמה] שסנמתב; ק: מרמה וערמה. [8]והמורא] שסקמתב; נ: חסר. [9]או מעבד עורות] שסמתק; ב: או עבדן; נ: חסר. [10]והתחלואים] שסנקמת; ב: וחליים. [11]הארוכים] שסנמתב; ק: חסר. [12]הוא*] מתנב; שסק: חסר. [13]או להשליך ממקום גבוה*] מתב; שסנק: חסר. [14]הרביעית] שסנמתב; ק: הד׳. [15]ובמהלכו] שסת; ק: ובהילוכו; מנבק: ובהלכו. [16]עליון] שמתב; סנק: העליון. [17]יום] שסמ; נקבת: חסר. [18]ומן] שסנבק; מת: ובכל. [19]נ״ז*] נק; שסמתב: נ״ה. [20]כוכב] שסנקמת; ב: חסר. [21]מגופי] שס; מתנק: מגופות; ב: חסר. [22]לב] שסנבק; מ: הלב. [23]והוא יורה על החיים והטוב והעושר והצדק ונדבת לב וגמילות חסדים] שסנמבק; ת: חסר. [24]התורות*] מסתנבק; ש: התנוקות. [25]האדם] שסנק; מתב: חסר. [26]רביעית] שסנמת; ק: רביעיות; ב: רובעי. [27]הקטון] שסנמתב; ק: הקטן.

⟨day⟩ [i.e., between sundown on Thursday and sunrise on Friday].[10] (7) It rules ⟨the first⟩ 9 years for those born by night and from the beginning of the 32nd year to the end of 40th year for those born by day.[11] (8) Its least years are 25, the middle ⟨years⟩ 39½, and great ⟨years⟩ 108.[12] (9) It signifies the native's mother, sister, and wife;[13] and the doors of houses are in its portion. (10) The rulers over the lordship of the triplicity of the Moon's house by night portend everything that will happen to the native, for good or evil, during his life.[14]

40 (1) Saturn.[1] This is the uppermost planet and all the ⟨other⟩ planets give their power to it when they conjoin it or aspect it. (2) Lead is in its portion,[2] and tombs and privies, and any tree whose fruit is foul-smelling. (3) Its taste is sour; it is cold and moist when it is at perigee on the eccentric circle, and cold and dry when at apogee.[3] (4) It is the planet of deceit and cunning, of excessive thought and worry, fear, and dread.[4] (5) In its portion is the spleen, the dark part of the eye, and the right ear.[5] (6) The elderly and paupers are in its portion;[6] of crafts, the mason, sailor, and tanner;[7] in its portion are the demons and melancholy,[8] chronic diseases and deformities. (7) In general, it is like the angel of death, killing in an avalanche or by a fall from a high place or by drowning. (8) Quartan fever and dry boils are in its portion;[9] it signifies swarthy men; his [the native under Saturn's sway] eyes are small and narrow and his forehead broad, when he walks he looks down, and he is melancholic. (9) Of the sciences, theology and metaphysics; but religions are the Sun's portion, and rhetoric and local tradition are in the Moon's portion; the native will be able to endure hard work in proportion to its [Saturn's] power in his nativity. (10) Of the days of the week, it rules over the day⟨time⟩ of Shabbat [i.e., from sunrise to sundown on Saturday]; of the nights, the night of the fourth ⟨day⟩ [i.e., between sundown on Tuesday and sunrise on Wednesday].[10] (11) After the moon, it rules those born by night for 11 years.[11] (12) But according to Ptolemy's opinion, ⟨it rules⟩ in old age.[12] (13) Its least years are 30, middle ⟨years⟩ 43, and great ⟨years⟩ 57.[13] (14) Of the sides ⟨of the horizon⟩, west;[14] of riding animals, donkeys; it is a masculine planet.[15]

41 (1) Jupiter. The body of this planet is larger than the body of any other planet except for the Sun. (2) It signifies life, good fortune, wealth, justice, generosity and charity; it signifies judges, teachers of religion, and cantors; of the ages of man, the years approaching old age;[1] in its portion are tin,[2] and apple and pomegranate trees; of riding animals, the elephant; its taste is sweet. (3) Its nature is hot and moist, and its natural properties

וכפי רביעיות[1] גלגל המוצק; והוא לבדו במבטיו או במחברת יוכל לבטל מעשי שבתאי, ולא יוכל לבטל מעשי[2] מאדים, רק נגה לבדו יבטל מעשיו. (4) והוא יורה על כל ממונים לשמור ממון, וכפי כחו יהיה עושר[3] הנולד; גם הוא לאות על כח הנפש הצומחת; ובחלקו האוזן השמאלית; ובחלקו הכבד[4]; ומהעינים הירוק; וכחו בפיאה[5] הצפונית; גם הוא יורה על הרוחות ורוב התבואות. (5) והכלל: הוא כוכב אמת, על כן נקרא שמו צדק, כי שבתאי נקרא כן בעבור שישמש יום שבת,[6] ועוד כי בתולדת המתגבר על[7] מולדו לשבות תמיד, והוא יהיה בטל[8]. (6) ובחלק צדק מימי השבוע יום חמישי, ומהלילות ליל שני. (7) והוא ישמש אחר שבתאי בין ביום ובין בלילה י״ב שנים[9]. (8) וככה[10] מספר שנותיו הקטנות, י״ב[11], והאמצעיות מ״ה, והגדולות ע״ט[12]. (9) ויש אומרים כי הוא יורה על אחי האב; וצורתו לבן, זך[13] וקומה זקופה, יפה מראה עיניו, ובישן, אוהב שלום ורודף שלום. (10) ומהתחלואים, כל דבר שנוסף[14] בגוף; על כן אמר תלמי המלך לא יקח אדם[15] משקה משלשל[16] והלבנה על מבט צדק או מתחברת עמו, וזה מנוסה. (11) וחלקו מהבית מקום התפילה.

42 (1) מאדים: נקרא כן בעבור שהוא אדום, כי הוא[17] שופך דם כשר הטבחים[18], או ינצח[19] מלחמה אם היה בכבודו. (2) ואם בבית מלחמתו או בקלונו, יורה על מקיז דם, ומוציא בכלי המשך והספד, והרופאים[20] החבורות. (3) והכלל: הוא כוכב המכות והתחלואים הממהרים למות והיציאות. (4) והוא יורה על שקר וכזב ומרמות רע[21]; ובחלקו הברזל; ומהאילנים כל דבר מר; ובחלקו סם המות. (5) והכלל: הוא כוכב מלחמה, ואם יתערב עמו צדק, יהיה כחו רב מכח מאדים, וילחם מלחמות שמים והוא כוכב אכזריות וחמה[22]. (6) וצורתו אדום, ופניו אדומים[23], ועיניו ירוקים, גם הוא ארוך[24]. ואומנותו קצב או ברזילאי[25]. והכלל: כל מי שעסקו באש כשַמַש הפורני[26] והדומה לו. (7) ובחלקו הגנבים והלסטים; ויש לו חלק בערוה; והוא יורה במולד

[1]רביעיות] שסנקמת; ב: רובעי. [2]מעשי] שסנמתב; ק: מעשה. [3]עושר] שסנקמת; ב: עשיר. [4]ובחלקו הכבד] שסנמתב; ק: והכבד. [5]וכחו בפיאה*] תב; שס: והפאות; נק: והפאה; מ: בפאה. [6]נקרא כן בעבור שישמש יום שבת] שסנמתב; ס: בעבור שישמש יום שבת נקרא כן; ב: חסר. [7]על] שסמתק; נ: עם; ב: חסר. [8]כי שבתאי נקרא כן בעבור שישמש יום שבת, ועוד כי בתולדת המתגבר על מולדו לשבות תמיד והוא יהיה בטל] שסנקמת; ב: חסר. [9]שנים] שסנקמ; תב: חסר. [10]ככה] שסנמתב; ק: חסר. [11]י״ב*] נק; שסמתב: חסר. [12]ע״ט*] נק; שסמת: ע״ה; ב: ע״ח. [13]זך] שסנמבק; ת: וזך. [14]שנוסף] שסנק; מתב: נוסף. [15]אדם] שסנמתב; ק: האדם. [16]משלשל*] מנ; שסתבק: שלשול. [17]כי הוא] שסנבק; מת: בעבור שהוא. [18]כשר הטבחים] שסקמתב; נ: חסר. [19]ינצח] שסנק; מתב: שר. [20]והרופאים] שסנמת; ק: רופאים; ב: ורופאי. [21]ומרמות רע] שסמתב; ק: ומרמת רעים; נ: ומרמות. [22]וחמה] שתנב; ס: חמה. [23]אדומים] שסמת; נבק: ארוכים. [24]ארוך*] תב; שסנק: חסר. [25]ברזילאי] שסקמתב; נ: ברזל. [26]הפורני] שסנקמת; ב: חסר.

are increased or diminished depending on the quadrant of the epicycle and the quadrant of the eccentric circle ⟨in which it is located⟩; only this ⟨planet⟩ is capable of canceling out the influence of Saturn, by means of its [Jupiter's] aspects and conjunctions, but it is incapable of canceling out the influence of Mars; only Venus can do that. (4) It signifies all those who are charged with guarding property, and the native's wealth is in accordance to its power; it signifies the power of the vegetative soul;[3] the left ear is in its portion; the liver is in its portion; of the colors, green;[4] its power is in the northern side ⟨of the horizon⟩; it signifies winds[5] and a bumper crop. (5) In general, it is a planet of truth, so it was named *ṣedeq*[6] [meaning justice], and Saturn is called so [*shabbetai*] because it is in charge of the Sabbat [Shabbat] and also because its [Saturn's] nature is to be always at rest,[7] and when it takes possession of a nativity, ⟨the native⟩ will be idle.[8] (6) Of the days of the week, the day⟨time⟩ of the fifth ⟨day⟩ [i.e. from sunrise to sundown on Thursday], and of the nights, the night of the second ⟨day⟩ [i.e., between sundown on Sunday and sunrise on Monday].[9] (7) It rules after Saturn, ⟨for those born both⟩ by day and by night, for 12 years.[10] (8) This is also the number of its least years, 12, the middle ⟨years⟩ 45, and the great ⟨years⟩ 79.[11] (9) Some say that it signifies the paternal uncle; his [the native's] complexion is white and clear, his posture erect, with beautiful eyes, ⟨he is⟩ shy, loves peace, and seeks peace. (10) Of diseases, any growth [i.e., tumor] in the body; therefore, King Ptolemy said that none should take a purgative when the Moon aspects Jupiter or conjoins it, which has been demonstrated empirically.[12] (11) Its portion of the house is the place of worship.[13]

42 (1) Mars: it is called so [*ma'adim*] because it is red [*adom*],[1] because it sheds blood like the chief executioner or is victorious in battle if it is in its exaltation. (2) If ⟨it is⟩ in the house of its detriment or of its dejection, it signifies the phlebotomist, the weaponsmith, the tower [i.e., one who tows a barge], the keener, and the physicians ⟨who dress⟩ bruises.[2] (3) In general, it is the planet of blows, and diseases, of those who will soon die, and fluxes.[3] (4) It signifies lies, falsehood, and deception of one's fellow; iron is in its portion;[4] of the trees, anything bitter; deadly poison is in its portion. (5) In general, it is the planet of war, and if Jupiter is mixed with it, its [Jupiter's] power is greater than Mars's power, it wages wars in heaven (Judg. 5:20) and is a planet of cruelty and fury. (6) His [the native under Mars's sway] outward appearance is red, his face is red, his eyes are green, and he is tall. His craft is butcher or blacksmith. Or, in general, anyone who works with fire, like one who tends an oven and the like. (7) In its portion are thieves and robbers; the genitals are in its portion; in a woman's nativity it

האשה על הבעל; וחלקו מהראש, האף הימני; ומהגוף[1] המרה, ומהעיניים האדום. (8) ובחלקו הכלבים; וממרכבת האדם, הפרדים; ומן הפאות, הדרום; והוא יורה על הרעמים ועל הברקים ואבן האש הנופלת[2]; ובחלקו הנפש הכעסנית. (9) ויש לו חלק גדול בכל אומנות, כי שלשה הם בעלי האומנות: האחד כוכב, כי הוא לאות על כל חכמה ודעת ותבונה[3] ואומנות[4] וסחורה; והשני משתתף עמו והוא נגה[5] לתקן וליפות; והשלישי מאדים בעבור המהירות ולסבול העמל[6]. (10) והוא ישרת במולד האדם אחר צדק שבע שנים. (11) ובחלקו מימי השבוע, יום שלישי, ומהלילות ליל שבת. (12) וכחו בלילה אע״פ שהוא כוכב זכר[7]. (13) ויש לו מן התחלואים השחפת וקדחת יום והשלישית[8]. (14) ושנותיו הקטנות ט״ו, והאמצעיות מ׳ שנה וחצי, והגדולות ס״ו. (15) והוא יורה על האחים והקרובים, והגיסים[9], והחתנים; וחלקו מהבית, מקום התבשיל.

43 (1) נגה: כוכב מאיר מאד; והוא יורה על כל שמחה, ותענוג, ומשתה, וכל מיני משכב; ובחלקו הערוה; ובראש האף השמאלי[10]; ובגוף, הכוליא[11] הימנית. (2) והוא יורה על האם[12], ועל האחיות הקטנות[13], ועל אשת הנולד; והוא כוכב הניגון והחשק והאהבה; וצורתו יפה[14] מראה ויפה תאר, ואיננו ארוך. (3) והוא כוכב הרופאים, וסוחרי הבשמים, ומיני אלנות[15] ותכשיטי נשים; והוא יורה על כל מנוחה;
80 ובחלקו מהמתכות הנחשת; וממרכבת האדם הכר והגמל; ובחלקו כל מאכל | שמן ודשן וכל מיני שכר; ובחלקו הזונות והמרקדות. (4) ותולדתו ממוסך[16] עם מעט קור; והוא יורה על כל תאוה; וכחו בפאה[17] מערבית; ויש לו חלק במטר; וחלקו מהבית מקום מטת האדם[18]. (5) והוא[19] ישמש שמונה[20] שנים אחר השמש בנולד ביום. (6) ובחלקו מימי[21] השבוע, יום ששי, ומהלילות, ליל שלישי. (7) ושנותיו הקטנות, שמונה, והאמצעיות, מ״ה שנים וחצי, והגדולות, פ״ב[22]. (8) והוא יורה על ימי הבחרות. (9) והכלל: אם היה נגה פקיד[23] על חמשה מקומות השררה יהיה הנולד שמח בחלקו.

[1]ומהגוף*] תנבק; שס: ומגוף. [2]ואבן האש הנופלת] שסנקמת; ב: וברד. [3]ותבונה] שסמתב; נק: חסר. [4]ואומנות] שסמתב; נק: ואמונה. [5]והוא נגה] שסקמתב; נ: חסר. [6]העמל] שסנק; מת: < והוא כוכב השגעון; ב: < ושגעון. [7]זכר*] מתנבק; שס: זכרי. [8]וקדחת יום והשלישית] שסנק; מ: והקדחת והשלישית; בת: והקדחת יום והשלישיה. [9]והגיסים*] נק; ת: והאגיסים; מ: והאנשים; שס: חסר. [10]האף השמאלי] שמתנב; ק: האף השמאלית; ס: האזן השמאלית. [11]הכוליא] שסנב; מק: הכליה. [12]על האם] שסנ; מתבק: על האב ועל האם. [13]ועל האחיות הקטנות] שס; מתנבק: ועל האחות. [14]יפה] שנקמתב; ס: יפת. [15]אלנות] שסתב; מנק: חליות. [16]ממוסך*] מתנבק; שס: ממוצע. [17]בפאה] שסנמתב; ק: בפאות. [18]מקום מטת האדם] שסנקמת; ב: חדר מטתו. [19]התחלת לאקונה בכ״י נ. [20]שמונה] שסתק; מ: ה׳; ב: חסר. [21]מימי] שתבק; סמ: ממיני. [22]פ״ב*] ק; שסמתב: אחד ושמונים. [23]פקיד] שסמתק; ב: שר.

signifies her husband; of the head, its part is the right nostril;[5] of the body, the ⟨yellow⟩ bile; of the colors, red.[6] (8) Dogs are in its portion; of riding animals, mules; of the sides ⟨of the horizon⟩, south;[7] it signifies thunder, lightning, and meteors; the choleric soul is in its portion.[8] (9) It has a major share in any craft, for there are three lords of crafts: the first is Mercury, which signifies all science, knowledge, understanding, craft, and trade; the second is Venus, which is associated with it [Mercury] to repair and amend; the third is Mars, ⟨which is associated with Mercury⟩ to provide speed and ⟨the ability⟩ to endure hard work. (10) It rules in the nativity of a man for 7 years after Jupiter.[9] (11) Of the days of the week, the day⟨time⟩ of the third ⟨day⟩ [i.e., from sunrise to sundown on Tuesday]; of the nights, the night of Shabbat [i.e., between sundown on Friday and sunrise on Saturday].[10] (12) Its power is by night, even though it is a masculine planet. (13) Of diseases, consumption and tertian fever are in its portion.[11] (14) Its least years are 15, the middle ⟨years⟩, 40½, and the great ⟨years⟩, 66.[12] (15) It signifies brothers, relatives, brothers-in-law, and sons-in-law; its portion of the house is the kitchen.

43 (1) Venus: A very bright planet; it signifies any joy, pleasure, feasting, and every kind of sexual intercourse; the genitals are in its portion; in the head, the left nostril;[1] in the body, the right kidney. (2) It signifies the native's mother, younger sisters,[2] and wife; it is the planet of music, desire, and love; his [the native under Venus's sway] form and features are handsome, and he is not tall. (3) It is the planet of physicians,[3] and of spice traders, diverse types of trees and women's jewelry; it signifies every form of rest; of the metals, copper is in its portion;[4] of riding animals, dromedaries and camels; in its portion are every fat and rich food and all sorts of intoxicating liquors; prostitutes and dancers are in its portion. (4) Its nature is temperate, with a bit of cold. It signifies any passion; its power is in the western side ⟨of the horizon⟩;[5] it has a share in rain; its portion of the house is the bedroom.[6] (5) It rules for 8 years, after the Sun, over one born by day.[7] (6) Of the days of the week, the day⟨time⟩ of the sixth ⟨day⟩ [i.e., from sunrise to sundown on Friday], of the nights, the night of the third ⟨day⟩ [i.e., between sundown on Monday and sunrise on Tuesday].[8] (7) Its least years are 8, the middle ⟨years⟩, 45½, and the great ⟨years⟩, 82.[9] (8) It signifies the days of youth.[10] (9) In general: if Venus is the lord of the five places of dominion, the native will be satisfied with his portion.

44 (1) כוכב חמה: הוא יורה בכל נולד על החכמים, והתבונה, והחכמה[1], ודיקות לשון, ולעשות חרוזים, ולכתוב אגרות; והוא כוכב סופרי המלך, והחשבנים ובעלי המידות; ומהאומנות, אם היה במקום רע, על כל חייט ותופר ואורג. (2) ותולדתו מתהפכת[2], פעם חם פעם קר, פעם לח פעם יבש, פעם זכר פעם נקבה, פעם טוב פעם רע, כפי תולדת המשרתים המביטים אליו או המתחברים עמו. (3) אמר תלמי: כל מולד שיהיה כוכב נקשר במבט עם המזל הצומח, או עם הלבנה, לא תסור דעת הנולד בחליו. (4) והכלל: הוא יורה על נשמת האדם, כמו שהלבנה תורה על ממסך הגוף, כפי ערכו ומקומו, ואיך הוא כנגד מזל הצומח. (5) ובחלקו מהמתכות, כסף חי[3]; ובחלקו, הצאן וכל אילן קטן; ובחלקו מהראש, הלשון; ובגוף, הכוליא[4] השמאלית, ויש לו חלק במעים; וכחו בפאה השמאלית[5]. (6) וצורתו דק בשר ופניו ארוכים; ומקומו מהבית, מקום כתבים או דרך האומנות; ויש לו ממשלה על העבדים והמשרתים, והוא כוכב העניות; ובחלקו בעלי המטבע.[6] (7) ושנות שירות בכל נולד אחר נגה י״ג שנה[7]. (8) ובחלקו מימי השבוע[8], יום רביעי[9], ומהלילות, ליל ראשון. (9) ושנותיו הקטנות כ׳, והאמצעיות מ״ח, והגדולות ע״ו[10].

45 (1) מקומות השררה: האחד מקום השמש. השני מקום הלבנה. והשלישי מקום מחברתם שהיתה לפני שיולד הנולד[11], אם נולד בחצי החדש[12] לפני[13] היות הלבנה מלאה אור, ואם אחר כן מקום הנכח. ומחלוקת בין הקדמונים, כי יש מהם מי שאמר שתקח[14] מקום המאור שיהיה[15] למעלה על הארץ ברגע הנכח, ויש אומרים שתקח מקום ההוה מהם למעלה ברגע המולד. והמקום הרביעי מעלת המזל הצומח. והחמישי מקום מנת החן. (2) וככה תדענו[16] במולד היום: הסתכל[17] כמה מעלות ישרות וחלקים ראשונים[18] בין מקום השמש ובין מקום הלבנה, והוסף כמספר הזה[19]

[1]החכמים והתבונה והחכמה] שסק; מתב: החכמה והתבונה. [2]מתהפכת*] מתבק; שס: חסר. [3]כסף חי] שסמתק; ב: הכסף. [4]הכוליא] שסמתב; ק: הכליה. [5]ויש לו חלק במעים וכחו בפאה השמאלית*] מתבק; שס: חסר. [6]ובחלקו בעלי המטבע] שסמתב; ק: חסר. [7]ושנות שירות בכל נולד אחר נגה י״ג שנה*] מתב; ק: והוא ישמש י״ג שנים אחר נוגה בנולד ביום; שס: חסר. [8]מימי השבוע] שסמתב; ק: מהשבוע. [9]רביעי] שסמתק; ב: ראשון. [10]ע״ו*] מתבק; שס: פ״ז. [11]שיולד הנולד*] מתק; שס: הנולד; ב: המולד. [12]בחצי החדש] שסק; ב: בחצי; מ: החצי; ת: בחצי החצי. [13]לפני] מתבק; שס: לפי. [14]כי יש מהם מי שאמר שתקח] שס; קמת: כי יש מהם שאמר שתקח; ב: יש או׳ קח. [15]שיהיה] שסק; מתב: שהיה. [16]תדענו] שמתק; סב: נדעה. [17]הסתכל] שסמתק; ב: שנסתכל. [18]ראשונים*] קמת; ב: דקים; שס: משונים. [19]כמספר הזה] שסמת; ק: המספר הזה; ב: מספר זה.

44 (1) Mercury: For every native it signifies scholars, intelligence, wisdom, precision in the use of language, composing rhymes and writing epistles; it is the planet of the king's scribes, arithmeticians, and geometricians;[1] of crafts, if it is in an inauspicious position, ⟨it signifies⟩ tailors, sempsters, and weavers. (2) Its nature is changeable, sometimes hot and sometimes cold, sometimes moist and sometimes dry, sometimes masculine and sometimes feminine, sometimes auspicious and sometimes inauspicious, depending on the nature of the planets that aspect or conjoin it.[2] (3) Ptolemy said: In any nativity where Mercury is in aspect with the ascendant sign or with the Moon, the native will not go mad on account of his illness.[3] (4) In general, it signifies the human soul, just as the Moon signifies the complexion of the body, depending on its [Mercury's] configuration and position, and its position with respect to the ascendant sign. (5) Of the metals, quicksilver is in its portion;[4] in its portion are sheep and every small tree; of the head, the tongue is in its portion;[5] of the body, the left kidney, and it has a share of the intestines; its power is in the northern side ⟨of the horizon⟩.[6] (6) His [the native under Mercury's sway] form is gaunt and his face is long; its [Mercury's] place in the house: the scriptorium and the craftsman's workroom; it rules over slaves and servants, and it is the planet of poverty; minters are in its portion. (7) It governs all natives [i.e., born by day or at night] after Venus for 13 years.[7] (8) Of the days of the week, the day⟨time⟩ of the fourth ⟨day⟩ [i.e., from sunrise to sundown on Wednesday], of the nights, the night of the first ⟨day⟩ [i.e., between sundown on Saturday and sunrise on Sunday].[8] (9) Its least years are 20, the middle ⟨years⟩, 48, and the great ⟨years⟩, 76.[9]

45 (1) Places of dominion.[1] [1] The first is the Sun's position. [2] The second is the Moon's position. [3] The third is the position of their ⟨last⟩ conjunction [i.e., the new moon] before the native's birth, if he is born in the half of the month before the Moon is full, but if ⟨the native is born⟩ after ⟨full Moon⟩, ⟨the third place of dominion⟩ is the position of ⟨the luminaries'⟩ opposition [i.e., full moon]. There is a disagreement among the Ancients, for some of them said that you should take the position of the luminary that is above the Earth at the moment of opposition, but others say that you should take the position ⟨of the luminary⟩ that is above ⟨the Earth⟩ at the moment of birth. [4] The fourth place ⟨of dominion⟩ is the degree of the ascendant sign. [5] The fifth is the place of the lot of Fortune.[2] (2) This is how you can find it [the lot of Fortune] in a diurnal nativity: find out how many equal degrees and minutes there are between the position of the Sun and the position of the Moon; add this number to the degree

על המעלה הצומחת, באיזה מזל שיהיה עם חלקיה, ובמקום שישלים המספר יקרא מנת החן. (3) ככה[1] לנולד ביום או בלילה על דעת תלמי, והקדמונים אמרו בעבור היות כח הלבנה רב מכח השמש לנולד בלילה, תקח המרחק בין הלבנה ובין השמש, והמספר הזה תוסיפנו על המעלה הצומחת, ואז תמצא מנת[2] החן. (4) ואני אומר כי דברי תלמי הם הנכונים, כי המעלה הצומחת[3] היא תלויה בשמש, וראוי להיות מרחק מעלת החן מהמעלה הצומחת כמרחק מעלת השמש ממעלת הלבנה.

46 (1) ועתה אפרש לך[4] כחות המשרתים. (2) הסתכל מה ממשלה יש לכל משרת בחמישה[5] מקומות השררה, גם במקום המשרת לעצמו[6]. (3) ותן[7] לבעל הבית חמישה כחות, ולבעל הכבוד[8] ארבעה[9], ולבעל השלישות שלשה, ולבעל הגבול שנים, ולשר הפנים אחד. (4) ואחר כן הסתכל באי זה בית מהי״ב בתים הם המשרתים, וחלוק הבתים במצעדים כאשר הזכרתי. ותן להווה[10] בבית הראשון י״ב כחות; ואם בעשירי, י״א; ואם בשביעי[11], י׳; ואם ברביעי, ט׳[12]; ואם בבית אחד עשר, ח׳; ואם בחמישי, ז׳; ואם בשני, ו׳; ואם בשמיני, ה׳; ואם בתשיעי, ד׳; ואם בשלישי, ג׳; ואם בשנים עשר, ב׳; ואם בששי, א׳. (5) אמר[13] תלמי המלך[14]: אם המשרת רחוק מתחלת הבית[15] בחלוק המצעדים פחות מחמש מעלות,[16] יחשב בכח הבית[17]. והקדמונים אמרו אין כח הבית לו עד שיהיה בתחלתו, וחכמי פרס אמרו כי בהיותו פחות מחמש מעלות יש לו כח בבית[18] רק איננו שלם כי אם היה רחוק[19] מתחלת[20] מעלה[21] אחת יחסר מכח הבית החמישי[22]. ועל זה הדרך תיקח הערך[23], ולהאריך אין צורך.

47 (1) | ועתה אחל לדבר על משפטי המשרתים כאשר נסו הקדמונים[24], ואין 81
מחלוקת ביניהם.[25] (2) משפטי המשרתים:[26] לעולם יתן הכוכב המשרת השפל הכח לגבוה ממנו, בין במחברת בין באחד מהמבטים. (3) ואם הם[27] על מבטו[28] שנים או שלשה כוכבים או יותר, יתן הכח לקרוב במעלות המבט. ואם הוא יקבל הכח הוא

[1]ככה*] מתב; ק: תעשה; שס: חסר. [2]מנת*] מתב; ק: מעלת; שס: חסר. [3]ואז תמצא מנת החן. ואני אומר כי דברי תלמי הם הנכונים כי המעלה הצומחת*] מתבק; שס: חסר. [4]ועתה אפרש לך] שסמתק; ב: חסר. [5]בחמישה] שסתבק; מ: והם. [6]לעצמו] שסבק; מת: בעצמו. [7]ותן*] מתבק; שס: נתן. [8]ולבעל הכבוד] שקמסב; ת: חסר. [9]ארבעה] שסבק; מת: חסר. [10]ותן להווה] שקמסב; ת: חסר. [11]בשביעי] שסתבק; מ: ברביעי. [12]ט׳] שסבק; מת: > כחות. [13]סוף הלאקונה בכ״י נ. [14]המלך] שקסנתמ; ב: חסר. [15]אם המשרת רחוק מתחלת הבית] שקסנתמ; ב: אם היה המשרת רחוק מראש הבית. [16]בחלוק המצעדים פחות מחמש מעלות] שקסנתמ; ב: חסר. [17]יחשב בכח הבית*] מתנק; שס: יש לו כח בבית; ב: חסר. [18]והקדמונים אמרו אין כח הבית לו עד שיהיה בתחלתו, וחכמי פרס אמרו כי בהיותו פחות מחמש מעלות יש לו כח בבית*] מתק; נ: והקדמונים אמרו כי בהיותו פחות מחמש מעלות יש לו כח בבית; שסב: חסר. [19]רק איננו שלם כי אם היה רחוק] שקסנתמ; ב: חסר. [20]מעלה] מתב; שסנק: < מתחלת. [21]מתחלת] שסנק; מתב: חסר. [22]החמישי] שסתנ; מב: חמישית; ק: הה׳. [23]הערך] שסנמבק; ת: חסר. [24]ועתה אחל לדבר על משפטי המשרתים כאשר נסו הקדמונים] שסנקמ; תב: חסר. [25]ואין מחלוקת ביניהם] שסנמ; תבק: חסר. [26]משפטי המשרתים] שסנמתב; ק: חסר. [27]הם*] נק; ת: היו; שסמב: הוא. [28]מבטו] שסנמתב; ק: מבטי.

of the ascendant, regardless of which sign it is in, along with the minutes; the position where the count is completed is designated the lot of Fortune. (3) This, according to Ptolemy, is how ⟨the lot of Fortune is calculated⟩ for one born by day or at night, but the Ancients said that you should find the lot of Fortune by taking the distance between the Moon and the Sun and adding this number to the degree of the ascendant, because the power of the Moon over one born by night is greater than the power of the Sun. (4) But I say that Ptolemy's statements are correct, because the degree of the ascendant depends on the Sun, and the distance between the degree ⟨of the lot⟩ of Fortune and the degree of the ascendant should be the same as the distance between the degree of the Sun and the degree of the Moon.[3]

46 (1) I will now explain to you the powers of the planets. (2) Observe the lordship that every planet exerts over the five places of dominion and over the planet's own position. (3) Assign five portions of power to the lord of the house, four portions of power to the lord of the exaltation, three to the lord of the triplicity, two to the lord of the term, and one to the lord of the decan.[1] (4) Then observe in which of the twelve places are the planets, ⟨meaning⟩ the places as divided by the rising times, as I have mentioned. Assign to the planet in the first place twelve portions of power; in the tenth ⟨place⟩, eleven ⟨portions of power⟩; in the seventh, ten; in the fourth, nine; in the eleventh, eight; in the fifth, seven; in the second, six; in the eighth, five; in the ninth, four; in the third, three; in the twelfth, two; and in the sixth, one.[2] (5) King Ptolemy said: if the planet is less than five degrees from [i.e., short of] the cusp of the house, according to the division by rising times, it is considered to have the power of the place.[3] But the Ancients said that it [the planet] is not assigned the power of the place unless it reaches its cusp, and the scientists of Persia said that when it [the planet] is within five degrees ⟨of the cusp⟩ it has power in the place but it [the power] is not full: if it is one degree from the cusp ⟨of the place⟩ the power assigned to the planet in the place diminishes by one fifth. Using the same method, calculate ⟨the power of the planet in the place⟩ in proportion ⟨to the planet's distance from the cusp⟩; and there is no need to dwell on this further.

47 (1) I now begin to discuss the judgments of the planets as the Ancients demonstrated ⟨them⟩ empirically, and there is no disagreement among them.[1] (2) Judgments of the planets: a lower planet will always give its power to a planet that is above it, either in conjunction or in one of the aspects. (3) If two, three, or more planets are in aspect with it [the lower planet], it [the lower planet] will give power to the one that is in the closest aspect to it.

יהיה הפקיד, אם לא יתן[1] גם הוא הכח לעליון[2] ממנו, בין במחברת[3] בין באחד המבטים. כי אם יתן[4], הכוכב השלישי הוא הפקיד, והדין כפי כח הפקיד מערך המעלה הצומחת, ומערכו[5] אל שני המאורות, וממשלתו[6] במקומו. (4) והנותן הכח על דברים רבים: כי אם[7] יתן הכח[8] מבית הכוכב העליון או מבית כבודו, אז[9] יקבלנו העליון באהבה גמורה, אם היה במחברת או במבט[10] שלישית או מבט ששית; ואם היה המבט נכח או מבט רביעית, גם הוא יקבל[11] הכח רק בתוכחות ודברים. (5) ואם היה[12] הנותן בבית מלחמת הגבוה או בבית קלונו, יקבל הכח בכעס וכאלו הוא מוכרח, אפילו אם היו[13] השנים הכוכבים במבט שלישית. (6) והראשונים אמרו כי יקבל הכח ברצון[14] מבית שלישות הגבוה או מגבולו, ותלמי אומר יקבלנו ויהיה פקיד לו בלב שלם[15], וככה בכל מקום שאין ממשלה לגבוה במקום השפל[16] הנותן הכח. (7) ואם היה השפל בביתו או בכבודו, והוא בית כבוד הגבוה או ביתו, ויתן[17] הכח לו, זו טובה על טובה אין למעלה ממנה. (8) והדמיון: נגה במאזנים י׳ מעלות ושבתאי בתאומים[18] י״ב. והנה, נגה בביתו והוא בית כבוד[19] שבתאי. (9) והפך זה להיות[20] בבית[21] מלחמתו, והוא בית קלון[22] העליון, כמו הלבנה במזל גדי והיא נותנת הכח לכוכב צדק במבט רביעית: אז[23] יהיה הקבול בלי רצון ואין תועלת בו.

48 (1) ודע כי אם[24] יהיה[25] השפל ביתד, ויתן כח לגבוה[26], והוא באחד הסמוכים ויקבלנו, ירד ממעלתו, אם היתד גבוה[27], אל מעלה אמצעית[28]. (2) ואם היה העליון בבית נופל, אז יפול מכל מעלתו[29], והפך הדבר אם היה השפל בבית נופל[30] ויתן הכח לכוכב[31] שהוא באחד היתדות, אז יעלה אל מעלה גבוהה[32]. (3) ותוכל לדעת זה מתולדת הכוכב העליון, וכפי ממשלתו בבתים בערך המעלה[33] הצומחת. (4) ואתן

[1]יתן] שסנמתב; ק: חסר. [2]לעליון*] מתנבק; שס: העליון. [3]במחברת*] מתנבק; שס: המחברת. [4]יתן*] מתנב; שסק: > יהיה. [5]ומערכו*] נמבק; שסת: חסר. [6]וממשלתו*] נמבק; שסת: חסר. [7]אם*] נק; שסמתב: חסר. [8]השלישי הוא הפקיד והדין כפי כח הפקיד מערך המעלה הצומחת ומפרט אל שני המאורות וממשלתו במקומו והנותן הכח על דברים רבים כי יתן הכח*] נקמב; ת: השלישי הוא הפקיד והדין כפי הכח על דרכים רבין כי יתן הכח; שס: חסר. [9]אז] שסנבק; מת: אם. [10]במבט*] נקב; שסמת: במבטו. [11]יקבל] שסנבק; מת: יקבע. [12]היה] שמנבק; סת: יהיה. [13]אם היו] שס; נקמתב: יהיו. [14]ברצון] שסקמתב; נ: רצון. [15]ויהיה פקיד לו בלב שלם] שסנמבק; ת: ולא יהיה שלם. [16]השפל*] נקתמב; שס: השפלים. [17]ויתן*] מתנק; שסב: יתן. [18]בתאומים] שסמתב; נק: בדלי או בתאומים. [19]כבוד*] מנבק; שס: הכבוד. [20]ושבתאי בתאומים י״ב, והנה נגה בביתו והוא בית כבוד שבתאי, והפך זה להיות] שסנמבק; ת: חסר. [21]בבית] שסנקת; מ: > השפל. [22]קלון] שסנקמת; ב: כבוד. [23]אז*] תנבק; שסמ: או. [24]אם] שסקמתב; נ: שם. [25]יהיה] שסנמתב; ק: חסר. [26]לגבוה] שסנקמת; ב: מגבוה. [27]היתד גבוה] שסנק; מב: היתד גבוהה; ת: היתה גבוהה. [28]מעלה אמצעית*] נתק; ש: היתד האמצעית; מ: מעלת אמצעית; ס: היתד האמצעי. [29]מעלתו] שסמתק; נ: מעלה. [30]נופל*] מתנב; שסק: הנופל. [31]לכוכב*] נק; שסמתב: חסר. [32]גבוהה] שסנקמת; ב: רמה. [33]המעלה*] נמתבק; שס: מעלה.

When it [the latter planet] receives power it is the lord, unless it too gives power to another ⟨planet⟩ that is above it, either in conjunction or in one of the aspects. If it gives ⟨its power to another planet that is above it⟩, the third planet will be the lord, and the judgment depends on the power of the lord as it is configured with the ascendant degree, with respect to the luminaries, and its lordship [of domicile, exaltation, triplicity, term, or decan] in its position. (4) ⟨A planet⟩ gives its power in many ways: if it [the lower planet] gives power from the house of the upper planet or from its [the upper planet's] house of exaltation, then the upper ⟨planet⟩ will receive it with complete love, in conjunction, trine, or sextile; if the aspect is opposition or quartile, it [the upper planet] will receive power, too, but with reproof and argument. (5) If the giver ⟨of power⟩ is in the upper ⟨planet's⟩ house of detriment or house of dejection, ⟨the upper planet⟩ will receive power with anger and as if under duress, even when the planets are in trine. (6) The Ancients said that it [the lower planet] will willingly receive power from the upper ⟨planet's⟩ house of triplicity or its term, and Ptolemy says that it will receive ⟨power⟩ and be its lord wholeheartedly, and that this applies to any position where the upper ⟨planet⟩ has no lordship [of domicile, exaltation, triplicity, term, or decan] over the position of the lower ⟨planet⟩ that gives power. (7) If the lower ⟨planet⟩ is in its house or its exaltation, and this is the upper ⟨planet⟩'s house of exaltation or its house, and it [the lower planet] gives power to it [the upper planet], this adds good fortune to good fortune and nothing surpasses it. (8) Illustration: Venus is at Libra 10° and Saturn at Gemini 12°. So Venus is in its ⟨planetary⟩ house, which is ⟨also⟩ Saturn's house of exaltation. (9) But the opposite occurs if it ⟨the lower planet⟩ is in its house of detriment and this ⟨also⟩ the upper ⟨planet⟩'s house of dejection, as when the Moon is in Capricorn and gives power to Jupiter in quartile: then the reception ⟨of power⟩ occurs reluctantly and with no benefit.[2]

48 (1) Know that if a lower ⟨planet⟩ is in a cardine and gives power to an upper ⟨planet⟩, and it [the upper planet] is in one of the succedent ⟨places⟩ and receives it [the power of the lower planet], he [the native] will fall from his high position to an intermediate rank if ⟨the lower planet is in⟩ the upper cardine [i.e., at midheaven]. (2) But if the upper ⟨planet⟩ is in a cadent place, then he [the native] will lose all rank; and the opposite occurs if the lower ⟨planet⟩ is in a cadent place and gives power to a planet that is in one of the cardines—he [the native] will rise to a high rank.[1] (3) You can know this from the nature of the upper planet and its lordship in the places with respect to the ascendant degree. (4) I will give you an example: the upper

לך משל: אם היה הכוכב העליון המקבל הכח[1] נגה, והוא באחד היתדות, והיה בעל הבית השביעי[2], והוא נכון[3] כי יעלה למדרגה גבוהה בעבור[4] אשתו. (5) ואם היה מאדים המקבל, והוא כוכב המלחמה גם[5] בעל הבית השביעי שיורה על העומדים כנגדו, יורה כי מעלתו תהיה בעבור שינצח במלחמות. (6) ואם היה צדק, שהוא כוכב הממון, גם[6] הבית השביעי, יורה על השותפים.[7] (7) ואם היה המשרת מושל בשנים בתים, הסתכל מקום המשרת לאיזה בית[8] יביט, ומשם תדין, ואם יביט אל[9] שניהם[10], קח החזק.

49 (1) וכל מה שאמרתי שהעליון יקבל הכח, הוא כן אם לא היה תחת ניצוץ השמש במחברת, או שיהיה חוזר אחורנית. כי אם היה על אחד מאלה הדרכים, לא יקבל הכח הנתון לו כלל וישיבנו אל הנותן, יש פעמים לטובה ויש[11] לרעתו, כפי מקום[12] הנותן ומערכתו אל המעלה הצומחת. (2) ויש שפל נותן הכח לגבוה ממנו, והגבוה לגבוה ממנו[13], והגבוה לגבוה אחר, והוא בעל הבית המבוקש. אם היה השלישי במבט טוב כנגד המעלה הצומחת[14], יתקיים הדבר המבוקש על ידי[15] האמצעי[16]. (3) ודע כי המזלות העומדים יוסיפו להעמיד הדבר[17], והמתהפכים להפך כי הם דומים לבתים הנופלים, ובעלי שתי גופות[18] דומים לסמוכים אל היתדות. גם העומדים יורו על שנים[19], והמתהפכים על ימים, והנשארים על חדשים. (4) גם יש מערכת שהולך הכוכב השפל להתחבר עם העליון, והוא תחת ניצוצו במחברת, או יש בינו ובין העליון בדרך המבטים פחות משש מעלות. והנה[20] אחר[21] הכוכב העליון כוכב אחר, שפל או עליון. והנה, קודם[22] שיתחבר הכוכב עם הגבוה, ישוב אחורנית הכוכב שהוא אחריו ויבטל מחברת הכוכב הראשון או מחברתו[23]. וזה יורה על אדם אחד שיבטל מה שיבקש המבקש. (5) ויש[24] שישוב הכוכב השפל אחורנית לפני שיגיע[25] אל מחברת[26] הגבוה או אל | מבטו[27], אז ינחם[28] השואל ולא יעשה מעצמו 82
מה שבקש[29]. (6) ואם היה השפל[30], שהוא תחת השמש, בחלק הבית העשירי[31],

[1]הכח] ש; מסתנבק: חסר. [2]השביעי] שסנקת; מב: < בעבור כי נוגה יורה על הנשים בתולדתו וממשלתו בבית השביעי. [3]והוא נכון] שס; מתנבק: והנה נדין. [4]בעבור] שסנקמת; ב: בעד. [5]גם] שסנק; מתב: < הוא. [6]גם] שסנקמת; ב: עם. [7]השותפים] שסמתב; נק: השותפין. [8]בית] שסמתב; נ: רוח; ק: כוכב. [9]אל*] מתנבק; שס: חסר. [10]שניהם*] מסתנבק; ש: השניהם. [11]ויש] שמנבק; סת: < פעמים. [12]כפי מקום*] נמתב; ק: כפי המקום; שס: לפי מקום. [13]והגבוה לגבוה ממנו] שסק; תבמנ: חסר. [14]ויש שפל נותן הכח לגבוה ממנו, והגבוה לגבוה ממנו, והגבוה לגבוה אחר, והוא בעל הבית המבוקש, אם היה השלישי במבט טוב כנגד המעלה הצומחת] שסקמתב; נ: חסר. [15]ידי] תנבק; שסמ: חסר. [16]האמצעי] שמ; תסנבק: אמצעי. [17]הדבר] שסנמבק; ת: לדבר. [18]גופות] שנבק; מתס: גויות. [19]שנים] שסנמתב; ק: השנים. [20]והנה] שסמב; נתק: והיה. [21]אחר] שמתנבק; ס: חסר. [22]קודם] שסנקמת; ב: טרם. [23]מחברתו] שסנמתב; ק: < על. [24]ויש*] מתנבק; שס: וזה. [25]לפני שיגיע] שסנמבק; ת: חסר. [26]מחברת*] מתנבק; שס: המחברת. [27]מבטו] שסנבק; מ: מבטיו; ת: חסר. [28]ינחם] שסנקמ; ב: יכחש; ת: חסר. [29]שבקש] שסמתב; נק: שיבקש. [30]מבטו, אז ינחם השואל ולא יעשה מעצמו מה שבקש. ואם היה השפל] שסנמבק; ת: חסר. [31]העשירי] שסנקמ; ת: התשיעי, והוא נותן הכח לשמש שהוא בחלוק הבית העשירי; ב: התשיעי, והוא הנותן שהוא בחלוק בית עשירי.

planet that receives power is Venus, and it is in one of the cardines and the lord of the seventh place; this signifies that he [the native] will be promoted to high rank on account of his wife. (5) If the planet that receives ⟨power⟩ is Mars (which is the planet of wars and also the lord of the seventh place, which gives an indication about those who challenge him [i.e., the native]) it indicates that he will achieve his rank thanks to his victory in wars. (6) If ⟨the planet that receives power⟩ is Jupiter (which is the planet of wealth), and it is also ⟨the lord of⟩ the seventh place, it indicates partners.[2] (7) If the planet is the lord of two houses, find out which ⟨of the two⟩ houses aspects the position of the planet and pronounce judgment on this basis; but if it [the position of the planet] aspects both ⟨houses⟩, use the stronger ⟨of them⟩.[3]

49 (1) Everything I have said about an upper ⟨planet⟩ receiving power is correct provided that it is not under the Sun's ray in conjunction or retrograde. But if it is in any of these conditions it will not receive the power given it at all and will return ⟨that power⟩ to the giver, sometimes for good and sometimes for evil, depending on the position of the giver and its configuration with respect to the ascendant degree.[1] (2) Sometimes a lower ⟨planet⟩ gives power to ⟨a planet that is⟩ above it, and the latter to ⟨a planet that is⟩ above it, and the latter to another ⟨planet that is⟩ above it, which is the lord of the place that signifies the object of the query; if the third ⟨planet⟩ is in a favorable aspect with respect to the ascendant degree, the object of the query will be realized through an intermediary.[2] (3) Know that the fixed signs keep things stable, the tropical ⟨signs⟩ reverse things because they are like the cadent places, and the bicorporal ⟨signs⟩ are like the succedents to the cardines. The fixed ⟨signs⟩ signify years, the tropical ⟨signs⟩ days, and the other ⟨signs⟩ months.[3] (4) There is also a configuration in which a lower planet is about to conjoin an upper ⟨planet⟩, ⟨that is,⟩ it [the lower planet] is under its [the upper planet's] ray in conjunction, or there is less than 6° between it and the upper planet,[4] ⟨measured⟩ according to the method of aspects. But if another planet, either upper or lower, is ⟨trailing⟩ behind the upper ⟨planet⟩ and, just before the ⟨lower⟩ planet conjoins the higher ⟨one⟩, the planet that is ⟨trailing⟩ behind it [the upper planet] retrogresses and nullifies the conjunction of the first planet or its own conjunction, it signifies that someone will nullify [i.e., make impossible] what the querent asked about. (5) Sometimes the lower planet retrogresses before it reaches conjunction with the upper ⟨planet⟩ or an aspect with it; then the querent will change his mind and will not do what he asked about. (6) If the lower ⟨planet⟩ (which is below the Sun) is in

זה טוב[1] שיעלה למעלה יתרה, ואם היה השפל בחלק בית עשתי עשר והשמש[2] בבית שנים עשר בחלוק המצעדים, הדבר להפך[3]. (7) ואם נגה או צדק נשרף והמזל העולה[4] טלה, טוב מאד; ואם מאחד[5] בתי נגה או צדק, רע מאוד.

50 (1) אמרו כל הקדמונים: אין כוכב רע שיוכל לעשות הרע כמו השמש לנשרף, כי יבטל מעשה הכוכב. כי אם יתחבר מאדים, שיורה על רע, עם צדק, לא יוכל לבטל כל מעשיו[6]. ואין בכל מבטי הכוכבים טוב ממבט[7] השמש, כי הוא יורה[8] על החיים. (2) ותלמי אומר כי מבטי הרביעית[9] והנכח של[10] שבתאי לשמש קשים מאד ממחברת שבתאי עם השמש, ומחברת מאדים עם השמש רע ממבטי[11] הרביעית והנכח, ומחברת שבתאי או מבטיו אל הלבנה, ואורה יוסיף, יקל מרעתו. (3) ואם הלבנה ממתנת[12] בהליכתה, שהיא הולכת ביום פחות ממהלכה האמצעי[13], זאת רעה חולה[14]. ואם[15] הלבנה במזל שהוא בתולדת מאדים, זאת רעה גמורה חוץ אם היתה במזל טלה, כי היא מקובלת[16] ממנו. ואם יחסר אורה ומאדים עמה, יקל מרעתו[17] וככה אם היתה ממתנת בהליכתה ובמזל קר.

51 (1) ועתה אדבר על המנות[18] ואחל ממנת השמש[19]. (2) מנת השמש היא מנת החן הנזכרת.[20] והיא לאות על אורך חיי האדם, ואם יצליח בכל דרכיו; גם תורה על בריאות הגוף והנשמות[21] כפי המביטים אל המנה. וכל זה היה נכון אם אחד מן המושלים על מקום[22] המנה יביט אליה, אי זה מהם[23] שיהיה, וכפי כח המביט ככה תדין. ואם אין מביט, לא יצא למפעל מה שתורה המנה, בין טוב ובין רע, כי אם במחשבה[24] ובדברים ובחלומות. (3) מנת הלבנה[25]: הסתכל[26] כמה המרחק בין מקום הלבנה אל מקום השמש, וספור המספר הזה מהמעלה הצומחת, זאת תקרא[27] מנת התעלומה. והיא תורה על נשמת האדם, ועל יצרי הנולד, ובינתו וערמתו וקנאתו, ויראתו מהשם[28].

[1]טוב] שסתנבק; מ: יורה. [2]והשמש*] מתב; שסנק: והבית. [3]להפך*] מתנק; שסב: בהפך. [4]העולה*] מנק; שסת: > אחריו; ת: > אריה או. [5]מאחד] שסקמתב; נ: חסר. [6]מעשיו*] מתנבק; שס: מעשה. [7]ממבט] שסנק; מתב: ממבטי. [8]יורה] שסבק; מתנ: חסר. [9]הרביעית*] מתנבק; שס: הרביעי. [10]של*] מסתנבק; ש: על. [11]ממבטי] שסנק; מתב: ממבטיו. [12]ממתנת] שסנקמת; ב: מאחר. [13]האמצעי] שסנקמת; ב: השוה. [14]רעה חולה] שסנקמת; ב: רעת החולה. [15]ואם] שסנק; מתב: > היתה. [16]היא מקובלת] שסנקמת; ב: הוא מקבל. [17]מרעתו] שסתנבק; מ: ממנתו. [18]ועתה אדבר על המנות] שנמסתק; ב: המנות. [19]ואחל ממנת השמש] שסנק; מתב: חסר. [20]מנת השמש היא מנת החן הנזכרת*] נק; שס: השמש היא מנת החן הנזכרת; ת: ואחר שמנת השמש היא מנת החן הנזכרת; ב: אחר שמנת השמש היא מנת החן; מ: ואחר ממנת השמש היא מנת החן הנזכרת. [21]והנשמות] שסנק; מתב: והשומות. [22]מקום] שסנמתב; ק: חסר. [23]מהם] שסנק; מתב: מקום. [24]במחשבה] שסנמתב; ק: > טובה. [25]הלבנה] שסנקמת; ב: ירח. [26]הסתכל] שסקמתב; נ: > השמש. [27]תקרא] שסנק; מתב: יקרא. [28]מהשם] שסנק; מת: > ולדעת תלמי להפך; ב: ולדעת תלמי.

the tenth place, this is auspicious and ⟨signifies that he⟩ will rise to very high rank, but the opposite applies if the lower ⟨planet⟩ is in the eleventh place and the Sun is in the twelfth place, according to the division by rising times.[5] (7) If Venus or Jupiter is burnt and Aries is the ascendant sign, it is very auspicious; but if ⟨the ascendant sign is⟩ one of the houses of Venus or Jupiter, it is very inauspicious.

50 (1) All the Ancients said: no malefic planet has a harmful effect greater than that of the Sun on a burnt planet, because it ⟨totally⟩ nullifies the planet's action. Even Mars, which signifies evil, when it conjoins Jupiter, is unable to nullify all its [Jupiter's] actions. But the most auspicious of the planetary aspects are with the Sun, because it signifies life.[1] (2) Ptolemy says that Saturn's quartile and opposition to the Sun are more inauspicious than Saturn's conjunction with the Sun, and the conjunction of Mars with the Sun is worse than ⟨their⟩ quartile and opposition, and Saturn's conjunction or aspects with the Moon, when its light is waxing, mitigates its [Saturn's] evil.[2] (3) If the Moon is moving slowly, ⟨meaning that⟩ in one day it moves less than its mean motion, it signifies a great calamity. If the Moon is in a sign whose nature is like Mars's, ⟨it signifies⟩ total misfortune unless it is in Aries [i.e., in Mars's house], because it is received by it [Mars]. But if its light is waning and Mars is with it [the Moon], its [Mars's] evil is mitigated; and the same applies if it [the Moon] moves slowly and is in a cold sign.

51 (1) Now I will discuss the lots,[1] beginning with the lot of the Sun. (2) The lot of the Sun is ⟨identical with⟩ the aforementioned lot of Fortune. It signifies a man's lifespan and whether he will be successful in all his undertakings; it also signifies physical and mental health, depending on which [planets] aspect the lot. All this is correct on condition that one of the lords over the position of the lot ⟨also⟩ aspects it, whichever aspect it may be; pass judgment according to the power of ⟨the planet⟩ that aspects ⟨it⟩. But if no ⟨planet⟩ aspects it, the signification of the lot, whether for good or for evil, will not be realized, but only in thought, ⟨spoken⟩ words, and dreams.[2] (3) The lot of the Moon: Find out the distance between the position of the Moon and the position of the Sun and add this number to the ascendant degree; this ⟨position⟩ is called the lot of the absent. It signifies man's soul, the native's impulses, his intellect, shrewdness, and envy, and his fear of God.[3]

52 (1) מנת שבתאי: משבתאי עד מנת החן[1], וכמספר[2] הזה מהצומחת. והיא תורה על האסורים[3] והייסורים[4] והשביה[5]. הסתכל אם היא באחד היתדות וכפי המבטים. (2) מנת צדק: מצדק עד מנת התעלומה, וכמספר הזה מהצומחת. והיא תורה על שכל הנולד, והצלחתו וממונו. (3) מנת מאדים: ממאדים עד מנת החן וכמספר הזה מהצומחת. והיא תורה על גבורת הנולד וסבול[6] העמל, ולהכנס במקום סכנה.[7] (4) מנת נגה: ממנת החן אל[8] מנת התעלומה. והיא תורה על תכונת הגוף, ויופי הצורה, והשמחה והתענוגים. (5) מנת כוכב חמה: ממנת התעלומה אל מנת החן, וכמספר הזה מהצומחת. והיא[9] תורה על חסרון כיס והשיבוש והאבידות[10].

53 (1) אזכיר גם[11] מנות הבתים. (2) הבית הראשון. מנת החיים: מצדק אל שבתאי, וכמספר הזה מהמעלה הצומחת. (3) וכל המנות האלה הנזכרות ככה תספרם בשנה[12] לנולד, ביום או[13] בלילה[14]. (4) מנת תולדת האדם: קח ממקום השמש אל ט״ו מעלות[15] ממזל אריה, והוסיף זה המספר על מקום הלבנה, וראה בבית מי מהמשרתים[16] תפיל זאת המנה[17]. גם קח ממקום הלבנה אל מקום ט״ו מעלות[18] ממזל סרטן, והוסף[19] זה המספר על מקום השמש, אז תצא המנה[20] בבית הב׳ האחר[21] של המשרת שיצאה המנה הראשונה בביתו[22]. ואם יצאה המנה הראשונה[23] בבית
83 משרת[24] אחד[25] המאורים, | תהיה המנה האחרת בבית המאור האחר. ואין ספק בדבר כי כן יהיה לעולם, והיה כן בעבור מערכת בתי המשרתים לבית השמש כמערכת בית הלבנה אל המשרת; ובחצי המזל ישתנה המרחק. ואלה שתים מנות יורו על תולדת הנולד וכפי כח בעל הבית.

54 (1) הבית השני. מנת הממון[26]: ממקום בעל הבית השני אל תחלת הבית[27] היוצא בחלוק המצעדים, וכמספר הזה מהמעלה הצומחת[28]. וזאת המנה תורה על הממון, והעושר, והקניין.[29]

[1]עד מנת החן] שסנק; מתב: חסר. [2]וכמספר] שסנק; מת: ומספר; ב: חסר. [3]האסורים] שס; נקמת: האסורין; ב: חסר. [4]והאיסורים] שס; נק: והייסורין; מתב: חסר. [5]והשביה] שסנמתק; ב: חסר. [6]סבל] שסת; נקמ: וסבול; ב: חסר. [7]מנת מאדים ... במקום סכנה*] ק; שסנמתב: מנת מאדים מופיע אחרי מנת כוכב חמה; ב: חסר. [8]אל*] מתנק; שס: עד; ב: חסר. [9]והיא] שסנמתב; ק: היא. [10]מנת שבתאי משבתאי עד מנת החן ... חסרון כיס והשיבוש והאבידות] שסנמת; ב: ומנות החמש כוכבים זכרתים בראשית חכמה. [11]אזכיר גם] שסנמת; ק: < ועתה; ב: חסר. [12]וכל המנות האלה הנזכרות ככה תספרם בשנה] שסנקמת; ב: חסר. [13]או] שסנמקב; ת: חסר. [14]בלילה] שסתנבק; מ: חסר. [15]מעלות] שסנק; מתב: < ישרות. [16]מהמשרתים*] מתנק; שס: היא מהמשרתים; ב: משרת. [17]המנה] שסקמתב; נ: מהמנה. [18]ט״ו מעלות] שסנמבק; ת: חסר. [19]והוסף] שסנמבק; ת: חסר. [20]המנה*] מתנבק; שס: הימנה. [21]הב׳ האחר*] נ; מתק: אחר; שס: הימנה האחר; ב: חסר. [22]בביתו*] מנקב; שסת: בבית. [23]ואם יצאה המנה הראשונה] שסנבק; מת: חסר. [24]בבית משרת*] נ; שסק: בבית של המשרת; מב: בבית; ת: חסר. [25]אחד] שסקמתב; נ: מאחד. [26]הממון] שסתנבק; מ: ההמון. [27]אל תחלת הבית*] נק; שסמת: חסר. [28]ממקום בעל הבית השני אל תחלת הבית היוצא בחלוק המצעדים, וכמספר הזה מהמעלה הצומחת] שסנקמת; ב: חסר. [29]וזאת המנה תורה על הממון והעושר והקניין*] מתב; שסנק: חסר.

52 (1) The lot of Saturn: ⟨Find the distance⟩ between Saturn and the lot of Fortune and ⟨add⟩ this number to the ascendant ⟨degree⟩. It signifies prisoners, pains, and captivity. Find out whether it is in one of the cardines and ⟨pass judgment⟩ in accordance with what aspects ⟨it⟩. (2) The lot of Jupiter: ⟨Find the distance⟩ between Jupiter and the lot of the absent, and ⟨add⟩ this number to the ascendant ⟨degree⟩. It signifies the native's intelligence, success, and wealth. (3) The lot of Mars: ⟨Find the distance⟩ between Mars and the lot of Fortune, and ⟨add⟩ this number to the ascendant ⟨degree⟩. It signifies the native's strength, ⟨his⟩ capacity to endure hard work, and ⟨his inclination⟩ to enter dangerous places. (4) The lot of Venus: ⟨Find the distance⟩ between the lot of Fortune and the lot of the absent. It signifies the ⟨native's⟩ physical features, beauty of form, joy, and pleasures. (5) The lot of Mercury: ⟨Find the distance⟩ between the lot of the absent and the lot of Fortune, and ⟨add⟩ this number to the degree of the ascendant ⟨degree⟩. It signifies penury, confusion, and lost objects.[1]

53 (1) I shall also mention the lots of the places.[1] (2) The first place. The lot of life: ⟨Find out the distance⟩ between Jupiter and Saturn, and ⟨add⟩ this number to the ascendant degree. (3) Cast all these lots in like manner at the native's anniversary, ⟨whether the native was born⟩ by day or by night. (4) The lot of man's nature: Take ⟨the distance⟩ between the place of the Sun and Leo 15°, add this number to the position of the Moon, and find out in which planet's house this lot falls. Take also ⟨the distance⟩ between the position of the Moon and Cancer 15° and add this number to the position of the Sun; the lot will come out in the other house of the same planet in whose house the first lot came out. If the first lot comes out in the house of one of the luminaries, the other lot will come out in the house of the other luminary. There is no doubt that this will always be true, because the configuration of the planets' houses with respect to the Sun's house is the same as the configuration of the planet's houses with respect to the Moon's house; but at the midpoint of the sign [Leo 15° or Cancer 15°] the distance ⟨with respect to the Sun or to the Moon⟩ changes. These two lots signify the native's nature, depending on the power of the lord of the house.[2]

54 (1) The second place. The lot of wealth: ⟨Take the distance⟩ between the position of the lord of the second place and the cusp of the ⟨second⟩ place as calculated according to the division by rising times and ⟨add⟩ this number to the ascendant degree. This lot signifies money, riches, and possessions.[1]

55 (1) הבית השלישי. מנת האחים: משבתאי עם צדק, וכפי מספר זה מהמעלה הצומחת[1]. וחכמי פרס אמרו כי גורל האחים ממקום בעל המזל הצומח אל מקום מאדים, וכמספר הזה מהמעלה הצומחת[2].

56 (1) הבית הרביעי. מנת הקרקע: משבתאי עד לבנה[3], וכמספר הזה מהמעלה הצומחת[4]. (2) ומנת האב לנולד ביום: מהשמש עד שבתאי; ואם היה שבתאי תחת ניצוץ השמש, קח מהשמש עד צדק, וכמספר הזה מהמעלה הצומחת. ולנולד בלילה: משבתאי עד שמש; ואם שבתאי תחת הניצוץ קח מצדק אל שמש, וכמספר הזה מהמעלה הצומחת.[5]

57 (1) הבית החמישי. גורל[6] הבנים: ביום ובלילה[7] מצדק אל שבתאי, וכפי זה המספר מהמעלה הצומחת[8]. (2) מנת הבנים הזכרים: ביום ובלילה ממאדים אל צדק, וכמספר הזה מהמעלה הצומחת.

58 (1) הבית הששי. גורל התחלואים[9]: ואם ביום משבתאי למאדים ובלילה להפך[10], וכמספר הזה מהמעלה הצומחת.[11] (2) מנת העבדים:[12] ביום ובלילה מכוכב אל הלבנה, וכמספר הזה מהמעלה הצומחת[13].

59 (1) הבית השביעי[14]. מנת הנשים: ביום גם בלילה משבתאי אל נגה, וכמספר הזה מהמעלה הצומחת.[15] (2) מנת המריבה[16]: ביום או בלילה ממאדים אל תחלת הבית השביעי, וכמספר הזה מהמעלה[17] הצומחת.[18]

60 (1) הבית השמיני. גורל המות: ממקום הלבנה אל תחלת הבית השמיני בחלוק המצעדים, וכמוהו תוסיף אל מקום שבתאי. (2) מנת הכוכב ההורג: ממקום[19] הלבנה אל מקום שבתאי[20], וכמספר הזה תוסיף על מקום כוכב חמה.

[1]מנת האחים, משבתי עם צדק, וכפי מספר זה מהמעלה הצומחת*] מת; שסנ: לא מצאתי הנה; ב: הבית הרביעי. מנת האחים; ק: חסר. [2]הצומחת*] תמ; שסנק: < הבית השלישי. לא מצאתי הנה. [3]משבתאי עד לבנה*] תנק; שס: אל שבתאי על לבנה; מב: חסר. [4]הבית הרביעי. מנת הקרקע, משבתאי עד לבנה, וכמספר הזה מהמעלה הצומחת] שתסנק; מב: חסר. [5]ולנולד בלילה, משבתאי עד שמש, ואם שבתאי תחת הניצוץ קח מצדק אל שמש, וכמספר הזה מהמעלה הצומחת] שסמק; תנב: חסר. [6]גורל] שסמתק; ב: מנת; נ: חסר. [7]ביום ובלילה*] מתב; שסנק: חסר. [8]הבית החמישי גורל הבנים ביום ובלילה, מצדק אל שבתאי, וכפי זה המספר מהמעלה הצומחת] שסקמתב; נ: חסר. [9]גורל התחלואים] שסנקמת; ב: מנת החליים. [10]להפך*] מתק; ס: ההפך; שנ: בהפך. [11]ואם ביום משבתאי למאדים ובלילה להפך, וכמספר הזה מהמעלה הצומחת] שסנמתק; ב: חסר. [12]מנת העבדים] שסקמתב; נ: חסר. [13]ביום ובלילה, מכוכב אל הלבנה, וכמספר הזה מהמעלה הצומחת] שסמתק; נב: חסר. [14]הבית השביעי*] תב; שסמנק: חסר. [15]מהמעלה הצומחת] שסנמתב; ק: מהצומחת. [16]המריבה] שסמתב; נק: המסיכה. [17]מהמעלה] שסתנ; מבק: חסר. [18]הצומחת] שסנמתב; ק: < הבית הז׳. [19]ממקום] שסמתב; נק: מקום. [20]אל מקום שבתאי*] מתב; שסנק: חסר.

55 (1) The third place. The lot of brothers: ⟨Take the distance⟩ between Saturn and Jupiter and ⟨add⟩ this number to the ascendant degree. But the scientists of Persia said that the lot of brothers is taken between the position of the lord of the ascendant sign and the position of Mars, ⟨by adding⟩ this number to the ascendant degree.[1]

56 (1) The fourth place. The lot of landed property: ⟨Take the distance⟩ between Saturn and the Moon and ⟨add⟩ this number to the ascendant degree. (2) The lot of the father for one born by day: ⟨Take the distance⟩ between the Sun and Saturn ⟨and add this number to the ascendant degree⟩; but if Saturn is under the ray of the Sun take ⟨the distance⟩ between the Sun and Jupiter and ⟨add⟩ this number to the ascendant degree. ⟨The lot of the father⟩ for one born by night: ⟨Take the distance⟩ between Saturn and the Sun ⟨and add this number to the ascendant degree⟩; but if Saturn is under the ray ⟨of the Sun⟩, take ⟨the distance⟩ between Jupiter and the Sun and ⟨add⟩ this number to the ascendant degree.[1]

57 (1) The fifth place. The lot of children: ⟨For those born⟩ by day and by night, ⟨take the distance⟩ between Jupiter and Saturn and ⟨add⟩ this number to the ascendant degree. (2) The lot of male children: ⟨For those born⟩ by day and by night, ⟨take the distance⟩ between Mars and Jupiter and ⟨add⟩ this number to the ascendant degree.[1]

58 (1) The sixth place. The lot of diseases: ⟨Take the distance⟩ between Saturn and Mars ⟨for one born⟩ by day, and the opposite ⟨for one born⟩ by night, and ⟨add⟩ this number to the ascendant degree. (2) The lot of slaves: ⟨For those born⟩ by day and by night, ⟨take the distance⟩ between Mercury and the Moon and ⟨add⟩ this number to the ascendant degree.[1]

59 (1) The seventh place. The lot of women: ⟨For those born⟩ by day and also by night, ⟨take the distance⟩ between Saturn and Venus and ⟨add⟩ this number to the ascendant degree. (2) The lot of discord: ⟨For those born⟩ by day and by night, ⟨take the distance⟩ between Mars and the cusp of the seventh ⟨place⟩ and ⟨add⟩ this number to the ascendant degree.[1]

60 (1) The eighth place. The lot of death: ⟨Take the distance⟩ between the position of the Moon and the cusp of the eighth place calculated according to the division by rising times, and add the same ⟨number⟩ to the position of Saturn. (2) The lot of the death star: ⟨Take the distance⟩ between the position of the Moon and the position of Saturn and add this number to the position of Mercury.[1]

61 (1) הבית התשיעי. מנת החכמה[1]: משבתאי אל צדק, וכמספר הזה תוסיף אל מקום[2] כוכב חמה.[3] (2) מנת[4] ההליכה ביבשה: מבעל הבית התשיעי בחלוק המצעדים אל תחלת הבית, וכמספר הזה מהמעלה הצומחת.[5]

62 (1) הבית העשירי.[6] מנת האם: ביום מנגה אל הלבנה, וכמספר הזה[7] מהצומחת, ובלילה להפך.[8] (2) מנת הכבוד:[9] ביום מהשמש אל י״ט מעלות ממזל טלה, וכמספר הזה מהמעלה הצומחת[10]; ובלילה מהלבנה אל מעלת כבודו[11].

63 (1) הבית עשתי עשר. מנת האוהבים: ביום ובלילה מצדק אל נגה, וכמספר הזה מהמעלה הצומחת[12]. (2) מנת המציאה: ביום ובלילה משמש עד נגה, וכמספר הזה מן המעלה הצומחת.

64 (1) הבית השנים עשר. מנת האויבים: ממאדים עד[13] שבתאי בלילה, וביום להפך, וכמספר הזה מהמעלה הצומחת. (2) מנת הבהמות: מבעל בית שנים העשר בחלוק המצעדים אל תחלת הבית, וכמספר הזה מהמעלה הצומחת. (3) ואלה המנות שהזכרתי הם המנוסות; כי חכמי המזלות הזכירו אחרות[14] רבות, ולא הסכימה דעת כלם עליהם, על כן לא הזכרתים.

65 (1) הניהוגים: צריך אתה לנהג החמשה[15] מקומות השררה בשני[16] דרכים. (2) הדרך האחת במעלות הישרות, לכל מעלה[17] שנה תמימה, וכפי חלקי המעלה יהיו ימים מהשנה. (3) והנה הניהוג מגבול[18] אל גבול, ותערב כדין, בין טוב ובין רע, בעל הגבול עם בעל המזל. (4) ואם היה שם ניצוץ מבט אחד מהמשרתים, הוא יותר חזק לבדו מבעל הבית והגבול שניהם[19], ויעמד הכח עד סוף כח ניצוץ המשרת בין | 84
במחברת בין במבט, כפי המספר הניצוץ. (5) ותתן[20] לניהוג הזה שלישית[21] כח הניהוג על הדרך[22] שהוא ניהוג המצעדים. (6) והדמיון: אם יורה הניהוג על[23] דרך[24]

[1]החכמה] שסנקת; מ: חסר. [2]משבתאי אל צדק, וכמספר הזה תוסיף אל מקום] שנסמת; ב: חסר. [3]כוכב חמה*] ק; שסנמת: כוכב; ב: חסר. [4]מנת*] מסתנ; ש: חסר. [5]מבעל הבית התשיעי בחלוק המצעדים אל תחילת הבית, וכמספר הזה מהמעלה הצומחת] שנסמתק; ב: חסר. [6]הבית העשירי] שסמתבק; נ: חסר. [7]וכמספר הזה] שסמק; תבנ: חסר. [8]ביום מנגה אל הלבנה, וכמספר הזה מהצומחת, ובלילה להפך] שסמתק; בנ: חסר. [9]מנת הכבוד] שמסתבק; נ: חסר. [10]הבית העשירי. ביום מהשמש אל י״ט מעלות ממזל טלה, וכמספר הזה מהמעלה הצומחת] שסמתק; נב: חסר. [11]ובלילה מהלבנה אל מעלת כבודו*] ק; מ: ובלילה מהלבנה על ג׳ מעלות וממזל שור וכמספר הזה מהמעלה הצומחת; שסתנב: חסר. [12]מהמעלה הצומחת] שסנמתב; ק: מהצומחת. [13]עד] נמתק; שסב: אל. [14]אחרות*] מתבס; שנק: אחרים. [15]החמשה] שמנק; סת: החמשת; ב: חמשת. [16]בשני] ש; מסתנבק: בשנים. [17]מעלה*] מסתנבק; ש: חסר. [18]מגבול] שסנמתב; ק: מהגבול. [19]שניהם] שסנמבק; ת: חסר. [20]ותתן] שמנבק; סת: ותן. [21]שלישית*] נסמשתק; ב: שליש. [22]הדרך] שסנב; ק: דרך; מת: < השנית. [23]על] שסמת; נק: אל; ב: חסר. [24]השנית, שהוא ניהוג המצעדים. והדמיון: אם יורה הניהוג על דרך] שנסמתק; ב: חסר.

61 (1) The ninth place. The lot of wisdom: ⟨Take the distance⟩ between Saturn and Jupiter and add this number to the position of Mercury. (2) The lot of journeys by land: ⟨Take the distance⟩ between the lord of the ninth place calculated according to the division by rising times and the cusp of the ⟨ninth⟩ place and ⟨add⟩ this number to the ascendant degree.[1]

62 (1) The tenth place. The lot of the mother: ⟨For one born⟩ by day, ⟨take the distance⟩ between Venus and the Moon and ⟨add⟩ this number to the ascendant; and the opposite by night. (2) The lot of honor: ⟨For one born⟩ by day, ⟨take the distance⟩ between the Sun and Aries 19° and ⟨add⟩ this number to the degree of the ascendant; ⟨for one born⟩ by night, ⟨take the distance⟩ between the Moon and the degree of its exaltation.[1]

63 (1) The eleventh place. The lot of lovers: ⟨For those born⟩ by day and by night, ⟨take the distance⟩ between Jupiter and Venus and ⟨add⟩ this number to the ascendant degree. (2) The lot of found objects: ⟨for those born⟩ by day and by night, ⟨take the distance⟩ between the Sun and Venus, and ⟨add⟩ this number to the ascendant degree.[1]

64 (1) The twelfth place. The lot of enemies: ⟨Take the distance⟩ between Mars and Saturn ⟨for one born⟩ by night and the opposite ⟨for one born⟩ by day and ⟨add⟩ this number to the ascendant degree. (2) The lot of animals: ⟨Take the distance⟩ between the lord of the twelfth place calculated according to the division by rising times and the cusp of the ⟨twelfth⟩ place, and ⟨add⟩ this number to the ascendant degree.[1] (3) The aforementioned lots have been tested empirically; the astrologers mentioned many others but they did not agree about them, so I have not mentioned them.

65 (1) The directions.[1] You should direct the five places of dominion by two methods.[2] (2) One method is in equal degrees, ⟨assigning⟩ a whole year to each degree, and the number of days within the year proportional to the fractions of a degree. (3) So in the direction from term to term, either for good or for evil, you should follow the rule and associate the lord of the term with the lord of the sign. (4) But if the ray of an aspect[3] of one of the planets reaches this place, it [the planet] is stronger by itself than the lord of the house and ⟨the lord⟩ of the term together, and its power persists until the power of the planet's ray vanishes, whether in conjunction or in aspect, depending on the number of ⟨degrees of⟩ the ray [i.e., how wide it is].[4] (5) Assign to this direction a third of the power of the direction, according to the method of the direction of the rising times.[5] (6) Illustration: If the

הראשון על[1] חולי, לא יהיה כבד; ואם על הדרך השני, יהיה כבד מאד; ואם יורה[2]הראשון על ממון,[3] לא יהיה רב כמו האחרון. (7) וככה תעשה: אם יהיה[4] המקום שתרצה לנהוג במעלה הצומחת, נהג במצעדי מזלות[5] הארץ, לכל מעלה ומעלה שנה תמימה, לבתים ולגבולים ולניצוצי[6] המשרתים, על[7] דרך המבטים[8] בחלקי השעות כאשר אפרש. (8) ואם היה[9] המקום שתרצה לנהג בתחלת הבית השביעי, נהוג אותו בנכח, שהוא המעלה[10] הצומחת. (9) ואם היה בתחלת הבית העשירי או תחלת[11] הבית הרביעי, נהג במצעדי גלגל[12] המישור. (10) ואם לא היה בתחלת אלה הבתים, הנהיגהו[13] במצעדים מעורבים.

66 (1) וככה תעשה: הסתכל[14] אם היה המבוקש בין הבית העשירי[15] ובין הבית הראשון. חסר[16] מצעדי הבית העשירי בגלגל המישור[17] ממצעדי המבוקש[18], וחלק המרחק על קשת שעה מעוותת של מקום המבוקש[19] שתחשב שהשמש שם, ודע כמה מרחק השעות וחלקי שעה בחשבון אמת[20]. (2) אחר כן נהג מצעדי המבוקש אל המקום שתרצה במצעדי גלגל המישור[21], ודע כמה מרחק בין שני המצעדים[22]. (3) גם תעשה ככה בלוח הארץ[23], מן שני[24] מצעדים[25] מבוקש[26], והנהוג ותחלת המבוקש ומדרך[27] השלמת גלגל בדרך המצעדים.[28] (4) ודע כמה המרחק וקח ששית היתרון שתמצא בין שני המרחקים, וההוה כפול אותו על מרחק השעות וחלק השעה[29], והעולה הוא התיקון. (5) ושוב וראה אם היה מרחק מצעדי גלגל המישור גדול ממרחק לוח הארץ. (6) חסר התיקון ממרחק[30] גלגל המישור, והנשאר הוא מעלות מתוקנות, לכל מעלה שנה אחת. (7) ואם מרחק לוח[31] הארץ יותר ממרחק המישור, הוסף התיקון על מרחק הגלגל המישור, והמחובר הם המעלות המתוקנות[32].

[1]הראשון על] שסנמתב; ק: חסר. [2]יורה] שסנמתב; ק: חסר. [3]ממון] שסנמתב; ק: הממון. [4]יהיה] שסנמתב; ק: היה. [5]מזלות] שסנמת; ק: המזלות; ב: חסר. [6]ולניצוצי] שסב; נמתק: לניצוצי. [7]על] שסנמתב; ק: ועל. [8]המבטים*] מתנבק; שס: המביטים. [9]היה] שסנמתב; ק: חסר. [10]המעלה] שסנמתב; ק: במעלה. [11]תחלת] שסנמתב; ק: בתחלת. [12]גלגל] שסנקמת; ב: חסר. [13]הנהיגהו] שסנמת; ב: נהגהו; ק: תהנגהו. [14]הסתכל] שסנמתבק; ב: חסר. [15]העשירי] שסנקמת; ב: חסר. [16]חסר] שסנקמת; ב: חצי. [17]המישור*] מסתנק; ב: הישר; ש: ראשון. [18]ממצעדי המבוקש*] נק; מתב: < בגלגל המישור; שס: חסר. [19]וחלק המרחק על קשת שעה מעוותת של מקום המבוקש*] מסתבק; ש: < בין הבית העשירי ובין הבית הראשון חסר מצעדי בית העשירי בגלגל המישור וחלק המרחק על קשת שעה מעוותת; נ: חסר. [20]ודע כמה מרחק השעות וחלקי שעה בחשבון אמת*] מתב; שסנק: חסר. [21]אחר כן נהג מצעדי המבוקש אל המקום שתרצה במצעדי גלגל המישור*] מתב; שסנק: חסר. [22]בין שני המצעדים] שתבסנק; מ: חסר. [23]גם תעשה ככה בלוח הארץ] שתבסנ; ק: גם תעשה ככה בלוח מצעדי הארץ; מ: חסר. [24]מן שני] שנתק; ב: משני; ס: בין שני; מ: חסר. [25]מצעדים] שנסתק; ב: מצעדי; מ: חסר. [26]מבוקש*] נסתק; ב: המבוקש; שמ: חסר. [27]ומדרך*] סבנמק; ת: דרך; ש: חסר. [28]השלמת גלגל בדרך המצעדים*] סבנמתק; ש: חסר. [29]וחלק השעה*] מנבק; שס: וחלק השעות; ת: חסר. [30]ממרחק] שסתנבק; מ: המרחק. [31]לוח] שקמסב; ת: חסר. [32]לכל מעלה שנה אחת. ואם מרחק לוח הארץ יותר ממרחק המישור, הוסף התיקון על מרחק הגלגל המישור והמחובר הם המעלות המתוקנות] שסקמתב; נ: חסר.

direction by the first method signifies a disease, it will not be serious, but if ⟨the direction is⟩ by the second ⟨method⟩ it will be very serious; if the signification of the first ⟨method⟩ is about wealth, there will not be as much [wealth] as ⟨when the signification is given by⟩ the second ⟨method⟩. (7) Proceed as follows: If the position you wish to direct is the ascendant degree, direct it according to the rising times of the signs for the country, ⟨assigning⟩ to each degree a whole year, to the ⟨horoscopic⟩ places, the terms, and the planets' rays, using the method of the aspects in parts of hours, as I shall explain.[6] (8) If the position you wish to direct is at the cusp of the seventh place, direct it as ⟨if it were⟩ the diametrically opposite ⟨degree⟩, which is the ascendant degree. (9) If ⟨the position you wish to direct⟩ is at the cusp of the tenth place or the cusp of the fourth place, direct ⟨it⟩ by rising times at sphaera recta.[7] (10) But if it is not at the cusp of any of these places, direct it by mixed rising times.[8,9]

66 (1) Proceed as follows: find out whether the position you are interested in is between the tenth place and the first place. Subtract the rising times of the tenth place at sphaera recta from the rising times of the position you are interested in, divide the distance by the arc of the seasonal hour of the position you are interested in where the Sun is according to your calculation [i.e., convert the distance into seasonal hours], and find out precisely the true distance in hours and minutes. (2) Then direct the rising times of the position you are interested in to the position you wish by rising times at sphaera recta, and find out the distance [i.e., the difference] between the two rising times. (3) Proceed similarly using the table of ⟨rising times for⟩ the ⟨given⟩ country, finding out the two requested rising times [i.e., of the tenth place and of the requested place], and directing the beginning of the position you are interested in through the rest of the circle by the method of rising times. (4) Determine the distance and take one-sixth of the difference between the two distances, multiply the result by the distance [i.e., the difference] in hours and in minutes, and the result is the correction. (5) Now check whether the distance ⟨in⟩ rising times at sphaera recta is greater than the distance in the table of ⟨rising times for⟩ the ⟨given⟩ country. (6) Subtract the correction from the distance at sphaera recta, and the result is the corrected ⟨number of⟩ degrees, with each degree equivalent to one year. (7) But if the distance ⟨according to⟩ the table of ⟨rising times for⟩ the ⟨given⟩ country is greater than the distance at ⟨sphaera⟩ recta, add the correction to the distance at sphaera recta, and the result is the corrected degrees.[1]

67 (1) ואם היה המבוקש בין[1] המעלה הצומחת ובין הבית הרביעי, דע כמה מרחק מצעדי המבוקש במישור ממצעדי תחלת הבית הרביעי. (2) וההוה חלקנו על קשת שעה מעוותת שהוא לנכח מעלת המבוקש, וההוה הוא המרחק שעות וחלקים. (3) ואחר כן[2] בשני הלוחות.[3] (4) וכפול ששית היתרון על שעות המרחק והוא התיקון. (5) תוסיפנו[4] או תגרענו על לוח מצעדי גלגל המישור, כאשר עשית ברביע הראשון.

68 (1) ואם היה המבוקש בין הבית הרביעי ובין השביעי, דע כמה מרחק מתחלת הבית הרביעי במישור. (2) ודע מרחק השעות, שעת נכח מעלת המבוקש[5]. (3) ואחר כן נהג[6] במישור, גם נהג בנכח[7] מעלת המבוקש בלוח הארץ אל נכח מעלת המקום שתרצה. (4) ודע היתרון ועשה כמשפט[8].

69 (1) ואם היה המבוקש בין השביעי ובין העשירי, חסר מצעדי המבוקש[9] ממצעדי הי׳ במישור[10], ודע[11] כמה המרחק בין המבוקש ובין העשירי במישור, וחלק על קשת שעה מעוותת[12] של[13] מעלת המבוקש,[14] ומה שיצא קח שעות המרחק מהיתד[15], ושמור אותו. (2) ואחר כן נהג במישור ובנכח המעלה בלוח הארץ, ועשה באחרונה כמשפט.

70 (1) והנה הכלל: לעולם תקח[16] המרחק, לפנים או לאחור, מן הבית העשירי או הרביעי במישור, ותחלק[17] על קשת השעה שהיא למעלה מן הארץ. ואם למטה קח

[1]בין] שמתנבק; ס: בבין. [2]כן] שסנמתב; ק: < הכנס. [3]הלוחות] שסנמתב; ק: ר״ל לוח המישור חלוח הארץ ועשה כמו שאמרתי לך. [4]תוסיפנו*] מתנק; שס: < אז; ב: או. [5]וההוה הוא המרחק שעות וחלקים, ואחר כן בשני הלוחות. וכפול ששית היתרון על שעות המרחק והוא התיקון, אז תוסיפנו או תגרענו על לוח מצעדי גלגל המישור, כאשר עשית ברביע הראשון. ואם היה המבוקש בין הבית הרביעי ובין השביעי, דע כמה מרחק מתחילת הבית הרביעי במישור, ודע מרחק השעות, שעת נכח מעלת המבוקש] שסקמתב; נ: חסר. [6]נהג*] מתנבק; שס: הוא. [7]בנכח] שסנקמת; ב: חסר. [8]כמשפט] שמתנבק; ס: במשפט. [9]חסר מצעדי המבוקש*] נק; שסמתב: חסר. [10]ממצעדי הי׳ במישור*] ק; שסנמתב: חסר. [11]ודע*] ק; שסמתב: דע; נ: חסר. [12]כמה המרחק בין המבוקש ובין העשירי במישור, וחלק על קשת שעה מעוותת] שסמתבק; נ: חסר. [13]של] שקמסב; ת: אל; נ: חסר. [14]מעלת המבוקש*] ק; שסמתב: המעלה; נ: חסר. [15]ומה שיצא קח שעות המרחק מהיתד*] נ; ק: ומה שיצא יקרא שעות המחרק מהיתד; שסמתב: חסר. [16]תקח*] מסתנבק; ש: לא תקח. [17]ותחלק*] מסתנק; ש: ויתחלק.

67 (1) If the position you are interested in is between the ascendant degree and the fourth place, find the distance between the rising times of the position you are interested in at ⟨sphaera⟩ recta and the rising times of the cusp of the fourth place. (2) Divide the result by the arc of the seasonal hour [i.e., convert the result into seasonal hours] that is diametrically opposite the degree of the position you are interested in and the result is the distance in hours and minutes. (3) Afterwards ⟨proceed likewise⟩ using both tables [i.e. using the table for oblique rising times (at the current latitude) and the table for right rising times (sphaera recta)]. (4) Multiply one-sixth of the remainder by the hours of the distance, and this is the correction. (5) Add or subtract it according to ⟨the entry on⟩ the table of rising times at sphaera recta, as you did for the first quadrant.[1]

68 (1) If the position you are interested in is between the fourth place and the seventh place, determine the distance ⟨of the position you are interested in⟩ from the cusp of the fourth place at ⟨sphaera⟩ recta. (2) Determine the distance in hours, ⟨as if⟩ the hour ⟨were⟩ diametrically opposed to the position you are interested in. (3) Then direct at ⟨sphaera⟩ recta, and using the table of ⟨rising times for⟩ the ⟨given⟩ country, direct the degree diametrically opposite to the position you are interested in to the degree diametrically opposite the degree you wish. (4) Find the remainder and proceed according to the rule.[1]

69 (1) If the position you are interested in is between the seventh and the tenth ⟨places⟩, subtract the rising times of the position you are interested in from the rising times of the tenth ⟨place⟩ at ⟨sphaera⟩ recta, and ⟨thus⟩ determine the distance between the position you are interested in and the tenth ⟨place⟩ at ⟨sphaera⟩ recta; divide ⟨the distance⟩ by the arc of the seasonal hour of the degree of the requested ⟨position⟩; from the result take the hours of the distance ⟨of the position you are interested in⟩ from the cardine, and remember it. (2) Then direct ⟨the position you are interested in⟩ at ⟨sphaera⟩ recta and that is diametrically opposite to the degree ⟨found⟩ in the table of ⟨rising times for⟩ the ⟨given⟩ country, and perform the last ⟨operation⟩ according to the rule.[1]

70 (1) This is the general rule: always take the distance, either forward or backward, ⟨of the requested position⟩ from the tenth place or the fourth ⟨place⟩ at ⟨sphaera⟩ recta, and divide it by the arc of the seasonal hour [i.e.,

נכח שעות[1] המעלה שתבקש לנהוג אותה. (2) ובספר המולדות אדבר על מקומות הסכנה והתחלואים[2], כי זה[3] הניהוג עקר כל משפטי המזלות.

71 (1) מבטי הנהוגים: דע כי[4] לעולם יש בין יתד אל יתד[5] קרוב אליו[6] שש[7] שעות מעוותות ובלא[8] תוספת[9] ובלא מגרעת[10]. (2) כי אם תיקח את קשת השעה המעוותת של המעלה הצומחת[11] ותכפלנה על שש[12], לעולם יהיה המחובר כמו המצעדים שהם בלוח הגלגל המישור בין תחלת הבית העשירי[13] ובין חלק המעלה הצומחת. (3) גם[14] אם תקח קשת שעה מעוותת שתמצא בלוח הארץ כנגד תחלת הבית העשירי ותכפול הקשת[15] על שש,[16] לעולם יהיה[17] המחובר כמספר קשת המצעדים בלוח הארץ[18] בין תחלת הבית העשירי ובין חלק המעלה הצומחת[19]. (4) וכבר הודעתיך כי[20] מתחלת הבית העשירי בחלוק המצעדים עד תחלת הבית הרביעי זהו חצי הגלגל
85 העולה,[21] והחצי האחר משפטו[22] תלוי בו[23] ותשוב אליו. (5) על כן המזל | הארוך[24] שמצדעיו רבים יותר ממצעדי המישור, והפך הדבר למזל הקצר. (6) וכאשר תרצה לעשות המבטים[25] בדרך נכונה[26], עשה המבט הששית[27] השמאלי,[28] גם מבט רביעי השמאלי[29], גם כן מבט השלישי השמאלי. (7) ואלה יספיקו לך, כי מבט הנכח אין[30] להוסיף או לגרוע, ומבט ששית הימני לעולם יהיה לנכח מבט השלישית[31] השמאלי, ומבט רביעי ימני לנכח מבט הרביעית השמאלי, ומבט שלישית ימני לנכח מבט ששית שמאלי.

72 (1) וככה תעשה. ראה: אם היה הכוכב בין הבית העשירי ובין המעלה הצומחת, ראה כמה שעות וחלקי שעה הוא מרחק הכוכב מתחלת הבית העשירי. (2) ודע כמה מספר השעות השלמות, ואם נשארו מעלות וראשונים[32] דע[33] ערכם אל קשת[34] שעה מעוותת. (3) וככה תעשה: תשב[35] המעלות ראשונים[36], ואם יש שם ראשונים תשים אותם עמהם, וכפול הכל על שלשה אלפים ושש מאות. והעולה חלקנו על קשת שעה מעוותת[37] של[38] מקום הכוכב האחר שתשיבנה ראשונים. וחלק עוד על ששים, והעולה הם חלקים מששים.

[1]שעות] שסמתב; נק: ששית. [2]מקומות הסכנה והתחלואים] שסקמתב; נ: מקום התחלואים. [3]זה] שסנמק; ת: אין זה. [4]כי*] מתנבק; שס: חסר. [5]אל יתד*] מסתנבק; ש: חסר. [6]אליו] שמתק; ס: אל; ב: לו; נ: חסר. [7]שש] שסקמתב; נ: משש. [8]ובלא] ש; מתב: בלי; סנק: ובלי. [9]תוספת] שסנקמת; ב: יתרון. [10]מגרעת] שסנקמת; ב: גרעון. [11]של המעלה הצומחת] שסנמבק; ת: חסר. [12]שש*] מתנבק; שס: ששי. [13]העשירי*] מתבק; שסנ: חסר. [14]גם] שסבא; נמת: חסר. [15]אם תקח קשת שעה מעוותת שתמצא בלוח הארץ כנגד תחלת הבית העשירי ותכפול הקשת] שסנקב; מת: חסר. [16]על שש] שסבק; נמת: חסר. [17]יהיה] שסנב; ק: יורה; מת: חסר. [18]לעולם יהיה המחובר כמספר קשת המצעדים בלוח הארץ] שסנקב; מת: חסר. [19]בין תחלת הבית העשירי ובין חלק המעלה הצומחת] שסבק; נמת: חסר. [20]וכבר הודעתיך כי*] מתבק; שס: וכבר הודעתיך; נ: חסר. [21]העולה] שסנמתב; ק: חסר. [22]משפטו*] מתב; שסנק: משפט. [23]תלוי בו] שסקמתב; נ: תלויה. [24]הארוך] שסקמתב; נ: האחד. [25]המבטים] שסנמבק; ת: חסר. [26]בדרך נכונה] שסנקמת; ב: חסר. [27]הששית*] מנבק; שסת: חסר. [28]השמאלי*] ק; שסנמתב: השמאלית. [29]גם מבט רביעי השמאלי] שס; מתנבק: חסר. [30]אין*] מתב; שסנק: חסר. [31]השלישית] שסקמתב; נ: הו'. [32]וראשונים] שסנקמת; ב: ודקים. [33]דע] שסנקמת; ב: חסר. [34]אל קשת] שמנבק; סת: משעה אל קשת. [35]תשב] שסנבק; מת: חסר. [36]ראשונים] שסנקמ; ב: דקים; ת: חסר. [37]ככה תעשה תשב המעלות ראשונים, ואם יש שם ראשונים תשים אותם עמהם, וכפול הכל על שלשה אלפים ושש מאות, והעולה חלקנו על קשת שעה מעוותת] שסנמבק; ת: חסר. [38]של] שס; מתנבק: אל.

convert the distance into seasonal hours] that is above the Earth. But if it is beneath ⟨the Earth⟩ take the hours that are diametrically opposite to the degree you wish to direct. (2) In the *Book of Nativities* I shall discuss the places of danger and diseases,[1] because this direction is the essence of all the judgments of the zodiacal signs.

71 (1) The aspects of the directions.[1] Know that there are always six seasonal hours between one cardine and the next cardine, no more and no less. (2) For if you take the arc of the seasonal hour of the ascendant degree and multiply it by six, the result is always equivalent to the rising times in the table ⟨of rising times⟩ at sphaera recta between the cusp of the tenth place and the ⟨first⟩ minute of the ascendant degree. (3) Also if you take the arc of the seasonal hour that you find in the table of ⟨rising times for⟩ the ⟨given⟩ country for the cusp of the tenth place and multiply the arc by six, the result is always equal to the arc of the rising times in the table for the ⟨given⟩ country between the cusp of the tenth place and the ⟨first⟩ minute of the ascendant degree. (4) I have already told you that the ascending semicircle is from the cusp of the tenth place, according to the division by rising times, to the cusp of the fourth place, and the same rule applies to the other semicircle [that is, the descending semicircle is from the cusp of the fourth place to the cusp of the tenth place].[2] (5) Therefore, a long sign ⟨is one⟩ whose rising times are greater than the rising times at ⟨sphaera⟩ recta, and the opposite applies to a short sign.[3] (6) If you wish to calculate the aspects correctly, calculate left sextile, left quartile, and also left trine. (7) These will be sufficient for you, because there is nothing to add or subtract for opposition, and right sextile is always diametrically opposite left trine, and right quartile is diametrically opposite left quartile, and right trine is diametrically opposite left sextile.

72 (1) Proceed as follows. Observe: if the planet is between the tenth place and the ascendant degree,[1] find the distance in hours and minutes between the planet and the cusp of the tenth place. (2) Find out how many whole hours ⟨there are⟩, and if there is a remainder of degrees and minutes, determine the corresponding arc of the seasonal hour [i.e., convert the remainder into seasonal hours]. (3) Proceed as follows: convert the degrees into minutes, if there are ⟨additional⟩ minutes add them to this, and multiply the total by 3,600. Divide the result by the arc of the seasonal hour of the planet's position after you have converted it to minutes. Divide again by 60, and the result is in seconds.

73 (1) ואם היה המרחק מן היתד פחות משתי שעות מעוותות, דע כי מבט ששית יהיה בין הבית העשירי ובין המעלה הצומחת. (2) ושוב מנה המעלות הישרות שהם בין תחלת הבית העשירי ובין המעלה הצומחת, והם נקראים[1] מעלות המנה,[2] ושמור[3] אותם. (3) ושוב ודע המספר במעלות ישרות שהם בחלוק שעה אחת, וכפול אותם השעות על המספר, והעולה הוסיפנו על מעלות תחלת הבית העשירי במעלות ישרות, אז תמצא בקירוב מעלת המבט. (4) וקח קשת השעה המעוותת שתמצא במעלת המבט, וכפול הקשת על[4] ארבעה[5], והוסף עליו שעות המרחק. (5) וקח ממעלות זאת השעה המעוותת בערך[6] המעלות והחלקים שהיו לך תוספת[7] על השעה המעוותת במעלות מקום[8] הכוכב, הם[9] אשר לקחת מערך[10] אל ששים, ומדרך הערכים תוכל להוציאם. (6) גם כן קח[11] הנשאר לסוף שש שעות, וראה[12] המרחק שתמצא כנגד מעלת המבט בלוח הארץ. (7) אם היה הנשאר בערך השעה, אז תדע כי עשית נכונה.

74 (1) ואם היה המרחק מתחלת הבית העשירי יותר משתים[13] שעות, הוסף על המספר ארבע[14] שעות, וחסר מהמחובר שש שעות, והנשאר הוא המרחק[15] מתחלת היתד הראשון. (2) ואם תרצה לעשות מבט רביעית, קח מתחלת היתד הראשון[16] כמספר מרחק הכוכב מהבית העשירי. (3) ואם רצית להוציא מבט שלישית השמאלי, הוסף על מבט רביעית שתים שעות.[17] (4) וראה: אם היה בין מרחק הכוכב מהבית העשירי פחות מארבע שעות, יהיה מבט[18] שלישית בין הבית[19] הראשון ובין הרביעית. (5) וכפי המרחק תקח בדרך קירוב עד שתמצא מעלת המבט באמת כנגד שעות המעוותות[20].

75 (1) ואם[21] היה בין הצומח ובין הרביעי, הסתכל המרחק מתחלת הצומח במצעדי לוח הארץ, ועשה המבטים השמאליים[22]. (2) ואם היה הכוכב בין הרביעי ובין השביעי, חשוב שהוא[23] לנכחו ועשה המבטים[24], ואחר כך קח[25] נכח מעלת[26] המבטים עם החלקים הראשונים. (3) ואם הכוכב בין השביעי ובין העשירי, קח מעלת הנכח למבטים השמאליים. (4) ואחר שתדע המבטים השמאליים, קח נכח מבט

[1]נקראים] שסנמתב; ק: נקראות. [2]מעלות המנה] שסנמתב; ק: מעלות המונה. [3]ושמור] שסנמבק; ת: ואמור. [4]על] שסנבק; מ: אל. [5]וקח קשת השעה המעוותת שתמצא במעלת המבט, וכפול הקשת על ארבעה] שסנמבק; ת: חסר. [6]בערך*] נבק; שסמת: בדרך. [7]תוספת] שסנמתב; ק: משעות נוספות. [8]במעלות מקום] שסנמתב; ק: במעלת. [9]הם] שסנמת; ב: אם; ק: חסר. [10]מערך] שסק; מתנב: הערך. [11]קח*] מתב; שסנק: חסר. [12]וראה] שסקמתב; נ: ומזה. [13]משתים] שסב; מת: משתים שלש; נ: משש; (ק: מטושטש). [14]ארבע] שסנקמת; ב: חמש. [15]המרחק] שסקמתב; נ: הנשאר. [16]ואם לעשות מבט רביעית קח מתחלת היתד הראשון*] מתב; שסנק: חסר. [17]שעות] שסנמתב; ק: חסר. [18]מבט] שסנמבק; ת: מבט הככב. [19]הבית*] מתב; שסנק: מבט. [20]שעות המעוותות] שסנק; מתב: שעה המעוותת של המעלה. [21]ואם] שנסק; מתב: < הכוכב. [22]השמאליים] שסנמבק; ת: חסר. [23]ואם היה הכוכב בין הרביעי ובין השביעי, חשוב שהוא] שסנמ; ת: חסר. [24]לנכחו ועשה המבטים*] נק; שסמ: לנכח עם המבטים; ת: חסר. [25]קח] שסתנבק; מ: חסר. [26]מעלת] שסתנבק; מ: מעלות.

73 (1) If the distance from the cardine is less than 2 seasonal hours, know that sextile will be between the tenth place and the ascendant degree. (2) Count again the equal degrees between the cusp of the tenth place and the ascendant degree, which are called degrees of the portion, and remember them. (3) Next find out the number of equal degrees corresponding to one hour, multiply the hours by this number, and add the result to the degrees (in equal degrees) at the cusp of the tenth house; then you should find approximately the degree of the aspect. (4) Take the arc of the seasonal hour that you find at the degree of the aspect, multiply the arc by 4, and add the hours of the distance to it. (5) Subtract from these degrees that correspond to a seasonal hour ⟨an amount⟩ proportional to the degrees and minutes that were in excess of the seasonal hour in the degrees of the planet's position—those that you obtained dividing by 60—you can calculate ⟨this⟩ by the method of proportions. (6) Also take the remainder past 6 hours and find the distance that corresponds to the degree of the aspect in the table of ⟨rising times for⟩ the ⟨given⟩ country. (7) If the result is one hour, you will know that you have proceeded correctly.

74 (1) But if the distance from the cusp of the tenth place is more than 2 ⟨seasonal⟩ hours, add 4 hours to the number, subtract 6 hours from the result, and the reminder is the distance from the cusp of the first cardine. (2) If you wish to find the position of quartile, subtract from the cusp of the first cardine the number ⟨of degrees⟩ that corresponds to the planet's distance from the tenth place. (3) If you wish to find the position of left trine, add 2 ⟨seasonal⟩ hours to the quartile. (4) Observe: if the distance between the planet and the tenth place is less than 4 hours, trine will come out between the first place and the fourth. (5) ⟨Calculate⟩ the distance by way of approximation until you find the true degree of the aspect opposite the seasonal hours.

75 (1) If ⟨the planet⟩ is between the ascendant and the fourth ⟨place⟩,[1] take the distance from the cusp of the ascendant by rising times of the table for the ⟨given⟩ country, and find the left aspects. (2) If the planet is between the fourth ⟨place⟩ and the seventh ⟨place⟩, calculate it [the direction] as if it [the planet] were in the diametrically opposite ⟨degree⟩ and find the aspects; then find the degree that is diametrically opposite [i.e., 180° from] the aspects ⟨you just calculated⟩, including the minutes. (3) If the planet is between the seventh and the tenth ⟨places⟩, find the degree⟨s⟩ diametrically opposite the left aspects. (4) After you have determined the left aspects,

ששית[1] שמאלית, אז תמצא בלי ספק מבט שלישית[2] הימני. (5) ונכח מבט רביעית השמאלי לעולם מבט רביעי ימני, ונכח מבט שלישית שמאלי לעולם הוא מבט ששית ימני. (6) ואם היה הכוכב בתחלת היתד[3], לעולם יהיו שני מבטיו הרביעיים בתחלת היתדות. (7) וכאשר תנהג מקומות השררה במעלות ישרות, נהג אותם אל המבטים במעלות ישרות[4], וכאשר תנהג בדרך המצעדים, אם הם בתחלת היתדות או במצעדים המורכבים, נהגם אל המבטים האלה, כי יותר כח יש להם מהמבטים במעלות ישרות מלמעלה.

76 (1) ותקון הבתים. ראוי להיות בין[5] תחלת הבית האחד עשר והעשירי שתי[6] שעות מעוותות בגלגל המישור וארבע שעות בלוח הארץ. (2) ואם לקחת שלישית המעלות הישרות בין תחלת הבית העשירי אל המעלה הצומחת, תמצא בקירוב תחלת בית י״א. (3) וככה תעשה לבקש בית השנים עשר. (4) ועל זה הדרך תחלת הבית השני, רק יש לך לשמור קשת השעה של הנכח, וככה תחלת השלישי. (5) ואחר שבקשת אותו במעלות ישרות, ככה תעשה. (6) קח קשת[7] השעה המעוותת
86 של תחלת י״א וכפול אותו, | והוסף על מצעדי גלגל המישור בתחלת הבית העשירי. (7) וכפי מעלות שים זה המספר,[8] ככה הוא תחלת בית י״א[9]. (8) גם כפול קשת השעה ד׳[10] פעמים וחסרנו ממצעדי הצומחת בלוח הארץ, ובאותו מקום שיבוא זה המספר תמצא בית י״א[11]. (9) ותתקן אותו בקשת שעה מעוותת, בין מעלה ומעלה, ותמצא תחלת בית י״א. (10) ולשנים העשר כפול קשת השעה ד׳ פעמים, ותוסיף או תחסר לנכח מן בית עשירי.

77 (1) אם תרצה לדעת הנהוגים בקירוב, קח מצעדי המבוקש, וראה כמה יחסר בינו לבין הגלגל[12], וככה תוסיף על[13] מצעדי מעלות אותו שנהגת אליו. (2) וכמו המעלות ככה הם שניים[14], אם תרצה לחלק.[15]

תם ת״ל[16]

[1]ששית] שסנבק; מת: שלישית. [2]שלישית] שסנק; מתב: שלישי. [3]הוא מבט ששית ימני. ואם היה הכוכב בתחילת היתד] שסתנבק; מ: חסר. [4]וכאשר תנהג מקומות השררה במעלות ישרות נהג אותם אל המבטים במעלות ישרות*] מתבק; שסנ: חסר. [5]בין] שסנמבק; ת: חסר. [6]שתי] שסק; מתנב: בין. [7]קשת] שסנמבק; ת: שתות. [8]שים זה המספר*] נק; שס: ישים זה המספר; ת: שיגיע שם זה המספר; ב: שיגיע מספר זה. [9]י״א] שסתנ; ב: שנים עשר. [10]ד׳] שסנתק; ב: עשר. [11]י״א] שסנתק; ב: העשר. [12]הגלגל*] תב; ש: גלגלו; נאס: גלגל. [13]על*] תנבק; שס: חסר. [14]שניים] שס; קנת: שנים; ב: חסר. [15]לחלק] שסתבק; נ: < המזלות. [16]תם ת״ל] ש; ס: נשלמו משפטי המזלות, תהלה לאל עושה גדולות, ולו נתכנו עלילות; נ: נשלם ספר משפטי המזלות, שכם ליושב תהלות ב״ל״א״ו; מ: נשלם ספר משפטי המזלות הודות לש״ם עושה גדולות ולו נתכנו עלילות; ת: נשלמו משפטי המזלות; ק: תם ספר משפטי המזלות, נאום הכותב והחותם חיים ן׳ קהשבין ס״ט בר׳ שמואל קהשבין זצ״ל; ב: תם משפטי המזלות.

find ⟨the point⟩ that is diametrically opposite left sextile, and you will find right trine precisely. (5) Left quartile is always diametrically opposite right quartile, and left trine is always opposite right sextile. (6) If the planet is at the cusp of the cardine, its two quartiles are always at the cusps of the ⟨adjacent⟩ cardines. (7) When you direct the places of dominion in equal degrees, direct them to the aspects in equal degrees; and when you direct them by the method of rising times, if they are at the cusp of the cardines, or ⟨when you use⟩ mixed rising times, direct them to these aspects, because they have more power than ⟨when directed⟩ in equal degrees from above.

76 (1) Correction of the places. Between the cusp of the eleventh place and the ⟨cusp of the⟩ tenth ⟨place⟩ there should be two seasonal hours at sphaera recta and four hours in the table of ⟨rising times for⟩ the ⟨given⟩ country. (2) If you take a third of the equal degrees between the cusp of the tenth place and the degree of the ascendant, you will be close to the cusp of the eleventh place. (3) Follow the same procedure to find the ⟨cusp of the⟩ twelfth place. (4) Use the same method ⟨to find⟩ the cusp of the second place, but you should keep the arc of the ⟨seasonal⟩ hour of the opposite ⟨degree⟩, and likewise for the cusp of the third ⟨place⟩. (5) After you have found it [the arc] in equal degrees, proceed as follows. (6) Take the arc of the seasonal hour of the cusp of the eleventh ⟨place⟩ and double it, and add it to the rising times at sphaera recta of the cusp of the tenth place. (7) Convert this number to degrees; this is the cusp of the eleventh place. (8) Also multiply the arc of the ⟨seasonal⟩ hour by four and subtract it [the result] from the rising times of the ascendant ⟨degree⟩ in the table of ⟨rising times for⟩ the ⟨given⟩ country; you will find the ⟨cusp of the⟩ eleventh place at the position indicated by this number. (9) Determine it using the arc of the seasonal hour, degree by degree, and ⟨thus⟩ you will find the cusp of the eleventh place. (10) To ⟨find⟩ the ⟨cusp of the⟩ twelfth ⟨place⟩ multiply the arc of the ⟨seasonal⟩ hour by four and add or subtract ⟨this value from the position that is⟩ opposite the tenth ⟨place⟩.[1]

77 (1) If you wish to calculate the directions approximately, take the rising times of the ⟨position⟩ you are interested in, find the distance between this point and ⟨the end of the⟩ circle, and add this amount to the rising times of the degree for which you performed the direction. (2) The seconds are like the degrees, if you wish to divide.

⟨The book is⟩ completed. Praise God.

PART FOUR

NOTES TO THE BOOK OF THE JUDGMENTS OF THE ZODIACAL SIGNS

§1

[1]**1: Great and glorious orb**. This is the only place in his astrological corpus where Ibn Ezra employs הגלגל הגדול, "the great circle," to denote the eighth orb, with its 48 constellations. But a similar usage occurs in Ibn Ezra's commentary on Job 9:9 and in *Yesod mora'* (The Foundation of piety), a monograph written in England in 1158: כי כוכבי הגלגל הגדול המקיף תנועתם אחת, וערך מרחקם זה אל זה שוה לעולם = "For the stars of the great orb which encircles everything have one motion, and the relative distance between them remains always the same" (2007, XII:1, 201). As a rule, Ibn Ezra uses הגלגל הגדול for the eccentric circle, in contrast to גלגל קטן, "small circle," meaning epicycle. See, for example, *Ṭeʿamim* I (§ 6.2:2, § 6.3:5, § 7.1:4, 86–89); *Moladot* (III ii 5, 1; III ii 5, 4, 124–125).

[2]**1: Hosts of the Glorious Name, Hebrew צבאות השם הנכבד.** This biblical expression (Deut. 28:58), denoting the fixed stars of the eighth orb, is a *unicum* in Ibn Ezra's astrological corpus, although it is used sporadically in his biblical commentaries to allude vaguely to the fixed stars (on Isa. 43:11, Job 1:6; Eccles. 1:9; Exod. 31:17 [long]). More frequent in Ibn Ezra's oeuvre is the related biblical expression צבא השמים, "host of heaven" (Gen. 2:1; Deut. 4:19, *et passim*). See, for example, *Ṭeʿamim* II (§ 1.2:4, 182–183), *Me'orot* (§ 1:4, 452–453).

[3]**1: Heaven of heavens, Hebrew שמי השמים.** This is the only occurrence in Ibn Ezra's oeuvre of this biblical expression (Deut. 10:14; 1 Kings 8:27; Ps. 148:4; Neh. 9:6, 2; Chron. 2:5, 6:18) to denote the eighth orb of the fixed stars. In Ibn Ezra's biblical commentaries, it ambiguously denotes some unspecified part of the heavenly domain. See, for example, short commentary on Gen. 1:1, 1:2; 1:15; long commentary on Gen. 1:14; short commentary on Ex. 15:11; commentary on Ps. 68:34, 102:25, 26; long commentary on Dan. 10:21. By contrast, in Ibn Ezra's commentary on Psalms 148:4 (2003 vol. II, 242), this expression denotes the fiery layer of the sublunary domain.

[4]**2: Planets, Hebrew משרתים, *lit.* servants**. This neologism, which Ibn Ezra employs frequently in his scientific and nonscientific writings, denotes the seven planets and is translated as such throughout this volume. Ibn Ezra found the word in Psalms 103:21 (2003 vol. II, 104), where he glossed it as referring to the seven planets: ברכו, צבאיו—הם צבא השמים העליונים, ומשרתיו הם השבע׳ שהם בשבע׳ מעונות. = "*Bless, his hosts*—these are the host

of the higher heavens, and his servants are the seven that are in seven orbs." The message conveyed by the primary sense is that the seven planets are not self-sufficient astrological agents but work as *servants* of God to *do his pleasure* (Ps. 103:21).

[5]**2: 12 ⟨zodiacal⟩ signs ... 48 constellations.** A distinction is made here between 12 *mazzalot*, that is, 12 zodiacal signs, and 48 *ṣurot*, meaning the 48 Ptolemaic constellations of the eighth orb. Whereas the former are equal in size (30° each), and essentially static, the latter are shapes of fixed stars that move with the eastward motion of the eighth orb. This is explained in *Ṭeʿamim* I (§ 1.2:1–3, 28–31). See *Rḥ* § 1.2:1–2 and § 2:2, and notes. The same distinction is made at *Rḥ* (§ 2:4).

[6]**2: In the middle ... 15 south ⟨of it⟩.** Corresponds to *Rḥ* § 1.2:1–3. See notes there. Here Ibn Ezra completes the description of the eighth orb by mentioning the Ptolemaic tripartite division of the 48 constellations into 12 zodiacal, 21 northern, and 15 southern constellations (*Al*, VII:5, VIII:1, 341–399). The same division occurs in some Arabic introductions to astrology prior to Ibn Ezra (*Ta*, § 159–161, 69–73; *Mk*, II:1, [7–9]:35–53), which present the names of these constellations. Other such introductions (*Mu*, I:6, 20–21; *Mḥ*, I:5, 14–150, *Kf*, 16b) present only the 12 zodiacal signs. It is reasonable to assume that the reference here to the "scientists of antiquity" alludes, among others, to al-Farghānī (who was presumably Ibn Ezra's main source for the list of the 48 Ptolemaic constellations presented in chapter 1 of *Rḥ*) and to Abū Maʿshar, who in *Nativitatibus* (A3r) is explicitly said to have listed the 48 Ptolemaic constellations. For a complete list of all the zodiacal, southern, and northern constellations, including the number of stars in each, see *Rḥ* 1.3:1–4, § 1.4:1–16; § 1.5:1–23.

[7]**1–2: The great ... south ⟨of it⟩.** Here Ibn Ezra endorses an eight-orb universe: for one thing, the "great and glorious orb" is called "the heaven of heavens," implying that it is the uppermost level of the superlunary domain; in addition, the "great and glorious orb" is the eighth orb, because it contains the 48 constellations, with the seven orbs of the seven planets beneath it. This corresponds closely to the eight-orb universe advanced in *Rḥ* (§ 1.1:5), where the upper orb, the outermost layer of the physical domain, is explicitly designated the eighth orb. In this regard, *Mm* and *Rḥ* stand in sharp contrast to the introduction to *Ṭeʿamim* II (§ 1.2:1–5, 182–185), which postulates a nine-orb universe.

[8]**3: ⟨Astrological⟩ judgments, Hebrew** משפטים. This neologism, which also features in the title of the book (משפטי המזלות = Judgments of the Zodiacal Signs), is used by Ibn Ezra throughout his work (and by later medieval Jewish thinkers writing in Hebrew) in two main senses: (1) the various manifestations of astrological influence, as if they were divine decrees working through the agency of the heavenly bodies; (2) the rules by which the astrologer can determine astrological influences. Like the Latin *iudicia* (employed in the Latin writings attributed to Ibn Ezra), משפטים is based on the Arabic أحكام النجوم, "judgments of the stars." But Ibn Ezra also found a source in Psalm 19:10: משפטי—ידוע כי משפטי חכמת המזלות כפי מערכת המשרתים בערכם אל השמש, ויש משפטים בערכים מכחישים אלה לאלה ובעבור זה יטעו בעלי הדין, על כן אמר על משפטי השם צדקו יחדו. = "*Judgments of* [the Lord]—It is known that the 'judgments' of astrology are according to the configuration of the planets in relation to the Sun; because some ⟨astrological⟩ judgments are mutually contradictory, the experts in ⟨astrological⟩ judgments make mistakes; therefore it is written that the judgments of the Lord are true and righteous altogether.'" For the usage of this term, see Sela 2003, 116–123.

[9]**3: The ⟨zodiacal⟩ … each sign**. Corresponds to *Rḥ* § 1.2:1–2. See note there.

[10]**4–6: They divided the circle … 30 equal degrees**. Corresponds to *Rḥ* § 1.1:1–3. See note there.

[11]**6: Regardless of whether … small or large**. Here Ibn Ezra highlights that although the signs were named for the images seen in the asterisms of the zodiacal constellations (§ 1:3), the signs are not the same size as the constellations (§ 1.6): whereas a zodiacal sign refers to one of the 30° arcs along the ecliptic, a zodiacal constellation is one of the twelve groups of asterisms, of different sizes, located in the zodiac, that is, the belt centered on the ecliptic. This is explained in *Ṭeʿamim* I (§ 1.2:1–2, 28–29).

[12]**8: Seven climates, Hebrew** שבע גבולות, ***lit.* seven borders**. The seven climates, as defined in Antiquity and the Middle Ages, were seven zones of the Earth, each bounded by two parallels of latitude, where the prevalent type of weather and length of longest day were the same throughout. Instead of the normal Hebrew word אקלים, *ʿaqlim*, a transliteration of the Arabic إقليم, *ʿiqlīm*, for this, Ibn Ezra employs his coinage גבול, *gevul*, whose primary sense is boundary or territory. He based this coinage on Psalms 74:17 (2003 vol. II, 11–12), where he identified the "boundaries of the earth" with the ecu-

menical climates: והזכיר כי השבעה גבולות הם נצבים לעולם ולא יתחלף היישוב, וטעם קיץ וחורף בעבור היות רוב היישוב בפאת שמאל וקצתו בפאת דרום, וטעם להזכיר זה עם גבולות ארץ כי בהיות במקום אחד קיץ הוא במקום אחר חורף. = "And he mentioned that the 'seven climates' are fixed forever and that the ecumene will not change. The reason for writing 'summer and winter' is that most of the ecumene is in the north and only a small part is in the south. The reason for mentioning this [the second half of the verse: "summer and winter—You made them"] together with the climates is that when it is summer in one place it is winter in another place." This neologism is used throughout Ibn Ezra's oeuvre, and notably in *Rḥ* (See Glossary of technical terms). To Ibn Ezra's mind, the climates were created as part of the divine blueprint of Genesis; he expects them to remain unchanged and is worried that climatological variations might herald the end of the world. See his commentary on Psalms 89:12 and Job 38:5. See also Sela 1999, 248–252. For the climatological theory in Jewish medieval thought, see Fontaine 2000, 101–137.

[13]**7–9: The first sign ... world is renewed**. Regarding the question of why Aries is taken to be the first of the signs, Ibn Ezra offers a virtually identical answer in *Ṭeʿamim* II (§ 2.2:1, 186–187). A similar explanation is provided in *Ṭeʿamim* I (§ 2.1:4, 6, 36–39). For the idea that the world is "renewed" when the Sun enters the head of Aries, and that this is the reason for taking Aries as the beginning of the signs, Ibn Ezra probably drew on *Mk* (II:5, [2–7]:238–297). The same idea occurs in *Ṭeʿamim* II (§ 2.7:1, 198–199) and *Ṭeʿamim* I (§ 2.6:1, 46–47).

§ 2

[1]**3 Fixed ⟨signs⟩, Hebrew נאמנים, *lit.* enduring signs**. Whereas the current passage uses נאמנים to denote the fixed signs (Taurus, Leo, Scorpio, Aquarius), in *Mm* (§ 49:3) he writes מזלות עומדים, "stationary signs." The inconsistent terminology for "fixed signs" marks all of Ibn Ezra's astrological oeuvre, although not within the same work (as in *Mm*). In his introductions to astrology and in most of his works on nativities, elections and interrogations, the fixed signs are referred to as מזלות עומדים or עומדים על דרך אחת. See *Rḥ* § 2.2:2, § 2.5:2, § 2.8:2, § 2.11:2; *Ṭeʿamim* I (§ 2.13:1, 52–53); *Ṭeʿamim* II (§ 2.3:3, 188–189). *Rḥ* II (2010, 51, 56); *Moladot* (III i 7, 3, 104 *et passim*); *Mivḥarim* I (§ 1.2:3, 52–53 *et passim*); *Mivḥarim* II (§ 6:16, 148–149); *She'elot* I (§ 4.7:1, 260–261 *et passim*); *She'elot* II (§ 2:1, 348–349 *et passim*). By con-

trast, נאמנים or מזלות נאמנים occurs in *Tequfah* (§ 18:1, 386); *Me'orot*, (§ 17:1, 466–467); *Mivḥarim* III (§ 8.1:4, 222–223) and *She'elot* III (§ 6.2:2, 440–441). This terminology links *Mm* to the treatises of the latter group.

[2]**2–4: The tropical ... little from the latter**. This passage refers to a well-known tripartite classification of the twelve zodiacal signs (Hebrew: מתהפכים, עומדים/נאמנים, בעלי שתי גופות; Arabic: منقلبة, ثابتة, ذوات حسدين; Latin: mobilia, fixa, communia). *Ṭeʿamim* II (§ 2.3:1–3, 188–189) explains that the rationale behind this classification has to do with the season and the prevailing weather when the Sun travels through the signs in its annual path. *Rḥ* does not explain this tripartite classification but only specifies to which category the sign belongs in the separate sections allocated to each of them. For the tropical signs, see § 2.1:4 (Aries); for the fixed signs, see § 2.5:2 (Leo); for the bicorporal signs, § 2.3:2 (Gemini). The ultimate source of this classification is *Tb* (I:11, 65–69), which explains it as based on the correspondence between the seasons and the annual motion of the Sun and further divides the tropical signs into equinoctial (Aries, Libra) and solstitial (Cancer, Capricorn). This tripartite classification is found and explained in Arabic introductions to astrology: *Mk* (II:6 [1–3]:298–313); *Ta* (§ 380, 231); *Mu* (I:7, 27).

[3]**5: From the head of Aries ... ⟨they are⟩ southern**. Corresponds to *Rḥ* § 2.1:2. This bipartite astronomical division of the zodiacal signs into those above the celestial equator (צפוניים, "northern") and those below it (דרומיים, "southern") is mentioned, using the same Hebrew terms, in *Rḥ* II (2010, 50, 55), *Ṭeʿamim* II (§ 1.2:7–8, 184–185), *Kn* I (151a), *Kn* II (192a), *Kn* III (4b), and *ʿOlam* II (§ 40.3, 182–183). *Rḥ* (§ 2.1:2) also mentions these two categories of signs, but the "northern" signs are designated in its arabised form: שמאליים, lit. left-handed. *Ep* (1, B1v), a Latin work closely related to Ibn Ezra's astrological corpus, translates the arabized terms literally: "Ab Ariete ad Libram sunt signa sinistra, reliqua dextra."

[4]**6: From the head of Cancer ... [moves towards the north]**. The reference is to two groups of six signs each—the "straight" signs from Cancer to Sagittarius and the "crooked" signs from Capricorn to Gemini—that divide the zodiac according to their rising times. The same terminology is employed in *Rḥ* in the sections on each sign. For Aries, see *Rḥ* § 2.1:5; for Cancer, see *Rḥ* § 2.4:3. The reason for the use of this terms is explained in *Ṭeʿamim* II (§ 2.3:21, 190–191). A similar explanation is provided in *Rḥ* (§ 2.1:5). See also *Ṭeʿamim* I (§ 2.2:2, 38–39). *Mk* (VI:4,[6–7]:645–653) offers a similar expla-

nation and employs similar terminology: المستوية الطلوع, "straight in rising" = ישרים; المعوجة الطلوع, "crooked in rising" = מעוותים. Cf. *Mḥ* (I:90–91, 27). Notice that in the current passage the signs are divided according to whether the Sun ascends or descends when it travels through them in its annual path. In fact, a double set of terms is used to designate each of the two groups of signs—each with a different explanation for its use—as explained in *Ta* (§ 378, 229). Consequently, Ibn Ezra employs a double set of terms for each group: the "straight" signs, ישרים, are also designated "long" signs, ארוכים, and the "crooked" signs, מעוותים, are also designated "short" signs, קצרים. Thus, at § 25:8 there is a reference to "signs with long rising times, namely, 'straight' signs"; and at § 71:5 Ibn Ezra states that "a long sign ⟨is one⟩ whose rising time is greater than the rising time at sphaera recta, and the opposite applies to a short sign." Like al-Bīrūnī, Ibn Ezra sometimes designates these two sets of signs as "long/short signs" = מזלות ארוכים/קצרים (*Mivḥarim* II, § 7.1:6, 164–165; *Me'orot* § 16:4,5, § 23:3–4, § 25:1–3, 466–471) and sometimes as "crooked/straight signs" = מזלות מעוותים/ישרים (*Mivḥarim* II, § 11.4:4, 176–177; *She'elot* I, § 4.1:5, 256–257). A Latin counterpart may be found in *Rt* (84–85): "He tabule quas composuimus utiles sunt … ad cognoscendum … *recta* signa et *obliqua* et *longa* et *curta*" (emphasis added).

[5]**7: From the head of Leo … smaller half**. This division of the zodiac is explained in *Ṭe'amim* I (§ 2.5:1–4, 44–45) and in *Ṭe'amim* II (§ 2.3:6–8, § 5.1:3; § 5.2:11, § 8.1:1–4, 188–189, 216–217, 220–221, 248–239), in close relation to the account of the planetary houses. It is couched in similar terms in *Rt* (48): "Magistri iuditiorum partiti sunt circulum in duo, maiorem partem attribuentes soli, que est a capite leonis ad finem capricorni, minorem vero partem lune que est a fine capricorni usque ad caput leonis" = "The astrologers divided the circle [i.e., the zodiac] into two ⟨parts⟩, they ascribed the greater part, which extends from the head of Leo to the end of Capricorn, to the Sun, and the smaller part, from the end of Capricorn to the head of Leo, to the Moon." Although the ultimate source for this doctrine is *Tb* (I:17,79), Ibn Ezra may have taken it from *Mu* (I:10, 21–22), which states that the Sun and the Moon have power in their halves as the planets have in their terms, just as in the aforementioned quote from *Ṭe'amim* I. See also *Ta* (§ 440, 256) and *Ep* (24, D4v).

[6]**8: The fiery signs … Scorpio, Pisces**. Corresponds to *Rḥ* § 1.8:1–2. See note there. *Rḥ*, in the separate sections on each sign in chapter 2, specifies whether the sign is fiery, earthy, airy, or watery. For Aries and Taurus, for example, see *Rḥ* § 2.1:3 and § 2.2:1.

[7]**9: The masculine ... Capricorn, Pisces**. *Rḥ* II (2010, 52, 58) lists the masculine and feminine signs in a brief section, and identifies the former with the diurnal signs and the latter with the nocturnal signs. The same approach is adopted in *Ep* (1, B1v). *Rḥ*, in the separate sections on each sign in chapter 2, specifies whether the sign is masculine, feminine, diurnal, or nocturnal. For Aries and Taurus, for example, see *Rḥ* § 2.1:3 and § 2.2:1. *Ṭeʿamim* I (§ 2.2:1, 38–39) and *Ṭeʿamim* II (§ 2.3:11, 109–191) explain this categorization as based on the fact that the male is hot and the female cold. The masculine signs comprise the fiery (Aries, Leo, and Sagittarius) and airy (Gemini, Libra, and Aquarius) signs, which are hot (i.e., respectively hot and dry, and hot and wet); the feminine signs comprise the earthy (Taurus, Virgo, and Capricorn) and watery (Cancer, Scorpio, and Pisces) signs, which are cold (i.e., respectively cold and dry, and cold and wet). This explanation in terms of hot and cold is not found in *Tb* (I:12, 69–71), which otherwise provides a detailed naturalistic explanation of the masculine and feminine signs. Ibn Ezra, for his explanation of the masculine/feminine and diurnal/nocturnal signs, seems to have drawn on *Mk* (II:8–9, [1–3]:382–414). A similar explanation is provided in *Ta* (§ 348, 211), where al-Bīrūnī appears to follow Abū Maʿshar. *Mu* (I:16, 25), for its part, lists the masculine/feminine and diurnal/nocturnal signs in a section on the triplicities.

[8]**10: Eastern: Aries ... Scorpio, Pisces**. This is a simplified classification of the zodiacal signs according to the cardinal points. *Rḥ*, in the separate sections on each sign in chapter 2, assigns them to one of three positions: in "the heart" of some side of the horizon, on "the right" of some side of the horizon, or on "the left" of some side of the horizon. For an explanation of this method of allocation and its sources, see note on *Rḥ* § 2.1:12.

[9]**11: Strong-voiced ... Scorpio, Pisces**. *Ṭeʿamim* I (§ 2.2:7, 38–39) and particularly *Ṭeʿamim* II (§ 2.3:13–14, 186–189) explain this division through an analogy between the shapes of the asterisms of the relevant signs, and the shapes and voices of animals and human beings. *Rḥ* II (2010, 53, 62) identifies the strong-voiced with the signs that have a human shape, and the half-voiced with those shaped like animals. This division is often mentioned in introductions to astrology, which usually provide lists but not explanations: *Mk* (VI:18, [1–3]:902–907); *Ta* (§ 353, 213–214); *Mu* (I;24 33); *Ep* (1–12, B1v–C2r).

[10]**12: Haughty rulers ... Cancer, Scorpio, Pisces**. This quadripartite classification divides the twelve signs into the four triplicities and ascribes a social

class to each triplicity. The underlying principle is that the status of a social class is related to the triplicity by the natural place of the triplicity's characteristic element. *Ṭeʿamim* II (§ 2.3:22, 190–191) offers a succinct explanation of this method of allocation but uses a different Hebrew terminology. A similar quadripartite classification is found in *Ep* (1–12, B1v–C2r: fiery = signum regale; airy = signum magnatum; watery = signum hominum mediocrium; earthy = signum servorum). The fragment of *Rḥ* II (2010, 54, 64) mentions only the two lowest social classes. *Mk* (VI:11, [3]:824–827; quoted in App. 2, Q. 5, 643–644), too, has a fourfold classification that assigns the twelve signs to triplicities and assigns a social class to each triplicity. *Mk* and all these works by Ibn Ezra agree regarding the social classes allocated to the fiery and airy signs, they differ about the watery and earthy signs. A closer look at the categories of people in each of the separate sections on the twelve sign in chapter 2 of *Rḥ* suggests that Ibn Ezra more or less follows Abū Maʿshar's approach.

	Fiery signs	Airy signs	Watery signs	Earthy signs
Mm	haughty rulers (מתגאים מושלים)	middle-class (אמצעיים)	Commoners (עמי הארץ)	lower-class people (שפלים)
Ṭeʿamim II	Kings (מלכים)	nobles (סגנים)	middle-class (בינוניים)	slaves (עבדים)
Ep	signum regale	signum magnatum	signum hominum mediocrum	signum servorum
Rḥ II			middle-class (האמצעיים)	slaves (העבודה)
Mk	Kings	nobles and great people	lower-class people	middle-class
Rḥ	kings [Aries] (מלכים)	magnates [Gemini] (הגדולים)	Ignoble people [Cancer] (כל איש נבזה)	middle-class [Taurus] (אמצעיים)

[11]**13: Solitary: Leo … Leo, Virgo**. This is the only explicit reference to the "solitary" and "strong" signs in Ibn Ezra's astrological corpus. But *Ṭeʿamim* II (§ 2.3:15–16, 190–191), which uses a slightly different terminology (כח = "power" instead of חזקים = "strong"), seems to offer explanations of the

"strength" of these three signs: the lion (Leo) is the mightiest of the animals; the *Tail of the Lion* (β Leo; Denebola) is a big star in Virgo, and a lion has a powerful tail; Aquarius is the planetary house of Saturn, which is the strongest of the planets. The fragment of *Rḥ* II (2010, 53, 62) also refers to two of these signs under the rubric of כח = "power."

[12]**14: Human shape … also Aquarius**. This category of signs is mentioned in the relevant sections of *Rḥ*. For Gemini, for example, see *Rḥ* § 2.3:7 and note. This category (which is identical with the strong-voiced signs) is frequently mentioned throughout Ibn Ezra's astrological work and applied in most branches of astrology. For nativities, see, for example, *Moladot* (III i 4, 6; III vi 1, 2, 100–103, 148–149 *et passim*); for world astrology, *ʿOlam* I (§ 29:5; § 53:2,5, 70–71, 86–87); for elections, *Mivḥarim* I (§ 3.1:4, 58–59 *et passim*); for interrogations, *She'elot* I (§ 9:2, 244–245). See also *Ṭeʿamim* II (§ 2.3:9–10, 188–191); *Ta* (§ 352, 212–213); *Ep* (3–11, B2v–C1v); and *Mu* (I:24, 33), where they are called ناطقة, i.e., rational.

[13]**15: Cut off ⟨in their limbs⟩ … Taurus and Leo**. This list of the signs that are cut off in their limbs seems to be incomplete. By contrast, both *Rḥ* (§ 2.1:10; § 2.2:8; § 2.5:6; § 2.12:4) and *Mk* (VI:17, [1–3]:898–901) include Aries and Pisces in this category, alongside Taurus and Leo. See also *Ṭeʿamim* I (§ 2.2:5, 38–39).

[14]**16: Deformed: Aries … Capricorn, Pisces**. The signs of this category (except for Cancer) are named in *Rḥ* II (2010, 54, 64). *Rḥ* uses a different terminology: Scorpio is said to be one of מזלות המומים = the deformed signs (*Rḥ* § 2.8:30 and note); Aries, Taurus, and Pisces are denoted by the alternative name מזלות התחלואים = the signs of diseases (*Rḥ* § 2.2:33 and § 2.12:32, and notes). They are frequently mentioned and applied as a group in Ibn Ezra's astrological corpus. See *Moladot* (III vi 1, 2; III viii 3, 1, 148–149, 166–167); *Tequfah* (§ 13:3, 380–381); *ʿOlam* I (§ 54:3, 86–87); *Mivḥarim* I (§ 3.1:4, 58–59). Whereas *Ṭeʿamim* I (§ 2.3:1, 40–41) says that these signs indicate deformities and diseases, *Ṭeʿamim* II (§ 2.3:17, 190–191) adds that this was known to the astrologers through experience and because these signs do not have a human shape. See also *Mu* (I:14 23); *Ta* (§ 350, 212).

[15]**17: Libidinous ⟨persons⟩ … Leo, Pisces**. This category is common in Arabic introductions to astrology. See *Mk* (VI:14, [1–3]:777–882); *Mḥ* (I:12 [Aries], I:17 [Taurus], I:36 [Leo] 14–15, 18–19); *Ta* (§ 315, 214); and *Mu* (I:24 33), which replaces Pisces with Capricorn. *Rḥ* (and consequently *Ṭeʿamim*

I) never mentions this category. Ibn Ezra's other introductions to astrology mention it briefly: *Rḥ* II (2010, 54, 63) gives them an alternative name (מזלות התאוה = signs of lust) and lists the signs included in it; *Ṭeʿamim* II (§ 2.4:14, 194–195) maintains that the designation derives from the fact that rams, bulls, and lions are lustful. This category of signs is not mentioned or applied elsewhere in Ibn Ezra's astrological corpus, but *Rt* (85) calls them *figuras libidinosorum*.

[16]**18–19: Handsome ⟨persons⟩ ... Sagittarius, Pisces.** Ibn Ezra probably found this category in *Mk* (VI:13, [3]: 861–863), where the signs of beauty are identified as Gemini, Virgo, Libra, Scorpio, Sagittarius, and Pisces. *Ep* (II:4, I2r) mentions these same two types of "beautiful" signs. A similar but not identical list is found in *Rḥ* II (2010, 54, 64). *Rḥ* (and consequently *Ṭeʿamim* I) never mentions these categories, but *Ṭeʿamim* II (§ 2.3:12, 186–189) explains that these signs indicate beauty because of their similarity to the signs with a human shape. *Moladot* (III i 4, 6–7; III vii 1, 7, 100–103, 158–159) mentions these signs in predictions related to beauty.

[17]**20: Physicians: Taurus, Scorpio.** As far as I could find, this category of signs is mentioned neither in Arabic astrological literature nor in the rest of Ibn Ezra's astrological writings, except for *Ṭeʿamim* II (§ 2.4:1–2, 192–193), which explains the association on the basis that Taurus and Scorpio are the planetary houses of Venus and Mars, which planets have a partnership in the science of medicine. More precisely: whereas Venus is in charge of a "soft" version of medicine, which deals only with the outside of the body and employs natural materials such as perfumes and ointments, Mars is in charge of a "hard" version of medicine, which penetrates the human body in order to treat the internal organs.

[18]**21: Bald ⟨persons⟩: Cancer, Leo, Sagittarius.** As far as I could find, this category of signs is mentioned neither in Arabic astrological literature nor in the rest of Ibn Ezra's astrological writings. For signs indicating baldness (not the same as those mentioned here), see *Mk* (VI:19, [1]: 908–909).

§ 3

[1]**1: Houses ... Capricorn and Aquarius.** House or domicile is traditionally the first of a planet's five essential dignities (see *Rḥ* § 1.11:1 and note). Whereas the current passage enumerates all the lords of the planetary

houses in a single section (just like *Mu*, I;14 23), *Rḥ* notes them in the separate sections on each sign in chapter 2 (e.g., for Mars, *Rḥ* § 2.1:40 and § 2.8:33); the two versions of *Sefer ha-Ṭeʿamim* explain the logic behind the planetary houses at length. *Ṭeʿamim* I (§ 2.4:1–12, § 2.5:1–12, 42–47) presents Enoch's approach: the Moon is closest to the Earth, and Cancer is its house because it is a northern sign and the ecumene is in the north; Leo is the Sun's house because the Sun's power is more perceptible when the Sun is in Leo and the heat increases then; Capricorn and Aquarius are Saturn's houses because the cold increases when the Sun enters these signs; each of the remaining planets is assigned two houses according to the order of their orbs with respect to Saturn, one house in the solar domain (from the beginning of Leo to the end of Capricorn) and the other house in the lunar domain (from the beginning of Aquarius to the end of Cancer). *Ṭeʿamim* II (§ 2.5:1–10, 194–197), where Enoch is not mentioned, begins with the fact that, in the traditional order, the orbs of Venus and Mercury are below the Sun's orb, so that the Ptolemaic order of the orbs does not fully correspond to the order in which the signs are assigned to the planets. To solve this problem, *Ṭeʿamim* II proposes a partially heliocentric theory (well before Tycho Brahe) in which Mercury and Venus circle the Sun, so that "sometimes they are below and sometimes they are above ⟨the Sun⟩." *Ṭeʿamim* II goes on to offer an explanation of the planetary houses of the Sun and Moon that is similar to that given in *Ṭeʿamim* I. Then, after placing the orbs of Mercury and Venus above the Sun, *Ṭeʿamim* II harmonizes the order in which each of the remaining planets is assigned its two planetary houses, in the solar domain and in the lunar domain, on the one hand, with the revised order of the orbs (Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn), on the other. In an additional explanation, *Ṭeʿamim* II (§ 2.6:1–6, 196–197) returns to the traditional order of the planetary orbs (Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn) and explains the distribution of the planetary houses to the signs on the basis of the aspects that the signs assigned to the planetary houses form with Leo, the Sun's house. For Enoch's opinion on the planetary houses, Ibn Ezra probably drew on the chapter devoted to this topic in *Mk* (V:4, [1–8]:136–206). However, not every point in that chapter is found in Ibn Ezra's explanation. Ultimately, most of the points in Ibn Ezra's account appear in *Tb* (I:17, 79–83). See also *Ta*, § 440, 256.

§ 4

[1]**1: Exaltation, Hebrew הכבוד.** Exaltation is traditionally the second of the planets' five essential dignities. See *Rḥ* § 1.11:1 and note. To denote this concept, here and elsewhere Ibn Ezra employed the Hebrew כבוד, *lit*. "honor," a calque from شرف. The Latin works that fall within the ambit of Ibn Ezra's astrological and astronomical work use the corresponding calque (*honor*) for exaltation; e.g., *Ep* (1–12, B1r–C2r *et passim*), *Nativitatibus* (A5v *et passim*), *Rt* (85) and *Nativitatum* (55b *et passim*).

[2]**1: Houses of exaltation.** This rubric introduces a section (*Mm* § 4:1–9) that lists but does not explain the exaltations and dejections of the planets and other celestial objects (such as the Head of the Dragon and its Tail) in the zodiacal signs. A similar approach is found in *Mu* (I;15 25), but *Mm* presents the planetary exaltations in the order of the zodiacal signs and not in the customary order of first the two luminaries and then the five planets in their orbital order. *Rḥ* has similar lists in the sections allocated to the zodiacal signs in chapter 2 (rather than in a self-contained section). For Aries and Taurus, for example, see *Rḥ* § 2.1:40 and § 2.2:35. By contrast, *Ṭeʿamim* I (§ 2.6:1–3, § 2.16:1–14, 46–47, 54–57) and *Ṭeʿamim* II (§ 2.7:1–14, 198–201) offer a detailed exposition (which includes the approaches of Ptolemy, the Indian scientists, and Enoch) of the rationale behind the planets' exaltations and dejections. Ibn Ezra's accounts are partly based on *Tb* (I:19, 89–91) and especially on the chapters that Abū Maʿshar devoted to this specific topic in *Mk* (V:4, [1–11]:136–235). See also *Ta* (§ 443–444, 258–259). Ibn Ezra's explanations are summarized in the following notes.

[3]**1: Dejection, Hebrew קלון, *lit.* dishonor.** A planet is said to be in its house of dejection (Arabic هبوط, *lit*. "fall," Latin *descensio*) if it is in the house opposite its exaltation. קלון is Ibn Ezra's own coinage based on the fact that this word is the antonym of כבוד, literally "honor," which he uses for exaltation. He uses קלון consistently throughout his astrological oeuvre (e.g., *Rḥ* § 2.1:40, § 2.4:36 *et passim*).

[4]**1: Aries, the entire sign … its exaltation.** *Ṭeʿamim* II (§ 2.7:1–2, 198–199) explicitly credits Ptolemy with the theory that the entire signs of Aries and Libra are the Sun's houses of exaltation and dejection, respectively, and explains the theory in terms similar to those used in *Tb* (I:19, 89–91). An alternative approach, which places the Sun's exaltation at Aries 19°, because a fixed star with the complexion of Jupiter and Venus is located there, is

reported in *Ṭeʿamim* I (§ 2.6:2, 46–47) and *Ṭeʿamim* II (§ 2.7:4, 198–199). A similar approach is endorsed for Mars. See note on *Mm* § 4:8. In *Ṭeʿamim* I (§ 2.6:2, 46–47), Ibn Ezra rejects the Indian version of the exaltations, which localizes the exaltations in specific degrees of the signs and not in entire signs (as per Ptolemy), because he endorses the theory that the fixed stars move very slowly with respect to the equinoxes, so that these degrees are constantly changing their location by virtue of the motion of the fixed stars of the eighth orb.

[5]**2: Its house of detriment, Heb.** בית מלחמתו. ***lit.* its house of house of warfare (or feud)**. This is the only place in his entire astrological corpus where Ibn Ezra uses בית מלחמה, to denote the house of detriment (Arabic وبال, Latin *detrimentum*), namely, the opposite of the planetary house or the seventh sign from the planetary house of each planet. By contrast, in the astrological encyclopedia he wrote in Béziers in 1148 he referred to בית שנאה, "house of hate" (see *Rḥ* § 2.1:40 and note); *Ṭeʿamim* II (§ 2.4:10, 192) employs בית רעה, "house of evil."

[6]**3: Taurus is the Moon's ... Scorpio 3°**. According to *Ṭeʿamim* I (§ 2.16:2–4, 54–55), Ptolemy assigned the entire sign of Taurus as the Moon's house of exaltation, whereas the Indian scientists located it at Taurus 3°. *Ṭeʿamim* I (§ 2.16:3–4, 54–55) and *Ṭeʿamim* II (§ 2.7:3–4, 198–199) also report the bases of these two opinions. Cf. Ptolemy's approach in *Tb* (I:19, 89–91).

[7]**3: The ⟨interval of⟩ ... place of burning**. Corresponds to *Rḥ* § 5.4:10. *Ṭeʿamim* I (§ 2.16:5, 54–55) and *Ṭeʿamim* II (§ 2.7:5, 198–199) explain that this interval denotes the degrees between the Sun's dejection (Libra 19°) and the Moon's dejection (Scorpio 3°) and assert that any planet located in this interval appears to be "burnt" and loses its power. A similar (though expanded) explanation is offered in *Ta* (§ 514, 317). Ibn Ezra is inconsistent in the terminology he uses to denote this astrological concept (Latin: *via combusta*). Whereas *Mm* (§ 4:3), *Ṭeʿamim* I (§ 2.16:5, 54–55), and *Mivḥarim* I (§ 3.4:4, 60–61) use מקום השריפה "place of burning," *Rḥ* (§ 5.4:10; see note there) employs דרך השרפה "path of burning," which is a literal translation of الطريقة المحترقة, used in *Mk* (VII:6 [5]:710; quoted in App. 2, Q. 14, 10, 650). *Ṭeʿamim* II (§ 2.7:5, 198–199) uses דרך החושך "path of darkness." Place of burning is commonplace in introductions to astrology. See *Mk* (VII:6, [5, 9]:703–718, 745–755); *Mu* (3:29, 104–105); *Ta* (§ 514, 317).

[8]**4: Dragon, Hebrew תלי**. For this term, see *Rḥ* § 1.10:4–5 and note.

[9]**4: Ptolemy, Hebrew תלמי**. See below, note on *Mm* § 19:1, s.v. "King Ptolemy."

[10]**4: The Ancients also said ... is right**. *Ṭeʿamim* I (§ 2.16:9, 56–57) and *Ṭeʿamim* II (§ 2.7:9, 198–199) attribute to the Indian scientists the same information here credited to the Ancients. In *Ṭeʿamim* I (§ 2.16:9, 56–57), too, Ptolemy is said to have derided the Indian scientists and asserted that the Head and the Tail of the Dragon are not stars; Ibn Ezra endorses Ptolemy's criticism. However, there is no reference to the Head and Tail of the Dragon in Ptolemy's *Tb* or Pseudo-Ptolemy's *Centiloquium*. In *Ṭeʿamim* II (§ 2.7:10–13, 198–201), Ibn Ezra sharply criticizes the Indian scientists on his own account and maintains that the Head and Tail of the Dragon do not exert any astrological influence by themselves because they are merely the intersection of two circles. A similar criticism was advanced by Ibn Sīnā. See *Avicenne réfutation de l'astrologie* 2006, 113–117.

[11]**5: Cancer is Jupiter's ... in Capricorn**. *Ṭeʿamim* I (§ 2.16:10, 56–57) and *Ṭeʿamim* II (§ 2.7:6, 198–199) draw on Jupiter's influence on the production of winds to explain why Cancer is its house of exaltation. This is an implicit reference to Ptolemy's explanation of Jupiter's house of exaltation in *Tb* (I:19, 89–91).

[12]**6: Virgo is Mercury's ... in Pisces**. Ibn Ezra's explanations are based on and highlight the fact that the sign of Mercury's exaltation (Virgo) is opposite that of Venus (Pisces). *Ṭeʿamim* I (§ 2.16:13–14, 56–57) uses the opposing astrological indications of these two planets to explain why their exaltations are in opposite signs: whereas Mercury indicates wisdom, Venus signals earthy pleasures. *Ṭeʿamim* II (§ 2.7:7–8, 198–199) cites Enoch's opinions on the matter: on the one hand, the two planets' signs of exaltation are opposite each other because the two planets indicate winds in opposite directions; on the other hand, if Venus's exaltation is at Pisces 27° and Mercury's at Virgo 15°, this is so that one's exaltation offset somewhat from opposition to the other's exaltation. Ultimately, these accounts are based on Ptolemy's explanation of Mercury's and Venus's exaltations in *Tb* (I:19, 89–91), which also rests on the opposite natures of these two planets.

[13]**7: Libra is Saturn's ... house of dejection**. Following *Tb* (I:19, 89–91), Ibn Ezra highlights in *Ṭeʿamim* I (§ 2.16:6, 54–57) and *Ṭeʿamim* II (§ 2.7:2, 198—

199) that Saturn's house of exaltation (Libra) is opposite the Sun's house of exaltation (Aries) because these two planet have opposite natures. Both *Ṭeʿamim* I (§ 2.16:8, 56–57) and *Ṭeʿamim* II (§ 2.7:7, 198–199) also cite Enoch's opinion that the exaltation of Saturn is at Libra 21°, placing it 2° distant from opposition to the exaltation of the Sun (Aries 19°) so that it will not be damaged.

[14]**8: Capricorn is Mars's ... ⟨that it is at Capricorn⟩ 28°**. *Ṭeʿamim* I (§ 2.16:11, 56–57) reports that the entire sign of Capricorn is Mars's house of exaltation because the southerly winds, which are in Mars's portion, increase when this planet is in this sign, and, following *Tb* (I:19, 89–91), states that Mars's house of exaltation (Capricorn) is opposite Jupiter's house of exaltation (Cancer) because these two planet have opposite natures. As for the Sun's exaltation, Ibn Ezra cites an alternative approach, which he attributes alternately to the Indian scientists or to Enoch, that Mars's exaltation is Capricorn 28°, because in this degree there is a fixed star with Mars's complexion. Ibn Ezra also attributes to Enoch the opinion that the exaltation of Mars is at Capricorn 28° so that it will be 13° distant from opposition to the exaltation of Jupiter (Cancer 15°). See *Ṭeʿamim* I (§ 2.16:11–12, 56–57), and *Ṭeʿamim* II (§ 2.7:6–7, 198–199).

[15]**9: Pisces is Venus's ... ⟨that it is at Pisces⟩ 27°**. As in the case of Mercury's exaltation, Ibn Ezra's explanation of Venus's exaltation is based on the fact that the sign of Venus's exaltation (Pisces) is opposite the sign of Mercury's exaltation (Virgo) and highlights that the two planets have opposite natures and astrological influence. See note on *Mm* § 4:6.

§ 5

[1]**1: Lord of the hour**. This concept bears on the astrological doctrine that the planets, beginning with the Sun and continuing in the order of their orbs, govern each hour of the daytime (divided into 12 hours from sunrise to sunset) and nighttime (divided into 12 hours from sunset to sunrise), of each day of the week. The planet that governs a particular hour is the "lord of the hour." In addition, the planet that governs the first hour of any daytime is the ruler of the corresponding day, and the planet that governs the first hour of any nighttime is the ruler of the corresponding night; the other planets are partners in the lordship of the other hours of day and night assigned to them. Note that the modern names of the weekdays in European languages,

particularly of Latin extraction, preserve the memory of this astrological theory. *Rḥ*, in the sections on each of planets in chapter 4, lists the days nights and hours over which each planet is lord. For Saturn and Jupiter, for example, see *Rḥ* § 4.1:33 and § 4.2:31, respectively. *Mm* lists only the days over which each planet is ruler. For the Sun and the Moon, for example, see *Mm* § 37:9 and § 38:6, respectively. In *Ṭeʿamim* I (§ 4.2:10, 72–73; quoted in App. 4, Q. 1, 10, 667–669), Ibn Ezra explains the order of the planets' governance of the days of the week and of the hours of each day in the week. For a similar explanation, see *Ta* (§ 390, 237–238).

[2]**2: Place of life**. This designates the first horoscopic place, so called because it indicates the native's life; see *Mm* § 14:1 and *Rḥ* § 3.5:1, and notes.

[3]**2: Eighth ⟨place⟩ ... cause his [the native's] death**. This relates to the fact that the eighth horoscopic place was principally taken to be an indicator of the native's death; see *Mm* § 18:2 and *Rḥ* § 3.12:1 and notes.

[4]**2: Burnt, Hebrew נשרף**. Being "burnt" (נשרף; Arabic محترق, Latin *combustus*; see *Mm* § 25:3,11; § 49:7; § 50:1; *Rḥ* § 6.6:2,3,5), or "in the domain of burning" (בגבול השריפה; see *Rḥ* § 6.6:1–21; § 6.7:1–10; § 6.8:1–14), or "under the burning" (תחת השריפה; see *Rḥ* § 6.6:21, 6.7:10, § 6.8:13) is one of the conditions of the planets relative to the Sun. In these conditions, to which Ibn Ezra devoted a section of chapter 6 of *Rḥ* (§ 6.6:1–21; § 6.7:1–10; § 6.8:1–14), a section of *Mm* (§ 25:1–12; § 26:1–4; § 29:1–5; § 30:1–4), and a section of *ʿOlam* II (§ 17:1–17; § 18:1–12, 168–169), a planet, after being in conjunction with the Sun, gradually moves away and then approaches it until it again conjoins the Sun. In this process, the planet's power waxes and wanes. Thus, according to *Rḥ*, Saturn and Jupiter are "burnt" (נשרפים) or in the "domain of burning" (גבול השרפה) when between 16′ and 6° from the Sun; Mars, between 16′ and 10°; Venus and Mercury, between 16′ and 7°; and the Moon, between 16′ and 6°. For the conditions of Saturn, Jupiter, and Mars vis-à-vis the Sun, see *Rḥ* § 6.5:1–4; § 6.6:1–21, which follows *Mk* (VII:2, 582–592); *Mm* § 25:1–12; and *ʿOlam* II (§ 17:1–15, 168–169). For the conditions of Venus and Mercury vis-à-vis the Sun, See *Rḥ* § 7.7:1–10; *Mm* § 29:1–6; and *ʿOlam* II (§ 17:16–17, 168–169). For the conditions of the Moon vis-à-vis the Sun, see *Rḥ* § 7.8:1–14. *Rḥ* also gives an account of the planets' powers in these conditions.

[5]**2–3: ⟨Now⟩ I give you ... ⟨with the indication of the first house⟩**. This illustration is intended to clarify the last point mentioned in the previous sentence, namely, that one should find out "over which of the twelve places

this planet exerts lordship." As is his wont, Ibn Ezra offers a paradoxical situation: Mars, if it is the lord of the first place (the place of life), signifies the native's life, but, because Mars's second planetary house (Taurus) is eight signs away from its first house (Scorpio), Mars is also the lord of the eighth place, the place of death, and also signifies the native's death. This is why Ibn Ezra emphasizes at the end of the illustration that the astrologer should take account of the indications of both planetary houses when make predictions.

§ 6

[1]**1–7: Joy. Mercury rejoices ... mourning is the sixth.** "Joy" (Arabic: فرح; Latin: *gaudium*) and "mourning" are two correlated properties of the seven planets in the horoscopic places. The horoscopic place of the planet's joy, where the planet "rejoices," is considered to be auspicious, while the horoscopic place of its mourning, which is the seventh after the planet's place of joy, is considered to be inauspicious. Ibn Ezra explicates the doctrine of the planets' joys in *Ṭeʿamim* I (§ 4.9:1, 82–83) in terms of a correspondence between the properties of the rejoicing planet and the horoscopic place; *Ṭeʿamim* II (§ 4.12:1–6, 216–217) offers a similar explanation. See also *Mk*, VI:26, [32]:548–550; *Ta*, § 469, 277; *Mu*, I:70, 55; *Mḥ*, I:121, 31. The concept of "mourning" is rare in introductions to astrology.

§ 7

[1]**1: Triplicity, Hebrew שלישות.** This term (Arabic: مثلثة; Latin: *triplicitas*) denotes four groups of three zodiacal signs, separated from one another by 120°, and linked to the same element of the four elements; consequently, they are considered to have an identical nature. The name originates from the perception that there are three members in each. The first triplicity, formed by Aries, Leo, and Sagittarius, has a fiery nature. The second triplicity, composed of Taurus, Virgo, and Capricorn, is earthy. The third triplicity, Gemini, Libra, and Aquarius, is airy in nature. The fourth triplicity, Cancer, Scorpio, and Pisces, is watery.

[2]**1–4: The lords of the triplicity of the fiery ... night is the Moon.** The triplicity (see note on *Mm* § 7:1) is traditionally the third of the planets' five essential dignities (see *Rḥ* § 1.11:1 and note); three planets are assigned lordship over each triplicity. Lists of lords of the triplicities without theoretical

explanations, like the one offered in the current passage, are common in Arabic introductions to astrology. See *Mk* (V:14, [1–7]:545–561); *Mḥ* (86–89, 25–27); *Mu* (I:16, 25–27); *Ta* (§ 445, 259). Unlike *Mm*, *Rḥ* enumerates the lords of the triplicities separately in the twelve sections allocated in chapter 2 to each of the signs; this entails the superfluous repetition of the same lords in the three signs of one triplicity. For Aries and Taurus, for example, see *Rḥ* § 2.1:41 and § 2.2:36. In addition, whereas *Rḥ* specifies lords of the three decans according to both the Egyptian scientists and the Indian scientists, *Mm* lists the lords of the three decans of each sign according to the method of the Egyptian scientists alone, in one self-contained section. *Ṭeʿamim* II (§ 2.8:1–12, 200–203) and *Ṭeʿamim* I (§ 2.7:1–4, 46–47 [for the fiery triplicity] and § 2.17:1–9, 56–59 [for the remaining triplicities]) explain the rationale behind the method of allocation of the lords of the triplicities. In a nutshell, it depends on whether the planet's house or house of exaltation coincides with any of the signs of the relevant triplicity, whether the planet's power is apparent by day or by night, and on miscellaneous properties related to the planet's nature. For example, with regard to the fiery triplicity (Aries, Leo, and Sagittarius), *Ṭeʿamim* II (§ 2.8:2–4, 198–199) explains that the Sun serves first as lord by day because Leo is its planetary house and its power is diurnal, and Jupiter serves first by night because Sagittarius is its planetary house and it is visible at night. *Ṭeʿamim* II also explains that Mars was excluded from this triplicity, even though it is the lord of the sign of Aries, because the signs of this triplicity are hot and Mars is also hot, and therefore it might cause harm and not be beneficial. *Ṭeʿamim* II also says that Saturn was chosen instead of Mars because Saturn is cold and its nature is mixed. Similar explanations are offered for the other triplicities. *Tb* (I:18, 83–87) and Vettius Valens' *Anthologiae* (1995, II, 54–55) also explain the lords of the triplicities, but these account are substantially different from Ibn Ezra's. Cf. *Carmen astrologicum* (1976, I:1, 161–162). As for Arabic astrological literature, I have found nothing that resembles the accounts in *Ṭeʿamim* I or *Ṭeʿamim* II. Only in *Mm* does Ibn Ezra employ the term פקידי השלישות for the lords of the triplicity; elsewhere he employs בעלי השלישות. See, for example, *Rḥ* § 2.1:41 and § 2.2:36 *et passim*.

§ 8

[1]**1: The Terms ... Mars 9°, Saturn 2°.** The current passage is a complete list of the lords of the terms in the signs, according to the Egyptians. The terms

(גבולים; Arabic حدود; Latin *fines*) are unequal divisions of the signs; a planet, except for the Sun and the Moon, is associated with each as lord of the term. Several systems of lords of the terms in the signs were developed since Antiquity (assigned to the Chaldaeans, the Indians, Asṭarāṭūs, and others), but those ascribed to the Egyptians and to Ptolemy were the most common, particularly because Ptolemy himself provided a detailed list of them in *Tb* (I:20–22, 97–107). *Rḥ* adheres to this tradition and offers separate lists of the lords of the terms in the signs, in the sections of chapter 2 on the twelve signs and according to these two systems (for Aries, for example, see *Rḥ* § 2.1:43). *Ṭeʿamim* I (§ 2.9:1–2, 48–49; cf. *Ṭeʿamim* II, § 2.9:1–3, 202–203), following Arabic introductions to astrology (*Mk*, V:8, [9]: 470–472; *Ta*, § 453, 265), highlights that astrologers preferred the terms according to the Egyptians because they were considered to be more correct and trustworthy than those of Ptolemy and because the degrees of the terms of each planet correspond to its greatest years. This is why *Mm* (§ 8:1–2) lists the terms only according to the Egyptians. Other Arabic introductions to astrology, too, list the terms in the signs only according to the Egyptians. See *Mu* (I:19, 27–29); *Mḥ* (Appendix, 89).

[2]**2: Explanation: ⟨for any native⟩ … lord of the term.** This passage explains how the lord of the term is determined, given some ascendant degree, presumably of a horoscope related to nativities, elections, or interrogations. Ibn Ezra employs the terms and their lords mainly in the context of two doctrines related to nativities; both of them are mentioned in *Mm*. One is the selection of the ruler of the "places of dominion" (מקומות השררה) or "places of life" (מקומות החיים; i.e., the ascendant, Sun, Moon, lot of Fortune, and midheaven, as defined in *Tb* IV:10), particularly when there is more than one candidate to rule over a single place. This choice is important, because the planet selected may eventually serve as the "lord of the nativity" (פקיד על הנולד), and its "years" will ultimately be used to gauge the native's lifespan. To this end, a scale of powers is used that takes account of the precedence of the planets' essential dignities and ascribes two portions of power to a planet that is in its term. See *Mm* (§ 46:1–2 and note), *Moladot* (III i 3, 3, 100–101 and note), *Rḥ* (§ 1.11:1 and note). The other is the doctrine of *garbuḥtār*, or direction along the terms in nativities, according to which any of the five prorogative places or *haylājes* (the ascendant, Sun, Moon, lot of Fortune, and midheaven), and the ruler over the five places of life or *al-kadkhudāh* in particular, is directed from term to term at the rate of one degree a year. The lord of the term is the ruler of the native during the years in which the direction travels across the term. See *Mm* § 65:3 and note;

Moladot, III i 15, 2, 118–119 and note; IV 9, 4–6, 196–189; *Tequfah*, § 11:1–2, 378–379; *Rḥ* § 1.11:1 and note.

§ 9

[1]**1–3: Cancer: Venus, Mercury ... Jupiter, Mars, Sun.** The decan (Hebrew פנים; Arabic وجه; Latin *facies*) is traditionally the fifth of the planets' five essential dignities (see *Rḥ* § 1.11:1 and note). Each of the twelve zodiacal signs is divided into three equal divisions, called decans; each decan covers 10° and is assigned to a planet that functions as its lord. *Rḥ*, in the separate sections on the twelve signs, presents the lords of the decans in the corresponding sign according to two methods of allocation, the Egyptian and the Indian. For Aries, see *Rḥ* § 2.1:42; for Taurus, see *Rḥ* § 2.2:37; for Gemini, see *Rḥ* § 2.3:37; etc. See *Mk* (V:15–16, [1–4, 1–4]:362–576, 577–598) and *Ṭeʿamim* I (§ 2.8:1–3, 46–49). For an explanation of the rationale behind the two methods, see note on *Rḥ* § 2.1:42. By contrast, the current passage in *Mm* presents only the Egyptians' method of allocation.

[2]**4: The same applies ... end with Mars.** The two ways of ordering the planets mentioned in this passage allude to the method of the Egyptian scientists. The first order (Saturn, Jupiter, Mars, etc.) corresponds to the traditional Ptolemaic descending order of the planets' orbs, but is mentioned here because it is used in the Egyptian scientists' method. Ibn Ezra mentions the second method (Mars, Sun, Venus, etc.) because, in the Egyptian scientists' method, the first decan in Aries is assigned to Mars, which is Aries' lord.

§ 10

[1]**2: Nature, Hebrew תולדת.** In the long commentary on Exodus 23:25, Ibn Ezra defines this biblical word (Gen. 2:4 *et passim*) as "a power (כח) that protects the body and that man receives from heaven." The widespread use of *toledet* in Ibn Ezra's writing contrasts sharply with the complete absence of *ṭevaʿ*, borrowed from its Arabic cognate *ṭivaʿa* and widely used by Ibn Ezra's contemporaries, such as Abraham Bar Ḥiyya, Maimonides, Judah Ibn Tibbon, and Samuel Ibn Tibbon, to denote the concept of nature. A cursory analysis of its occurrences in Ibn Ezra's oeuvre suggests that Ibn Ezra construed *toledet* as meaning principally the physical qualities of the zodiacal signs and the planets. Elsewhere in his writings, the term

designates nature and its diverse phenomena, such as the four elements and their qualities, the quintessence, etc. But here it denotes the physical qualities of the zodiacal signs. For the uses and meanings Ibn Ezra gave to *toledet*, see Sela 2003, 130–137.

[2]**1–7: The Ninth-parts ... ⟨namely⟩, the tropical ⟨sign⟩.** According to this doctrine, each sign is divided into nine ninth-parts (Hebrew תשיעיות, Arabic نوبهرات, Latin *novenarii*) of equal size (i.e., 3⅓°); each ninth-part is associated with a sign, and the planet that is the lord of this sign is the lord of the corresponding ninth part. *Ṭeʿamim* I (§ 2.10:1–5, 48–49) points out that this doctrine is of Hindu provenance and rests on the triplicities, because nine signs separate the first and the last signs in any triplicity. Thus, the three signs of any triplicity have the same lords of the ninth parts, because the first ninth-part of any sign is always assigned to the lord of the tropical sign of the triplicity to which the relevant sign belongs, and the following ninth-parts are assigned to the lords of the following signs. But Ibn Ezra goes further when he applies a property of the decimal numeration system and claims that the signs were divided into nine parts because "nine is the last of the digits" or because "there are a total of nine digits." A similar account is offered in *Ṭeʿamim* II (§ 2.9:9, 202–203). *Rḥ* lists the lords of the ninth-parts for each sign in the sections on each of the zodiacal signs, and offers a succinct explanation of the method of allocation after the list for Aries. See *Rḥ* § 2.1:44. *Mu* (IV:16–17, 129–131) offers the same method of allocation as Ibn Ezra, but *Mk* (V:17, [1–9]:599–633), *Mḥ* (VII:22 [Latin Part], 138–130) and *Ta* (§ 455, 266–267), in addition to the method put forward by Ibn Ezra and al-Qabīṣī, present an alternative method of allocation based on the order of the planets' orbs. The last part of the current passage (*Mm* § 10:6–7) instantiates the allocation method for the specific cases of Libra, Aquarius, Cancer, Scorpio, and Pisces. These examples highlight the role of the ascendant sign (המזל העולה) in the allocation of the signs to the ninth-parts, thereby alluding to the role the ninth-parts play in the interpretation of the horoscope. The introduction to *She'elot* I (§ 9:3–4, 244–247) presents an example that shows how the ninth-parts are used in the interpretation of an interrogational horoscope to reveal the querent's thoughts. For an explanation of this example, see notes on *She'elot* I § 9:3–4 in Sela 2011, 311–312.

§ 11

[1]**1: The Dodecatemoria … second sign**. The dodecatemoria are divisions of the signs into twelve segments, by one of two methods. The current passage refers to the first method mentioned in *Rḥ* (§ 2.1:45–46). See note there. This method divides any sign into twelve equal parts of 2.5° each; the first dodecatemorion is assigned to the whole sign, and the lord of this sign is the lord of the dodecatemorion; the subsequent dodecatemoria are assigned to the following signs, and the lords of these signs are the lords of the corresponding dodecatemoria. Here *Mm* explains the method of allocation in detail but does not list the lords of the dodecatemoria; but *Rḥ* list the lords of the dodecatemoria (according to the first method of allocation) for each sign in the separate sections allocated to them and explains the second method in the section on Aries.

[2]**2: Illustration: the ascendant … Scorpio 20°**. This illustration (דמיון), or solved exercise, is designed to show how to find where the power of the dodecatemoria falls, given a certain ascendant, in this case Gemini 14°10′. The solution is based on the following premises. (a) Each twelfth of 2.5° is assigned a whole sign, beginning with the sign of Gemini, which is the sign of the ascendant. (b) Each degree of a twelfh is assigned 12 degrees of the whole sign. (c) Each minute of a twelfh is assigned 5 minutes of the whole sign. The exercise considers the zodiacal interval between Gemini 0° and Gemini 14°10′, which is equivalent to 5 dodecatemoria plus 1⅔°, i.e. 12.5° plus 100′. If the counting is started from the beginning of Gemini, and if the aforementioned premises are applied, the power of the dodecatemoria falls in Scorpio 20°. *ʿOlam* I (§ 32:2–5, 72–75) offers a similar illustration, bearing on world astrology.

[3]**3: It is very important … for interrogations**. Whereas *Ṭeʿamim* I (§ 2.11:3, 50–51) and *Ṭeʿamim* II (§ 2.9:7, 202–203) underscore the significance of the dodecatemoria for world astrology, just as the current locus does, *ʿOlam* I, (§ 32:1–8, 72–75) and *ʿOlam* II (§ 21:1–2, 170–171) refer specifically to the use of the dodecatemoria in conjunctions of Saturn and Jupiter for world judgments related to the fate of cities. See also *Tractatus pluviarum et aeris mutationis* (2008, § 66–67, 248–261), a Latin work on world astrology attributed to John of Seville but related to Ibn Ezra's astrological oeuvre. Ibn Ezra does not mention the dodecatemoria in his works on nativities or interrogations; for nativities, however, see *Liber Aristotilis* (1997, III iv 1, 62; III x 8, 94–95 *et passim*), and for interrogations, see *Māshāʾallāh on*

Interrogations (MS OBL 160, 154b), whose Hebrew translation is ascribed to Ibn Ezra. *Mivḥarim* I (§ 11.2:5, 137–138) cites the use of the dodecatemoria in the doctrine of elections.

[4]**4: Scientists who rely on experience, Hebrew חכמי הנסיון.** Ibn Ezra repeatedly mentions this category of scientists, whose designation is evocative of their reliance on observation and empirical experimentation, in his writings—astrological and non-astrological, scientific and nonscientific—generally with approbation. They are usually described as astrologers (*Ṭeʿamim* I, § 2.5:5, 44–45, § 2.13:6, 52–53), notably in his biblical exegesis (long comm. on Ex. 20:13, second comm. on Gen. 1:9), but sometimes as astronomers (*Ṭeʿamim* I, § 2.12:15, 38–39), compilers of astronomical tables (*ʿOlam* I, § 11.3,4, 58–59; *Ṭeʿamim* I, § 2.12:14, 52–53), or calendarists (*ʾIggeret ha-Shabbat* 2009, 18 [Hebrew section]). In *Rt* (1947, 76, 77, 78, 80, 86 *et passim*) and in the Latin treatise on the astrolabe written with Ibn Ezra's collaboration (*Astrolabio* 1940, 23), Arabophone astronomers and astrologers who flourished in various places and eras are referred to as *magistri probationum*, which is the Latin counterpart of the Hebrew חכמי הנסיון, and their astronomical tables are designated *tabulae probationum*. They include notable scientists such as al-Marwādhī, Ibn Yūnus, Banū Sākir, Azarchiel the Spaniard, Thābit b. Qurra, al-Nayrizī, al-Battānī, and Yaḥyā b. Abī Manṣūr.

§ 12

[1]**1–7: Divisions of the places … than the sixth.** Corresponds to *Rḥ* § 3.4:1–7. See note there. The contents of this section—deriving the 12 horoscopic places (Greek *topoi*, Arabic بيوت, Hebrew בתים, Latin *domicilia*) from the division of each of the zodiac's quarters into three parts; sorting these 12 houses into cardines, succedent, and cadent from the cardines; and enunciating their relative hierarchy—are commonplace in introductions to astrology. See *Ṭeʿamim* I (§ 3.5:1–12, 64–65); *Ṭeʿamim* II (§ 3.1:11–12, 204–205); *Mk* (VI:26 [2], 538); *Ta* (§ 246–247, 149–150); *Mu* (I:55, 47–49); *Mḥ* (I:98,106–107, 29); *Ep* (21, C2v–D3r).

§ 13

[1]**1: Rising times, Hebrew מצעדים, *lit.* steps.** "Rising times" or "ascension" refers to the arc on the equator that rises above the horizon in the same time

as a given arc on the ecliptic (i.e., it is a unit of extension, not of time). In the special case where the observer is located on the terrestrial equator, that is, when the celestial equator is perpendicular to the local horizon, the rising times or ascension are said to be at *sphaera recta* ("in the right sphere"; see note on *Mm* § 65:9). In all other cases, reference is made to oblique rising times or ascensions, which depend on the obliquity of the ecliptic and the observer's geographical latitude. Ibn Ezra borrowed מצעדים from Abraham Bar Ḥiyya, who used it frequently to denote the concept of rising times in *Ḥeshbon* (1959, 4,21,22,23,24,25 *et passim* [Hebrew section]). For this term and its implementation in medieval astronomical tables, see Kennedy 1956, 140; Chabás and Goldstein, 2012, 24–29.

[2]**2: In this location, whose latitude is 50.5°.** The mention of this astronomical observation made with an astrolabe suggests that *Mm* was composed somewhere north of Rouen (49° 26') and south of London (51° 30').

[3]**1–5: The ⟨position of the⟩ cusps ... rising times.** This refers to two ways of assigning powers (one-third of the power to one of them; two-thirds of the power to the other) to two methods for rectifying the horoscopic places: the division at sphaera recta, on the one hand, and the division of rising times, which takes account of the location where the horoscope is cast, on the other. The two methods are mentioned in similar terms in Ibn Ezra's Latin treatise on the astrolabe (*Astrolabio* 1940, 22), *Ep* (26–27, E1v–E3r) and *Tequfah* (§ 10:1, 378–379), and are explained in *Ṭeʿamim* I (§ 10.2:1–6, 96–97).

[4]**6: Astrologers, Hebrew חכמי המזלות, *lit.* scholars of the zodiacal signs.** Ibn Ezra uses this expression throughout his astrological corpus to refer predominantly to astrologers. See glossaries of technical terms, s.v. "astrologers." But Ibn Ezra's *ḥakhmei ha-mazzalot* may also be mathematicians, astronomers, cosmologists, and calendarists. They are described as dealing with trigonometric problems (*Mispar* 1895, 79), engaged in astronomical tasks like mapping the skies (*Kn* III, 6b; short commentary on Exodus 23:20; *Ṭeʿamim* II, § 1.2:4, 182–183), devising and using astronomical tables and the astrolabe (*ʿibbur* 2011, 70; *Mispar* 1895, 27; *Kn* III, 8b), and establishing the relative order of the planetary spheres (*Ṭeʿamim* I, § 1.3:10, 32–33). Special mention should be made of the *ḥakhmei ha-mazzalot* as experts in the calculation of astronomical-chronological parameters, such as the length of the tropical year and solar day, the precise moment of the equinoxes and

solstices, and the mean conjunction of sun and moon. In addition to his scientific treatises (*ʿOlam* I, § 16:1, 62–63), Ibn Ezra also mentions *ḥakhmei ha-mazzalot* in his biblical exegesis, where they appear as the ultimate authority on the parameters of the Jewish calendar (long commentary on Exodus 12:2; 18:13; 34:21; commentary on Leviticus 25:9). In Ibn Ezra's *Sefer ha-ʿibbur* (Book of the intercalation), the term designates not only exponents of Greek and Arabic astronomy but also Jewish astronomers of talmudic times who regulated the calendar (*ʿibbur* 2011, 61).

[5]**6: All the astrologers ... descending semicircle**. The same division of "ascending" and "descending" semicircles occurs in *Rḥ* (§ 3.3:8) and is explicated in *Ṭeʿamim* I (§ 3.4:7, 62–63).

[6]**7–8: The quadrant from the cusp ... feminine but western**. In contrast with the basic description of the astrological properties of the four quadrants in the current passage, which presents only their gender and cardinal directions, *Rḥ* (§ 3.3:2–5) offers an elaborate description that includes many other properties. See *Rḥ* § 3.3:2–5 and note. Whereas *Mm* and *Rḥ* concur regarding the gender of the quadrants, they disagree about the cardinal directions. This disagreement is recorded in *Ṭeʿamim* I (§ 3.4:8–9, 62–63), where the experts in the use of the astrolabe are taken to be the originations of the opinion presented in the current locus. The same opinion is presented in *Kn* III (4b).

§ 14

[1]**1–6: I now discuss the places ... fractures, and falls**. Corresponds to *Rḥ* § 3.5:1–2 through § 3.10:1–2. The astrological indications of the horoscopical places, held to govern a variety of human relationships and experiences, are presented here along the same lines as in Arabic introductions to astrology: *Mu* (I:57–68, 48–55); *Mk* (VI:26 [5–16], 538–542); *Mḥ* (I:109–120, 28–31); *Ta* (§ 461–473, 275–278); *Ep* (II:3, I1r). Note that unlike all these introductions, where the indications of the horoscopical places are presented continuously in a single section, *Mm* splits the topic into two separate parts: after the indications of the first through the sixth places at *Mm* (§ 14:1–6), the discussion is unexpectedly interrupted and resumed later (§ 18:1–6) with the presentation of the indications of the seventh through the twelfth places. In between, *Mm* addresses the "Rectification of the Nativity," a variety of procedures used in the doctrine of nativities to determine the ascendant of

the natal horoscope when the time of birth is not known. This suggests that the latter topic was interpolated here at a later date, either by Ibn Ezra or by someone else.

§ 15

[1]**1: Enoch**. Enoch, or Hermes, is a legendary figure, an incarnation of the god Hermes Trismegistus, an avatar of the Egyptian Thoth, also held to be the author of treatises on philosophy, science, and magic. In the Muslim world he was split in three: the first, who originated the sciences before the Flood; the second, Babylonian, recovered the knowledge lost in the Flood; the third lived later in Egypt (Bladel 2009, 121–163; *Kitāb al-Ulūf* 1968, 14–19; *Tabaqāt al-'Umam* 1991, 19, 36; Burnett 1976, 231–234; Plessner 1954; Plessner 1971, 45–59). Ibn Ezra follows this tradition and refers to the triple Enoch in three different sections of *'Olam* I: "the ancient Enoch" (§ 36:1–2, 76–77); "Enoch the Egyptian" (§ 37:1–2, 76–77); and "Enoch the First" (§ 56:1–15, 88–89). Enoch's astrological and astronomical work is frequently referred to in Ibn Ezra's oeuvre, usually in an approving tone and with no accompanying epithet. See, for example, *Ṭe'amim* I (§ 2.4:3, 42–43; § 2.5:1, 44–45). According to *Ṭe'amim* I (§ 1.2:3, 30–31), Ibn Ezra believed that Enoch lived 1,700 years before his own time, as indicated by the position he supposedly reported for the star Cor Leonis. See Sela 2003, 184–185.

[2]**1–5: Enoch said in his book … configuration of the stars**. The current section, as well as all of § 17, deals with Enoch's approach to the "rectification of the nativity," a topic chiefly concerned with determining the ascendant of the natal horoscope when the time of birth is unknown. This is a matter of fundamental importance because it is the situation in the vast majority of cases and it is impossible to cast the natal horoscope without knowing the ascendant at the time of birth. A clear account of the principle underlying Enoch's approach to the rectification of the nativity occurs in Aphorism 51 of Pseudo-Ptolemy's *Centiloquium* (*Kitāb al-thamarah* 2013, 144; quoted in App. 3, Q. 7, 665). The same principle is clearly formulated in the *Anthologiae* by Vettius Valens (1995, III, 67). Māshā'allāh (ca. 740–ca. 815), according to the evidence provided by *Liber Aristotilis* (composed in the twelfth century by Hugo de Santalla), follows Valens' tradition and mentions two gestation periods, 258 days (258 = 273 – 15) and 288 days (288 = 273 + 15). See *Liber Aristotilis*, 1997, III i 10, 21–24, 43–44 and note on p. 144. Abū Bakr al-Ḥasan b. al Khaṣib (ninth century), in the *Kitāb al-Mawālid* (*Nativitatibus*

1540, III, sig. B4v), endorses Valens' traditions and mentions three periods of 258, 273, and 288 days. Al-Bīrūnī's *Ta* (§ 526, 329–331) employs the same principle, without mentioning the aforementioned gestation periods, and informs his readers that astrologers use this theory to determine the native's temperament, constitution, and form.

A full account of Enoch's rectification of the nativity is offered in *Moladot* (II 5, 1–10, 92–95), where Ibn Ezra peculiarly designates this method מאזני חנוך, "Enoch's balance," a Hebrew expression that was translated into Latin as *trutina hermetis*, and is how this method of rectification was bequeathed to and circulated in the medieval and early modern Latin West. An equally detailed account of Enoch's rectification of the nativity is found in *Nativitatibus* (A2a–A2b), where this method of rectification is designated *trutina* and ascribed to Hermes, and in *Ep* (II:1, sig. H3r–H3v), a work whose contents are closely related to Ibn Ezra's astrological oeuvre. *Ṭeʿamim* II (§ 6.1:1–5, 234–235) refers to Enoch's method of rectification in highly favorably terms, in a discussion where Māshāʾallāh's and Ptolemy's methods of rectification of the nativity are described and criticized, thereby implying that *Rḥ* II, (in a part no longer extant) included a discussion of this topic, although *Rḥ* I does not. As far as I know, Enoch/Hermes is explicitly mentioned in the Middle Ages as the originator of this method of rectification only in astrological treatises that were either written by Ibn Ezra or are closely related to his astrological oeuvre, as in the case of *Ep*. The work by Enoch/Hermes in which the method of rectification is mentioned, or Ibn Ezra's source for this datum, has not been identified. Ibn Ezra repeats the technical details of Enoch's method (although without mentioning Enoch's name because the ascription is not germane) in his long commentary on Exodus 2:2, to take exception to the talmudic statement (B *Sotah* 12a) that Moses was born prematurely (after six full months of pregnancy) and buttress the argument that Moses must have been born after a normal gestation of nine months.

§ 16

[1]**1–6: The Ancients said … long time**. Ibn Ezra offers virtually identical accounts in *Moladot* (II 7, 1–12, 96–97) and *Nativitatibus* (A2a). The distribution of the months of gestation among the planets, in the Ptolemaic order of their orbs, is found in a number of Arabic astrological sources: ʿUmar b. al-Farrukhān al-Ṭabarī, *Kitāb al-Mawālid* (*Nativitatibus* 1533, III, 141); Abū Bakr al-Ḥasan b. al Khaṣib, *Kitāb al-Mawālid* (*Nativitatibus*, 1540, I, sig. B3r–B3v); and al-Bīrūnī, *Ta* (§ 526, 330)

§ 17

[1]**1–4: If you wish to know ... ⟨duration of the⟩ pregnancy**. This resumes the discussion of Enoch's rectification of the nativity, which began in § 15:1–5 and was interrupted by the account of the distribution of the months of gestation among the planets (§ 16:1–5). See note on *Mm* § 15:1–5.

§ 18

[1]**1–6: The seventh place ... prison, and fetters**. Corresponds to *Rḥ* § 3.5:1–2 through § 3.10:1–2. See notes there. The current section, addressing the indications of the seventh through the twelfth horoscopical places, resumes the account begun in § 14:1–6 and then interrupted in §§ 15–17.

§ 19

[1]**1: King Ptolemy, תלמי המלך**. Claudius Ptolemy is Ibn Ezra's most important astrological and scientific source cited more often than any other scientist or astrologer. See the tables of authorities and sources in *Mm* and *Rḥ*. The person known to Ibn Ezra, however, is not the historical scientist of classical antiquity but a compound of legend and myth. This is reflected in the fact that Ibn Ezra refers to Claudius Ptolemy in two different ways in his astrological, scientific, and non-scientific works:

(1) *Baṭalmiyūs*, that is, "Ptolemy" with an Arabic accent, is the name used in all of the astrological works that we are certain were part of the astrological encyclopedia composed in Béziers in 1148: *Rḥ* (see table of authorities, s.v. "Ptolemy"), *Ṭeʿamim* I (Sela 2007, table of authorities, s.v. "Ptolemy," 355), *Moladot* (Sela 2013, table of authorities, s.v. "Ptolemy," 502), *She'elot* I (Sela 2011, table of authorities, s.v. "Ptolemy," 548), *Mivḥarim* I (Sela 2011, table of authorities, s.v. "Ptolemy," 545) and *ʿOlam* I (Sela 2010, table of authorities, s.v. "Ptolemy," 321). *Baṭalmiyūs* is also used in the commentary on Amos 5:8, in *Sefer ha-Shem* (1985, 424, 425 *et passim*), in Ibn Ezra's introduction to his translation of *Ibn al-Muthannā's Commentary on the Astronomical Tables of al-Khwārizmī* (1967, [Parma version, "introduction"] 301), and the first version of *Keli ha-Neḥoshet* (*Kn* I, 148b, 156a).

(2) *King Talmai*, or *Talmai*, the post-biblical or talmudic Hebrew equivalent of "King Ptolemy," is used in all the other astrological works: *Mm* (see table of authorities, s.v. "King Ptolemy" and "Ptolemy"), *She'elot* II (Sela 2011, table of authorities, s.v. "Ptolemy," 548), *Mivḥarim* II (Sela 2011, table

of authorities, s.v. "King Ptolemy" and "Ptolemy," 545), *ʿOlam* II (Sela 2010, table of authorities, s.v. "King Ptolemy," 321), *Ṭeʿamim* II (Sela 2007, table of authorities, s.v. "King Ptolemy" and "Ptolemy," 355), *Meʾorot* (Sela 2011, table of authorities, s.v. "King Ptolemy," 551), and *Tequfah* (Sela 2013, table of authorities, s.v. "Ptolemy," 504). "King Talmai" is also used in *Kn* I, 151b, *Kn* II, 189a, *ʿibbur* (2011, 81, 88), and *Sefer ha-Mispar* (1895, 45).

Ibn Ezra probably inherited the mythical King Ptolemy from *Mk* (IV:1, [4]:13–19; quoted in App. 2, Q. 6, 644). Abū Maʿshar points out that there were ten Greek kings who succeeded Alexander, son of Philip, each of whom was called Ptolemy. They lived in Egypt and their rule lasted 275 years (i.e., 305–30 BCE). One of them composed the *Almagest*; another of them wrote a book on astrology (i.e., the *Tetrabiblos*) and attributed it to the author of the *Almagest*. At the end of this passage, Abū Maʿshar adds that some say that the very learned man who wrote the *Tetrabiblos* also wrote the *Almagest*. Ibn Ezra in turn created a new mythical king Ptolemy who sponsored the translation of the Septuagint. See long comm. on Ex. 33:21 (quoted and analyzed in Sela 2010, 273). See also *Sheʾelot* II, § 1:1, 348–349 and note on 401. For King Ptolemy in Ibn Ezra's work, see Sela 2003, 296–305. For a parallel Latin tradition about King Ptolemy, see Burnett 1998, 340–342.

[2]**1–3: King Ptolemy said ... ⟨its corresponding part of the body⟩.** This refers to the theory of *melothesia*, which distributes the parts of the body among the zodiacal signs. *Ṭeʿamim* I (§ 2.3:2, 40–41) and *Nativitatibus* (B5v–B6r) offer a comprehensive account of the same theory in a single short passage. *Rḥ*, which draws on *Mk* (VI:12, [1–13]:828–853), provides a rather divergent account of the same theory. For the differences, see note on *Rḥ* § 2.1:36–37. The rationale behind the theory is provided in two of Ibn Ezra's introductions to astrology, *Ṭeʿamim* I (§ 2.3:2, 40–41) and *Ṭeʿamim* II (§ 2.4:20–21, 194–195): the head, the highest part of the body, is assigned to Aries because it is the first sign; then the following signs are ascribed to the following parts of the body, ending with the feet, which are assigned to Pisces, because there is a correspondence between the distance of the corresponding part of the body from the head, on the one hand, and the distance of the other signs from Aries, on the other.

Ibn Ezra speaks of the application of this theory in some of his specialized astrological treatises. *Moladot* (III vi 10, 2–3, 154–155) reports on two methods to apply the doctrine of melothesia in nativities; the first, employed by Māshāʾallāh (see note on *Rḥ* § 9.1:6), and another, employed by Abū ʿAlī Yaḥyā ibn Ghālib al-Khayyāṭ (an Arabophone astrologer who flourished in the first half of the ninth century). The same two methods, with

slight variations, are referred to in other parts of Ibn Ezra's astrological work. The second, which highlights the role of the lord of the sixth place (which is in charge of the native's diseases), is mentioned again in *Nativitatum* (63b), in *Ep* (II:13, L2v), which deal with nativities, as well as in *She'elot* II (§ 6.1:10, 368–369), in the context of interrogations. The first method, which ascribes the parts of the body to the horoscopic places, beginning with the ascendant sign, is repeated in *Nativitatibus* (B5v–B6r), where it is ascribed to Hermes. In another section of the same chapter, *Nativitatibus* merely establishes the common correspondence between zodiacal signs and the parts of the body under their charge. The current passage also focuses on the function of the ascendant sign of the horoscope, thereby highlighting an application of this theory: after casting an horoscope for some individual (presumably in the framework of nativities, elections, or interrogations), the astrologer may make a prediction related to diseases associated with some part of the body by finding the zodiacal sign that coincides with the ascending sign of the horoscope.

The current locus also mentions Ptolemy as the originator of the theory of melothesia. This is not a reference to *Tb*, which never mentions this doctrine, but to Aphorism 20 of Pseudo-Ptolemy's *Centiloquium* (*Kitāb al-thamarah* 2013, 90), which implicitly ascribes the theory of melothesia to Ptolemy when it states that it is dangerous to touch some part of the body with an iron implement when the Moon is located in the sign that, according to the theory of melothesia, is allocated to that part. That Ibn Ezra was drawing on this Aphorism and believed that it was written by Ptolemy is indicated by the fact that in *Mivḥarim* II (§ 1.4:1, 152–153) he ascribes to Ptolemy this Aphorism, which he paraphrases, fleshes out, and expresses his agreement. *Ep* (IV:2), too, cites the same Aphorism and ascribes it to Ptolemy; so does ʿAlī ibn abī–l-Rijāl in *Kitāb al-Bāri*, but without mentioning Ptolemy (*Iudiciis astrorum* 1551, VII:VI, 305).

References to the theory of melothesia, either in lists or as part of separate descriptions of the properties of each sign, are common in ancient and medieval introductions to astrology. See *Carmen astrologicum* (1976, IV:1, 251), *Astronomica* (1977, II, 453, 119), *Anthologiae* (1995, 109K–111K), *Matheseos* (1975, II, xxiv, 56), *Mu* (I:25–36, 35–37), *Mḥ* (9–81, 15–25), *Mk* (VI:12, 506–508), and *Ta* (§ 359, 216).

§ 20

[1]**4–10: Hence Saturn's first house … ⟨in Aries⟩ is the thighs**. Corresponds to *Rḥ* § 2.1:38 and *Nativitatibus* (B5v). Note, however, that whereas *Mm* ascribes to the Sun and the Moon, respectively, the back and thighs and calls them האחור and הירכים, *Rḥ* ascribes the thighs and the knees to the luminaries and calls them הפחדים and הארכובות. *Nativitatibus* agrees with *Rḥ* rather than *Mm*.

[2]**1–12: The Ancients mentioned … seen and found**. By contrast with the doctrine of melothesia (see *Mm* § 19:1–3 and note), the theory of the pains of the planets in the signs holds that the seven planets signify pain in specific parts of the body according to the zodiacal sign in which the planets are located. In chapter 2 of *Rḥ*, in the separate sections on each of the zodiacal signs, Ibn Ezra offers full lists of the pains of the planets in the signs (except for Leo and Virgo), without an explanation of the method of distribution thereof. Similar lists, without an explanation of the method of distribution, occur in *Ep* (1–2, B1v–B24) and *Mu* (I:37–38, 37–39). For a comparison of the approaches to the doctrine of the pains of the planets in the signs in *Rḥ*, *Mu*, and *Ep*, see Burnett 2010, 70–75. Ibn Ezra refers briefly and sporadically to this theory in *She'elot* II (§ 6.1:10, 368–369), in *Moladot* (III vi 9, 3, 152–153), and in *Nativitatum* (63b).

In contrast with these sources, four of Ibn Ezra's astrological works offer a virtually identical account of the mechanism behind the distribution of the pains of the planets among the zodiacal signs. One of them is the current locus in *Mm*. The second is *Nativitatibus* (B5v–B6r), where Ibn Ezra, before he offers the rationale behind the mechanism of distribution, relates that he became acquainted with this doctrine from a book by al-Andarzagar, who, in his turn, found the theory in another unspecified book. Ibn Ezra also says there that he is offering his own explanation of the doctrine because al-Andarzagar, or al-Andarzagar's book, merely gave a list of the pains of the planets in the signs without revealing the rationale behind them. The third and fourth works are *Ṭeʿamim* I (§ 2.3:3–7, 40–43), where the theory is ascribed to the Egyptian scientists, just as in *Rḥ*, and *Ṭeʿamim* II (§ 4.10:1–7, 214–215), where the theory is ascribed to the Ancients and where Ibn Ezra labels the explanation as a "secret" and takes credit for it himself.

Two astrological tenets underlie Ibn Ezra's explanation of this doctrine in these four works: (a) each zodiacal sign, beginning with Aries, is assigned to a part of the human body, from head to toe (*Mm* § 19:1–3 and note); (b) one of the two houses of each planet, except for the luminaries, is considered

to be the "first" house (*Ṭeʿamim* II, § 4.10:1, 214–215). On the basis of these premises, the procedure to find the pain of a planet in some zodiacal sign involves two steps: (1) The zodiacal sign in which the pains of the planets are being sought is considered as equivalent to Aries; in other words, this sign is assigned to the head, the next sign is assigned to the neck, and so on. (2) The pain of some planet in this sign is then established by counting, counterclockwise, the number of signs that separate the "first" house of this planet from this zodiacal sign; if the "first" house of the planet coincides with this sign, the "first" house is considered to be equivalent to Aries and the pain of this planet in this sign is the head, namely, the part of the body assigned to Aries. For example, if the "first" house is separated by five signs from the relevant zodiacal sign, the "fifth" house is considered to be equivalent to the fifth sign after Aries, namely, Leo, and the pain of this planet in this sign is the heart, which is the part of the body normally assigned to Leo.

§ 21

[1]**1: The planets**. This lemma heads an astronomical chapter in *Mm*, comprising sections § 21 through § 34, which corresponds in broad strokes to chapter 6 of *Rḥ*, as shown in the notes below.

[2]**1–4: Observe: if, when ... rise from perigee**. Corresponds to *Rḥ* § 6.2:1–6, which is based on *Mk* (VII:1, [5]: 22–29). However, whereas the current passage focuses on the variations of the planet's power as a function of its distance from apogee and perigee in terms of signs, the passage in *Rḥ* is concerned with the variations in motion, light, and the size of the planet's body as a function of its distance from apogee and perigee in degrees. See note on *Rḥ* § 6.2:1–6.

§ 22

[1]**4: The lord of the native ... I shall explain**. This refers to *Mm* (§ 45:1–4), where these five places are described, and to *Mm* (§ 46:1–5), where the process of selecting the lord of the native is partially set forth. See notes there. A similar definition of the lord of the native is given in *Moladot* (III i 16, 1, 120–121, and IV 29, 1, 202–202); namely, the planet that exerts lordship over all five places of life or over most of them. The main astrological function of the lord of the native is to provide "its planetary years" (see *Rḥ*

§ 4.1:35 and note) in order to predict the native's lifespan. See *Moladot* (III i 9, 1–11, 110–115) and corresponding notes.

[2]**1–6: The Ancients said … not true**. The first sentence of the current passage (which presents the Ancients' opinion) corresponds to *Rḥ* § 5.3:2, which is Ibn Ezra's translation of *Mk* (VII:6, [4]:697–698; quoted in App. 2, Q. 13, 2, 649). See also *Rḥ* § 8.7:6 and § 8.7:11. *Ṭeʿamim* I (§ 5.2:3–7, 82–85), in a commentary on *Rḥ* § 5.3:2, presents the same disagreements as the current passage: first the disagreement between those who hold that a planet is powerful when it rises in its eccentric circle and weak when it descends to its perigee, and Ptolemy, who advocates the contrary position; then Ibn Ezra's own middle-ground solution, followed by his report that he has verified his own solution by experience many times. However, neither *Tb* nor Pseudo-Ptolemy's *Centiloquium* explicitly mentions the statement that Ibn Ezra ascribes to Ptolemy in *Mm* and *Ṭeʿamim* I. Moreover, despite their close similarities, *Mm* and *Ṭeʿamim* I (the latter was written in Béziers in 1148, at the same time as *Rḥ*), exhibit striking terminological discrepancies, which strongly suggest that they were written at different periods of Ibn Ezra's career. Two examples follow: (1) Regarding the two main protagonists of the disagreement, in *Mm* they are "the Ancients" and *King Talmai* (Ptolemy the king); but in *Ṭeʿamim* I they are "the Indian scientists" and *Baṭalmiyūs*. (2) Regarding the planet that is in charge of the native's soul, *Mm* designates it המשרת שהוא הפקיד על הנולד, שיש לו כח רב בחמישה מקומות הממשלה, והוא פקיד על הנשמה, "the planet that is the lord of the native, which is the one that is the strongest in the five places of dominion, and it is the lord of the ⟨native's⟩ soul." But *Ṭeʿamim* I simply calls it הכוכב ממונה על דבר הנפש, "the planet that is in charge of the soul." An abridged version of the same disagreement and Ibn Ezra's middle-ground solution is found in the last sentence of *ʿOlam* II (§ 54:7–8, 190–191).

§ 23

[1]**1: A planet has power … northern nor southern**. Corresponds to *Ṭeʿamim* I § 7.1:6–7, 88–89 and *Ṭeʿamim* II § 4.4:1–3, 210–211. The condition of the planets with respect to their ecliptic latitude is explained in *Rḥ* § 6.1:14–16 and § 6.4:1–4. See note there.

[2]**2: Eccentric circle, Hebrew גלגל המוצק, *lit.* the circle of the center**. Hipparchus (ca. 190–120 BCE), the Greek astronomer, geographer, and math-

ematician, introduced the concept of the eccentric circle—a circle whose center is not the Earth but at some point slightly offset from it—to explain some anomalies of the motion of the Sun and the Moon. Here and elsewhere Ibn Ezra employs the term מוצק *muṣaq* (*lit*. solid, stable, or strong) in the sense of "center," to denote the concept of the eccentric circle. For this term, see note on *Rḥ* § 3:1. To make the concept of the eccentric circle crystal clear, in *Mm* (§ 31:2) he glosses the expression: גלגל המוצק שמוצקו רחוק ממוצק הארץ, "the circle of the center whose center is away from the center of the Earth." See also *Rḥ* § 1.10:3 and § 5.3:2.

[3]**2: What I have said ... I shall explain**. The backward reference is to *Mm* (§ 22:1); the forward reference may be to *Mm* (§ 33:1–7).

§ 24

[1]**1: Ray, Hebrew ניצוץ, *lit.* spark**. This term refers to a number of degrees in the zodiac, ahead of or behind the planet, where its influence is still felt. Ibn Ezra uses it frequently in his astrological corpus because establishing where a planet's influence is felt in the zodiac is used to determine the planet's relative power when analyzing a specific horoscopic chart. For an example, see *Mm* § 37:1. To denote this concept, in *Mm* and in *Tequfah* (§ 13:1, 380–381 *et passim*) he writes ניצוץ, "spark." This creates a significant terminological link between these two works. The same astrological property is designated כח הגוף, "power of the body," or אור הגוף, "light of the body," throughout *Rḥ* (§ 4.1:37 *et passim*), *Ṭeʿamim* I (§ 4.2:12, 74–75 *et passim*), *Moladot* (III i 15, 4, 120–121 *et passim*), *Sheʾelot* I (§ 7.4:9, 272–273), and *Mivḥarim* I (§ 3:2, 48–49). For the latter usage Ibn Ezra was indebted to Abū Maʿshar, who employed قوّة جرم "power of the body" for this property. See particularly *Mk* (VII:3, [1]:201–202, *et passim*), but also *Mḥ* (II:11–12, 34–34) and *Mu* (II:5, 64, line 26 *et passim*). In other astrological treatises, Ibn Ezra uses the kindred term אור "light" for this property. See *Ṭeʿamim* II (§ 4.2:1–4, 208–209), *Sheʾelot* II (§ 6.1:8, 368–369; § 7.6:6, 372–373 *et passim*), *Mivḥarim* II (§ 2:3, 144–145), and *Meʾorot* (§ 25:4, 472–473). Ibn Ezra probably drew the use of ניצוץ and אור from the preface to Sahl Ibn Bishr's *Introduction* (*Kf*, 24a–24b), where this astrological property is designated انوار الكواكب السبعة "the lights of the seven planets." Some Arabic introductions to astrology, including *Mm*, deal with this topic and assign these numbers of degrees to each of the planets in a single section. See *Kf* (24a–24b), *Mk* (VII:3, [2]:203–211), *Mḥ* (II:11–12, 34–35), and *Ta* (§ 436, 255). By contrast, chapter 4 of *Rḥ*

and *Mu* quantify this property in the separate sections on each planet. For Saturn, see *Mu* (II:5, 64, line 26); for Jupiter, see *Mu* (II:10, 66, line 52); and so on.

§ 25

[1]**1: Know that the Sun ... its epicycle**. Some similarities notwithstanding, the current passage contrasts with *Mm* (§ 29:3). Here Ibn Ezra writes that an upper planet conjoins the Sun when the upper planet is at the apogee of its epicycle; but in *Mm* (§ 29:3) he says that a lower planet conjoins the Sun when the Sun is at the apogee of its eccentric circle. Statements similar to the current passage are frequent in Ibn Ezra's astrological corpus. See *Ṭeʿamim* I (§ 6.2:1–2, 86–87; § 7.1:5, 88–89), *Moladot* (III vii 4, 2, 160–163), *Sheʾelot* I (§ 7.3:11, 6, 270–271), and *Meʾorot* (§ 30:1, 474–475).

[2]**2: So if the planet ... power is doubled**. Corresponds to *Rḥ* § 6.6:2 (see note there), which describes the first of 16 conditions of the three upper planets with respect to the Sun, and to *Ṭeʿamim* I (§ 6.2:1–3, 86–87), where the opinion that the planets' power is strengthened when they join the Sun is attributed to the Indian scientists but said to have been rejected by Ptolemy. A similar statement, instantiated for Mercury, recurs in Ibn Ezra's astrological corpus. See *Rḥ* § 7.4:4, where this statement is attributed to the Ancients; *Ṭeʿamim* I (§ 6.2:3–4, 86–87), where the same statement is attributed to Doronius, who verified it by experience and recorded it in a book; and *Ṭeʿamim* II (§ 4.3:3, 208–209), where its validity is extended to all the planets.

[3]**3–5: But if the distance ... exceeds 18°**. Corresponds to *Rḥ* § 6.6:3–8, which describes the second and third conditions of the three upper planets with respect to the Sun and follows *Mk* (VII:2, [4]:94–103). See notes on *Rḥ* § 6.2:3–8.

[4]**6: The two upper ... equal degrees**. Corresponds to *Rḥ* § 6.2:9, which describes the fourth condition of the three upper planets with respect to the Sun and follows Abū Maʿshar's account thereof in *Mk* (VII:2, [4]:109–113). See note on *Rḥ* § 6.2:9. Note, however, that whereas *Mm* in the current locus mentions 30 equal degrees, *Rḥ* § 6.2:9 and Abū Maʿshar specify the degrees of the sextile aspect, namely 60°.

[5]**7: Any retrograde planet ... passed ⟨opposition⟩.** This digression bears on the role of retrograde planets in the procedure employed in the doctrine of nativities to determine the native's length of life: after establishing the five places of dominion or life (see *Mm* § 45:1–4 and notes) and the corresponding "lord of the native," "ruler of the nativity," or *kadkhudāh*, that is, the planet that exerts lordship over all five places of life or over most of them (see *Mm* § 22:4 and note there, s.v. "lord of the native"), the native's lifespan is considered to be equivalent to the years of the corresponding "lord of the native," "ruler of the nativity," or *kadkhudāh*, with the relevant type of years (least, middle, or great) determined by a series of additional factors. The role of a retrograde planet is negative: instead of adding years, it subtracts them from the native's lifespan. For this procedure, see *Moladot* III (i 9, 1–10, 110–115); for the role of a retrograde planet, see particularly *Moladot* (III i 9, 6–7, 112–113).

[6]**8: Short ... long rising times ... straight signs.** For signs with short or long rising times, and straight signs, see above, *Mm* § 2.6 and note.

[7]**9: First station.** The stations are those parts of a planet's orbit where it appears to stand still briefly before changing its course. The place where the motion of a planet shifts from direct to retrograde motion is called the "first station"; the place where its motion reverses from retrograde to direct is called the "second station." More information on the transitions from direct to retrograde motion and vice versa is offered in sections § 28 and § 31. Ibn Ezra also deals with the planetary stations in his translation of *Ibn al-Muthannā's Commentary* (1967, 171–172, 283–284). Cf. *Ta* (§ 199–200, 106–107); *Al* (XII:8–9, 587–596).

[8]**9: Between 30° ... by experience.** Corresponds to *Rḥ* § 6.6:9–13 (see notes there), which describes the fourth through eighth conditions of the three upper planets with respect to the Sun and follows *Mk* (VII:2, [4–5]:109–120).

[9]**10: King Ptolemy says ... is correct.** Neither *Tb* nor Pseudo-Ptolemy's *Centiloquium* explicitly mentions the statement that Ibn Ezra ascribes here to King Ptolemy.

[10]**12: When it [the planet] ... is intermediate.** Corresponds to *Rḥ* § 6.6:16–17 (see notes there), which describes the eleventh and twelfth conditions of the three upper planets with respect to the Sun and follows *Mk* (VII:2, [5]:123–124).

[11]**12: But the closer … its power.** Corresponds to *Rḥ* § 6.6:18–21 (see notes there), which describes the thirteenth through sixteenth conditions of the three upper planets with respect to the Sun and follows *Mk* (VII:2, [5]:124–136).

§ 26

[1]**1–2: This is the general rule … they are oriental.** A similar, though shorter, statement is made at *Mm* (§ 29:6). Corresponds to *Rḥ* § 5.3:6 and 8 (see notes there) and to *Ṭeʿamim* I (§ 6.3:1–5, 86–87). The latter passage comments on *Rḥ* (§ 6.7:1–10), which, in its turn, offers an account of Venus's and Mercury's conditions with respect to the Sun. See notes there.

[1]**3–4: Mercury, regardless … from the Sun.** Ibn Ezra offers similar values for the elongation of Mercury and Venus in *Ṭeʿamim* I (§ 1.3:11, 32–33; Mercury 28°, Venus 48°), and *Rt* (1947, 122; Mercury 27°, Venus 47°).

§ 27

[1]**2: Tables.** The current table is identical to one in Bar Ḥiyya's *Luḥot ha-naśiʾ*, not only in its values and tabular form, but also its title, and similar in its values to Ptolemy's table of greatest elongations in *Almagest* (XII:10, 596) and Handy Tables (1959, table 65, 351). For more information, see above pp. 26–27.

§ 28

[1]**2: True anomaly.** This astronomical concept (Hebrew מנה מתוקנת, Arabic خاصة المعدّلة, Latin *portio recta* or *argumentum verum*) denotes the angular distance between the planet's apogee and its current position. It is explained by al-Bīrūnī in *Kitāb al-Tafhīm* (1934, § 183, 94): "The distance of a planet on the orbit of the epicycle from the *dhirwah al-wusṭā* [i.e., apogee as seen from the center of the world, corresponding to a line from the center of the world through the center of the epicycle to its upper part] is known as the *khaṣṣah al-wusṭā*, argumentum medium, mean anomaly, and that from the *dhirwah al-marʿiyyah* [i.e., apogee as seen from the center of the world, corresponding to the line drawn from the center of the world through the center of the epicycle to its upper part] as the *khaṣṣah al-muʿaddalah*, argu-

mentum verum, true anomaly, while the difference between the two *khassah* is called the *taʿdīl al-khaṣṣah al-ūlā*, equatio argumenti." See also Evans 1998, 226–227. Ibn Ezra uses this astronomical concept fairly frequently in his astrological corpus. See *Moladot* III i 9, 8, 112–113; *Mivḥarim* I, § 10.4:3, 84–85; *Sheʾelot* II, § 5:4, 352–353; *Meʾorot* § 30:2, 476–477; *Nativitatibus*, B9r.

[2]**1–3: The motion of Venus ... oriental ⟨of the Sun⟩.** Ibn Ezra wrote a very similar but more detailed account of the speeds of Venus and Mercury relative to the Sun in *Rt* (120–123). The theory behind this section may be found in *Al* (IX:5, 442), where Ptolemy, referring to the planet's anomaly (i.e., non-uniform motion) that "varies according to its position relative to the Sun," highlights two main points: (a) "that in the case of the five planets the time from greatest speed to mean is always greater than the time from mean speed to least"; (b) that this feature cannot be a consequence of the eccentric hypothesis and is compatible only with the epicyclic hypothesis.

§ 29

[1]**3: The two lower ... apogee of its circle.** Despite some similarities, the current passage contrasts with *Mm* (§ 25:1): Here Ibn Ezra writes that a lower planet conjoins the Sun when the Sun is at the apogee of its eccentric circle, but there he states that an upper planet conjoins the Sun when the upper planet is at the apogee of its epicycle.

[2]**1–5: This is a rule ... Sun's motion.** Corresponds to *Rḥ* § 6.7:1–10, which gives an account of Venus's and Mercury's conditions with respect to the Sun, based on *Mk* (VII:2, [6]:137–172). Note, however, that the interval given here (6°–15° instead of 7°–12°), is not the same as that given by Abū Maʿshar, which suggests that *Mm* is drawing on another source.

[3]**6: The astrologers said ... lower ⟨planets⟩.** The current passage repeats the information already provided, though at greater length, in *Mm* (§ 26:1–2).

§ 30

[1]**1: The power of the Moon ... cold and moist.** *Rt* (97) ascribes the contents of the current passage to Ptolemy. This ascription is confirmed in *Tb* (I:8, 44–45). Corresponds to *Mk* IV:5, [10–11]:360–371. Ibn Ezra applies elements

of this theory in *Moladot* (III ii 6, 1–3, 126–127) and *Mivḥarim* II (§ 5.1:3, 158–159). See also Aphorism 56 in Pseudo-Ptolemy's *Centiloquium* (*Kitāb al-thamarah* 2013, 154–155). *Rḥ* (§ 6.8:1–14) describes 16 conditions of the Moon with respect to the Sun. It does so, for some of these conditions, in accordance with the four quadrants of the lunar phases (as in the current passage), but ignores the variations of the Moon's physical qualities.

§ 31

[1]**1: Now I will write ... it retrogresses**. The Toledan Tables, whose original is lost but which is extant in a number of Latin translations, includes an identical table of retrogradation. For a transcription of these tables, see Toomer 1968, 74; Chabás and Goldstein 2012, 120. Thus it is plausible that Ibn Ezra depended on the Toledan Tables or that Ibn Ezra and the Toledan Tables depended on a common source. For more information, see above pp. 26–27.

[2]**2: Eccentric circle, Hebrew** גלגל המוצק שמוצקו רחוק ממוצק הארץ, ***lit.* the circle of the center whose center is away from the center of the Earth**. Here Ibn Ezra employs מוצק *muṣaq* (*lit.* "solid," "stable," or "strong,") meaning "center," to denote the concept of the eccentric circle. For this term, see notes on *Rḥ* § 3:1 and *Mm* § 23:2. A similar use of *muṣaq* occurs in *Rḥ* (§ 1.10:2). The use of *muṣaq* in the second part of the expression ("⟨the circle⟩ whose *muṣaq* (center) is away from the *muṣaq* (center) of the Earth"), clarifies the meaning of an eccentric circle. In many parts of his oeuvre, however, Ibn Ezra limits itself to the first part of the expression alone (גלגל המוצק = the circle of the center) to denote the eccentric circle. See, for example, *Mm* § 23:1, § 27:1, § 40:3, § 41:3; *Me'orot* (§ 27:5, 30:1, 472–473, 474–475); *Ṭeʿamim* II (§ 2.5:1, § 4.1:1, § 4.4:3, § 5.3:4, 194–195, 206–207, 210–211, 222–223); ʿ*Olam* II (§ 42:1,2, § 50:1, 188–189, *et passim*).

§ 32

[1]**1: The conjunction ... upper from sight**. Corresponds to *Rḥ* § 7.3:10–11 (see note there) and *Ep* 23, D4r: "Cum duo planetae coniunguntur in uno perfecto gradu, si nullam habent latitudinem, coniunctio est plena." = "When two planets conjoin in one whole degree, if they do not have ⟨ecliptical⟩ latitude, the conjunction is full."

[2]**3: Furthermore, the body ... proofs from geometry.** The ultimate source for these data is Ptolemy's *Planetary Hypotheses* (1967, 9). Ptolemy, however, gives a value of $^1/_{44}$ for Venus, instead of $^1/_{24}$, which implies a corruption in the transmission of this text. Ibn Ezra repeats the value for the Sun in *Ṭeʿamim* I (§ 1.5:8, 34–35).

[3]**4: Because Venus ... any other planet.** A similar statement, indicating that Venus is visible at conjunction with the Sun when Venus is at its maximum northern ecliptical latitude, is found in *Mk* (VII:2, [6]:140–142) and in *Ta* (§ 483, 297–298), which probably follows Abū Maʿshar. Cf. Langermann 1988, 258.

§ 33

[1]**1–7: Now if two planets ... applies at conjunction.** Discussions of how to find out which of two conjoining planets "governs and rules" the other (as in the current passage) or is "victorious" over the other are common in Ibn Ezra's astrological corpus. They usually entail a comparison of two factors: (1) proximity to the apogee on the epicycle; (2) location on the ecliptic or at the higher ecliptical latitude. See *Ṭeʿamim* I (§ 7.1:4–10, 88–89), *Ṭeʿamim* II (§ 4.4:1–3, 210–211), *Moladot* III (vii 4, 1–11, 160–163), *ʿOlam* I (§ 21:1–4, 64–67), *Meʾorot* (§ 30:1–7, 474–475), *Sheʾelot* I (§ 7.3:10–19, 270–271), *Sheʾelot* II (§ 7.2:2, 370–371). See also *Ep* (23, D3v). Ibn Ezra's ultimate source for this doctrine is *Mk* (VII:4, [8]:282–288). See also *Ta* (§ 495, 307–308).

§ 34

[1]**1–5: But in opposition the upper ... proportion to the latitude.** *Mm* and the two versions of *Sefer ha-Ṭeʿamim* address the topic of "opposition" as a natural sequel to the discussion about a "victorious planet," namely, of how to determine which of two opposing planets is more powerful than or victorious over the other. By contrast, neither *Rḥ* nor other introductions to astrology composed before the twelfth century treat "opposition" in this fashion. However, whereas *Mm* offers an astronomical treatment of the topic, the approach in the two versions of *Sefer ha-Ṭeʿamim* is geometrical. See *Ṭeʿamim* I (§ 7.2:1–4, 88–91) and *Ṭeʿamim* II (§ 4.5:1–4, 210–211).

§ 35

[1]**1–5: Now I will discuss … half love**. The current passage defines the astrological aspects (Hebrew מבטים, Arabic مناظرات, Latin *aspectūs*) as four angular relationships (180°, 90°, 120°, and 60°) between planets. This approach is infrequent in introductions to astrology (which prefer to define the aspects as relationships between cusps of signs), even though defining them as angular relationships between planets is how the astrological aspects are utilized in the interpretation of horoscopes. For example, *Rḥ* (§ 3.1:2–5) defines the aspects in terms of angular relationships between the cusps of signs and not between planets. See note there. The same applies to *Tb* (I:13, 72–75) and to the most prominent Arabic introductions to astrology: *Mk* (VI:3, [1–10]:558–636), *Mḥ* (III:10, 41), *Ta* (§ 373, 225), and *Mu* (I:18, 27). In some introductions to astrology where the aspects are specifically taken to be angular relationships between planets (and not between signs) there is a section on the conditions of the planets in relation to one another. See, for example, *Rḥ* § 7.5:1–2 and *Mk* (VII:5, [3]:430–442).

§ 36

[1]**1–4: A circle is bisected … sixth [sextile] is 2.** The same geometrical explanation of the aspects is offered in *Ṭeʿamim* I (§ 3.1:3–6, 58–61), where Ibn Ezra ascribes it to the geometricians, and in *Ṭeʿamim* II (§ 4.6:1–5, 210–213). Note that the explanation is out of context here, because no relationships between planets are mentioned, in contrast with the previous and following sections. The fact that *Mm* and *Ṭeʿamim* II offer virtually identical explanations proves that the latter could not have been a commentary on the former.

§ 37

[1]**1–5: Illustration: Jupiter … not take place**. Corresponds to *Rḥ* § 3.1:6, but the illustrations here and in *Rḥ* are rather different. The current passage offers a rather detailed and realistic illustration that (a) establishes aspects between planets in terms of their positions at discrete degrees along the zodiac (which is congruent with the approach adopted in *Mm* § 36:1–4); (b) takes into consideration the "rays" of the planets and the changing planetary positions along the zodiac; and (c) mentions the predictions that may be made or not as a function of whether two planets aspect each other.

By contrast, *Rḥ* (§ 3.1:6) has a simpler illustration that (a) establishes the aspects in terms of angular relationships between the cusps of zodiacal signs, which is totally congruent with the definition of aspects provided in *Rḥ* (§ 3.1:1–5); and (b) is focused on clarifying the distinction between "left" and "right" aspects for each of their four types.

§ 38

[1]**1: Now I will begin discussing the nature of the planets**. This introduces a "chapter" of seven consecutive sections (*Mm* §§ 38–44) that addresses the astrological properties and indications of the seven planets. It corresponds to chapter 4 of *Rḥ*, which is also divided into seven sections, one on each planet. The astrological properties and indications of the seven planets are also explained in chapter 4 of *Ṭeʿamim* I (§ 4.1 through § 4.8, 68–81), which follows and comments on chapter 4 of *Rḥ*, and in *Ṭeʿamim* II (§ 5.1 through § 5.9, 216–235), which comments on a chapter of *Rḥ* II that has not been found. However, whereas chapter 4 of *Rḥ* and chapter 4 of *Ṭeʿamim* I address the planets in the order of their orbs, *Mm* (§§ 38–44) and *Ṭeʿamim* II stand apart in that they address first the two luminaries and then the remaining planets in the order of their orbs. Moreover, the properties and indications of the planets in *Mm* (§§ 38–44) and in *Ṭeʿamim* II correspond in some cases to each other. Nevertheless, that *Mm* is not identical with *Rḥ* II emerges, first, from the fact that in some cases *Ṭeʿamim* II quotes and comments on fragments not found in *Mm*, and, second, from the fact that *Ṭeʿamim* II, after addressing the seven planets, includes two additional sections on the Head and Tail of the Dragon, which are not found in this part of *Mm*. However, the close correspondences between *Mm* and *Ṭeʿamim* II indicate that the chapter on the planets in *Rḥ* II and *Mm* (§§ 38–44) were fairly similar. The following notes document some of the links between *Mm* §§ 38–44 and chapter 5 of *Ṭeʿamim* II.

[2]**2: The Sun.** The current section (*Mm* § 38:2–14), on the astrological properties and indications of the Sun, corresponds to *Rḥ* § 4.4:1–28, *Ṭeʿamim* I § 4.5:1–7, 76–79, and *Ṭeʿamim* II § 5.1:1–16, 216–219. Similar sections occur in prominent introductions to astrology: *Tb* (I:4, 34–35; first section in the chapter); *Anthologiae* (1995, 1; first section in the chapter); *Mk* (VII:9, [6]:877–887); *Mḥ* (V:15–19, 62–65); *Mu* (II:18–24, 70–75); *Ta* (§ 396–439, 240–255); *Iudizios* (1954, 9–10; first section in the chapter); *Ep* (23, D1r; first chapter on the planets). *Mm* and *Ṭeʿamim* II deal with the Sun first, like

all the aforementioned introductions to astrology, except for those by Abū Maʿshar and al-Qabīṣī. By contrast, *Rḥ* and *Ṭeʿamim* I follow the customary order of the planets' orbs and treat the Sun fourth, as in the introductions to astrology by Abū Maʿshar and al-Qabīsī.

[3]**2: It rules over metals, plants, and living creatures**. The current passage is explained in *Ṭeʿamim* II (§ 5.1:1, 216–217; quoted in App. 4, Q. 2, 1, 669–670) in terms of the Sun's luminosity.

[4]**2: The human soul is associated with it**. Corresponds to *Rḥ* § 4.4:2, which assigns the sensitive soul to the Sun. See note there. *Ṭeʿamim* II (§ 5.1:2, 216–217; quoted in App. 4, Q. 2, 2, 669–670) attributes the opinion that the human soul is associated with the Sun to an anonymous Greek scholar, who could be Ptolemy or Aristotle. As for Ptolemy, *Moladot* (III i 7, 10, 106–107) states that Ibn Ezra's source for the connection between planets and the various components of the human soul is *Sefer ha-Peri*, which is the name by which Ibn Ezra knew Pseudo-Ptolemy's *Centiloquium*. Indeed, Aphorism 86 of that work (*Kitāb al-thamarah* 2013, 208–210; quoted in App. 3, Q. 4, 664) confirms what *Moladot* says. As for Aristotle, *Ṭeʿamim* I (§ 4.5:2, 76–77) informs that the sensitive soul is in the Sun's portion, as is made known in Aristotle's *Book of the Soul*.

[5]**3–5: It is the root of the science ... born by night**. Corresponds to *Rḥ* § 6.5:1–4 through § 6.8:1–14. The centrality of the Sun in astrology as a function of the planets' positions with respect to it is an idea frequently conveyed in Ibn Ezra's oeuvre. See, for example, *Rt* (73); *Ṭeʿamim* II (§ 5.4:9, 226–229); commentary on Psalms 19:10 (2003 vol. I, 60): "'משפטי'—ידוע כי משפטי חכמת המזלות כפי מערכת המשרתים בערכם אל השמש" = "Judgments—It is known that the judgments of the science of the zodiacal signs are pronounced according to the configuration of the planets and the ratio ⟨of their distances⟩ to the Sun."

[6]**6: The Sun signifies the father for a person born by day**. Corresponds to *Rḥ* § 4.1:17 (see note there). *Ṭeʿamim* II (§ 5.1:6, 216–217; quoted in App. 4, Q. 2, 6, 669–670) explains that whereas the Sun is like a father for all plants and animals, the Moon is like a mother, because its light comes from the Sun.

[7]**6: The right eye ... side ⟨of the body⟩**. Corresponds to *Rḥ* § 4.4:19 (see note there). The parts of the body under the planets' charge are listed in the sections on the planets in both *Mm* (§§ 38–44) and chapter 4 of *Rḥ*. For

this information, Ibn Ezra drew on some Arabic introduction to astrology that was ultimately based on *Tb* (III:12, 318–321). See particularly *Mu* (II:20–21, 72–73 *et passim*), and *Ta* (§ 423–426, 248). For the relationship between the Sun and the heart and the right eye, see *Ṭeʿamim* II § 5.1:5,7, 216–219 (quoted in App. 4, Q. 2, 5,7, 669–670). Note that *Mm* (§ 39:2) and *Rḥ* (§ 4.7:19) assign to the Moon the left eye by day and the right eye by night. See notes there.

[8]**7: Of the metals, gold is in its portion.** Corresponds to *Rḥ* § 4.4:6. *Ṭeʿamim* II, (§ 5.3:20, 224–225; quoted in App. 4, Q. 4, 20, 673–675) asserts that the Sun indicates gold because its nature is mixed heat, and just as no metal is like gold so no planet is bigger than the Sun. For the association of the seven planets with their corresponding metals, in general, and of the Sun with gold, in particular, and on the making of images, idols, or talismans using the metals associated with the planets, see note on *Mm* § 43:3.

[9]**7: The large fruit-bearing trees ... power is in the east**. Corresponds to *Rḥ* § 4.4:11, § 4.4:5, § 4.4:8, and § 4.4:23, respectively. See notes there. For the concept of revolution of the world-year, see *Rḥ* § 10.3:4 and note.

[10]**7: Of the colors, intense white**. This is explained in *Ṭeʿamim* II (§ 5.1:14, 218–219; quoted in App. 4, Q. 2, 16, 669–671), in terms of the Sun's luminosity.

[11]**9: Of the days of the week ... [i.e., between sundown on Wednesday and sunrise on Thursday]**. Corresponds to *Rḥ* § 4.4:25. See note there and on *Rḥ* § 4.1:33. The Sun's rulership over Sunday is explained in *Ṭeʿamim* II (§ 5.1:12, 218–219; quoted in App. 4, Q. 2, 12, 669–670) in the framework of a succinct exposition of theory according to which the planets, beginning with the Sun and following the descending order of their orbs, govern each hour of the day and night; in this framework, the planet that governs the first hour of any day is the ruler of the corresponding day.

[12]**10: It rules over children ... their 49th year**. Corresponds to *Rḥ* § 4.4:27. The current passage refers to the Sun's portion in the "years of the *fardār*," a theory used in nativities that takes an interval of human life of 75 years and divides it into nine periods, ruled by the seven planets in the order of their orbs, followed at the end by the Head and Tail of the Dragon. The count begins from the Sun for a native born by day (Sun 10 years, Venus 8, Mercury 13, Moon 9, Saturn 11, Jupiter 12, Mars 7, Head of the Dragon 3, Tail of the Dragon 2) and from the Moon for a native born by night

(Moon 9 years, Saturn 11, Jupiter 12, Mars 7, Sun 10, Venus 8, Mercury 13, Head of the Dragon 3, Tail of the Dragon 2). Each of these nine periods is further divided into seven equal subperiods in which the ruler of the whole *fardār*ship shares its power with the other planets in the descending order of their orbs. Ibn Ezra offers a long and detailed explanation of the method of allocation of *fardār*ships in *Moladot* (IV 12, 1–20, 190–195), which has its counterpart in a long and detailed account in *Tequfah* (§ 14:1–11, 382–385). Ibn Ezra frequently mentions the Persian scientists' with regard to the *fardār* (*Moladot* III ii 7, 12, 128–129; *ʿOlam* I, § 23:1, 66–67; § 24:1, 68–69; *ʿOlam* II, § 30:1, 174–175; § 32:1, 176–177), although he states that they did not provide explanations and relied for this doctrine on empirical observation, as in *Ṭeʿamim* II (§ 5.1:13, 218–219; quoted in App. 4, Q. 2, 13, 669–670), which also offers the rationale for assigning 10 years to the Sun's portion. Similar explanations are found in *Ṭeʿamim* II (§ 5.5:12, 230–231; § 5.8:3, 234–235; § 6.6:1, 240–241). The earliest source for the *fardār* in nativities is al-Andarzagar ben Sadi Afraj, whom the Arabs associated with Persian astrology, although he may actually have been post-Sassanid. See *Andarzaghar* 1991, 338–359, and *Liber Aristotilis* 1997, IV 17–25, 113–121, which is based on a translation of a Pahlavī text by al-Andarzagar on anniversary horoscopes. The *fardār* in nativities appears frequently in subsequent Arabic astrology: *Nativitatibus* (1540, XIII, sig. C3v–C4r; *Mk*, VII:8, [3]:804–816); *Mḥ* (VII:1, 81); *De iudiciis astrorum* (1551, VI:4, 266); *Mu* (IV:20, 133–135); *Ta* (§ 438–439, 255). A similar doctrine, also called *fardār*, is applied in world astrology. Although it too posits a span of 75 years divided into nine periods and the planets and the two lunar nodes are assigned the same number of years as in the version applied in nativities, their *fardār*ships follow the order of their exaltations and not of their orbs. The application of the *fardār* in both nativities and world astrology is mentioned in *Rḥ* (§ 10.2:10). See note there.

[13]**11: King Ptolemy says … the 41st year**. Corresponds to *Rḥ* § 4.4:21. This is a reference to the Sun's portion of the Ptolemaic ages of man, a theory expounded in *Tb* (IV:10, 443–447), where human life is divided into periods assigned to the seven planets. On this theory, see note on *Rḥ* § 4.1:30. *Ṭeʿamim* II (§ 5.1:13, 218–219; quoted in App. 4, Q. 2, 14, 669–671) explains the contents of the current passage with an explicit mention of "Talmai," one of the versions of Ptolemy's name used by Ibn Ezra in his astrological oeuvre and in the current passage arguing that the 19 years assigned to the Sun refer to "the conjunction of the luminaries." The latter expression is an allusion to the Metonic cycle used in the Jewish calendar to harmonize the solar years

with the lunar months. Other than the Sun, *Mm* refers to the Ptolemaic ages of a man only in the cases of Saturn (*Mm* § 40:12) and Venus (*Mm* § 43:8).

[14]**12: Its least years ... ⟨years⟩ are 120**. Corresponds to *Rḥ* § 4.4:26, where, besides the least, middle and great years, the "greatest" years of the Sun are also listed. For these four types of planetary years, and how are they applied in astrology, see note on *Rḥ* § 4.1:35. *Ṭeʿamim* II (§ 5.1:9–10, 218–219; quoted in App. 4, Q. 2, 9–10, 669–670) explains the least, middle, and great years in terms of the mean motion of the luminaries. However, *Ṭeʿamim* II (§ 5.1:11, 218–219; quoted in App. 4, Q. 2, 11, 669–670) goes further and also explains the greatest years on the basis of the astronomy developed by the Indian scientists. As the formulation of the latter passage implies that *Ṭeʿamim* II is quoting the term "greatest years" from an underlying text, and because *Mm* never refers to the "greatest years," the underlying text being commented on by *Ṭeʿamim* II could not have been *Mm*.

[15]**13: The Christians ... place in Leo**. Corresponds to *Rḥ* § 4.4:4. See note there. As for the link between the Sun, Leo, and the Christians, *ʿOlam* II (§ 14:1, 164–165) and *Nativitatibus* (C1v) report that Jesus' birth was announced by a Saturn-Jupiter conjunction in Leo, the Sun's planetary house, when the Sun was located in this sign, in the context of statements placing all three monotheistic religions under the sway of their corresponding zodiacal signs. Likewise, *ʿOlam* I (§ 66:1, 94–95) makes the Sun the planet in charge of the Christians and *Nativitatum* (54a) makes Leo the sign of the Christians.

[16]**13: Palaces, courtyards**. Corresponds to *Rḥ* § 4.4:7.

[17]**14: The rulers over the lordship ... is aspecting**. The astrological theory mentioned in the current passage—according to which the lords of the triplicity of the Sun's position for a person born by day, or of the Moon's position for a person born by night, are the rulers of various periods of the native's life—is mentioned in different parts of Ibn Ezra's work on nativities. Ptolemy is mentioned as the originator of this theory in *Moladot* (III ii 1, 1–2, 120–121), an attribution confirmed by the fact that the same theory appears in Aphorism 72 of the pseudo-Ptolemaic *Centiloquium* (*Kitāb al-thamarah* 2013, 182). The same theory is presented in *Tequfah* (§ 4:2, 374–375), *Nativitatibus* (B1r; quoted in Sela 2013, quotation 32, 473) and *Ep* (II:9, K2r).

§ 39

[1]**1: It rules over the night.** The Moon's rulership over the night is frequently mentioned in Ibn Ezra's oeuvre. For example, *Me'orot* (§ 1:2, 452–453), following Genesis 1:16–17, claims that God emanated a great light from Himself and gave it to the Sun to rule over the day, and took from the light of the Sun and gave it to the Moon so that it might rule by night. See Ibn Ezra's short and long commentaries on Genesis 1:16–17. See also *Ṭe'amim* II (§ 5.1:6, 218–219); *'Iggeret ha-Shabbat* (2009, 48 [Hebrew section]). The same attribute of the Moon occurs in Arabic introductions to astrology. See *Mk* (VII:9, [9]:926–936) and *Mu* (II:36, 82–83). Cf. *Ep* (1, D1r): "Luna est potestas noctis" = "The Moon rules over the night."

[2]**2: In melons and pumpkins ... near the ocean.** Corresponds to *Rḥ* § 4.7:11, *Me'orot* § 3:1, 454–455 and *Rt* 97.

[3]**2: In the brain and in the bone marrow.** Corresponds to *Me'orot* § 3:1, 454–455, *Rt* 97, *Ṭe'amim* II § 5.2:6, 220–221, *Ṭe'amim* I § 1.5:10, 34–35, and *Ep* 1, D1r. Note that *Rḥ* (§ 4.4:19) and *Ṭe'amim* I (§ 4.52:6, 76–77) assign the brain to the Sun.

[4]**2: In the power of the body's nature.** Corresponds to *Rḥ* § 4.7:2.

[5]**2: The left eye ... right one by night.** Corresponds to *Rḥ* § 4.7:16. According to *Ṭe'amim* II (§ 5.1:7, 218–219; quoted in App. 4, Q. 2, 7, 669–670; § 5.2:9, 220–221), this assignment is because the body is divided between the two luminaries; the right side, which is the stronger, belongs to the Sun; the left belongs to the Moon, because left is inferior to the right. Note that *Mm* (§ 38:6) and *Rḥ* (§ 4.4:19) assign the right eye by day and the left one by night to the Sun. See notes there.

[6]**3: It portends everything that a person begins.** The current statement highlights the key role that the Moon plays in the doctrine of elections, which is concerned with finding the best time to begin a particular activity. This role is conveyed in *Mivḥarim* II (§ 5:1, § 6:1, 146–147), *Rt* (97) and *Ep* (1, D1r).

[7]**3: Gives an indication ... 4 years old.** Corresponds to *Rḥ* § 4.7:16, where this period is designated "the years of weaning," and to *Rḥ* (§ 4.7:21), where it is designated the native's "infancy, when he is suckling." See notes there.

[8]**4: Of metals, silver**. Corresponds to *Rḥ* § 4.7:6. According to *Ṭeʿamim* I (§ 4.8:3, 80–81), the Moon rules silver because of the latter's whiteness; according to *Ṭeʿamim* II (§ 5.3:20, 224–227), because silver is inferior to gold and is cold. For the association of the seven planets with their corresponding metals, in general, and with the Moon with silver, in particular, and on the making of images, idols, or talismans using the metals associated with the planets, see note on *Mm* § 43:3.

[9]**4: Its power comes from the west**. Corresponds to *Rḥ* § 4.7:24, which assigns to the Moon the right of the western side of the horizon. See note there.

[10]**6: Of the days of the week ... [i.e., between sundown on Thursday and sunrise on Friday]**. Corresponds to *Rḥ* § 4.7:26. See note there.

[11]**7: It rules ⟨the first⟩ ... born by day**. Corresponds to *Rḥ* § 4.7:28. This refers to the Moon's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. For this theory, see note on *Mm* § 38:10.

[12]**8: Its least years ... great ⟨years⟩ 108**. Corresponds to *Rḥ* § 4.7:27. For the application of these types of years in astrology and the rationale behind the number of years of each type, see note on *Rḥ* § 4.1:35.

[13]**9: It signifies the native's mother, sister, and wife**. Corresponds to *Rḥ* § 4.7:16. See note there.

[14]**10: The rulers over ... during his life**. For the astrological theory underlying the current passage, see above, *Mm* § 38:14 and note.

§ 40

[1]**1: Saturn**. The current section (*Mm* § 40:1–14) corresponds to *Rḥ* § 4.1:3–37. See *Rḥ* § 4.1:2 and note.

[2]**2: Lead is in its portion**. Corresponds to *Rḥ* § 4.1:8. See *Ṭeʿamim* I (§ 4.2:3, 70–71; quoted in App. 4, Q. 1, 3, 667–668) and *Ṭeʿamim* II (§ 5.3:20, 226–227; quoted in App. 4, Q. 4, 20, 674–675). For the association of the seven planets with their corresponding metals, see note on *Mm* § 43:3.

[3]**3: Its taste is sour ... when at apogee**. For an explanation, see *Ṭeʿamim* II (§ 5.3:15, 224–225; quoted in App. 4, Q. 4, 15, 674–675) and *Ṭeʿamim* II (§ 5.3:2–4, 222–223; quoted in App. 4, Q. 4, 2–4, 673–674).

[4]**4: It is the planet ... fear, and dread**. Corresponds to *Rḥ* § 4.1:18. For an explanation, see *Ṭeʿamim* I (§ 4.2:5, 70–71; quoted in App. 4, Q. 1, 5, 667–668).

[5]**5: In its portion is the spleen ... the right ear**. Corresponds to *Rḥ* § 4.1:28. For an explanation, see *Ṭeʿamim* II (§ 5.3:1, 222–223; quoted in App. 4, Q. 4, 1, 673–674).

[6]**6: The elderly and the paupers are in its portion**. Corresponds to *Rḥ* § 4.1:7. For an explanation, see *Ṭeʿamim* I (§ 4.2:2, 70–71; quoted in App. 4, Q. 1, 2, 667–668).

[7]**6: Sailor, and tanner**. According to *Ṭeʿamim* II (§ 5.3:9, 224–225; quoted in App. 4, Q. 4, 9, 673–674), Saturn generates abundant moisture and consequently indicates the sailor and tanners, who work with water. Note, however, that whereas *Mm* employs the talmudic word ספן for sailor, *Ṭeʿamim* II uses the biblical רב חובל and מלח (Jonah 1:5–6 and elsewhere), "ship's captain" and "sailor," indicating that *Ṭeʿamim* II is not commenting on *Mm*.

[8]**6: In its portion are the demons and melancholy**. The relationship between Saturn, Aquarius, the demons and the black bile is explained in *Ṭeʿamim* II (§ 2.4:5, 192–193). Gersonides (1288–1344), in his commentary on Leviticus 17:7, applies astrological lore he gleaned from *Ṭeʿamim* II to state that Saturn is in charge of the demons and explain why the *śeʿirim* (goat-demons) are considered demons. See Sela 2017.

[9]**6–8: Chronic diseases ... boils are in its portion**. Corresponds to *Rḥ* § 4.1:3, 29. For an explanation, see *Ṭeʿamim* II (§ 5.3:6–7, 222–223; quoted in App. 4, Q. 4, 6–7, 673–674).

[10]**10: Of the days of the week ... [i.e., between sundown on Tuesday and sunrise on Wednesday]**. Corresponds to *Rḥ* § 4.1:33. See note there. The reason why Saturn is called *Shabbetai* in Hebrew, is explained in *Mm* (§ 41:5) in terms of the similarity between *Shabbetai* and *Shabbat*, the Hebrew name of Saturday, which is under the charge of Saturn.

[11]**11: It rules those born by night for 11 years**. Corresponds to *Rḥ* § 4.1:36. This refers to Saturn's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. For this theory, see note on *Mm* § 38:10. *Ṭeʿamim* II (§ 5.3:13, 224–225; quoted in App. 4, Q. 4, 13, 673–675) highlights that there is no known reason for the years of the *fardār*, only experience.

[12]**12: But according to Ptolemy's ... old age**. Corresponds to *Rḥ* § 4.1:30. This refers to Saturn's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 447), is the years remaining after the native reaches the age of 69. See note on *Rḥ* § 4.1:30. *Ṭeʿamim* II (§ 5.3:14, 224–225; quoted in App. 4, Q. 4, 14, 673–675) attributes to Ptolemy the opinion that Saturn indicates old age because it is the last of the planets, meaning that its orb is the highest. Ptolemy, however, did not state this explicitly, but only assigned the ages of man to the seven planets in the order of their orbs.

[13]**13: Its least years are 30 ... great ⟨years⟩ 57**. Corresponds to *Rḥ* § 4.1:35. See note there.

[14]**14: Of the sides ⟨of the horizon⟩, west**. By contrast, *Rḥ* (§ 4.1:31) assigns the eastern side of the horizon to Saturn. See note there.

[15]**14: Of riding animals, donkeys; it is a masculine planet**. For an explanation, see *Ṭeʿamim* II (§ 5.3:19,21, 224–227; quoted in App. 4, Q. 4, 19, 21, 673–675).

§ 41

[1]**2: Of the ages ... old age**. Corresponds to *Rḥ* § 4.2:28. This refers to Jupiter's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 447), is when the native's age is 57–68 years. For the doctrine of the Ptolemaic ages a man, see note on *Rḥ* § 4.1:30.

[2]**2: In its portion are tin**. Corresponds to *Rḥ* § 4.2:8. According to *Ṭeʿamim* II (§ 5.5:19, 228–229) tin belongs to Jupiter because tin is hot and moist. For the association of the seven planets with their corresponding metals, in general, and of Jupiter with tin, in particular, and on the making of images, idols, or talismans using the metals associated with the planets, see note on *Mm* § 43:3.

[3]**4: It signifies the power of the vegetative soul.** Corresponds to *Rḥ* § 4.2:4. See note there.

[4]**4: The left ear ... colors, green.** Corresponds to *Rḥ* § 4.2:26 and § 4.2:29, respectively.

[5]**4: Its power is in the northern side ⟨of the horizon⟩; it signifies winds.** Corresponds to *Rḥ* § 4.2:30. See note there.

[6]**5: In general, it is a planet of truth, so it was named *ṣedeq*.** Ibn Ezra argues here that one of Jupiter's main features, to indicate "truth" (see *Mm* § 41:5; *Rḥ* § 9.3:4) and "justice" (see *Mm* § 41:2; *Rḥ* § 4.2:3), may be inferred from Jupiter's Hebrew name, *ṣedeq*, one of whose primary senses is justice.

[7]**5: Always at rest, Hebrew לשבות תמיד.** Here Ibn Ezra puns on the Hebrew root שבת: he denotes the concept of being at rest through the Hebrew word לשבות, meaning to rest or cease from labor, which has the same root as שבת, Saturday, and שבתאי, Saturn. In this way he emphasizes the connection between one of Saturn's main astronomical features, that it is the slowest of the planets, and the fact that one of the main objectives of the Jewish Shabbat is for people to rest and not be busy with worldly affairs.

[8]**5: Saturn is called so ... will be idle.** Behind the link between Saturn and Saturday is the well-known astrological theory that assigns the seven planets in succession, beginning with the Sun and following the order of their orbs, to the 24 hours of the day and to the seven days of the week. For this theory see note on *Rḥ* § 4.1:33. Underlying the link between Saturday (*Shabbat* in Hebrew) and Saturn (*Shabbetai* in Hebrew) is an implicit reference to Saturn as the planet in charge of the Jews. This is not a novel idea. Prominent Roman historians such as Tacitus (56–120) and Cassius Dio (ca. 155–after 229), as well as Church fathers like Augustine (354–430), acknowledged a special link between Saturn and Saturday, the holiest day of the week for the Jews. See: *Histories* 1844, V:4, 186; *Roman History* 1914, lib. XXXVII, 129; *De Consensu* 1969, caput xxi–xxii, col. 1055. That Jewish society of the talmudic period recognized the same association is shown by the fact that the Babylonian Talmud (*Shabbat* 156a) refers to Saturn as *Shabbetai*, i.e., the star of *Shabbat* (Saturday). But Greek and Arab astrology considered Saturn to be the most malignant of the seven planets; so the Jews, astrologically governed by Saturn, were considered to be contaminated by the planet's malignant and wicked nature. Ibn Ezra

is the first Jewish thinker to deal with the astrological elements of the problematic association between Saturn, the Saturday, and the Jews. He removes the sting of this embarrassing linkage by stressing that Saturn is actually conducive to a Jew's religious faith. In his long commentary on Exodus 20:13, Ibn Ezra associates Saturn with the fourth commandment, ordaining one to "remember the Sabbath day and keep it holy" (Ex. 20:8), and explains that this correspondence allows the Jews, by not occupying themselves with everyday matters but devoting themselves solely to the fear of God on this day, to protect themselves from Saturn's baneful influence and also to improve the quality of their religious belief.

[9]**6: Of the days of the week ... [i.e., between sundown on Sunday and sunrise on Monday]**. Corresponds to *Rḥ* § 4.2:31. See note there.

[10]**7: It rules after Saturn ... for 12 years**. This refers to Jupiter's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. Corresponds to *Rḥ* § 4.2:34. For this theory, see note on *Mm* § 38:10.

[11]**8: This is also the number ... ⟨years⟩ 79**. Corresponds to *Rḥ* § 4.2:33. See note there.

[12]**10: King Ptolemy said ... demonstrated empirically**. Ibn Ezra's source here is Aphorism 19 of Pseudo-Ptolemy's *Centiloquium* (*Kitāb al-thamarah* 2013, 90; quoted in App. 3, Q. 8, 666).

[13]**11: Its portion ... place of worship**. Corresponds to *Rḥ* § 4.2:9. See note there.

§ 42

[1]**1: Mars: it is called so [*ma'adim*] because it is red [*adom*]**. In Hebrew Mars is מאדים, *ma'adim*, *lit*. becoming red. The name is found in the Babylonian Talmud (*Shabbat* 156a *et passim*). As in other cases, Ibn Ezra strives to show that the old Hebrew names of stars or planets are not linguistic accidents but expressions of real astronomical or astrological phenomena. *Mm* (§ 42:7) and *Rḥ* (§ 4.3:26) explicitly state that red belongs to Mars.

[2]**2: It signifies the phlebotomist … physicians ⟨who dress⟩ bruises**. Throughout his astrological corpus, Ibn Ezra refers to Mars as the planet in charge of the science of medicine. See *Moladot* (III ix 4, 2, 170–171): וחכמות מאדים: הרפואות = "The science overseen by Mars, medicine"; *Mivḥarim* I (§ 1.1:3, 50–51): ויש לך לדעת אי זו חכמה ירצה ללמוד … ואם רפואות, הבט אל מאדים = "You should find out which science he wishes to study … if medicine, do this with Mars"; see also *Mivḥarim* I (§ 9.3:5, 80–81). *Ṭeʿamim* II (§ 5.5:5, 228–229) is more specific and also mentions surgery: ושלו חכמת הרפואות והפצעים והחבורות = "The science of medicine and surgery belong to it." *ʿOlam* II (§ 51:2, 228–229) uses the term "partnership" to define the link between Mars and medicine: ולמאדים שותפות בחכמת הרפואות = "Mars has partnership in the science of medicine." *Ṭeʿamim* II (§ 2.4:1, 192–193) reveals that the partnership is between Mars and Venus; Ibn Ezra views medicine as a dual art, composed of a "hard" version under Mars, which indicates "surgery" and "wounds," and a "soft" version under Venus, which indicates "all the essences with a pleasant smell." Indeed, whereas the current passage refers to Mars as the planet signifying the phlebotomist and physicians who treat bruises, *Mm* (§ 43:3) refers to Venus as the planet of physicians and of traders in perfumes.

[3]**1–3: It sheds blood … soon die, and fluxes**. Corresponds to *Rḥ* § 4.3:2. Mars's maleficence and harmfulness is explained by *Ṭeʿamim* II (§ 5.5:6–7, 230–231) in terms of a theory, ascribed there to Ptolemy, that assigns each of the seven planets a number that corresponds to a musical tone that is produced by the rotation of their orbs. In this framework, Mars is considered to be malefic and harmful because its number "does not have a good ratio" or a "noble ratio" to the numbers of the luminaries. The same theory, for a similar purpose, is applied in *Ṭeʿamim* I (§ 4.1:1–4, 68–71) with respect to Saturn. For a description of this theory and an account of its Ptolemaic origin, see Sela 2007, 154–157.

[4]**4: Iron is in its portion**. Corresponds to *Rḥ* § 4.3:8. According to *Ṭeʿamim* II (§ 4.5:10, 230–231), iron, which is destructive, belongs to Mars because iron is strong. For the association of the seven planets with their corresponding metals, in general, and of Mars with iron, in particular, and on the making of images, idols, or talismans using the metals associated with the planets, see note on *Mm* § 43:3.

[5]**7: The right nostril**. Corresponds to *Rḥ* § 4.3:22. According to *Ṭeʿamim* II (§ 5.5:3, 228–229), the right nostril belongs to Mars, because it is superior

to Venus, inasmuch as the right is more influential than the left. See also *Ṭeʿamim* I, § 4.2:6, 72–73.

[6]**7: Of the colors, red**. Corresponds to *Rḥ* § 4.3:26. *Ṭeʿamim* II (§ 5.3:3, 222–223) and *Ṭeʿamim* I (§ 1.5:16, 36–37) explain that Mars is red because it is hot. See *Mm* § 42:1, where Ibn Ezra highlights that Mars is called מאדים, *maʾadim*, *lit*. becoming red, because it is red.

[7]**8: Of the sides ⟨of the horizon⟩, south**. Corresponds to the approach that *Ta* (§ 389, 236–237) ascribes to Nayrīzī's *Kitāb al-mawālīd*. By contrast, *Rḥ* (§ 4.3:27) assigns the western side of the horizon to Mars. See note there.

[8]**8: The choleric soul is in its portion**. Corresponds to *Rḥ* § 4.3:4. The choleric soul, which the current passage assigns to Mars, is one component of the tripartite soul: the animal or locomotive soul, which corresponds to the choleric soul and is located in the heart; the vegetative or appetitive soul, located in the liver; and the wise or supernal soul, located in the brain. *Moladot* (III i 7, 10, 105–105) reveals that Ibn Ezra's source for the datum that Mars is in charge of the choleric soul is *Sefer ha-Peri*, which is confirmed by the contents of Aphorism 86 of Pseudo-Ptolemy's *Centiloquium* (*Kitāb al-thamarah* 2013, 208–210; quoted in App. 3, Q. 4, 664). According to *Ṭeʿamim* II (§ 5.5:4, 228–229) and *Ṭeʿamim* I (§ 4.4:1, 74–75), Mars indicates anger because of the planet's great heat.

[9]**10: It rules in the nativity of a man for 7 years after Jupiter**. This refers to Mars's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. Corresponds to *Rḥ* § 4.3:31. For this theory, see note on *Mm* § 38:10.

[10]**11: Of the days of the week … [i.e., between sundown on Friday and sunrise on Saturday]**. Corresponds to *Rḥ* § 4.3:28. See note there.

[11]**13: Of diseases, consumption and tertian fever are in its portion**. Corresponds to *Rḥ* § 4.3:24. See note there.

[12]**14: Its least years … great ⟨years⟩, 66**. Corresponds to *Rḥ* § 4.3:20. For the application of these types of years in astrology and the rationale behind the number of years of each type, see note on *Rḥ* § 4.1:35.

§ 43

[1]**1: The genitals ... left nostril**. *Moladot* (III vi 7, 1, 150–153) explains the effect of Venus on the genitals and the left nostril in the analysis of the sixth place of a natal chart, which indicates diseases, as follows: ונגה יורה על הנחיר השמאלי; והנה אם היה במולד היום או הלילה למעלה מהארץ, והוא במבט רע עם המזיקים או הוא נשרף, יורה על חלי בנחיר השמאלי, ואם למטה מהארץ, יורה על חלי באבר או בטיפה. = "Venus signifies the left nostril. In a diurnal or nocturnal nativity, if it [Venus] is above the Earth, in an inauspicious aspect with the malefics, and burnt, it signifies a disease in the left nostril; but if it is below the Earth, it signifies a disease in the penis or in the semen." See also *Nativitatibus* (B6v) and *Nativitatum* (64a).

[2]**2: It signifies the native's mother, younger sisters**. Corresponds to *Rḥ* § 4.5:17. See note there.

[3]**3: It is the planet of physicians**. According to *Ṭeʿamim* II (§ 2.4:1, 192–193) Venus is in charge of a "soft" version of medicine, which deals only with the outside of the human body, employs natural materials such as perfumes and ointments, and heals mainly by regulating the diet food. By contrast, Mars is in charge of a "hard" version of medicine that pierces the body in order to treat the internal organs. For this dual vision of medicine, see *Mm* § 42:3 and note.

[4]**3: Of the metals, copper is in its portion**. Corresponds to *Rḥ* § 4.5:6. *Mm* and *Rḥ* associate the seven planets with their corresponding metals, without offering any explanation: Sun-gold (*Mm* § 38:7 and *Rḥ* § 4.4:6); Moon-silver (*Mm* § 39:4 and *Rḥ* § 4.7:6); Saturn-lead (*Mm* § 40:2 and *Rḥ* § 4.1:8); Jupiter-tin (*Mm* § 41:2 and *Rḥ* § 4.2:8); Mars-iron (*Mm* § 42:4 and *Rḥ* § 4.3:8); Venus-copper (*Mm* § 43:3 and *Rḥ* § 4.5:6); Mercury-quicksilver (*Mm* § 44:5 and *Rḥ* § 4.6:6). Ibn Ezra enumerates all these associations between the planets and their metals in *She'elot* II (§ 12.7:1, 392–393), in the framework of the doctrine of interrogations, a propos a question about finding a buried treasure. For the connections between the seven planets and their corresponding metals, see Vettius Valens' *Anthologiae* (1995, I, 1–4); *Ta* (§ 410, 243) and *Ep* (13–19, D1r–D2v). *Ṭeʿamim* II, § 5.6:4 (230–231) asserts that the association between Venus and copper was "found through experience by the masters of the images." That the "masters of the images" made idols or talismans is indicated in *Ṭeʿamim* II (§ 2.3:10, 190–191), where they are given the alternative name חכמי הצורות, "scholars of the images," who are

said to have "verified by experience such and such an astrological judgment about the constellations that have the shape of an animal," and in *Ṭeʿamim* II (§ 8.3:2, 250–251), where the "science of the images" is said to have been "forbidden by the law of God, because it resembles idolatry." In Ibn Ezra's biblical exegesis, both the "scholars of the images" and the "masters of the images" are associated with idolatry and are said to bring down higher powers. See long commentary on Exodus 20:3 and 20:5. Elsewhere in Ibn Ezra's work, the "scholars of the images" or "masters of the images" are cited as concerned with astronomical topics, such as mapping the constellations or the controversy about trepidation (the to-and-fro motion of the equinoxes or the fixed stars) and the motion of the fixed stars. See *ʿOlam* I (§ 62:2, 92–93); *ʿIbbur* (2011, 67–68 [Hebrew section]); *Rt* (77). These scientists are identical with أصحاب الطّلّسمات, the "masters of the talismans," mentioned in Aphorism 9 of Pseudo-Ptolemy's *Centiloquium* (*Kitāb al-thamarah* 2013, 70), in Abū Maʿshar's *Kitāb al-milal wa-d-duwal* (2000, I, § 2.8:36, 155) and in al-Bitrūjī's *On the Principles of Astronomy* (1971, I, 23, 29), where they take part in the controversy about trepidation, and with οἱ παλαιοὶ τῶν ἀποτελεσματικῶν, the "ancient astrologers," mentioned by Theon of Alexandria in his short commentary on Ptolemy's *Handy Tables*, as supporting the trepidation theory (Neugebauer 1975, 632). Note that a similar association among Mercury, quicksilver, and the "scholars of the images" is established in *Ṭeʿamim* II (§ 5.7:8, 232–233). But in most cases the association between planets and metals is predicated upon the planets' natures (cold/hot, dry/moist). See *Ṭeʿamim* II (§ 5.3:19, 224–225; § 5.4:19, 228–229).

[5]**4: Its power is in the western side ⟨of the horizon⟩.** By contrast, *Rḥ* (§ 4.5:25) assigns to Venus the eastern side of the horizon. See note there.

[6]**4: Its portion of the house is the bedroom.** Corresponds to *Rḥ* § 4.5:8. See note there.

[7]**5: It rules for 8 years, after the Sun, over one born by day.** This refers to Venus's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. Corresponds to *Rḥ* § 4.5:20. For this theory, see note on *Mm* § 38:10.

[8]**6: Of the days of the week ... [i.e., between sundown on Monday and sunrise on Tuesday].** Corresponds to *Rḥ* § 4.5:27. See note there.

[9]**7: Its least years … great ⟨years⟩, 82.** Corresponds to *Rḥ* § 4.5:28. For the application of these types of years in astrology and the rationale behind the number of years of each type, see note on *Rḥ* § 4.1:35.

[10]**8: It signifies the days of youth.** Corresponds to *Rḥ* § 4.5:22. This refers to Venus's portion of the Ptolemaic ages of man, which, according to *Tb* (IV:10, 443–445), is when the native is 15–22 years old. For the doctrine of the Ptolemaic ages a man, see note on *Rḥ* § 4.1:30.

§ 44

[1]**1: It signifies scholars … arithmeticians and geometricians.** Corresponds to *Rḥ* § 4.6:5. See note there.

[2]**2: Its nature is changeable … aspect or conjoin it.** Corresponds to *Rḥ* § 4.6:1. *Ṭeʿamim* II (§ 5.7:1–2, 232–233) explains Mercury's changeable nature as follows: כוכב חמה. כוכב השכל והחכמה והדעת כי הוא ממוסך בתולדתו. על כן משתנה מהרה לכל תולדת בעבור היותו ישר, ויהיה טוב או רע. = "This is the planet of wit and wisdom and understanding, because it is mixed in its nature. For this reason it quickly changes to any nature because it is temperate, and can be either benefic or malefic."

[3]**3: Ptolemy said … account of his illness.** Corresponds to *Tb* III:14, 362–373: "It is in general needful to note and observe the positions of Mercury and the moon relative to each other … they cause the incidence of various diseases which affect the soul's character."

[4]**5: Of the metals, quicksilver is in its portion.** Corresponds to *Rḥ* § 4.6:6. *Ṭeʿamim* II (§ 5.7:8, 232–233) maintains that the association between Mercury and quicksilver was "verified by experience by the scholars of the images." A similar remark is made regarding the association between Venus and copper in *Ṭeʿamim* II (§ 5.6:4, 230–231). For the association of the seven planets with their corresponding metals, in general, and of Mercury with quicksilver, in particular, and on the making of images, idols, or talismans using the metals associated with the planets, see note on *Mm* § 43:3.

[5]**4–5: In general, it signifies the human soul … tongue is in its portion.** Corresponds to *Rḥ* § 4.6:2 and § 4.6:18. See notes there. The connection between Mercury, on the one hand, and the human soul and tongue, on

the other, is highlighted in *Ṭeʿamim* II (§ 5.7:3, 232–233): ושלו הלשון כי שלו הנשמה העליונה. = "The tongue belongs to it [Mercury], because the superior soul belongs to it."

[6]**5: Its power is in the northern side ⟨of the horizon⟩**. Corresponds to *Rḥ* § 4.6:23. See note there.

[7]**7: It governs all natives ... Venus for 13 years**. This refers to Mercury's portion in the "years of the *fardār*," a theory that takes an interval of human life of 75 years and divides it into nine ages ruled by the seven planets and the lunar nodes. Corresponds to *Rḥ* § 4.6:27. For this theory, see note on *Mm* § 38:10.

[8]**8: Of the days of the week ... [i.e., between sundown on Saturday and sunrise on Sunday**]. Corresponds to *Rḥ* § 4.6:25. See note there.

[9]**9: Its least years ... great ⟨years⟩, 76**. Corresponds to *Rḥ* § 4.6:26. For the application of these types of years in astrology and the rationale behind the number of years of each type, see note on *Rḥ* § 4.1:35.

§ 45

[1]**1: Places of dominion**. This rubric begins the enumeration of the five aphetic places (Greek: *aphetikoi topoi* or *aphetes*), which fulfill two main functions in the prediction of the native's expected lifespan: (a) one of the five, after a complicated process of checking and selection, is chosen to be "directed" (לנהג) along the zodiac to a "place of death," describing an arc that serves to calculate the native's lifespan (see *Mm* § 65:1–10 and notes); (b) the planet that is considered to be the strongest in the chosen "place of dominion," the so-called "lord of the native" (פקיד על הנולד), will ultimately give "its years" (see *Rḥ* § 4.1:35) to gauge the native's lifespan (see *Mm* § 22:4 and note). In Arabic astrology, the places of dominion are usually designated *haylāj*, and the lord of the native is usually denominated *kadkhudāh*—Persian words that Ibn Ezra explains in *Moladot* (III i 9, 3, 112–113) as part of his account of how to predict the native's lifespan. Ibn Ezra offers identical lists elsewhere in his astrological corpus, but employs different terms to designate these five places. See *Moladot* (III i 3, 1–2, 100–101: מקומות החיים, "places of life"); *Ṭeʿamim* II (§ 6.2:1–11, 236–239: המושלים, "the rulers"); *Kn* II (194b–195a: השרים, "the princes"). Ibn Ezra's "places of

dominion" are similar but not identical to the "prorogative places" in *Tb* (IV:10, 449; III:10, 273–279), and virtually the same as those presented in Dorotheus's *Carmen astrologicum* (1976, III 2, 242), although not in the same order. Similar but not identical lists occur in treatises on nativities or introductions to astrology composed by Arabophone scholars earlier than Ibn Ezra, such as Māshāʾallāh (*Liber Mesellae de Nativitatibus* 1971, 148), Abū ʿAlī al-Khayyāṭ (*Liber Albohali* 1549, II, sig. B3r–B4r); ʿUmar b. al-Farrukhān al-Ṭabarī (*Nativitatibus* 1533, I, 120); Abū Bakr al-Ḥasan b. al-Khaṣib (*Nativitatibus* 1540, XII, sig. E1r–E34); ʿAlī ibn abī-l-Rijāl (*Iudizios* 2005, IV:3, 164–166); al-Bīrūnī's *Ta* (§ 522, 324), and al-Qabīṣī's *Mu* (IV:4, 111–113). The main difference between these accounts and Ibn Ezra's is that Ibn Ezra presents the five "places of dominion" as just a list of five items, whereas the other accounts do not give the five "prerogative places" in a list but integrate them into the instructions for choosing the "ruler of the nativity" among them. The only exception I found is *Ep* (II:2, H4v), where the five "places of life" are given in a list.

[2]**1: Lot of Fortune, Heb. מנת החן, lit. the lot of grace**. This translates the expression سهم السعادة, customarily used in Arabic astrological literature to denote the concept of Lot of Fortune. Note that the Hebrew מנה suitably translates the Arabic سهم, i.e., "portion or lot" (but also "arrow"). As for חן, whose primary sense is "grace" (not "beauty"), this is Ibn Ezra's rendering of السعادة. Note that in *Surah* 2684, which translates J *Yoma* 41band B *Sotah* 47a, the word سعادة is used for חן. However, it cannot be ruled out that Ibn Ezra was following the example of earlier Hebrew astrological literature, which employs גורל היופי or גורל היפה, "lot of beauty" to designate the lot of Fortune. See *Megilat ha-Megaleh* 1924, V, 128 *et passim*; *Baraita de-Mazzalot* 1998, § 13, 16. The use of מנת החן establishes a significant terminological link between *Mm* and two of Ibn Ezra's works: (a) *Tequfah*, where מנת חן is used for the lot of Fortune; see *Tequfah* (§ 16:3, 384–385); (b) *Nativitatum*, the Latin translation of the second version of *Moladot*, where the same lot is designated *pars gratie*, a Latin expression whose literal sense is identical with מנת החן; see *Nativitatum* (58b). Elsewhere in his astrological corpus Ibn Ezra uses הגורל הטוב to denote the same astrological concept. See *Rḥ* § 9.2:7 and note. By contrast, in *Ṭeʿamim* II (§ 6.2:1, 236–237; § 7.2:28, 248–249) Ibn Ezra uses both הגורל הטוב, and גורל החן, which is close but not identical to the expression used in *Tequfah* and *Mm*.

[3]**2–4: This is how you … degree of the Moon**. These instructions for finding the lot of Fortune (here designated מנת החן, "lot of grace") in a nativity

corresponds to the directions for finding the lot of the Moon in *Rḥ* (§ 9.1:2–7; see note there), in *Ṭeʿamim* I (§ 9.1:1–2, 92–93), and in *Ṭeʿamim* II (7.1:1–2, 242–245). In sharp contrast to these three accounts, however, the current passage ignores the lot of the Moon. Moreover, below (§ 51:2; see note there), *Mm* makes the lot of Fortune (there too designated מנת החן) referred to in the present passage the same as the lot of the Sun. This is probably the result of the confusion caused by the aforementioned disagreement between Ptolemy and the Ancients.

Because the lot of Fortune is the last of the five places of dominion, here Ibn Ezra provides an account of this lot just after the enumeration of these five places, just as Ptolemy does in *Tb* (III:10, 274–279) after enumerating the aphetic places: "After this again we must take as prorogatives the four regions of greatest authority, sun, moon, horoscope, the Lot of Fortune, and the rulers of these regions. Take as the Lot of Fortune always the amount of the number of degrees, both by night and by day, which is the distance from the sun to the moon, and which extends to an equal distance from the horoscope in the order of the following signs, in order that, whatever relation and aspect the sun bears to the horoscope, the moon also may bear to the Lot of Fortune, and that it may be as it were a lunar horoscope."

§ 46

[1]**2–3: Observe the lordship … lord of the decan.** Corresponds to *Rḥ* § 1.11:2. To establish which planet is the most powerful or the ruler in a specific horoscopic diagram, "powers" or "portions of power" are assigned to each of them according to their position in the zodiac at the time the horoscope is cast, taking into account the precedence of their five essential dignities: house, exaltation, triplicity, term, and decan. Such a scale of powers is manifested, especially in applications related to the doctrine of nativities, in a rather embryonic form in *Tb* (III:2, 232–233), and fully fledged in later Arabic astrology: In his *Kitāb al-Mawālid* (*Nativitatibus*, 1540, CLXII, sig. Q1r), Abū Bakr (ninth century), relying on a certain Ubelides—meaning ʿUmar b. al-Farrukhān al-Ṭabarī (762–812)—assigns portions of power to the planets according to the precedence of their dignities. The same ʿUmar b. al-Farrukhān al-Ṭabarī is mentioned as the originator of this doctrine by ʿAlī ibn Abī r-Rijāl (died after 1037) in *Kitāb al-Bāriʿ* (*Iudizios*, 1954, I:8, 26). The assignment of portions of powers to the planets according to their dignities is also mentioned in *Mu* (I:22, 33). Following the Arabic tradition, Ibn Ezra frequently sets out this scale of power in his astrological oeuvre.

See, besides the current passage, *Rḥ* (§ 1.11:2); *Moladot* (III i 3, 3, 100–101); *ʿOlam* II (§ 16:3, 166–167); *Nativitatibus* (A2a–A2b); *Ep* (I:2, F2r).

[2]**4: Then observe in which ... sixth, one.** I have not found such a scale of powers in Arabic astrological literature, with powers assigned to the planets according to their position with respect to the horoscopic places, but only in Ibn Ezra's astrological works. For an almost identical allocation of portions of power, in the context of nativities, see *Moladot* (III i 3, 5, 100–101) and *Nativitatibus* (A5b). For a similar allocation of portions to a planet placed in one of the twelve horoscopic places, in the context of historical and meteorological astrology, see *ʿOlam* II (§ 16:4, 166–167), which corresponds to *Ep* I:2, F2r. That *Ṭeʿamim* II could not possibly have been a commentary on *Mm* is supported by the fact that although *Ṭeʿamim* II (§ 6.2:1–11, 236–237) refers to the function of the position of the planets in the horoscopic places for establishing the "lord of the native," no scale of powers is mentioned there.

[3]**5: King Ptolemy said ... power of the place.** Corresponds to *Rḥ* § 8.4:2, which is commented on by *Ṭeʿamim* I (§ 8.1:5–6, 90–91; quoted in note on *Rḥ* § 8.4:2). The reference to Ptolemy points to *Tb* (III:10, 273): "In the first place we must consider those places prorogative in which by all means the planet must be that is to receive the lordship of the prorogation; namely, the twelfth part of the zodiac surrounding the horoscope, from 5° above the actual horizon up to the 25° that remains, which is rising in succession to the horizon."

§ 47

[1]**1: I now begin to discuss ... disagreement among them.** Coming as a natural sequel to the previous section, which expounds several criteria for finding the "lord of the native," the present rubric begins a new chapter in *Mm* (§§ 47–50), which addresses various conditions of the planets in relation to one another. This part of *Mm* corresponds roughly to chapter 7 of *Rḥ*, where some of these planetary conditions are described. Whereas Arabic introductions to astrology in general, and Ibn Ezra's introductions to astrology in particular, usually refer to these planetary conditions by names such as "collection," "prohibition," "pleasantness," "recompense," etc., *Mm* never does so. But it does highlight the application of these conditions to the doctrines of nativities and interrogations and describes them in

an idiosyncratic fashion. This indicates that *Mm* is following a singular astrological tradition.

[2]**2–9: A lower planet will always … reluctantly and with no benefit**. This section expounds two common planetary conditions, but leaves out their names: "giving power" and "reception." They are presented separately, with these names, in *Rḥ* and in Arabic introductions to astrology. For "giving power," see: *Rḥ* § 7.13:1 and note; *Mk* (VII:5, [20]:602–603, quoted in App. 2, Q. 21, § 3:1, 656); *Mḥ* (III:31, 46–47); *Kf* (31a); *Mu* (III:18, 98–99). For "reception," see: *Rḥ* § 7.28:1 and note; *Mk* (VII:5, [30]:657–667, quoted in App. 2, Q. 23, § 1:1–8, 660); *Mḥ* (III:52–54, 50–51); *Kf* (28b–30a); *Mu* (III:19, 98–99). An idiosyncratic feature of the presentation here, repeated in the following sections, is that the two planets (or group of planets) that "give power" to the other or "receive power" from the other are designated, as "upper" planet(s) and "lower" planet(s). By contrast, *Rḥ* and Arabic introductions to astrology speak of "slow" or "heavy" planet(s) and "quick" and "light" planet(s). This suggests that *Mm* is following a different tradition. The only source I have found in which the "upper"/"lower" division of the planets is explicitly cited with respect to these conditions is *Ta* (§ 507–508, 312–313). Al-Bīrūnī, in an explanation of the planetary condition of "application," writes that the "upper"/"lower" distinction is analogous to "slow"/"quick": "The one whose orbit is lower is said to apply itself (اتّصال) to that whose orbit is higher, because the lower one is swifter and constantly overtakes the slower one" (*Ta*, § 489, 303). *Ṭeʿamim* II (§ 4.9:1, 212–215) offers a hybrid approach: after contrasting a "light" with a "heavy" planet, it later refers to "light" vis-à-vis a "superior" planet.

§ 48

[1]**1–2: Know that if a lower … rise to a high rank**. Corresponds to *Rḥ* § 7.17:1, which describes the condition of "advance." See note there.

[2]**4–6: I will give you an example … it indicates partners**. In addition to detailed accounts in the separate sections on each of the planets in his introductions to astrology (see *Rḥ*, chapter 4; *Mm* §§ 38–44), Ibn Ezra also offers succinct statements about the planets' significations that affect human beings collectively. In addition to the current locus, see *ʿOlam* I (§ 67:1, 94–95) and *She'elot* II (§ 10:5, 356–357).

[3]**7: If the planet is the lord ... stronger ⟨of them⟩**. Corresponds to *Rḥ* § 7.28:3, which describes one of the cases of the condition of "reception."

§ 49

[1]**1: Everything I have ... ascendant degree**. Corresponds to *Rḥ* § 7.20:1–6, § 7.21:1, where the conditions of "returning to good fortune" and "returning to misfortune" are described. See notes there.

[2]**2: Sometimes a lower ... through an intermediary**. Corresponds to *Rḥ* § 7.12:13, which gives an account of the conditions of "cutting the light" is described. See notes there.

[3]**3: Know that the fixed ... other ⟨signs⟩ months**. For the tripartite classification of the zodiacal signs into fixed, tropical, and bicorporal, see *Mm* § 2:2–4 and note. A close counterpart of the current description of these types of signs is found in *She'elot* I (§ 7.9:5, 280–281): ויש לך לשתף כח המזלות, כי המזל העומד יורה על איחור, והמתהפך על מהירות, ובעל שתי גופות בינוני; ובעבור זה אמרו רבים כי המזל העומד יורה על שנים, ובעל שתי גופות על חדשים, והמתהפך על ימים. = "You should also take into account the power of the signs, for the fixed signs signify delay, the tropical ⟨signs⟩ swiftness, and the bicorporal ⟨signs⟩ are intermediate. Therefore many said that the fixed signs signify years, the bicorporal ⟨signs⟩ months, and the tropical ⟨signs⟩ days." That the same description provided in *She'elot* I found its way to the current section follows from the fact that *Mm* highlights that the conditions addressed here are applied in the framework of the doctrine of interrogations.

[4]**4: There is less than 6° between it and the upper planet**. See *Rḥ* § 7.5:1, where this interval in relation to the aspects between planets is assigned to Ptolemy. See note on *Rḥ* § 7.5:1.

[5]**4–6: There is also a configuration ... rising times**. Corresponds to *Rḥ* § 7.25:1–4, where the various types of the condition of "cutting the light" are described. See note there.

§ 50

[1]**1: All the Ancients said … signifies life**. For the notion that the Sun is malefic when a planet gets close to it, and a benefic when in aspect with other planets, see *Mu* (II:18, 70–71): "The Sun is a benefic in aspect, but a malefic in conjunction." See also *Ṭeʿamim* I (§ 4.5:1, 76–77), which quotes Abū Maʿshar's opinion: אמר אבו מעשר: אין כוכב מזיק כמו השמש בהתחבר כוכב עמה כי לא ישאר לו כח עמה, ולא יוכלו לעשות ככה שאר המזיקים; והיא טובה מאד, יותר מצדק ונגה, במבט שלישית וששית = "Abū Maʿshar said: No planet is as malefic as the Sun when it conjoins a planet, because it [i.e., the other planet] is left devoid of power, but the other malefic ⟨planets⟩ cannot do that. It is very benefic, more than Jupiter and Venus, in trine and sextile, and to the Moon, only, in any aspect." Cf. *Mk* (VII:9, [6]:877–887).

[2]**2: Ptolemy says … mitigates its [Saturn's] evil**. Corresponds to *Tb* IV:9, 432–435.

§ 51

[1]**1: The lots, Heb. המנות.** To denote the concept of the astrological lots (for a technical definition, see note on *Rḥ* § 9.1:1), *Mm* (§ 45, § 51 through § 64) and *Tequfah* (§ 16:3, 384–385) employ the Hebrew word מנה (plural: מנות), which is a literal translation of one of the meanings of سهم, i.e., "portion" (another meaning of the Arabic word is "arrow"), the standard technical term used in Arabic astrological literature for the concept of astrological lot. By contrast, elsewhere in Ibn Ezra's astrological corpus, he uses the biblical term גורל (plural: גורלות). See note on *Rḥ* § 9.1:1. This establishes a terminological link between *Mm* and *Tequfah*. Note, however, that in a few places *Mm* uses גורל to denote the same concept. See *Mm* § 55:1; § 57:1; § 58:1; § 60:1.

[2]**2: The lot of the Sun … words, and dreams**. This is a continuation of *Mm* § 45:2–4 (see note there), which describes how to find the lot of Fortune (designated there מנת החן, lot of grace) in a nativity. But the current passage makes the lot of the Sun equal to the lot of Fortune, whereas *Rḥ* (§ 9.2:1–4; see note there) identifies the lot of the Sun with the lot of the absent, draws a distinction between finding this lot by day and by night, mentions and endorses Ptolemy's opinion (that the casting of this lot by day and by night is the same), and notes that this lot offers an indication about the

soul, religious matters, and hidden things. The account of the indications of the lot of the Sun in the current passage corresponds to the account of the indications of the lot of the Moon in *Rḥ* (§ 9.1:2–7; see note there). I have not located anything in Arabic astrological literature that matches this account of the lot of the Sun. Note that *Ṭeʿamim* II (§ 7.1:5, 244–245) ascribes the lot of Fortune to the Moon—unlike the current passage, where the lot of the Sun is made equal to the lot of Fortune—and says that the lot of the Sun indicates the soul and things hidden from man—which *Mm* (§ 51:3) ascribes to the lot of the Moon. This clearly shows that *Ṭeʿamim* II could not have possibly been a commentary on *Mm* but only on a text similar to the extant version of *Rḥ*.

[3]**3: The lot of the Moon ... fear of God**. Even though the current passage purports to be an account of the lot of the Moon (מנת הלבנה), *Rḥ* (§ 9.2:1–4; see note there) and *Mk* (VIII:3, [6–9]:21–48) ascribe this lot and its designation as the lot of the absent (מנת התעלומה) to the lot of the Sun. As for the Sun (see *Mm* § 51:2), nothing in Arabic astrological literature corresponds to this presentation of the lot of the Moon.

§ 52

[1]**1–5: (1) The lot of Saturn ... lost objects**. Corresponds to *Rḥ* § 9.3:1–10, which, unlike the present account, distinguishes the methods of casting these lots by day and by night and sometimes offers a slightly different and expanded account of their indications. For the sources thereof, see note on *Rḥ* § 9.3:1–10.

§ 53

[1]**1: I shall also mention the lots of the places**. This begins a section in which *Mm* presents 23 lots of the twelve mundane houses—many fewer than the number of lots (71) presented in *Rḥ* (§ 6.2:1–7) and in other introductions to astrology: *Mk* (VIII:4, [1–84]:272–890) and *Ta* (§ 476, 283–288), which follows *Mk*, present 80 lots; *Mu* (V:4–15, 141–149), 45 lots. A similar economical approach occurs in *Ep* (29, E4v–F1r), which presents only 18 lots, essentially the same as in *Mm*. As a rule, in the instructions for finding some lot, *Mm* does not distinguish between day and night, whereas *Rḥ* does, but *Mm* specifies the indications of some lots, which *Rḥ* does not.

[2]**2–4: The first place … lord of the house**. The current account of the lots of the first place corresponds to *Rḥ* § 9.4:3–5 (see note there), but is rather different from the latter: (1) *Rḥ* refers to three lots, the current account to only two. (2) One of the common lots is assigned different names (מנת תולדת האדם, lot of the man's nature, in *Mm*; גורל המסעד וההדר, the lot of support and splendor, in *Rḥ*). (3) The present text states that these lots are employed in anniversary astrology; *Rḥ* does not. This indicates that *Mm* is based on a different source. See TL, first place. *Ṭeʿamim* II (§ 7.2:1–3, 244–245) explains the same three lots and with virtually the same names as *Rḥ* (§ 9.4:3–5), so *Ṭeʿamim* II could not have been a commentary on *Mm*.

§ 54

[1]**1: The second place … riches, and possessions**. Of the three lots of the second place presented in *Rḥ* (§ 9.5:1–5; see note there), the current passage has only the first, presented in similar terms. See TL, second place.

§ 55

[1]**1: The third place … ascendant degree**. Of the three lots of the third place presented in *Rḥ* (§ 9.6:1–4; see note there), the current passage has only the first, presented in similar terms. See TL, third place.

§ 56

[1]**1–2: The fourth place … ascendant degree**. Of the seven lots of the fourth place presented in *Rḥ* (§ 9.7:1–9), only two are presented here, in similar terms and with the same names. See TL, fourth place.

§ 57

[1]**1–2: The fifth place … ascendant degree**. Only two of the five lots that *Rḥ* (§ 9.8:1–6) assigns to the fifth place, are presented in the current passage. See note there and TL, fifth place.

§ 58

[1]**1–2: The sixth place … ascendant degree**. The first two of the three lots of the sixth place described in *Rḥ* (§ 9.9:1–4) are presented in the current passage. See TL, sixth place. Note the variant terminology used here to denote the concept of lot: whereas the first lot is designated גורל (as in *Rḥ* and elsewhere), the second one is called מנה.

§ 59

[1]**1–2: The seventh place … ascendant degree**. The two lots here do not correspond, in either name or description, to any of the 13 lots of the seventh place presented in *Rḥ* (§ 9.10:1–14). See note there and TL, seventh place.

§ 60

[1]**1–2: The eighth place … position of Mercury**. Whereas *Rḥ* (§ 9.11:1–6; see note there) presents 5 lots for the eighth place, the present locus has only 2. But whereas the first two lots presented in *Rḥ* and *Mm* share their names, the methods for casting the second lot are different. See TL, eighth place.

§ 61

[1]**1–2: The ninth place … ascendant degree**. The two lots here correspond to two of the seven lots of the ninth place presented in *Rḥ* (§ 9.12:1–8). See note there and TL, ninth place.

§ 62

[1]**1–2: The tenth place … degree of its exaltation**. The names and description of these two lots correspond to the last two of the 11 lots of the tenth place presented in *Rḥ* (§ 9.13:1–12). See note there and TL, tenth place.

§ 63

[1]**1–2: The eleventh place ... ascendant degree**. The two lots presented here do not correspond to any of the 11 lots of the eleventh place presented in *Rḥ* (§ 9.14:1–11). See note there and TL, eleventh place.

§ 64

[1]**1–2: The twelfth place ... ascendant degree**. The name (i.e., lot of enemies) of one of the two lots presented here is the same as that of one of the two lots of the twelfth place in *Rḥ* (§ 9.15:1–3). However, the methods for casting these lots are different, and there is no correspondence of any kind for the second lot. See TL, twelfth place.

§ 65

[1]**1: The directions**. This term (Hebrew ניהוגים; Arabic تسيير; Latin *prorogatio*, *profectio*, *directio*, *ductus*, or *progressio*) denotes a procedure in which an imaginary clock-hand or pointer is set in motion, starting at some zodiacal position, and moved around the zodiac at some specified rate until it reaches another zodiacal position. The arc drawn between these two zodiacal positions, usually projected onto the equator, is then converted into a corresponding number of years, months, and days that are used for a variety of astrological predictions. The ultimate source for this procedure is *Tb*. In two chapters of that work, Ptolemy reports how this procedure is applied in nativities, on the one hand, and in continuous horoscopy, on the other. In *Tb* (III:10, 271–307), life is represented as a continuous progression of an initial zodiacal point, the "prorogator" or the "prorogative" place, until it reaches one or several destructive points in the zodiac, the "anaeretic" places, which symbolize threats to the native's life and, ultimately, his or her death. This version of Ptolemy's *aphesis* is the ultimate source of the procedure mentioned in the current passage and employed by Ibn Ezra to predict the native's lifespan in *Moladot* (III i 10–16, 114–121). By contrast, in *Tb* (IV:10, 447–449), the prorogation is launched simultaneously from five prorogatory places (the ascendant, the Sun, the Moon, the lot of Fortune, and midheaven, each of them linked to specific domains of the native's life) and moved from one zodiacal sign to the next at three different rates: one zodiacal sign in one year, in one month, or in one day. This makes it possible to identify the chronocrators or rulers of the native's years, months, and

days. The procedure of directions is also used in world astrology in a great variety of cycles, as shown in chapter 10 of *Reshit Ḥokhmah*.

[2]**1: You should direct the five places of dominion by two methods.** For the five places of dominion, see *Mm* § 45:1–4 and notes. The dual methodology mentioned here is a distinctive feature of Ibn Ezra's approach and is found throughout his astrological corpus: (1) *Rḥ* (§ 10.1:2; see note there); (2) *Ṭeʿamim* I (§ 10.3:1, 96–99); (3) *Tequfah* (§ 11:1, 378–379); (4) *Ep* (26, E1v–E2r); and (5) the Latin treatise on the astrolabe (*Astrolabio* 1940, 25).

[3]**4: Ray of an aspect, Hebrew ניצוץ מבט.** This expression indicates that the aspects mentioned here (and in the subsequent sections through the end of the book) are applied in the framework of the "projection of rays." See note on *Rḥ* § 10.1:1. The counterpart of this expression in *Rḥ* is מבט אור, "aspect of the ray," used repeatedly in chapter 10 of *Rḥ* (§ 10.1:3; § 10.1:10; § 10.3:4), which also deals with the "projection of rays."

[4]**3–4: So in the direction … ray [i.e., how wide it is].** Underlying this statement is the doctrine of *garbuḥtār* in nativities, according to which any of the five places of dominion (see *Mm* § 45:1–4 and notes) and the ruler over these five places (see *Mm* § 22:4 and note) is directed from term to term (see *Mm* § 8:1 and note) at the rate of one degree in one year. The lord of the term, designated *qasim*, is the ruler of the native during the years when the direction travels across the term. This doctrine is clearly explained in *Ta* (§ 523, 327): "When at an anniversary or any other time there is ascertained the point at which the direction of the *haylāj* has arrived, the lord of the term in question is called *qāsim* or divisor, in Persian *jān-bakhtār*, bringer of the fortunes of life. The name *qāsim* comes from the circumstance that because life is situated between the radical place of the *haylāj* and the anaeretic place (*qāti'*), the interval is divided into sections by the terms of the signs, and the lords of the terms become the lords of these sections. Any planet which is in the term of the *apheta* or directs its ray to it becomes associated with the administration of that section." The doctrine of *garbuḥtār* is frequently mentioned and studied in Arabic treatises on anniversary horoscopy: Abū Maʿshar's *Kitāb taḥāwīl sinī al-mawālīd* (*Revolutionibus* 1559, II, 248–253); ʿUmar b. al-Farrukhān al-Ṭabarī's *Kitāb al-Mawālid* (*Nativitatibus* 1533, II, 128–129); Abū Bakr al-Ḥasan B. al Khaṣib's *Kitāb al-Mawālid* (*Nativitatibus* 1540, sig. D1v); *Mu* (IV:14, 129); and *Liber Aristotilis* (1997, III i 10, 42–43), where the theory is assigned to Hermes. Cf. Dorotheus of Sidon's *Pentabiblos* (*Carmen astrologicum* 1976, III:2, 242–245). Ibn Ezra mentions the *garbuḥtār* in his

commentary on Daniel 2:2: והכשדים הם חכמי המזלות ... שהם יודעים העתידות כפי מלאכתם, בדעתם מולדי האדם לנהוג המעלות על הגבולין ועל מבטי הכוכבים המשרתים ושני המאורות ותקופת השנה והחדש והשבוע והיום. = "The *kasdim* are the astrologers. ... They know future events on the basis of their craft; ⟨this is so because⟩ they are knowledgeable about ⟨how to cast⟩ natal horoscopes, ⟨about how to⟩ direct the degrees along the terms and along the aspects of the planets and the two luminaries, and ⟨about how to cast the horoscope at⟩ the revolution of the year, month, week, and day." Ibn Ezra refers to the *garbuḥtār* in nativities in *Moladot* (III i 15, 2, 118–119; IV 9, 4–6, 190–191), *Tequfah* (§ 11:1–2, 378–378), and *Ṭeʿamim* II (§ 6.8:1–3, 242–243): "הגבולים. הם גבולות חכמי מצרים. והנה יתחלקו חיי האדם כפי הגבולים, והנה פעמים שיצא האדם מטוב אל טוב, או מטוב אל רע, או מרע אל טוב, או מרעה אל רעה, כפי תולדת בעלי הגבולים." = "Terms. These are the terms of the Egyptian scientists. Now a man's life is divided in accordance with the terms, and consequently sometimes a man goes from good fortune to good fortune, or from good fortune to misfortune, or from misfortune to good fortune, or from misfortune to misfortune, in accordance with the nature of the lords of the terms."

[5]**2–5: One method is in equal ... rising times.** This method is described in similar or identical terms all through Ibn Ezra's astrological corpus: (1) *Rḥ* (§ 10.1:4,6), where the method is said to have been agreed upon by "all the astrologers," but no scale of powers is ascribed to the method; (2) *Ṭeʿamim* I (§ 10.3:2, 96–99); (3) *Tequfah* (§ 11:1, 378–379), which ascribes to the method the same scale of powers as the current locus; (4) *Ep* (26, E1v–E2r); and (5) Ibn Ezra's Latin treatise on the astrolabe (*Astrolabio* 1940, 25), where the astrologers are said to assign the same scale of powers to the method as stated in the current locus.

[6]**7: Using the method ... I shall explain.** The reference is to the section beginning "aspects of the directions" (§§ 71–75).

[7]**9: Sphaera recta, Hebrew** גלגל המישור, ***lit.* planar circle.** This expression refers to the situation where the celestial equator is perpendicular to the local horizon. See Evans 1998, 32; *Al* "introduction," 18–19. In particular, Ibn Ezra uses (a) מצעדי גלגל המישור, "rising times at *sphaera recta*," to designate the arc of the equator that crosses the horizon at *sphaera recta* together with a given arc of the ecliptic (see Glossary of technical terms *Mm*, s.v. "rising times at sphaera recta"); (b) חלוק המישור, "division at *sphaera recta*," to designate the division at *sphaera recta* of the ecliptic into twelve equal arcs of 30° each (see Glossary of technical terms *Mm*, s.v. "division ⟨by

rising times at *sphaera*⟩ *recta*"). The use of גלגל המישור, or briefly המישור, to designate *sphaera recta* distinguishes *Mm* from Ibn Ezra's other scientific works and highlights an additional meaning of the term, namely, that the plane of *sphaera recta* coincides with the plane of the celestial equator, which is the plane of the daily motion. This is the meaning of the expression in *Mm* § 2:7–8, which refers to the inclination of the Sun's path with respect to the celestial equator. The use of גלגל המישור may be traced to some of Ibn Ezra's late works, such as his second commentaries on Psalms (19:9) and on Daniel (8:9) and his long commentary on Exodus (28:6), all of them written in Rouen in 1155–1156, and to *'Iggeret ha-Shabbat* (2009, 20 [Hebrew section]), written in England in 1158 (Sela and Freudenthal 2006, 21–22). Elsewhere, Ibn Ezra employs גלגל היושר, *lit*. "circle of uprightness" (see Glossary of technical terms *Rḥ*, s.v. *sphaera recta*), referring to the fact that the celestial sphere at *sphaera recta* is said to be *right*, in the sense of upright or perpendicular, because the paths of the stars are perpendicular to the horizon. See Glossary of technical terms *Rḥ*, s.v. *sphaera recta*; Sela 2007, Glossary of technical terms, s.v. *sphaera recta*, 389; Sela 2013, Glossary of technical terms, s.v. *sphaera recta*, 534; *Kn* II, 191b, *Kn* III, 6b, 9b.

[8]**7–10: Proceed as follows … rising times**. This second method is presented in virtually identical terms all through Ibn Ezra's astrological corpus: (1) *Rḥ* (§ 10.1:5), where this method is ascribed to Enoch; (2) *Ṭeʿamim* I (§ 10.3:3–6, 96–99); (3) *Tequfah* (§ 11:1, 378–379), which ascribes to the method the same scale of powers as the current locus; (4) *Ep* (26, E1v–E2r); and (5) the Latin treatise on the astrolabe (*Astrolabio* 1940, 25), where the astrologers are said to assign the same scale of powers to the method as stated in the current locus. Ibn Ezra criticizes the method sharply in *Ṭeʿamim* I, (§ 10.1:1–5, 94–95).

[1]**10: But if it is … rising times**. This special case is not dealt with in *Rḥ*; evading the issue, the latter refers to chapter 55 of al-Battānī's *Zīj al-Ṣābi*, which addresses this topic. See *Rḥ* § 10.1:9 and note. *Mm* deals with the various instances of this case in the next five sections (§§ 66–70). For an overall treatment of this special cases, see also *Mu* (IV:11–12, 121–127). The same applies to other parts of Ibn Ezra's astrological corpus, as will be shown in the following notes. *Ṭeʿamim* I (§ 10.3:7, 96–99), in its treatment of this topic, refers to chapter 20 of Abraham Bar Ḥiyya's *Ḥeshbon*, which presents this topic using a very similar terminology. This chapter is one of Ibn Ezra's main sources for the topics treated in the current and following sections.

§ 66

[1]**1–7: Proceed as follows ... corrected degrees**. Ibn Ezra's source for this particular case (when the position is between the tenth place and the first place) is probably chapter 20 of Bar Ḥiyya's *Ḥeshbon* (1959, 112, lines 21–24). A similar treatment of the specific case (and an illustration) is found in *Ṭeʿamim* I (§ 10.7:1–7, 102–105; § 10.8:1–3, 104–105). See also *Ep* (26, E2r). Ibn Ezra explains how to use an astrolabe to solve this case in *Kn* II (195a), *Kn* III (9b), and the Latin treatise on the astrolabe (*Astrolabio* 1940, 25). Cf. *Mm* § 72:1–3, where this case is discussed with respect to the aspects, in tandem with the procedure of directions.

§ 67

[1]**1–5: If the position ... first quadrant**. For this particular case (when the position is between the ascendant and the fourth place), see chapter 20 of Bar Ḥiyya's *Ḥeshbon* (1959, 113, lines 5–7). For the treatment of this particular case in Ibn Ezra's oeuvre, see *Ṭeʿamim* I (§ 10.8:4–6, 104–107), *Ep* (26, E2r), *Astrolabio* (1940, 25), *Kn* II (195a), and *Kn* III (9b). Cf. *Mm* § 75:1–6, where this case is discussed with respect to the aspects, in tandem with the procedure of directions.

§ 68

[1]**1–4: If the position ... to the rule**. For this particular case (when the position is between the fourth place and the seventh place), see chapter 20 of Bar Ḥiyya's *Ḥeshbon* (1959, 113, lines 7–11). For the treatment of this particular case in Ibn Ezra's oeuvre, see *Ṭeʿamim* I (§ 10.8:7–8, 106–107), *Ep* (26, E2r–E2v), *Astrolabio* (1940, 25), *Kn* II (195a), and *Kn* III (9b).

§ 69

[1]**1–2: If the position ... to the rule**. For this particular case (when the position is between the seventh and the tenth place), see chapter 20 of Bar Ḥiyya's *Ḥeshbon* (1959, 112, line 24–113, line 4). For the treatment of this particular case in Ibn Ezra's oeuvre, see *Ṭeʿamim* I (§ 10.8:9–10, 106–107), *Ep* (26, E2r–E2v), *Astrolabio* (1940, 25), *Kn* II (195a), and *Kn* III (9b).

§ 70

[1]**2: In the *Book of Nativities* I shall discuss the places of danger and diseases**. In the implementation of the method of directions (see note on *Mm* § 65:1) in nativities, one of the five "places of dominion" (see *Mm* § 45:1–4 and note), the *haylāj*, is directed to a number of places that signify threats to the native's life and, ultimately, his or her death. Here these places are denominated "places of danger and diseases" as part of a cross-reference to a still-unwritten *Book of Nativities*. There are two versions of this work; one of them is extant in the original Hebrew and is entitled *Sefer ha-Moladot* (Book of Nativities), while the other survives only in a Latin translation, as *Liber Nativitatum*. *Moladot* makes frequent reference to these places indicating death and diseases, but usually calls them מקומות כרת, "places of death" or מקומות הפחד, "places of fear." *Nativitatum*, as expected, also refers to these places frequently, often as *loci periculosi*, "dangerous places" (*Nativitatum*, 58b, 59a, 62b, 67b). In one locus we find the following statement: "Et radix est super ductibus et debes miscere 5 loca et quando attinget alius eorum ad locum periculosum signabit super infirmitatem" = "The root is the directions and you should combine the 5 places; when one of them reaches a dangerous place it signifies a disease." Thus the cross-reference here to the *Book of Nativities* probably intends the second version of *Moladot*.

§ 71

[1]**1. The aspects of the directions**. For the astrological function of the aspects, in tandem with the procedure of directions, see *Rḥ* § 10.1:1 and note.

[2]**4: I have already told … [that is, the descending semicircle is from the cusp of the fourth place to the cusp of the tenth place]**. This refers to *Mm* § 13:6. See note there.

[3]**5: Long sign … short sign**. "Long" and "short" signs are alternative designations for the "straight" and "crooked" signs. For these signs, see *Mm* § 2:6 and note.

§ 72

[1]**1: If the planet … ascendant degree**. Cf. *Mm* § 66:1–7 and note, where this particular case is discussed with respect to the procedure of directions but without taking the aspects into consideration.

§ 75

[1]**1: If ⟨the planet⟩ … fourth ⟨place⟩**. Cf. *Mm* § 67:1–5 and note, where this particular case is discussed with respect to the procedure of directions but without taking the aspects into consideration.

§ 76

[1]**1–10: Correction of the places … opposite the tenth ⟨place⟩**. The current passage presents two methods for the calculation of the twelve horoscopic places. The first (§ 76:1) establishes the cusps of the horoscopic places as the intersections of the ecliptic with the lines of the even seasonal hours. Because this procedure can be easily performed with any astrolabe plate having the lines for the seasonal hours, it is logical that the method is explained in all three Hebrew versions of Ibn Ezra's Book of the Astrolabe (*Kn* I, 158a–158b; *Kn* II, 194a, *Kn* III, 8a–8b) as well as in the Latin version written with Ibn Ezra's collaboration (*Astrolabio* 1940, 17). This method is also mentioned in *Rt* (159, line 25 to 160, line 5). The second method (§ 76:2–10), which takes into consideration that the cusps of the first, fourth, seventh and tenth places are defined as (1) the ascendant, (2) the intersection between the ecliptic and the meridian below the horizon, (3) the descendant, and (4) the intersection between theneclipticand the meridian above the horizon, finds the cusps of the other places by trisecting each of the four arcs between two cardines and then performing a correction on this arc that takes account of the rising times at sphaera recta of the cusp of one of the cardines. *Ṭeʿamim* I (§ 10.5:1–20, 98–103) offers a detailed account of this method; *Rt* (160, line 23 to 161, line 3) mentions it briefly. For the various methods used to calculate the horoscopic places, see: North 1986, 1–69, esp. 29–27; Kennedy 1996; Casulleras and Hogendijk 2012, 38–38, 80–87.

PART FIVE

APPENDICES

APPENDIX 1

MANUSCRIPTS

Manuscripts of *Reshit Ḥokhmah*

1 Cambridge, University Library, Add. 481 (IMHM: F 16778), 14th c., fols. 55b–102a
2 Munich, Bayerische Staatsbibliothek, Cod. Hebr. 304, (IMHM: F 1109), 14th–15th c., fols. 55a–116a.
3 Paris, Bibliothèque Nationale de France, héb. 1055, (IMHM: F 14658), 14th c., fols. 1a–27b.
4 Philadelphia—University of Pennsylvania, Schoenberg Collection Ljs 57/2, (IMHM: F 09357), 14th c., fols. 25–93.
5 Cambridge, University Library, MS Add. 1517 (IMHM: F 17454), 14th–15th c., fols. 1a–53a; beginning is lacking.
6 Wien, Österreichische Nationalbibliothek, Cod. Hebr. 132 [Schwarz 185], (IMHM: F 01406), 14th–15th c., fols. 11a–18a.
7 Vatican, Biblioteca Apostolica Vaticana, MS ebr. 47 (IMHM: F 686), 14th–15th c., fols. 1a–24a.
8 London, British Library, Or. 5560 E (IMHM: F 6521), 14th–15th c., fols. 7a–8b; fragment.
9 Oxford, Bodleian Library, MS Opp. Add. Qu. 160 [Neubauer 2518] (IMHM: F 22230), 1367, fols. 13a–65a.
10 Jerusalem, National Library of Israel, MS Heb. 8°3916 (IMHM: B 546), 15th c., fols. 1a–36b.
11 Vatican, Biblioteca Apostolica Vaticana, MS ebr. 390 (IMHM: F 472), 1436, fols. 1a–57a.
12 New York, Jewish Theological Seminary, MS 2626 (IMHM: F 28879), 15th c., fols. 33a–160a.
13 Oxford, Bodleian Library, Mich. 469 (IMHM: F 18602), 15th c., fols. 95–154; up to chapter 8.
14 Munich, Bayerische Staatsbibliothek, Cod. Hebr. 202 (IMHM: F 01649), 15th c., fols. 1a–37a.
15 New York, Jewish Theological Seminary, MS 2553 (IMHM: F 28806), 15th c., fols. 1b–47b.
16 New York, Jewish Theological Seminary, MS 2625 (IMHM: F 28878), 15th c., fols. 1a–52b.
17 New York, Jewish Theological Seminary, MS 2558 (IMHM: F 28811), 15th–16th c., fols. 3a–18a.
18 London, British Library, Or. 11900 (IMHM: F 8374), 15th–16th c., fols. 1a–47a.
19 Paris, Bibliothèque nationale de France, MS héb. 1031 (IMHM: F 15723), 15th c., fols. 102a–130a.

20 Paris, Bibliothèque nationale de France, MS héb. 1045 (IMHM: F 33996), 15th c., fols. 89a–117a.
21 Paris, Bibliothèque nationale de France, MS héb. 1047 (IMHM: F 14650), 15th–16th c., fols. 221a–253a.
22 Paris, Bibliothèque nationale de France, MS héb. 1056 (IMHM: F 14659), 15th–16th c., fols. 3a–34b.
23 Firenze, Biblioteca Medicea Laurenziana, Plut.88.30 (IMHM: F 17853), 15th c., fols. 127b–141a.
24 Moscow, Russian State Library, Günzburg 840 (IMHM: F 48061), 15th c., fols. 8a–9b; fragment.
25 Wien, Österreichische Nationalbibliothek, Cod. Hebr. 60 (IMHM: F 1337), 15th–16th c., 35 folios.
26 Roma, Biblioteca Nazionale Centrale Vittorio Emanuele II, MS Or. 54 (IMHM: F 404), 15th–16th c., fols. 1a–36b.
27 Dresden, Sächsische Landesbibliothek, MS Eb 384 (IMHM: F 20765), 15th c., fols. 8a–29b.
28 Leiden, Universiteitsbibliotheek, Scal. 14, (IMHM: F 19186), 15th–16th c., fols. 1b–62b.
29 Oxford, Bodleian Library, MS Opp. 707 [Neubauer 2025] (IMHM: F 19310), 1410, fols. 1a–46b.
30 Warsaw, Zydowski Instytut Historyczny, MS 255 (IMHM: F 10122), 1460, fols. 1a–25a.
31 Paris, Bibliothèque nationale de France, MS héb. 259 (IMHM: F 27838), 1489, fols. 54a–93b.
32 Prague, Narodni Knihovna v Praze, Saraval 55 (Breslau, Juedisch-theologisches Seminar 54) (IMHM: F 46890), 16th c., fols. 1a–20a.
33 New York, Jewish Theological Seminary, MS 2349 (IMHM: F 28602), 16th c., sixth item.
34 Wien, Österreichische Nationalbibliothek, Cod. Hebr. 38 (IMHM: F 1342), 16th–17th c., fols. 192a–240b.
35 Paris, Bibliothèque nationale de France, MS héb. 1057 (IMHM: F 14641), 16th–17th c., fols. 1a–37a.
36 Cambridge, University Library, MS Add. 1501 (IMHM: F 17118), 16th c., fols. 8a–34b; in facing columns with *Ṭeʿamim* I.
37 New York, Jewish Theological Seminary, MS 2623 (IMHM: F 28876), 1512., fols. 1a–69b; in facing columns with *Ṭeʿamim* I.
38 Munich, Bayerische Staatsbibliothek, Cod. Hebr. 45 (IMHM: F 1139), 1552, fols. 378a–422a.
39 Cambridge, University Library, MS Add. 1186 (IMHM: F 17052), 1590, fols. 3a–36a.
40 Moscow, Russian State Library, Günzburg 274 (IMHM: F 47749), 17th c, fols. 37a–84b.
41 Oxford, Bodleian Library, Mich. 71 [Neubauer 2010] (IMHM: F 19295), 17th c., fols. 18–58.
42 Oxford, Bodleian Library, MS Reggio 13 (IMHM: F 22230), 17th c, fols. 15a–59a; in the astrological and astronomical encyclopedia *Sefer ha-Kolel*; another portion is in Paris, Bibliothèque Nationale de France, héb. 1058, (IMHM: F 33996), 15th century, fols. 62b–63a, 123a–127a.

43 Sassoon 189, (IMHM: F 9121), 17th c., fragments.
44 Cambridge, University Library, Or.2281 (No copy in IMHM), 17th–18th c., fols. 1a–44b.
45 Berlin, Staatsbibliothek 220 [Or. Qu. 679] (IMHM: F 1779), 17th–18th c., fols. 1a–31b.
46 New York, M. Lehman BR 18059 (IMHM: F 72563), 17th c., 50 folios.
47 Nüremberg, Stadtbibliothek, Cent.V.app.4 (IMHM: F 08783), 17th–18th c., fols. 1–125.
48 Moscow, Russian State Library, Günzburg 712 (IMHM: F 48036), 1697, fols. 1a–167a.
49 Moscow, Russian State Library, Günzburg 1745 (IMHM: F 48742), 18th c., fols. 9b–13a.
50 Moscow, Russian State Library, Günzburg 414 (IMHM: F 43036), 18th c., fols. 40a–97a.
51 Moscow, Russian State Library, Günzburg 421 (IMHM: F 47781), 18th c., fols. 2a–12b (from the beginning up to chapter 3); fols. 21a–23a (chapter 9, first lines lacking); fols. 23a–26b (chapters 7 and 8); fols. 26b–28a (chapters 5 and 6)
52 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 150 (IMHM: F 53075), 18th c., fols. 104a–140b.
53 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 70 (IMHM: F 53005), 18th–19th c., fols. 36a–75a.
54 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 477 (IMHM: F 53618), 18th–19th c., fols. 5a–19b.
55 Oxford, Bodleian Library, Mich. 45 [Neubauer 2024] (IMHM: F 19309; F 7177), 1813, fols. 33a–87a.
56 Manchester, John Rylands University Library, Gaster 1775 (IMHM: F 16058), 18th c., fols. 41b–46b (opening sentences are lacking, ends at the beginning of chapter 2).
57 New York, Jewish Theological Seminary Ms. 2631, (IMHM: F 28884), 1708, fols. 35a–66b.
58 Jerusalem, National Library of Israel, MS Heb. 8°3906 (IMHM: B 812), 1749, fols. 14a–41a; facing columns with *Ṭeʿamim* I.
59 Jerusalem, Benyahu ?133 (IMHM: F 44867), 1750, fols. 1a–29b.
60 New York, Jewish Theological Seminary, MS 9536 (IMHM: F 49957), 1770, fols. 1a–33b.
61 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 117 (IMHM: F 53056), 1777, 37 folios.
62 Warszaw, Zydowski Instytut Historyczny, 112 (IMHM: F 10096), 1784, fols. 1a–28a.
63 New York, Columbia University, X 893 Ib 55 (IMHM: F 42427), 19th c., fols. 1a–24b.
64 New York, Columbia University, X 893 Ib 53 (IMHM: F 42426), 19th c., fols. 1a–28a; facing columns with *Ṭeʿamim* I.
65 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, C 5 (IMHM: F 69255), 19th c., 9 folios (up to the middle of chapter 4).
66 Sassoon 789, (IMHM: F 9153), 19th c., fols. 202–286.

67 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 131 (IMHM: F 53073), 1816, fols. 1a–32b
68 Manchester, John Rylands University Library, Gaster 59 (IMHM: F 15977), 1837, fols. 1a–59a.
69 New York, M. Lehman D59 (IMHM: F 72571), 1851, 121 folios.
70 Jerusalem, Rabbi Yosef Qafiḥ 36 (IMHM: F 47427), 1893, fols. 138b–150b.

Manuscripts of *Mishpeṭei ha-Mazzalot*

1 Philadelphia—University of Pennsylvania, Schoenberg Collection Ljs 57/2, (IMHM: F 9357), 14th century, fols. 69–86.
2 Cambridge, University Library, MS Add. 1517 (IMHM: F 17454), 14th–15th c., fols. 39b–44b.
3 Munich, Bayerische Staatsbibliothek, Cod. Hebr. 202 (IMHM: F 1649), 15th c., fols. 150a–163b.
4 Paris, Bibliothèque nationale de France, MS héb. 1056 (IMHM: F 14659), 15th–16th c., fols. 87a–99a.
5 Paris, Bibliothèque nationale de France, MS héb. 1058 (IMHM: F 14642), 15th c. fols. 14b–26a.
6 Moscow, Russian State Library, Günzburg 840 (IMHM: F 48061), 15th c., fols. 8a–18b.
7 Oxford, Bodleian Library, MS Opp. 707 [Neubauer 2025] (IMHM: F 19310), 1410, fols. 48b–65a.
8 Vatican, Biblioteca Apostolica Vaticana ebr. 477, (IMHM: F 530), 1545, fols. 67b–85b.
9 Paris, Bibliothèque nationale de France, MS héb. 1057 (IMHM: F 14641), 16th–17th c., fols. 78b–88a.
10 Munich, Bayerische Staatsbibliothek, Cod. Hebr. 45 (IMHM: F 1139), 1552, fols. 422a–437a.
11 Berlin, Staatsbibliothek 220 [Or. Qu. 679] (IMHM: F 1779), 17th–18th c., fols. 33a–40a.
12 Moscow, Russian State Library, Günzburg 421 (IMHM: F 47781), 18th c., fols. 41a–50b.
13 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 150 (IMHM: F 53075), 18th c., fols. 141a–153b.
14 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 70 (IMHM: F 53005), 18th–19th c., fols. 76a–89b.
15 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 477 (IMHM: F 53618), 18th–19th c., fols. 53a–67a.
16 Manchester, John Rylands University Library, Gaster 1775 (IMHM: F 16058), 18th c., fols. 48a–56b.
17 London—London School of Jewish Studies. Asher I. Myers collection 4 (IMHM: F 5415), 18th c.
18 Jerusalem, National Library of Israel, MS Heb. 8°3906 (IMHM: B 812), 1749, fols. 42a–56a; facing columns with *Ṭeʿamim* II.
19 Jerusalem, Benyahu ?133 (IMHM: F 44867), 1750, fols. 31a–42b.

20 St. Petersburg, Inst. of Oriental Studies of the Russian Academy, B 294 (IMHM: F 53427), 18th–19th c., fols. 1a–16a
21 New York, Columbia University, X 893 Ib 53 (IMHM: F 42426), 19th c., fols. 29a–34a; facing columns with *Ṭeʿamim* II.
22 Sassoon 789, (IMHM: F 9153), 19th c., fols. 304–340.
23 Jerusalem, National Library of Israel, MS Heb. 28°7676, 19th c., fols. 22a–23b; fragment.
24 Tel Aviv Gross 326 (IMHM: F 71671), 19th c., fols. 1a–11b.
25 Jerusalem, Rabbi Yosef Qafiḥ 36 (IMHM: F 47427), 1893, fols. 138b–150b.

APPENDIX 2

ABŪ MAʿSHAR—*KITĀB AL-MUDKHAL AL-KABĪR*

Quotation 1: *Mk*, (1) VI:1, [11]:87–97; (2) VI:1, [12]:98–109; (3) VI:1, [13]:110–120.

1 (1) ويطلع في الوجه الأوّل منه امرأة يقال لها أثينا المضيئة النيرة وذنب سمكة بحرية يقال لها الأقار ويقال لها أيضا قيطس وأوّل المثلّث ورأس التامور وهو ثور أيل (2) وصورة رأسها رأس كلب في يده اليسرى سراج وفي يده اليمنى مفتاح. (3) وزعمت الهند أنّه يطلع في هذا الوجه رجل أسود أحمر العينين عظيم الجثّة قوي الجأش عظيم في نفسه عليه كساء أبيض كبير قد اوثقه في وسطه بحبل وهو غضبان قائم على رجليه وهو حارس حافظ. (4) ويطلع في هذا الوجه من إحدى الصور الثماني والأربعين على ما يوافق قول بطلميوس ظهر ذات الكرسي وعجزها وركبتها ويدها اليسرى ويطلع وسط ظهر المرأة التي لم تر بعلا إلى العجز والأنفاذ وأطراف الذيل وتطلع السمكة الثانية وبعض خيط الكتّان ومؤخّر بطن قيطس.

2 (1) ويطلع في الوجه الثاني من الحمل اندروميطا ووسط تلك السمكة البحرية وهو الأقار ووسط المثلّثة ووسط التامور وهو ثور أيّل ونصف حيّة وحقل زرع وسفينة بحرية وفارس بيده حربة وامرأة تمشط رأسها ودرع من حديد ورأس الغول وإرفاء برساوس أي سيف برساوس وبرساوس هو حامل رأس الغول يسمّى بالعربية النمس وبالفارسية فيلسوس. (2) وزعمت الهند أنّه يطلع في هذا الوجه امرأة عليها كساء وثياب حمر لها رجل واحدة تشبه صورتها صورة الفرس في نفسها أن تذهب فتطلب الثياب والحليّ والولد. (3) ويطلع في هذا الوجه على ما يوافق قول بطلميوس نخذ ذات الكرسي وساقيها وقدماها ورأس برساوس وطرف كفه اليمنى وبقية ذيل المرأة التي لم تر بعلا وقدميها والمثلّث ورأس الحمل وقرنيه وبقية خيط الكتّان الذي في العطف وصدر قيطس.

3 (1) ويطلع في الوجه الثالث من الحمل رجل شاب يقال له قاسيوس وهو جالس على كرسي عليه فرش معه تمثالين ويطلع خلف الكرسي برساوس أي فيلسوس منكّس يدعو التّه ويطلع صدر السمكة ورأسها وهو الأقار ومؤخّر ذلك المثلّث وذنب التامور وهو ثور أيّل والنصف الثاني من الحيّة. (2) وزعمت الهند أنّه يطلع في هذا الوجه رجل أصهب اللون أحمر الشعر وهو غضبان بحوج في يده سوار من خشب وقضيب وعليه ثياب حمر دقيق بصناعت الحديد يريد عمل الخير فلا يستطيعه وإنّما يريد الخير لأنّه وجه المشتري على ما زعمت الهند ولا يستطيعه لأنّه بيت المرّيخ. (3) ويطلع في هذا الوجه على ما يوافق قول بطلميوس صدر برساوس وكفه اليسرى التي فيها الرأس والذؤابة التي في رأس الحمل وبدن الحمل ورأس قيطس ويداه.

1 (1) In its first decan there ascend a woman called shining and luminous *Athena*, the tail of a sea fish called *al-ʾacār*, and also called *Cetus*, the beginning of the triangle, the head of *al-tāmur*, which is a bull-stag, (2) and a figure whose head is a dog's head, having a torch in its left hand and a key in its right. (3) The Indians maintained that in this decan there ascends a black man having red eyes, a large body, a strong heart, and a strong mind. He wears a white and large garment which he ties in the middle with a cord. He is angry and standing on his feet. He is a custodian and keeper. (4) As one of the 48 constellations according to what agrees with Ptolemy's statement, there ascends in this decan the back, the buttocks, the knee, and the left hand of the One Sitting on a Chair [Cassiopeia]. Of the Woman who Does not See a Husband [Andromeda] there arises the part from the middle of her back to her buttocks, thighs, and the hem of her garment, and the second Fish, part of the Flaxen Thread, and the rear part of the belly of Cetus ascend.

2 (1) In the second decan of Aries ascend *Andromeda* and the middle of this sea fish, which is *al-ʾicār*, the middle of the triangle, the middle of *al-tāmur*, which is a bull-stag, the ⟨first⟩ half of a snake, a field of corn, a sea ship, and a horseman with a sword in his hand, a woman combing her head, a coat of mail made of iron, the head of the demon [Algol, Meduse] the *ʾr.m.ā* of *Perseus*, that is the sword of *Perseus*, and *Perseus* while he carries the head of the Demon, called the *n.m.s* in Arabic, and *fīlsūs* in Persian. (2) The Indians maintained that in this decan there ascends a woman wearing red clothes, having one foot. Her figure is similar to that of a horse and she is intending to go out and seek clothes, ornaments, and a son. (3) According to what agrees with Ptolemy's statement, there ascend the thigh, shanks and feet of the One Sitting on a Chair [Cassiopeia], the head, and the tip of the right hand of Perseus, the rest of the hem of the garment and the feet of the Woman who does not See a Husband [Andromeda], the Triangle, the head and the horns of the Ram [Aries], the rest of the Flaxen Thread, which is in the corner, and the chest of *Cetus*.

3 (1) In the third decan of Aries there ascends a young man called Cassiopeia, who is sitting on a chair on which is a mat and which has two images ⟨on it⟩. Behind the chair ascends Perseus, i.e. *Fīlsūs*, with bowed head praying to God. And there ascend the chest and the head of the fish, i.e. *Aqār*, the rear part of the triangle, the tail of *tāmūr*, i.e. a bull-stag, and the second half of the snake. (2) The Indians maintained that in this decan ascends a reddish man having red hair. He is angry because of need, holding in his hand a bracelet of wood and a branch, He wears red clothes, and is skilled in the crafts of iron. He wants to do good but he cannot do so. He wants only the good because it is the decan of Jupiter, according to what the Indians maintained, but he cannot do it because it is the house of Mars. (3) According to what agrees with Ptolemy's statement, there ascend the chest of Perseus, his left hand in which the head ⟨of the *Gūl*⟩ is, the lock of hair which is in the head of the Ram [Aries], the body of the Ram [Aries], and the head and hand of Cetus.

Quotation 2: *Mk*, VI:1, [16–17]:139–153.

(1) وزعمت الهند أنّه يطلع في هذا الوجه رجل يشبه وجهه وجسده بالحمل وله امرأة مثل خلقة الثور وأصابعه شبيهة بأظلاف المعزي وذلك الرخل قوي في بدنه كثير حرارة المعدة والبدن أكول لا يفتر عن الأكل عليه كساء خلق يهمّ بعمارة المنزل والأرضين والبناء وإخراج البقر إلى الحرث والزراعة ويطلع صورة روحانية منكّسة بيدها اليمنى قضيب رافعة اليد اليسرى. (2) ويطلع في هذا الوجه على ما يوافق قول بطلميوس ركبتا برساوس وساقاه والقدم المؤخّر وظهر الثور وسنامه وأصل يده ومراق بطنه وقدمه اليمنى وأوّل النهر وبعض وسطه إلى قريب من آخره. (3) ويطلع في الوجه الثالث من الثور مؤخّر الجسد الذي يشبه رأسه رأس الكلب ورجل نائم ممسك حيّة وعجلتان عليهما رجل شابّ جالس يجرّهما فرسان وسائس وتيس قد أمسكه السائس بيده اليسرى. (4) وزعمت الهند أنّه يطلع في هذا الوجه رجل شديد بياض الأسنان والرجلين طويلهما قد بدّت اسنانه من شفتيه أحمر اللون والشعر يشبه جسده بجثّة الفيل والأسد مختلط العقل يتفكّر في الشرّ جالس على طنفسة عليه قطيفة ملتحف بسمّور أسود ويطلع فرس شمالي وكلب وعجل رابض.

(1) The Indians maintained that there ascends in this decan a man whose face and body are similar to a ram. He has a wife like a bull in shape. His fingers are similar to the cloven hooves of goats. This man is strong in his body, with much heat in his belly and body. He is a glutton and does not stint in his food. He wears a worn garment. He is concerned about building a house, lands, and buildings, and taking out cattle to land for plowing and sowing. There ascends a reversed spiritual figure which lowers a stick with its right hand and lifts the left hand. (2) According to what agrees with Ptolemy's statement, there ascend in this decan the knees, shanks, and rear foot of Perseus, the back and hump of the Bull, and the beginning of its foreleg, what accompanies its belly, and its right rear foot, the beginning of the River, and the part of its middle up to approximately its end. (3) The third decan. In the third decan of Taurus there ascend the rear part of the figure whose head is similar to a dog's head, a sleeping man holding a snake, two wagons on which there sits a young man and which are pulled by two horses, and a driver and a goat. The driver controls the goat with his left hand. (4) The Indians maintained that in this decan there ascends a man with white teeth and legs, both of which are long. His teeth stick out between his lips. His color and hair are red. His body is similar to the body of the elephant and lion. His mind is confused. He meditates on evil and sits on a carpet. He wears velvet and is wrapped in black sable. There ⟨also⟩ ascend a northern horse, a dog, and a calf sitting down.

Quotation 3: *Mk*, VI:1, [20–21]:173–184.

(1) وزعمت الهند أنّه يطلع في هذا الوجه رجل على صورة الزنج ولون العنقاء وقد عصب رأسه بعصابة من رصاص وقد ابس السلاح وعلى رأسه بيضة من حديد وعلى تلك البيضة تاج من

ديباج وفي يده قوس ونشّاب وهو يحبّ اللهو والمزاج ويطلع معه بستان كثير الريحان وكنّار وهو صنج يضرب به وهو يتغنّى ويأخذ الريحان من البستان. (2) ويطلع في هذا الوجه على ما يوافق قول بطلميوس كفّ ممسك العنان اليمنى وإحدى قدمي الثور المؤخّرة ويد الجبّار ومنكبه ورأسه وصدره ومنطقته وركبته وقدمه وصدر الأرنب وعجزه. (3) ويطلع في الوجه الثالث من الجوزاء أفلّون وعلى رأسه إيجانة ومعه كنّار وهو صنج وأوتار ومزمار من ذهب ويطلع كلب ينبح ودلفين وهي دابّة من دواب البحر وفهد وجلمي خيّاط والنصف الأوّل من الدبّ الأصفر وذنب الحيّة ذات القرن ملتوى على أصل سنبلة.

(1) The Indians maintained that there ascends in this decan a man in the form of a negro and the color of a griffin whose head is tied with a band of lead; he clothes himself with weapons, and has an iron helmet on his head, a silk-brocaded crown on that helmet and a bow and arrows in his hand; he likes amusement and fun. There ascends with him a garden with many sweet-smelling herbs, a *kinnar*, which are cymbals to be played. He sings and takes the sweet-smelling herbs from the garden. (2) According to what agrees with Ptolemy's statement, there ascend in this decan the right palm of the One Holding the Reins (Auriga), one rear foot of the Bull (Taurus), a hand of the Giant (Orion), and his shoulder, head, chest, belt, foot, knee, and the chest and rump of the Hare (Lepus). (3) In the third decan of Gemini there ascend Apollo on whose head is a turban, and with him a *kinnar*, which is a stringed instrument, and a golden flute. There ascend a barking dog, Delphinus, which is a sea animal, a panther, the shears of a tailor, and the first half of the Lesser Bear, and the tail of the Horned Snake that is curled at the base of Virgo.

Quotation 4: *Mk*, VI:12, [10]:846–848.

القوس لها الفخذان والشامات والعلامات والزوائد في الأعضاء كالأصابع والعضو الزائد وأمراضه مثل العمى والعور ويدلّ على الصلع والسقوط من الأماكن المرتفعة واللآفات من الدوابّ والسباع والإقعاد والخلع والقطع وما أشبه ذلك.

To Sagittarius are the thighs, nevi, birthmarks, additions in the members like fingers, and other surplus members. Its illnesses are like blindness and the loss of an eye. It indicates baldness, falling from high places, injuries from riding animals and beasts of prey, and from paralyzing, extracting, cutting, and the like.

Quotation 5: *Mk*, VI:11, [3]:824–827.

وقد تدلّ البروج على حلات الناس بنحو آخر وذاك لأن الحمل ومثلّثاته من بروج الملوك والجوزاء ومثلّثاتها من بروج الأشراف والعظماء والثور ومثلّثاته من بروج الأوساط والسرطان ومثلّثاته من بروج السفلة.

The signs indicate the conditions of people in another way, i.e., that Aries and its triplicities are the signs of the kings; Gemini and its triplicities are the signs of nobles and great people; Taurus and its triplicities are the signs of middling people; and Cancer and its triplicities are the signs of lowly people.

Quotation 6: *Mk*, IV:1 [4], 262, lines 13–19.

إنّ عدّة من ملوك اليونانيين كانوا على اثر ذي القرنين ألإسكندر بن فلفس يقال لكلّ واحد منهم بطلميوس وهم عشرة اناس تسعة رخال وامراة وكانوا ينزلون مصر وكان سنو ملكهم مائتين وخمسة وسبعين سنه وكان عامّتهم حكماء ومنهم بطلميوس الحكيم الذي ألّف كتاب المجسطي في علل حركة الفلك وما فيها من الكواكب وبعضهم الف كتابا في أحكام النجوم ونسبه الى بطلميوس صاحب كتاب المجسطي وقد يقال إنّ علّامة الذي الف كتاب الاّحكام وهو الذي ألف كتاب المجسطي.

There were a number of Greek kings immediately after the Two-Horned, Alexander, son of Philip, each of whom was called Ptolemy, namely ten, nine men and a woman. They lived in Egypt and their rule lasted 275 years (i.e. B.C. 305–30). The majority of them were wise, and one of them was Ptolemy, who composed the book of the Almagest on the causes of the motion of the sphere and all the planets within it. Another of them composed a book on astrology and attributed it to Ptolemy, the author of the book of the Almagest. It is sometimes said that the very learned man who wrote the book of astrology also wrote the book of the Almagest.

Quotation 7: *Mk*, VI:1, [23]:200–202.

ويطلع في هذا الوجه على ما يوافق قول بطلميوس وجه الدبّ الأكبر ورأس التوءمين المؤخّر والمقدّم وعجز التوءم المقدّم ويده والكلب الأصغر وبقية الكلب الأكبر وكوثل السفينة وأصل المجذاف.

According to what agrees with the statement of Ptolemy, there ascend in this decan the face of the Greater Bear, the heads of the Twins who are infront and behind, the backside of the front Twin and his hand, the Smaller Dog, the rest of the Greater Dog, the stern of the Ship, and the base of the oar.

Quotation 8: *Mk*, VI:25, [1–5]:968–980.

(1) في جهات البروج. (2) إنّ الحمل والأسد والقوس شرقيات فالحمل قلب المشرق وريحه الصبا، والأسد ميسرة المشرق وريحه نكباء بين المشرق والشمال والقوس ميمنة المشرق وريحه نكبا بين المشرق والجنوب. (3) والثور والسنبلة والجدي جنوبية فالجدي قلب الجنوب وريحه الجنوب والثور ميسرة الجنوب وريحه نكباء بين الجنوب والمشرق والسنبلة ميمنه الجنوب وريحها نكباء بين الجنوب والمغرب. (4) الجوزاء والميزان والدلو مغربية فالميزان قلب المغرب وريحه الدبور والدلو

ميسرة المغرب وريحه نكباء بين المغرب والجنوب والجوزاء ميمنة المغرب ورحها نكباء بين المغرب والشمال. (5) السرطان والعقرب والحوت شمالية فالسرطان قلب الشمال وربحه الشمال والعقرب ميسرة الشمال وريحه نكباء بين الشمال والمغرب والحوت ميمنة الشمال وريحه نكباء بين الشمال والمشرق.

(1) On the directions of the signs. (2) Aries, Leo, and Sagittarius are eastern. Aries is the heart of the east and its wind is the east wind. Leo is on the left side of the east and its wind is the lateral one between the east and the north. Sagittarius is on the right side of the east and its wind is the lateral one between the east and the south. (3) Taurus, Virgo, and Capricorn are southern. Capricorn is the heart of the south and its wind is the south wind. Taurus is on the left side of the south and its wind is the lateral one between the south and the east. Virgo is on the right side of the south and its wind is the lateral one between the south and the west. (4) Gemini, Libra, and Aquarius are western. Libra is the heart of the west and its wind is the west one. Aquarius is on the left side of the west and its wind is the lateral one between the west and the south. Gemini is on the right side of the west and its wind is the lateral one between the west and the north. (5) Cancer, Scorpio, and Pisces are northern. Cancer is the heart of the north and its wind is the north wind. Scorpio is on the left side of the north and its wind is the lateral one between the north and the west. Pisces is on the right side of the north and its wind is the lateral one between the north and the east.

Quotation 9: *Mk*, (1) VIII:1, [6]:21–28; (2) VIII:1, [7]:29–34; (3) VIII:1, [8]:35–44; (4) VIII:1, [9]:45–48; (5) VIII:1, [10]:49–53; (6) VIII:1, [10]:53–60;

1 (1) فأمّا العلّة في استخراج السهام فظاهرة بيّنة عند من فهم دلالات الكواكب وذلك من جهتين (2) إحداهما أنّه لمّا كانت الكواكب إذا قرب بعضها من بعض وإذا تقارنت أو إذا تباعد أحدهما من صاحبه بمقدار درجة أو أقل أو أكثر حدث له منه مزاج ودلالة على الخير أو الشرّ خلاق ما كان دلّ عليه في الوقت الآخر (3) وأظهر ما يكون هذا في الكوكبين اللذين يدلّان على شيء واحد دلالة طبيعية وذلك كالشمس وزحل اللذين يدلّان على حال الأب (4) فاحتيج إلى معرفة بعد ما بينهما في كلّ وقت من الأوقات ليعرف منه دلالة الدليلين وقوّتهما وضعفهما في ذلك الوقت (5) فلهذه العلّة استخرجوا السهام.

2 (1) والجهة الثانية أنّ الأشياء التي تدلّ عليها النجوم إنّما تعرف وتستخرج باجتماع دليلين أو ثلاثة على شيء واحد (2) وهذه الأدلّاء ربما اشتبهت دلاليها لأنه ربما كان للشيء الواحد دليلان أحدهما ليلي والآخر نهاري أو يكون أحدهما أقوى دلالة من الآخر أو يكون أحدهما دليلا على الابتداء والآخر دليل على التمام (3) فتشتبه الدلالة فيها (4) فلذلك احتاجوا إلى استخراج السهام واستعمالها لينظروا إلى السهم إلى أيّ الأدلّاء يكون أميل فيحكمون عليه.

3 (1) فأمّا حدّ السهم فإنّما هو معرفة بعد ما بين الدليلين الدالّين على شيء واحد دلالة طبيعية ووقوع ذلك في موضع معلوم من الفلك (2) فلهذه العلّة التي حدّدنا بها السهم تبين لنا أنّه لا يعرف موضع لاسهم إلّا من ثلاثة أدلّاء اثنان منها طبيعيان ثابتا الدلالة والثالث المنتقل (3) فأمّا الدليلان الطبيعيان الثابتا الدلالة فيدلّان على مسافة ما بينهما لأنهما يشتركان بطبيعتهما على دلالة ذلك الشيء (4) والذي يبدأ به بالنهار أو بالليل هو الدليل الأوّل والآخر هو الجليل الثاني (5) وأما الدليل الثالث المنتقل فمنه تلقى تلك الدرج (6) ولذلك قالوا خذ ما بين كوكب كذا إلى كوكب كذا من البروج والدرج والدقائق المستوية فالقه من درجة الطالع أو من غيره من المواضع أو من بعض الكواكب لكلّ برج ثلاثون درجة فحيث ما وقع فثمّ ذلك السهم بدرجته ودقيقته.

4 (1) وإنّما ألقوا بعد ما بين الدليلين من الطالع لجهتين (2) إحداهما أنّ الحكومة على الأشياء في الخير والشرّ إنّما تعرف إدا عرف أين ذلك الدليل من الطالع (3) فلمّا كان هدا البعد الذي بين الدليلين له دلالة احتيج إلى أن يلقى ذلك من الطالع ليعلم أين هو منه.

5 (1) والجهة الثانية لأنّ الطالع دليل على الأبدان وعلى الابتداءان فلذلك يلقى من الطالع (2) فأمّا إلقاوهم ذلك من بعض بيوت الفلك أو من بعض الكواكب فلأنّ ذلك البيت أو ذلك الكوكب يكون من جنس ذلك السهم (3) ولأنّ الطالع وبيوت الفلك التي منها يطرح بعد ما بين الدليلين الطبيعيين تتغيّر في كلّ وقت يسمى الدليل الثالث منتقل الدلالة.

6 (1) فأمّا استعمالهم في السهام الدرج المستوية فإنّما فعلوا ذلك لأنّ الكواكب إنّما تدور على محور فلك البروج وتسير في فلك البروج وكذلك الطالع إنّما يحسب بدرج فلك البروج (2) ودرج فلك البروج هي درج السواء لأنّ القائل يقول الكوكب في برج كذا في درجة كذا والطالع كذا وكذا درجة من برج كذا وهذا كلّه بالدرج السواء الذي هو من درج فلك البروج (3) فلذلك استعملوا في السهام درج السواء (4) فأمّا درج المطالع فإنّما هو من درج الفلك المحيط بفلك البروج وهو يدير فلك البروج وسائر الأفلاك (5) وبين محور الفلك المحيط ومحور فلك البروج ثلاثة وعشروه درجة وإحدى وخمسون دفيقة على ما زعم بطلميوس.

1 (1) The reason for extracting the lots is clear and obvious to those who have understood the indications of the planets. There are two reasons for this. (2) The first is that when one of the planets comes near to another, and they conjoin each other, or when one of the two separates from the other by more or less than a degree, a mixture and an indication of good or evil other than that indicated at another time, happen to it from it. (3) This is most obvious in the case of two planets that indicate one thing by natural indication, such as the Sun and Saturn which indicate the condition of the father. (4) One needs to know the distance between them at any moment, in order to know from that the indication of the two indicators, and of their strength and weakness at that time. (5) So, for this reason they extracted the lots.

2 (1) The second reason is that the things that the stars indicate are known and extracted from bringing together two or three indicators for one thing. (2) Sometimes these indicators are doubtful in their indication, because sometimes one thing has two indicators, one of them nocturnal and the other diurnal, or one of them is stronger than the other in indication, or one of them is an indicator of the beginning and the other is an indicator of the completion. (3) So the indication in them is doubtful. (4) Therefore, they needed to extract the lots and to use them in order to look at which indicator the lot inclined towards most, and they judged by this.

3 (1) The definition of lot is the knowledge of the distance between the two indicators that indicate one thing by natural indication, and of its falling in a certain position of the sphere. (2) From this reason by which we have defined the lot, it becomes clear to us that the position of the lot is not known unless from three indicators: two of them are natural and fixed in the indication, and the third is a movable indicator. (3) The two indicators that are natural and fixed in indication indicate an interval between them, because they share by their nature in the indication of that thing. (4) What one begins with by day or night is the first indicator and the other is the second indicator. (5) As for the third, movable, indicator, those degrees are cast out from it. (6) Therefore, they said: "Take the equal signs, degrees, and minutes between such and such a planet and such and such a planet and cast them out from the degree of the ascendant, or from another place, or from one of the planets, 30 degrees for each sign. Where it falls is that lot with its degree and minute".

4 (1) They cast out the distance between the two indicators from the ascendant for two reasons. (2) The first is that the judgement of things in good and evil is known when the position of that indicator from the ascendant is known. (3) Since this distance which is between the two indicators has an indication, it must be cast out from the ascendant in order to know where it is.

5 (1) The second reason is that, because the ascendant is an indicator of bodies and beginnings, it is cast out from the ascendant. (2) They cast it out from one of the places of the sphere or from one of the planets because that place or that planet belong to the genus of that lot. (3) Because the ascendant and the places of the sphere from which the distance between the two natural indicators is subtracted change at every moment, the third indicator is called "the movable in indication".

6 (1) They used equal degrees for the lots because the planets revolve on the axis of the sphere of the zodiac and move on that sphere, and the ascendant similarly is calculated by degrees of the sphere of the zodiac. (2) The degrees of the sphere of the zodiac are equal degrees, because a planet is said to be in such and such a degree of such and such a sign and the ascendant is such and such a degree of such and such a sign, and all of these ⟨measurements⟩ are by the equal degrees of the sphere of the zodiac. (3) Therefore, they used the equal degrees for the lots. (4) The degrees of the rising times, however,

are degrees of the sphere surrounding the sphere of the zodiac, which makes the sphere of the zodiac and the rest of the spheres revolve. (5) There are 23 degrees and 51 minutes between the axis of the surrounding orb and that of the sphere of the zodiac, according to what Ptolemy maintained.

Quotation 11: *Mk*, VII:6 [1–2]:675–686:

(1) الفصل السادس في سعادة الكواكب وقوّتها وضعفها ونحوستا وفساد القمر (2) أمّا سعادة الكواكب فهي أن تكون في مناظرة السعود من التسديس أو تربيع أو التثليث (3) أو تكون مقارنة لها (4) أو تكون النحوس ساقطة عنها (5) أو تنصرف عن سعد وتتّصل بسعد (6) أو تكون محصورة بين سعدين (7) أو صميمة (8) أو في مناظرة الشمس من التثليث أو التسديس (9) أو في مناظرة القمر والقمر مسعود (10) وتكون سريعة السير زائده في النور والعدد (11) أو تكون في حلبها (12) أعني في بيوتها أو أشرافها أو حدودها أو مثلثاتها أو وجوهها أو أفراحها (13) أو تكون في الدرجات النيرة (14) أو تكون مقبولة (15) أو تكون في حيزها (16) أعن أن يكون الذكر في برج ذكر ودرجات ذكورة بالنهار فوق الأرض وبالليل تحت الأرض أو يكون الأنث في برج أنثى ودرجات إناث بالنهار تحت الأرض وبالليل فوق الأرض (17) والنيّران إذا كانا في حظوظ السعدين فهما كأنّهما في حظوظ أنفسهما (18) وكذاك السعود إذن كانا في حظوظ النيّرين.

(1) The sixth chapter: on the good fortune of the planets, their power, their weakness and their misfortune, and the corruption of the Moon. (2) The good fortune of the planets is that they are in an aspect of the benefics—either sextile or quartile or trine—(3) or they are in conjunction with them, (4) or the malefics are cadent from them, (5) or they are separating from a benefic and applying to ⟨another⟩ benefic, (6) or they are besieged between two benefics, (7) or in the heart, (8) or in an aspect of the Sun—either trine or sextile—(9) or in an aspect of the Moon while the Moon is made fortune, (10) or they are swift in their motion, increasing in light and number, (11) or they are in their *ḥalb*, (12) that is, in their houses, exaltations, terms, triplicities, decans or joys, (13) or in the bright degrees, (14) or received, (15) or they are in their domains, (16) i.e. the masculine ⟨planet⟩ is in a masculine sign and masculine degrees by day above the earth and by night under the earth, or the feminine ⟨planet⟩ is in a feminine sign and feminine degrees by day under the earth and by night above the earth. (17) When the luminaries are in shares of the two benefics, then it is as if they are in their own shares. (18) It is likewise when the benefics are in shares of the luminaries.

Quotation 12: *Mk*, VII:6, [3]:687–696:

(1) وهذه السعادات على ثلاثة أصناف مضاعفة السعادة السعيدة ودون ذلك (2) فأمّا السعادة المضاعفة فهو أن يتفق لكوكب واحد من هذه المزاعمات اثنتان أو أكثر من ذلك وذلك

مثل عطارد إذا كان في السنبلة فإن له الدلالة على سعادتين سعادة البيت وسعادة الشرف فإن كان مع ذلك في حدّه كانت له الدلالة على ثلاث سعادات فإن كان الطالع السنبلة كان له أربع سعادات سعادة البيت والشرف والحدّ والفرج (3) وأمّا السعيدة فهو أن يكون الكوكب في بيته الذي يعتدل فيه طبيعة ويوافقه كزحل في الدلو والمشتري في القوس والمرّيخ في العقرب والزهرة في الثور والشمس والقمر في بيتهما (4) والذي دون ذلك في الدلالة على الصلاح وهو أن يكون الكوكب في أحد بيتيه الدي يخالف ذلك كزحل في الجدي والمشتري في الحوت والمرّيخ في الحمل والزهرة في الميزان وعطارد في الجوزاء.

(1) These good fortunes are of three kinds: double good fortune, good fortune, and less than that. (2) Double good fortune is when two or more of these dignities happen to one planet. E.g., when Mercury is in Virgo, it indicates two good fortunes, that of the house and that of the exaltation. If it is, additionally, in its term at the same time, it indicates three good fortunes. If the ascendant is Virgo, it has four good fortunes, those of the house, exaltation, term, and joy. (3) Good fortune is when the planet is in its house in which the nature is moderate and agrees with it, such as Saturn in Aquarius, Jupiter in Sagittarius, Mars in Scorpio, Venus in Taurus, and the Sun and the Moon in their houses. (4) What is less than that in the indication of goodness is that the planet is in one of its houses which is opposite to that ⟨condition⟩, such as Saturn in Capricorn, Jupiter in Pisces, Mars in Aries, Venus in Libra, and Mercury in Gemini.

Quotation 13: *Mk*, VII:6, [4]:697–702:

(1) وقوّة الكواكب أن تكون صاعدة في الشمال أو شمالية (2) أو تكون صاعدة في فلك أوجها (3) أو تكون في المقام الثاني (4) أو خارجة من شعاع الشمس (5) أو في وتد أو ما يلي وتدا (6) أو تكون الثلاثة العلوية شرقية من الشمس وإن نظرت إليها من التسديس كان أقوى لها (7) وأن تكون في الربعين المذكرين وإن كانت الشمس في هذين الربعين أو في البروج الذكورة فهي أيضا إلا أن تكون في الميزان (8) ومن قوّة الثلاثة السفلية أن تكون غربية أو في الربعين لا مونّثين.

(1) The power of the planets is that they are rising in the north or are northern, (2) or are rising in the orb of their apogee, (3) or in their second station, (4) or leaving the rays of the Sun, (5) or in a cardine or succedent to the cardine, (6) or the three superior ⟨planets⟩ are east of the Sun; if it aspects them from sextile, it is more powerful for them, (7) and that they are in the two masculine quarters; if the Sun is in these quarters or in the masculine signs, then it is powerful also, unless if it is in Libra. (8) With regard to power of the three inferior ⟨planets⟩, it is that they are western or in the two feminine quarters.

Quotation 14: *Mk*, VII:6, [5]:703–718:

(1) ومن ضعف الكواكب ودلالتها على نقصان السعادة أن تكون بطيئة السير (2) أو في المقام الأوّل (3) أو راجعة وأضرّ الرجوع رجوع الكوكبين السفليين وخاصة إذا كانا مع رجوعهما يحترقان (4) أو تكون الكواكب تحت شعاع الشمس (5) أو في الدرجات المظلمة (6) أو تكون الذكور في برج أنثى أو في درجات إناث بالنهر تحت الأرض وبالليل فوق الأرض وأن تكون الإناث في برج ذكر أو في درجات ذكورة بالليل تحت الأرض وبالنهر فوق الأرض (7) أو يكون في برج هبوطه (8) أو هابطا في الجنوب أو جنوبيا (9) أو ساقطا عن الوتد أو ما يليه (10) أو يكون في الطريقة المحترقة وهي الميزان والعقرب وأشدّ ذلك إذا كان من تسع عشر درجة من الميزان إلى ثلاث درجات من العقرب لأنهما هبوط النيرين (11) أو أن يكون في مقابلة بيته فإنه يكون حينئذ معاديا لبيته وفي وباله (12) وأن يتّصل بكوكب راجع أو فاسد أو في هبوطه أو ساقط أو زائل (13) أو يكون غير مقبول (14) أو يكون في الغربة وأشدّ ذلك إذا كان خاليا لا ينظر إليه سعد أو من يلائمه من الكواكب (15) أو أن تكون الكواكب الثلاثة العلوية غربية من الشمس أو أن تكون في الربعين المؤنثين (16) وضعف الشمس أن تكون في بروج مؤنّثة أو في هذين الربعين أيضا إلا أن تكون في البيت التاسع فإنه فرحها (17) ومن ضعف الثلاث الكواكب السفلية أن تكون في أوّل تشريقها أو تكون في الربعين المذكرين.

(1) With regard to the weakness of the planets and their indications of decrease of good fortune, it is that they are slow in their motion, (2) or in their first station (3) or retrogressing; the most harmful retrogression is that of the two inferior planets, especially when, in addition to their retrogression, they are burnt. (4) Or the planets are under the rays of the Sun, (5) or in the dark degrees. (6) Or masculine planets are in a feminine sign or in feminine degrees by day under the earth and by night above the earth, or feminine planets are in a masculine sign or in masculine degrees by night under the earth and by day above the earth, (7) Or it is in the sign of its fall, (8) or it is descending in the south or southern, (9) or cadent from a cardine or succedent, (10) or it is in the burnt path, i.e. Libra and Scorpio; the most powerful in that is when it is from the 19th degree of Libra to the third degree of Scorpio, because these ⟨degrees⟩ are the falls of the luminaries. (11) Or it is in opposition to its house, for then it is hostile to its house and in its detriment. (12) Or that it applies to a planet which is retrogressing or harmed or in its fall or cadent or retreating, (13) or it is without reception (14) or it is in its "absence"; the most powerful in that is when it is void ⟨of course⟩ and not aspected by a benefic or one of the planets which is compatible with it. (15) Or the three superior planets are west of the Sun or in the two feminine quadrants. (16) With regard to the weakness of the Sun, it is that it is in feminine signs or in these two quadrants also, unless it is in the ninth place, because that it is its joy. (17) With regard to the weakness of the three inferior planets, it is that they are at the beginning of their easterliness or in the two masculine quadrants.

Quotation 15: *Mk*, VII:6, [6]:719–727:

(1) ونحوسة الكواكب أن تكون في مقارنة النحوس أو مقابلتها أو في تربيعها أو في تثليثها أو في تسديسها (2) وبينها وبين النحس أقل من حدّ كوكب (3) أوتكون في حدود النحوس أو في بيوتها (4) أو يكون بعض النحوس مستعليا عليها من العاشر أو الحادي عشر من مكانها (5) وشرّ لذلك في هذا كله أن يكون النحس غير قابل لها أو يكون مقارنا للشمس أو مربّعا أو مقابلا لها (6) أو تكون مع رؤوس جوزهرات أنفسها أو مع أذنابها (7) أو تكون مع الرأس أو مع الذنب ويكون بينها وبينهما اثنتا عشرة درجة فما دون ذلك لأنّها تكون في عقدتيهما (8) وأضرّ ما يكونان بالشمس إذا كان بينها وبينهما أربع درجات أمامها أو خلفها وأضرّهما رالقمر إذا كان بينه وبين أحدهما اثنتا عشرة درجة من خلفه أو قدّامه.

(1) The misfortune of the planets is that they are in conjunction with the malefics or in their opposition or in their quartile or their trine or their sextile, (2) or between them and the malefic there is less than the term of a planet, (3) or that they are in the terms of the malefics or in their houses, (4) or that one of the malefics is raised above them in the tenth or eleventh ⟨place⟩ from their place; (5) the worst of that in all this is that the malefic does not receive them. Or it is in conjunction with the Sun or in quartile aspect or in opposition to it, (6) Or they are with their own ascending or descending nodes, (7) or with the Head and the Tail of the Dragon and there are between these two (the Head and the Tail) and them 12 degrees or less, because they are in both their nodes. (8) The most harmful of both of them (the Head and the Tail) with the Sun is when between it and one ⟨of them⟩ there are 4 degrees in front of or behind it. The most harmful of them with the Moon is when between it and one of the two there are 12 degrees behind or in front of it.

Quotation 16: *Mk*, VII:6, [7]:728–733:

(1) وقد زعم بعض الأوائل أنّ الرأس من طبيعته الزيادة فإذا كانت السعود معه زاد في سعادتها وإذا كانت النحوس معه زاد في نحوستها وإن طبيعة الذنب النقصان فإذا كانت السعود معه نقص من سعادتها وإذا كانت النحوس معه نقص من نحوستها (2) ولذلك قالت عامتهم إنّ الرأس مع السعود سعد ومع النحوس نحس والذنب من النحوس سعد لأنّه ينقص من شرّها ومع السعود محس لأنّه ينقص من سعادتها.

(1) Some of the ancient writers claimed that the Head is increasing in its nature, so when the benefics are with it, it increases their good fortune, but when the malefics are with it, it increases their harming, whereas the nature of the Tail is decreasing, so when the benefics are with it, it decreases their good fortune, but when the malefics are with it, it decreases their harming. (2) Because of this, the majority of them said that the Head is a benefic with

the benefics but a malefic with the malefics, and the Tail is a benefic with the malefics because it decreases their harm, but a malefic with the benefics because it decreases their good fortune.

Quotation 17: *Mk*, (1) VII:5, [11]: 525–527, 529–531, 533–536; (2) VII:5, [12]:553, 557–558, 565–570:

1 (1) ونوع آخر من الاتّصال والانصراف من غير تناظر الكواكب يقال له اتّصال وانصراف طبيعي (2) وإنّما كان يستعمله علماء المنجمين في خواصّ من حالات المواليد والسائل ... (3) وهو على جهتين (4) إحداهما من طبيعة درج البروج المتّفقة في المطالع كالحمل والحوت والثور والدلو والجوزاء والجدي والسرطان والقوس والأسد والعقرب والسنبلة والميزان ... (5) وإذا كان كوكب في الحمل في أقلّ من عشر درجات فإنّه ذاهب إلى الاتّصال بطبيعة درجة الكوكب الذي في الحوت في عشرين درجة إلى أن يتمّ له عشر درجات (6) فهناك يتمّ اتّصاله بطبيعة درجة الكوكب الذي في الحوت في عشرين درجة لاتّفاق درجتيهما في المطالع.

2 (1) والجهة الثانية هي من درج البروج المتّفقة في ساعات النهار ... (2) والكوكب الذي في أوّل الأسد في قوّة درجة الكوكب الذي في آخر الثور ... (3) واتّصال الكوكب الذي في الجوزاء بدرجة الكوكب الذي في الجدي أو الذي في القوس بالذي في السرطان أو الذي في الحمل بالذي في السنبلة أو الذي في الميزان بالذي في الحوت يسمّى اتّصال مقابلة طبيعي (4) واتّصال الذي في الجوزاء بالذي في السرطان أو الذي في السنبلة بالذي في الميزان أو الذي في القوس بالذي في الجدي أو الذي في الحوت بجرج الكوكب الذي في الحما يقات له اتّصال تسديس طبيعي.

1 (1) Another kind of application and separation without the planets aspecting is called natural application and separation. (2) The learned astrologers have used this only in special conditions of nativities and questions ... (3) It is in two ways. (4) The first of them is from the nature of the degrees of the signs agreeing in rising times such as Aries and Pisces, Taurus and Aquarius, Gemini and Capricorn, Cancer and Sagittarius, Leo and Scorpio, and Virgo and Libra ... (5) When a planet is in less than 10 degrees of Aries, it is approaching application to the nature of the degree of the planet which is in 20 degrees of Pisces until it completes 10 degrees. (6) At this point its application to the nature of the degree of the planet which is in 20 degrees of Pisces is complete, because of the agreement of their degrees in rising times.

2 (1) The second way is from degrees of the signs agreeing in hours of daylight ... (2) The planet which is at the beginning of Leo is in the power of the degree of the planet which is at the end of Taurus ... (3) The application of the planet which is in Gemini to the degree of the planet which is in Capricorn, or that in Sagittarius to that in Cancer, or that in Aries to that in Virgo, or that in Libra to that in Pisces, is called natural application by opposition. (4) The application of the planet which is in Gemini to the planet

in Cancer, or that in Virgo to that in Libra, or that in Sagittarius to that in Capricorn, or that in Pisces to the degree of the planet in Aries, is called natural application by sextile.

Quotation 18: *Mk*, VII:6, [9]:745–755:

(1) وفسد القمر على أحد عشر وجها (2) أحدها أن يكون منكسفا وأشدّه أن ينكسف في البرج الذي كان فيه في أصل مولد إنسان أو في تثليثه أو في تربيعه (3) والثاني إذا كان تحت شعاع الشمس وبينه وبين جرمها اثنتا عشرة درجة مقبلا أو مدبرا (4) والثالث إذا كان بينه وبين دقيقة استقبالها مثل هذه الدرج ذاهبا إلى مقابلتها أو منصرفا عنها (5) والرابع إذا كان مع النحوس أو كانت تنظر إليه (6) والخامس إذا كان في اثني عشرية زحل أو بهرام (7) والسادس إذا كان مع الرأس أو الذنب وبينه وبين أحدهما اثنتا عشرة درجة (8) والسابع إذا كان جنوبيا أو هابطا في الجنوب (9) والثامن إذا كان في الطريقة المحترقة وهما الميزان والعقرب (10) والتاسع إذا كان في آخر البروج لأنه حيذئذ يكون في حدود النحوس (11) والعشر إذا كان بطيء السير وهو حيث يسير أقلّ من سيره الوسط (12) والحادي عشر إذا كان في البيت التاسع من الطالع.

(1) The corruption of the Moon is in eleven ways. (2) The first of them is that it is eclipsed, and the strongest form of this is that it is eclipsed in the sign in which it was in the base nativity of a person or in its trine or its quartile. (3) The second is when it is under the rays of the Sun, and there are 12 degrees between them infront or behind. (4) The third is when there are 12 degrees between it and the minute of its opposition as it is going towards its opposition or separating from it. (5) The fourth is when it is with the malefics or they are aspecting it. (6) The fifth is when it is in Saturn's or Mars's dodecatemorion. (7) The sixth is when it is with the Head or the Tail and between it and one of them there are 12 degrees. (8) The seventh is when it is southern or descending in the south. (9) The eighth is when it is in the burnt path, i.e. Libra and Scorpio. (10) The ninth is when it is at the end of the signs, because it is then in the terms of the malefics. (11) The tenth is when it is slow in motion, i.e. when it moves less than its mean motion. (12) The eleventh is when it is in the ninth place from the ascendant.

Quotation 19: *Mk*, VII:1, [4]:14–21:

(1) فأمّا في هذا القول فإنا نذكر حالاتها وخاصية دلالاتها على الأشياء لأن لكل واحد منها في ذاته حالات مختلفة (2) وهو أن يكون صاعدا في أوجه أو هابطا فيه (3) أو يكون في وسط منطقة هذا الفلك (4) أو يكون زائدا في السير والنور والعظم (5) أو ناقصا منه (6) أو معتدل السير والنور والعظم (7) أو يكون زائدا في العدد أو ناقصا منه (8) أو يكون زائدا في الحساب أو ناقصا منه أو يكون في طريقته الوسطى (9) أو يكون زائدا في المسير أو ناقصا منه (10) أو يكون في سيره الوسط

(11) أو يكون شماليا صاعدا أو هابطا (12) أو جنوبيا صاعدا أو هابطا (13) أو يكون كثير العرض أو قليل العرض (14) أو لا نكون له عرض (15) أو نكون في حيزه (16) أو نكون في خلاف حيزه.

(1) In this part we shall mention their conditions and their proper indications for things, because each one of them has different conditions in themselves. (2) I.e., it is ascending in its apogee or descending in it, (3) or it is in the middle of the circle of this orb, (4) or increasing in motion, in light, and in size, (5) or it is decreasing in it, (6) or it is moderate in motion, in light, and in size, (7) or it is increasing in number or decreasing in it, (8) or it is increasing in calculation or decreasing in it, or it is in its middle way, (9) or it is increasing in motion or decreasing in it, (10) or it is in its mean motion, (11) or it is northern and ascending or descending (12) or southern and ascending or descending, (13) or it is of many or few ⟨degrees⟩ in latitude, (14) or it has no latitude, (15) or it is in its domain (16) or in a domain other than its own.

Quotation 20: *Mk*, (1) VII:5, [13]:571–572; (2) VII:5, [14]:573–577; (3) VII:5, [15]:578–581; (4) VII:5, [16]:582–583; (5) VII:5, [17]:584–589:

1 (1) وخلاء السير أن ينصرف الكوكب عن اتّصال كوكب بالمقارنة أو بالنظر ولا يتّصل بكوكب ما دام في برجه.

2 (1) والوحشي أن يكون الكوكب في برج ولا ينظر إليه كوكب البتة (2) فإذا كان كذلك سمّي وحشيا (3) وأكثر ما يكون ذلك للقمر ... (4) وربّما استعمل هذا النحو من الاتّصال والانصراف بالكوكب الخالي السير.

3 (1) والنقل وجهان (2) أحدهما أن ينصرف الكوكب الخفيف عن البطيء ويتّصل بآخر فينقل طبيعة المنصرف عنه إلى المتّصل به (3) والثاني أن يتّصل كوكب خفيف بكوكب أبطأ منه ويتّصل ذلك البطيء بكوكب آخر فينقل الكوكب البطيء طبيعة الكوكب الخفيف إلى الكوكب الذي يتّصل به.

4 (1) والجمع أن يتّصل بالكوكب لاواحد كوكبان أو أكثر من ذلك فيجمع نورها ويأخذ طبائعها.

5 (1) وردّ النور على جهتين (2) إحداهما أن يكون الكوكب أو الكوكبان المستدلّ بهما لا يتّصل أحدهما بصاحبه ولا يتناظران إلّا أنهما ينظران إلى كوكب أو يتّصلان به فنظر ذلك الكوكب المنظور إليه أو المتّصل به إلى بعض مواضع الفلك فيردّ نورهما إلى ذلك الموضع الذي ينظر إليه (3) والجهة الثانية أن يكون صاحب الطالع والحاجة لا يتناظران أو يكونان منصرفين (4) فإن نقل بينهما كوكب فقد ردّ نور أحدهما إلى الآخر.

1 (1) "Solitary motion" is that a planet separates from application with a planet in conjunction or aspect, and does not apply to a planet as long as it is in its sign.

2 (1) "Wild" is that a planet is in a sign and no planet aspects it at all. (2) When it like this, it is called "wild." (3) This happens most frequently to the Moon ... (4) This kind of application and separation is sometimes used with a planet in solitary motion.

3 (1) "Translation" is of two kinds. (2) The first of them is that a light planet separates from a slow planet and applies to another; then it transfers the nature of the planet it has separated from to the planet it applies to. (3) The second is that a light planet applies to a planet slower than it, and that slow planet applies to another planet; then the slow planet transfers the nature of the light planet to the planet to which it applies.

4 (1) "Collection" is that two or more planets apply to one planet and it collects their light and receives their natures.

5 (1) "Reflecting the light" is of two kinds. (2) The first of them is that, in the case of the planet or the two planets from which signification is sought, one does not apply to the other nor they aspect each other, but they aspect or apply to a planet, and the planet which is aspected or applied to, aspects a place on the sphere; then it reflects the light of both of them onto that place it aspects. (3) The second way is that the lords of the ascendant and of the thing do not aspect or are separating. (4) If a planet has moved between them, it reflects the light of one of the two onto the other.

Quotation 21: *Mk*, (1) VII:5, [18]:590–599; (2) VII:5, [19]:600–601; (3) VII:5, [20]: 602–603; (4) VII:5, [21]:604–608; (5) VII:5, [22]:609–612:

1 (1) والمنع على وجهين (2) أحدهما من مقارنة وهو أن يكون ثلاثة كواكب في برج واحد مختلفة الدرج ويكون الثقيل أكثرهما درجا فالأوسط منهما قد منع الأقلّ درجا من الاتّصال بالثقيل إلى أن يجوزه (3) وذلك كزحل إذا كان في الحمل في عشرين درجة وفيه عطارد في خمس عشرة درجة وفيه الزهرة في عشر درجات فعطارد قد منع الزهرة من الاتصال بزحل حتّى يحوزه ثمّ يكون الاتّصال بعد ذلك للزهرة بزحل (4) والوجه الثاني من المنع هو من جهة النظر وهو أن يكون كوكبان في برج واحد ويكون الهفيف متّصلا بالثقيل وكوكب آخر متّصل بذلك الثقيل بالنظر فالذي معه في برجه يمنع الناظر ويفسد عليه اتّصاله إذا كانت درجاتها شيئا واحدا (5) فأمّا إذا كانب درجات الذي ينظر أقرب إلى الاتّصال من درجات المجامع فالاتّصال للناظر لأنه يتّصل به قبل المجامع له.

2 (1) ودفع الطبيعة أن يتّصل الكوكب بربّ البرج الذي وه فيه أو بربّ شرفه أو بربّ حدّه ال بربّ مثلثته أو بربّ وجهه فيدفع طبيعة ذلك الكوكب إليه.

3 (1) ودفع القوّة أن يكون الكوكب في بيت نفسه أو شرفه أو حدّه ال مثلثته أو وجهه ويتّصل كوكب آخر فيدفع قوّة نفسه إليه.

4 (1) ودفع الطبيعتين على جهتين (2) إحداهما أن يكون الكوكب في برج له فيه مزاعمة ويتّصل بآخر له فيه مزاعمة أيضا (3) وذلك كالزهرة إذا اتّصلت بالمشتري من الحوت (4) والجهة الثانية أن يتّصل الكوكب بالكوكب الذي يكون من حيزه كاتّصال الكوكب النهاري بالنهاري وهما في مكان النهاري والليلي بالليلي وهما في مكان الليلي.

5 (1) ودفع التدبير أن يتّصل الكوكب بالكوكب من أيّ جهة يكون الاتّصال فيدفع تدبير نفسه إليه (2) فإن كان ذلك من تسديس أو تثليث وكان بينهما قبول كان ذلك الدفع من ملاءمة.

1 (1) "Prohibition" is in two ways. (2) The first of them is by conjunction, i.e., three planets are in one sign, but in different degrees, and the heavy planet has most degrees; then the middle planet prevents the one with fewest degrees from application with the heavy planet, until it passes it. (3) E.g., when Saturn is in the 20th degree of Aries and Mercury is in its 15th degree and Venus is in its 10th degree, Mercury prevents Venus from application to Saturn until it passes it; then after that Venus applies to Saturn. (4) The second way of prohibition is by aspect, i.e., two planets are in one sign and the light one is applying to the heavy one, and another planet is applying to that heavy one in aspect: then the one which is with it in its sign prevents the aspecting planet and destroys its application when their degrees are the same. (5) When the degrees of that which aspects are closer to the application than the degrees of the encountering ⟨planet⟩, there is application for the aspecting planet, because it applies to it before the encountering planet.

2 (1) "Pushing nature" is that the planet applies to the lord of the sign in which it is, or to the lord of its exaltation, or of its term, or of its triplicity, or of its decan. It pushes the nature of that planet to it.

3 (1) "Pushing power" is if the planet is in its own house or its own exaltation or its own term or its own triplicity or its own decan, and applies to another planet: then it pushes its own power onto it.

4 (1) "Pushing two natures" is of two kinds. (2) The first of them is that the planet is in a sign in which it has a dignity, and applies to another which has a dignity in it also. (3) E.g., when Venus applies to Jupiter from Pisces. (4) The second kind is that the planet applies to the planet which is from its domain, such as the application of a diurnal planet to a diurnal planet, i.e., the two are in a diurnal position, or a nocturnal planet to a nocturnal planet, i.e., the two are in a nocturnal position.

5 (1) "Pushing management" is that a planet applies to a planet from whichever direction the application is, and it pushes its own management to it. (2) If this is from sextile or trine and there is reception between them, that pushing is from agreement.

Quotation 22: *Mk*, (1) VII:5, [23]:613–621; (2) VII:5, [25]:628–629; (3) VII:5, [26]: 630–633; (4) VII:5, [27]:634–636; (5) VII:5, [28]:637–649; (6) VII:5, [29]:650–656; (7) VII:1, [13]:71–76:

1 (1) والردّ على وجهين (2) أحدهما أن يتّصل الكوكب بكوكب تحت شعاع الشمس فلا بقوى على إمساك ما قبل منه فيردّ عليه (3) والثاني أن يتّصل الكوكب بكوكب راجع فيردّ عليه ما قبل منه لرجوعه (4) فربّما كان ردّه بصلاح وربّما كان ردّه بفساد (5) فأمّا ردّه بصلاح فهو على ثلاث جهات (6) إحداها أن يكون المدفوع إليه يقبل الدافع (7) والثاني أن يكون الدافع مستقيم السير والمدفوع إليه المحترق أو الراجع كلاهما في وتد أو ما يلي وتدا (8) والثلاث أن يكون الكوكب الراجع المحترق القابل ساقطا والكوكب الدافع في وتد أو ما يلي وتدا (9) فإذا كانا هكذا وقبل الساقط أو المحترق أو الراجع التدبير أفسد الحاجة (10) فلمّا ردّ القابل إلى الدافع وكان الدافع في موضع جيد أصلح الحادة بعد الفساد.

2 (1) والانتكاث أن يكون الكوكب متّصلا بكوكب فقبل أن يبلغه يرجع عنه فيبطل اتّصاله.

3 (1) والاعتراض أن يكون كوكب خفيف كثير الدرج وكوكب آخر أثقل منه وأقلّ درجا وكوكب ثالث أخفّ من ذلك الخفيف يريد الاتّصال بالثقيل (2) فيرجع الخفيف الكثير الدرج فيتّصل بالثقيل برجوعه (3) ثمّ يجوزه فيكون اتّصال ذلك الثالث الذي هو أخفّ من الخفيف بهذا الراجع الذي هو أثقل منه لا بالثقيل.

4 (1) والفوت أن يكون كوكب ذاهب إلى الاتّصال بكوكب فقبل أن يبلغه ينتقل المتّصل به إلى برج آخر(2) فإذا تحوّل الدافع يكون بعض الكواكب أقرب إليه منه فيكون اتّصاله بالكوكب الآخر ويبطل اتّصاله بالأوّل.

5 (1) وقطع النور على ثلاث جهات (2) إحداها أن يكون كوكب يريد الاتّصال بكوكب اثقل منه وفي البرج الثاني من الخفيف كوكب فقبل أن يبلغ الخفيف إلى الاتّصال بالثقيل يرجع الكوكب الذي في الثاني منه ويدحل برجه ويقارنه (3) فيقطع نوره عن ذلك الكوكب الذي أراد الاتّصال به (4) وإذا كان ذلك الاتّصال يدلّ على تمام شيء من الاشياء تمّ كان حال الكوكبين هكذا من قطع نور أحدهما من صاحبه فإنّه يدلّ على أنّه يتهيّأ لصاحب الحاجة إنسان لم يكن نابه له فيفسد حاجته ويقطعه عن الظفر بها (5) والثانية أن يكون كوكب خفيف يتّصل بكوكب أثقل منه وذلك الكوكب يدفع إلى كوكب ثقيل فقبل أن يبلغ الخفيف درجة الكوكب الذي هو أثقل منه يتّصل ذلك الكوكب بالكوكب الثقيل ويجوز فيكون اتّصال الخفيف بالثقيل ويبطل اتّصاله بالأوّل (6) وهذا يدل على أن الانسان يجد في طلب الأمر الذي هو من دلالة طبيعة ذلك الكوكب ويحرص عليه حتّى إذا شارف الظفر به فاته ذلك وعرض له غيره (7) والجهة الثالثة

أن يتّصل الكوكب بكوكب سوى صاحب الحاجة أو يتّصل به كوكب فينقل نوره إلى سوى صاحب الحاجة.

6 (1) والنعمة والمكافاة أن يكون الكوكب في بئره أو هبوطه فيتّصل به كوكب أو يتّصل هو بكوكب له مصادق أو من أرباب مثلثاته أو مزاعمي برجه أو يكون للدافع أو للقابل شهادة في برج نقسه فإنّه يقتلعه ويخرجه من بئره أو هبوطه (2) فلا يزال له النعمة عليه حتّى يقع الكوكب الذي أنعم عليه في بئره أو هبوطه فيتّصل به الآخر أو يتّصل هو به فيخرجه من بئره أو هبوطه (3) فيكون قد وفّاه النعمة التي أنعمها عليه وكافأه على ذلك (4) وربما سمّي ربّ شرف برج الكوكب صاحب نعمته.

7 (1) وامّا الحيّز فأن يكون الكوكب الذكر بالنهار فوق الأرض وبالليل تحت الأرض في برج ذكر (2) وإن كان أنثى أن يكون بالنهار تحت الأرض وبالليل فوق الأرض في برج أنثى إلّا المرّيخ وحده فإنه يخالف ما ذكرنا (3) فإذا كان الكوكب على هذه الحال كان في حيّزه وكان قوي الطبيعة دالّا على الاعتدال والصلاح (4) فإن نقص بعض ما ذكرنا نقص عن طبيعة الاعتدال وإن خالف هذا كله كان في خلاف حيّزه ودلّ على الفساد وعلى خلاف الاعتدال.

1 (1) "Returning" is in two ways. (2) The first of them is that the planet applies to a planet under the rays of the Sun, so it cannot grasp hold of what it had received from it and it returns ⟨it⟩ to it. (3) The second is that the planet applies to a planet which is retrogressing, so it returns to it what it had received from it, because of its retrogression. (4) Sometimes its returning is with amelioration, at other times it is with corruption. (5) Its returning with amelioration is of three kinds. (6) The first of them is that the receiver receives the giver. (7) The second is that the giver, in direct motion, and the receiver, burnt or retrogressing, are both in a cardine or succedent. (8) The third is that the retrogressing or burnt receiver is cadent and the giver is in a cardine or succedent. (9) When they are like this and a cadent, burnt, or retrogressing ⟨planet⟩ receives the management, the matter is corrupted. (10) But whenever the receiver returns ⟨the management⟩ to the giver and the giver is in a good position, the matter is ameliorated after corruption.

2 (1) "Cancellation" is that a planet is applying to a planet, but before it reaches it, it retrogresses away from it and its application is aborted.

3 (1) "Accident" is that a light planet (A) has many degrees, another planet (B) is heavier than it and has fewer degrees, and a third planet (C), lighter than that light planet, aims at application to the heavy planet. (2) Then the light one with many degrees retrogresses and applies to the heavy one in its retrogression. (3) Then it passes it, and there is application of that third planet which is lighter than the light planet, to this retrogressing planet which is heavier than it, and not to the heavy planet.

4 (1) "Evasion" is that there is a planet going towards application to a planet, but before it reaches it, the planet to which it is applying removes to another sign. (2) When the giver changes ⟨sign⟩, one of the planets is closer to it than it, so its application is to the other planet, and its application to the first planet is aborted.

5 (1) "Cutting the light" is in three ways. (2) The first of them is that a planet is aiming at application to a planet heavier than it and a planet is in the second sign from that of the light planet, and before the light planet reaches application to the heavy planet, the planet which is in the second sign from it retrogresses, enters its sign and conjoins it. (3) Thus it cuts its light from that planet which was aiming at application to it. (4) When that application indicates completion of something, and the condition in respect to cutting the light of one from the other is like this, it indicates that a man who does not have any nobility presents himself to the lord of the matter, and he destroys its matter, and cuts him off from success in it. (5) The second is that a light planet is applying to a planet heavier than it and that planet gives to a heavy planet, but before the light planet reaches the degree of the planet which is heavier than it, that planet applies to the heavy planet and passes it; then the application is of the light planet to the heavy planet and its application to the first is aborted. (6) This indicates that the man will find in his search something which belongs to the indication of the nature of that planet and he aims for it until, when he is about to achieve it, it escapes from him and another thing comes to him. (7) The third way is that a planet applies to a planet other than the lord of the matter, or a planet applies to it and it transfers its light to ⟨a planet⟩ other than the lord of the matter.

6 (1) "Favor" and "recompense" are that the planet is in its well or its fall and a planet applies to it, or it applies to a planet which has friendship or one of the lords of its triplicities or dignities of its sign, or the giver or the receiver has a witness in its own sign; then it pulls it out and brings it out from its well or fall. (2) The favor of it towards it does not cease until the planet which bestowed favor onto it falls into its well or its fall, and the other applies to it or it applies to the other and draws it from its well or fall. (3) Thus it has compensated it fully for the favor it has bestowed on it, and has. (4) Sometimes the lord of the exaltation of the sign of the planet is called the lord of its favor.

7 (1) Domain, is that a masculine planet is above the earth by day and under the earth by night in a masculine sign. (2) If it is a feminine ⟨planet⟩, it is that it is above the earth by day and under the earth by night in a feminine sign except Mars alone; for it is opposite from what we mentioned. (3) When the planet is in this condition, it is in its domain and it is strong in nature and indicating moderateness and properness. (4) If one of the ⟨conditions⟩ we mentioned decreases, it decreases from the nature of moderateness, and if it is opposite to this entirely, it is in the opposite to its domain and indicates corruption and the opposite of moderateness.

Quotation 23: *Mk*, (1) VII:5, [30]:657–667; (2) VII:5, [31]:668–674:

1 (1) والقبول أن يتّصل الكوكب بالكوكب من بيت المتّصل به أو من شرفه أو من حدّه أو من مثلثته أو من وجهه فيقبله (2) أو يتّصل الكوكب بالكوكب ويكون القابل للاتّصال في بيت الدافع أو في سائر حظوظه التي ذكرنا قبل (3) وأقواها صاحب البيت أو الشرف (4) فأمّا إدا كان الاتّصال بصاحب الحدّ أو بصاحب المثلثة أو بصاحب الوجه وحده فهو ضعيف إلّا أن يجتمع الحدّ والمثلثة أو الحدّ والوجه أو المثلثة والوجه (5) فإنّ ذلك يكون قبولا تامّا (6) وقد يقبل هذه المزاعمون أيضا بالنظر من غير اتّصال إلّا أنّ قبول الاتّصال أقوى (7) وإدا كان الكوكبان أحدهما في تثليث الآخر أو في تسديسه أو في برجين مستوي المطالع أو في برجين يكون طول نهارهما واحد أو في بيجين لكوكب واحد فإنّ أحدهما يقبل صاحبه لاتّفاق طبيعة هده البروج بعصها لبعض (8) والسعود تقبل بعضها بعضا لاعتدال طبائعها والمرّيخ وزحل يقبل أحدهما صاحبه من المقارنة والتسديس والتثليث.

2 (1) ومن القبول قوي ووسط ودون ذلك (2) فأمّا القبول القوي فإنّ أكثر ما يكون ذلك للقمر من الشمس لأنّها تقبله من البروج كلّها لأنّ ضوءه منها (3) إلّا أنّ قبولها له من المقابلة مكروه (4) فإدا كان اتّصاله بها من برج لها فيه مزاعمة كان ذلك قبولين قبول الطبيعة وقبول البرج (5) وعطارد إذا قبل كوكبا من السنبلة كان قبولا قويا أيضا (6) والقبول الوسط قبول الكواكب بعضها بعضا من البيت أو الشرف أو الحدّ أو المثلثة أو الوجه (7) فإن اجتمع من هذا اثنان أو كان كلّ واحد منهما يقبل صاحبه كان قبولا قويا (8) فأمّا سائر من ذكرنا فهو دون ذلك.

1 (1) "Reception" is that a planet applies to a planet from the house of the planet applied to or from its exaltation, term, triplicity, or decan; then it receives it. (2) Or the planet applies to the planet and the receiver of the application is in the house of the giver or in ⟨one of⟩ its other shares which we have mentioned. (3) The strongest of these is the lord of the house or the exaltation. (4) When the application is to the lord of the term or the triplicity or the decan alone, it is weak unless the term and triplicity, or the term and decan, or the triplicity and decan are joined. (5) For that is complete reception. (6) These dignities may also receive the planets by aspect without application, although reception by application is stronger. (7) When one of the two planets is in trine or sextile with the other planet, or they are in two signs that are erect in ascending or in two signs whose length of daylight is the same or in the two signs belonging to one planet, each one of them receives the other because of the agreement in nature of these signs with each other. (8) The benefics receive each other because of the moderateness of their natures, but Mars and Saturn receive each other ⟨only⟩ from conjunction, sextile, or trine.

2 (1) Reception can be strong, middling, or less than this. (2) Strong reception occurs most frequently to the Moon from the Sun, because it (the Sun)

receives it (the Moon) from all the signs, since its (the Moon's) light is from it (the Sun). (3) But the ⟨Sun's⟩ reception of it [the Moon] from opposition is hostile. (4) When its application to it [the Sun] is from the sign in which it [the Sun] has a dignity, the reception is double: namely, that of nature and that of sign. (5) When Mercury receives a planet from Virgo, this is also a strong reception. (6) The middling reception is that of the planets to each other from ⟨their⟩ house, exaltation, term, triplicity, or decan. (7) If two of these come together or each one of the two receives the other, it is a strong reception. (8) The others that we have mentioned are less than this.

APPENDIX 3

KITĀB AL-MUDKHAL (AL-QABĪṢĪ) AND *KITĀB AL-THAMARAH* (PSEUDO-PTOLEMY'S *CENTILOQUIUM*)

Quotation 1: Al-Qabīṣī, *Kitāb al-mudkhal* 2004, V:17, 150–153, lines 92–107:

1 (1) فإذ قد أتينا على هذه السهام التي تقع في الأمور الجزئية فإنّا نتبعها بعمل السهام التي تقع في تحويل سني العالم والقرانات الدالّة على أمور الملك وكم بقاء الملك.

2 (1) فمن ذلك سهم يعرف بسهم الملك والسلطان المستعمل في تحويل سني العالم يؤخذ من المرّيخ إلى القمر ويلقى من طالع القران الدالّ على انتقال الملة (2) وقد يستعمل على جهة أخرى يؤخذ من درجة طالع القران إلى درجة القران ويلقى من درجة طالع التحويل (3) ويستعمل أيضا بأن يؤخذ من درجة الشمس إلى وسط سماء التحويل ويلقى من درجة المشتري.

3 (1) سهم مدّة الملك يؤخذ في وقت قيام الملك من الشمس إلى خمس عشرة درجة من الأسد ويلقى من القمر ثمّ يؤخذ من القمر إلى خمس عشرة درجة من السرطان ويلقى من الشمس.

1 (1) Since we have fully dealt with those lots which occur in particular matters, we follow them with the calculation of the lots which occur at the revolution of the years of the world and the conjunctions indicating the matters of the rulership and how long the rulership will remain.

2 (1) Pertaining to this is the lot which is known as the lot of rulership and authority, employed at the revolution of the years of the world, which is taken from Mars to the Moon and cast out from the ascendant of the conjunction indicating the shift of the religion. (2) One uses another method. It is taken from the degree of the ascendant of the conjunction to the degree of the conjunction and cast out from the degree of the ascendant of the revolution. (3) One uses also ⟨the method⟩ by which it is taken from the degree of the Sun to the midheaven of the revolution and cast out from the degree of Jupiter.

3 (1) The lot of the duration of the rule is taken at the time of the accession of the king from the Sun to the fifteenth degree of Leo, and cast out from the Moon; then it is taken from the Moon to the fifteenth degree of Cancer and cast out from the Sun.

Quotation 2: Al-Qabīṣī, *Kitāb al-mudkhal* 2004, V:18, 152–153, lines 107–119:

1 (1) عمل السهمين الأعظمين المستخرج بهما مدّة قيام الملك.

2 (1) فالأوّل منهما أن تنظر في وقت قيام الملك إلى أين انتهت السنة من قران المثلثة التي دلّت على الملّة من حساب كلّ ثلثين درجت سنة وكلّ درجين ونصف شهرا (2) فإذا عرفت ذلك في أيّ برج ودرجة فاحفظه فهو الموضع الذي تعدل منه السهم الأوّل (3) فإذا أردت تعديله فاقم طالع تحويل السنة التي قام فيها الملك (4) ثمّ خذ من الكوكب الشرقي من زحل والمشتري من الشمس في تلك السنة إلى درجة تعديل السهم الأوّل الذي حفظت وألقه من طالع التحويل فحيث انتهى فهو موضع السهم الأوّل.

3 (1) السهم الثاني منهما انظر من القران الذي قام فيه الملك إلى أيّ برج ودرجة انتهت السنة من حساب كلّ ثلثين درجة سنة في اليوم والشهر الذي قام فيه الملك فهو موضع تعديل السهم الثاني فاحفظه (2) ثمّ خذ من الكوكب الغربي من زحل والمشتري من الشمس إلى موضع تعديل السهم الثاني الذي حفظت وألقه من طالع التحويل فحيث انتهت فهو موضع السهم الثاني فإن كانا جميعين شرقيان أو غربيان فخذ الأوّل من زحل والثاني من المشتري (3) فهذه السهام التي تدلّ على أمور الملك ودوامه.

1 (1) The calculation of the two greatest lots from which is extracted the duration of the accession of the king.

2 (1) the first of them is that you observe, at the time of the accession of the king, where the year has arrived from the conjunction of the triplicity which indicated the religion, at a rate of a year every thirty degrees, and a month every two degrees and a half. (2) When you know in which sign and degree ⟨it is⟩, then keep that ⟨in mind⟩, for this is the position from which the first lot is equated. (3) Then, when you want its equation, fix the ascendant of the revolution of the year in which the king took power. (4) Then take ⟨the distance⟩ from the planet, ⟨either⟩ Saturn or Jupiter, which is east of the Sun in this year to the degree of the equation of the first lot which you kept ⟨in mind⟩, and cast it out from the ascendant of the revolution. Where it terminates, this is the position of the first lot.

3 (1) The second lot of the two: observe, on the day and month in which the king took power, to which sign and degree the year has arrived at a rate of a year every thirty degrees from the conjunction in which the king took power. This is the position of the equation of the second lot: keep it ⟨in mind⟩. (2) Then take ⟨the distance⟩ form the planet, ⟨either⟩ Saturn or Jupiter, which is west of the Sun to the position of the equation of the second lot which you have kept ⟨in mind⟩ and cast it out from the ascendant of the revolution. Where is terminates, this is the position of the second lot. If they are both east or west, take the first from Saturn and the second from Jupiter. (3) These are the lots which indicate the matters of rulership and its duration.

Quotation 3: Al-Qabīṣī, *Kitāb al-mudkhal* 2004, V:19, 152–153, lines 120–126:

(1) وهاهنا سهام تستعمل في تحويل سني العالم يعرف بها ما يغلو من الأسعار وما يرخص (2) وذلك أنّك تنظر إلى السهم أين يقع في بيت أو شرف أو حدّ أو مثلثة أيّ كوكب (3) فإن كان ذلك الكوكب في الرجوع أو الاحتراق أو موضع رديء رخص ذلك الشيء (4) وإن كان في موضع قوّة أو وتد سيّما وسط السماء غلا ذلك الشيء وعزّ (5) وإن انتهى صاحب ذلك البيت إلى موضع هبوطه رخص ذلك الشيء (6) وانظر إلى نظر السعود والنحوس إليه وإلى القمر وصاحبه (7) فإن كانت السعود والقمر ينظرون إلى السهم فإنّ ذلك الشيء يكثر وإن نظرت النحوس فسد.

(1) Here are the lots employed at ⟨the time of⟩ the revolution of the years of the world by which what will become expensive in price and what will become cheap are known. (2) This is that you look at the lot, in which planet's house, exaltation, term, or triplicity it happens to be. (3) If that planet is retrogressing or combust or in a bad position, that object will become cheap. (4) If it is in a position of strength or a cardine, especially midheaven, that object will become expensive and rare. (5) If the lord of that place arrives at the position of its dejection, that object will become cheap. (6) See whether the benefics or the malefics aspect it and the Moon and its lord. (7) If the benefics and the Moon aspect the lot, that object will be plentiful, and if the malefics aspect, it will be vitiated.

Quotation 4: Pseudo-Ptolemy, *Kitāb al-thamarah* 2013, 208–210:

(1) الكلمة السادسة والثمانون (2) قال بطلميوس الشمس ينبوع القوّة الحيوانيّة والقمر ينبوع القوّة الطبيعية وزحل ينبوع القوّة الممسكة المشتري ينبوع القوّة الناميّة والمرّيخ ينبوع القوّة الغضبيّة والزهرة ينبوع القوّة الشهوانيّة وعطارد ينبوع القوّة الفكريّة وكذلك وعطارد المرّيخ والزهرة في المواليد أدلّة على أخلاق صاحبه وصناعته.

(1) Aphorism 86. (2) Ptolemy said: The Sun is the source of the vital power, the Moon is the source of the natural power, Saturn is the source of the retentive power, Jupiter is the source of the vegetative power, Mars is the source of the choleric power, Venus is the source of the appetitive power, Mercury is the source of the cognitive power, consequently Mercury, Mars and Venus indicate in the nativity the native's traits and his crafts.

Quotation 5: Al-Qabīṣī, *Kitāb al-mudkhal* 2004, I:57, 48–51, lines 315–322:

(1) ولكلّ بيت من هذه البيوت دلالة على حال من أحوال الناس (2) فالبيت الأوّل الذي أوّله يطلع من أفق المشرق يقال له الطالع وهو يدلّ على النفس والأبدان والحياة وعلى ابتداءت الأعمال وأمر المسائل والبلاغة والمنطق والكلام والأخبار وما يضمره السائل في نفسه ويدلّ من

العمر على أوّله وقال (3) الأنددرزغر في المواليد إنّ صاحب مثلثة الطالع الأوّل يدلّ على الحياة وعلى طبيعة صاحب المولد والمسئلة ولذاتة وشهواته وما يهوي ويكره وما يصيبه من الخير والشر في أول عمره (4) وصاحب المثلثة الثاني يدلّ على الحياة والفوة وعلى وسط العمر (5) وصاحب المثلثة الثلث يدلّ على ما دلّ عليه صاحباه وعلى عاقبة الامر عند الموت.

(1) Every one of these places has an indication over one of the conditions of a person. (2) For the first place, whose beginning rises from the eastern horizon, is called the ascendant, it indicates the soul, life, beginnings of activities, the subject matter of questions, eloquence (rhetoric), logic and speech, rumours and what the questioner is concealing in his mind; it indicates the beginning of life. (3) Al-Andarzagar said in his *Nativities*, that the first lord of the triplicity of the ascendant indicates the life and nature of the native and the querist, his pleasures and desire, what he likes and dislikes, and what he obtains of good and bad at the beginning of his life. (4) The second lord of the triplicity indicates life, body, strength and the middle of life. (5) The third lord of the triplicity indicates what the ⟨first⟩ two lords of the ⟨place⟩ indicate and the end of the matter of death.

Quotation 6: *Kitāb al-thamarah* 2013, 98:

الكلمة الخامسة والعشرون (2) قال بطلميوس تسيير الدليل إذا كان في وسط سماء كلّ بلد بمطالع الفلك المستقيم وإدا كان في درجة الطالع بمطالع ذلك البلد وفيما بينهما بتطليع الدرجة على حسب موقعها منهما والموضعين المقابلين لهما على حسب ذلك (2) وتسيير السهام قدّ ما لأنه كلّما زاد مسير مباديها تأخرت.

(1) Aphorism 25. (2) Ptolemy said: the direction of the indicator, when it is in the midheaven of any city, it takes place in rising times of sphaera recta, and when it is in the degree of the ascendant, it takes place in rising times of this city, and what is between them takes place in rising times of the degrees of the place which descends, and the places that are opposite to them take place according to the same reckoning. (2) The direction of the lots is not so because insofar as the motion increases the initial points are delayed.

Quotation 7: Pseudo-Ptolemy, *Kitāb al-thamarah* 2013, 144:

(1) الكلمة الحادية والخمسون (2) قال بطلميوس موضع القمر في المولد هو الجزء الطالع من الفلك في وقت سقوط النطفة وموضع القمر في وقت سقوط النطفة هو الجزء الطالع مع الولادة.

(1) Aphorism 51. (2) Ptolemy said: the position of the Moon at the time of the nativity is the ascendant degree of the orb at the moment of the descent of the semen, and the position of the Moon at the moment of the descent of the semen is the ascendant at the nativity

Quotation 8: Pseudo-Ptolemy, *Kitāb al-thamarah* 2013, 90:

(1) الكلمة التاسعة عشرة (2) قال بطلميوس من تناوّل دواء مسهلا والقمر مع المشتري قصر عمله وضعف فعله.

(1) Aphorism 19. (2) Ptolemy said: if someone takes a purgative medicine when the Moon is with Jupiter, its action will be insufficient and its effect weak.

APPENDIX 4

PLANETS AND HOROSCOPIC PLACES

Quotation 1: Abraham Ibn Ezra, *Ṭeʿamim* I, § 4.2:1–12, 70–75.

(1) שבתאי. כבר הזכרתי טעם איך הוא קר ויבש. ועקר המות קור עם יבשת, על כן יורה על מות ועצבון ואבל, ויורה על דברים קדמונים בעבור שהוא כוכב עליון ותנועתו בהמתנה. (2) ובחלקו ארץ הודו כי הוא הגבול הראשון, ועל הכושים בעבור שחרותם, ועל היהודים בעבור היות מזלם דלי שהוא ביתו, והזקנים בעבור היותו עליון, ועובדי האדמה כי האדמה בחלקו, ע״כ בחלקו מגוף האדם הטחול, ומעבדי העורות והמנקים בתי הכבוד בעבור כי המרה, שהיא תולדתו, תורה על טינוף. (3) ויורה על העופרת בעבור היותו כבד ואין בו תועלת אלא מעט. ובחלקו מהארץ המערות וכל מקום חושך בעבור כי בעל המרה השחורה תולדתו להתבודד ושלא יעמוד במקום מיושב. (4) ויורה על כל חיה גדולה בעבור היותו עליון, ומכוערת בעבור כי המרה השחורה לא תעשה צורה יפה. ואילן העפצים בחלקו בעבור תולדתו, וכל דבר שיש בו סם המות בעבור כי הוא יורה על מות. ויורה על הקרה בעבור שיש בה עיצור, ומן הבגדים כל בגד עב כי תולדת המרה השחורה עבה ולא יאהב אלא כל דבר עב. (5) ובחלקו המחשבת בעבור היותו עליון, וככה דעת הסודות ולעשות חמס ולכעוס ולפתות בעבור היותו מזיק, וככה כל אומנות מיגעת הרבה. ויורה על הדרכים הרחוקים בעבור היותו עליון. ובחלקו העצמות כי הם קרים ויבשים והם עקר הגוף. (6) וחלקו שבעה שערים שבראש על שבעה המשרתים, והם העינים למאורות, והאזנים לשבתאי וצדק שהם העליונים, והנחיריים למאדים ונגה, והלשון עם הפה לכוכב חמה; ונסו זה כל חכמי המזלות ועלה בידם. (7) ויורה על השגעון כי רובו מהמרה השחורה, וככה הפילוג והצרעת, ויורה על כאב עומד ימים רבים בעבור המתנתו בהליכתו. (8) ויורה על הזקנה, כאשר פירש בטלמיוס, כי הלבנה תשמש ארבע שנים, ואחר כן כוכב חמה עשר שנים, ואחר כן נגה שמונה שנים, ואחריו השמש תשע עשרה שנה, ואחריו מאדים שבע שנים, ואחריו צדק שתים עשרה שנה, וסוף השנים שבתאי; והביא על זה כדמות ראיות מתולדת האדם. (9) וכבר אמרתי כי בעבור היותו קר יתישר כחו בפאת מזרח; על כן אמרו שהוא מזרחי. (10) ודע כי תחלת הימים מיום ראשון; והנה נסו חכמי המזלות כי ביום זה יש כח לשמש יותר משאר הימים, וכאשר חלקו היום על שתים עשרה שעות תמיד נתנו השעה הראשונה לשמש, בעלת היום, והשעה השנית לנגה, שגלגלו תחת גלגל השמש. ועל כן אמרו כי בעל השנית ביום ראשון הוא נגה, והוא משתתף עם השמש, בעלת היום, כי רוב הכח שלה, וככה שאר הכוכבים. והנה שבה השעה השמינית לשמש, ועל זה הדרך יצא בחלק שבתאי יום שבת, ומהלילות ליל רביעי. (11) ודבר אותיותיו וצורתו לא ראיתי בו טעם. וטעם שנותיו העצומות כי במספר הזה ישוב שבתאי למקומו על דעת חכמי הודו, וטעם השנים הגדולות שהם כחשבון גבולי שבתאי במזלות על דעת חכמי מצרים, וטעם שנותיו הקטנות כי לסוף שלושים שנה ישוב קרוב ממעלתו הראשונה, וטעם האמצעיות שלקחו חצי הגדולות וחברו עם חצי הקטנות. ושנות החלק הנקרא אלפרדאר הזכירו כן חכמי פרס בלא ראיה. (12) וטעם היות כח גופו תשע מעלות בעבור גודל גופו, כי הוא קרוב מגוף צדק ואין אחר השמש גדולים מהם. על כן אמרו כי אור השמש חמש עשרה מעלות לפניה גם לאחריה, וללבנה שתים עשרה בעבור שאורה פחות מהשמש. ואין בכוכבים מי

שיש לו אור כמוה לבד מהשמש. וככה אמרו כי אור צדק תשע מעלות כמו שבתאי. ובעבור שגוף מאדים קטן מהם הוא קרוב מן הארץ חסרו לו מעלה ואמרו כי אורו שמונה מעלות, ונגה וכוכב חמה שבע מעלות. כך היתה סברת הקדמונים, ונסו זה ועלה בידם.

(1) Saturn. I have already mentioned the reason why it is cold and dry. The essence of death is cold and dryness, so it indicates death and sadness and mourning; it indicates primordial things because it is an upper planet and it moves sluggishly. (2) The land of India, which is ⟨in⟩ the first climate, is in its portion; ⟨it is in charge⟩ of the Ethiopians on account of their blackness, and of the Jews because their sign is Aquarius, which is its house, and of the elderly because it is uppermost, and of farmers because the ground is in its portion. So its portion of the human body is the spleen, and ⟨its portion includes⟩ tanners and privy-cleaners, because ⟨black⟩ bile, which is its nature, indicates filth. (3) It indicates lead because it is heavy and because it is almost useless. Its portion of the Earth is caves and dark places, because it suits a melancholy nature to be in solitude and not to stay in an inhabited place. (4) It indicates any animal that is big because it is uppermost, and ⟨any animal⟩ that is ugly because black bile does not shape any handsome image. The gall-oak is in its portion on account of its nature, as well as anything that contains a deadly poison, because it indicates death. It indicates frost because it has retention ⟨of fluids⟩ [i.e. freezing], and of garments any garment that is thick, because the nature of black bile is thick and it loves only what is thick. (5) Thought is in its portion, because it is uppermost, and so are knowledge of the arcane, violence, anger, and seduction, because it is malefic; and also all crafts that are exhausting. It indicates long journeys because it is uppermost. The bones are in its portion, because they are cold and dry and they are the mainstay of the body. (6) The seven orifices in the head were assigned to the seven planets; namely, the eyes to the luminaries, the ears to Saturn and Jupiter, which are upper ⟨planets⟩, the nostrils to Mars and Venus, and the tongue and mouth to Mercury; this was successfully verified by experience by all the astrologers. (7) It indicates madness because it stems mostly from the black bile, and also hemiplegia and leprosy. It indicates pain that lingers many days because of its sluggish motion. (8) It indicates old age, as expounded by Ptolemy, because the Moon is in charge for four years, then Mercury for ten years, then Venus for eight years, then the Sun for nineteen years, then Mars for seven years, and then Jupiter for twelve years; and the final years are ⟨under the charge⟩ of Saturn; and he [i.e. Ptolemy] furnished proofs of sorts for this, drawn from human nature. (9) I have already said that its power turns temperate in the east because it is cold; for this reason they said that it is eastern. (10) Know that the days ⟨of the week⟩ begin from Sunday; the astrologers found out by experience that the Sun has more power on this day than on any other day. When they divided the day into twelve hours they always assigned the first hour to the Sun, the lord of the day, and the second hour to Venus, whose orb is beneath the Sun's orb. For this reason they said that the lord of the second ⟨hour⟩ of Sunday is Venus and that it is in partnership with the Sun, the lord of the day, which has most of the

power, and similarly with the other planets. Then the eighth hour is again under the charge of the Sun. Proceeding with this method, the diurnal part of Saturday is in the portion of Saturn, and of the nights Wednesday night ⟨is in its portion⟩. (11) I have not found the reason for its letters and shape. The reason for its greatest years, in the opinion of the Indian scientists, is that in this number ⟨of years⟩ Saturn returns to its place; the reason for the great years, in the opinion of the Egyptian scientists, is that they are as the number of Saturn's terms in the signs; the reason for the least years is that after thirty years it returns approximately to its first degree [i.e., it completes its cycle], and the reason for the middle years is that they took half of the great ⟨years⟩ and added them to the half of the least ⟨years⟩. The years of the part that is called the *fardâr* were mentioned by the Persian scientists without any proof. (12) The reason that the power of its body covers nine degrees is the size of its body, since it is almost of the size of Jupiter; and except for the Sun no planet is bigger than they are. This is why they said that the light of the Sun extends fifteen degrees before it and also after it, and ⟨the light⟩ of the Moon twelve ⟨degrees⟩, because its light is less the Sun's. None of the stars gives as much light as the Moon, except for the Sun. They also said that the light of Jupiter is nine degrees, like Saturn's. Because the body of Mars is smaller than theirs ⟨and⟩ it is closer to the Earth, they subtracted one degree and said that its light is eight degrees; and Venus and Mercury are seven degrees. This was the opinion of the Ancients, and they successfully verified it by experience.

Quotation 2: Abraham Ibn Ezra, *Ṭeʿamim* II, § 5.1:1–16, 216–219.

(1) השמש תורה על החיים כי הוא המאור הגדול, והוא אור כל הגוויות והמתכות והצמחים וכל הבעלי חיים. (2) ויאמר חכם יון כי נשמת האדם מכח השמש, על כן תורה על החכמה ועל הכבוד שהוא כדמות מלך, והטוב בעבור שיורה על המזל הטוב במבטים, והחן ככה. (3) ויש לו חצי הגלגל הגדול כי הוא המאור הגדול. (4) והוא זכר כי תולדתו חמה, והטעם שיוליד חום, וככה תולדת היום. (5) ויש לו הלב, כי הוא עיקר הגוף, וחלק במוח כי הוא נקשר עם הלב בעבור הרשת שהוא על המוח, והוא מגידי הלב. (6) והוא לאות על האב, כי השמש כדמות האב לכל הצמחים והחיים, על כן הלבנה כאם, כי אורה מהשמש. (7) והעין הימנית ביום לשמש, כי הגוף נחלק לשני המאורות שהם מושלים, והחלק הימני, שהוא החזק, לשמש, והעין בעבור האור שיש בו דומה לשמש, ויהיה גם כן לזכרים בעבור שהם חמים, ולא כן הלבנה בעבור היותה קרה. (8) ובעבור היות הממשלה בלילה ללבנה, היה לה העין הימני לזכרים בעבור שהיא אורה על הארץ, והיה השמש לאות על השמאלי בעבור היותו למטה. (9) והשנים הקטנות י״ט כי במספר הזה יתחברו שני המאורות במהלכם האמצעי, וזהו מחזור המולדות. (10) והגדולות מאה ועשרים כי אלה שנות חיי כל אדם כפי התולדת, והאמצעיות רביעית הגדולות מחוברת עם חצי הקטנות. (11) וטעם העצומות על דעת חכמי הודו, כי במספר הזה יתחברו המאורות במהלכם האמצעי, ומהלך האמצעי לשמש בלוחות הודו איננו ככתוב בלוחות שחברתי לך, ושניהם נכונים. (12) ונסו חכמי המזלות כי ביום הראשון יש כח לשמש; והנה היתה השעה הראשונה המעוותת לשמש, והשנית לנגה, שהוא שפל ממנה והוא משתתף עם השמש כי הכח לבעל היום, ואחר שהדבר כך עלה להיות תחלת ליל חמישי לשמש, והמתחיל לשָׁמֶשׁ הוא הפקיד על היום או על הלילה. (13) ושנות אלפרדאר הזכירו חכמי פרס ולא

נתנו טעם, ואחרים אמרו עשירית שנות השמש הגדולות, (14)ודעת תלמי י״ט בעבור מחברת המאורות. (15) ותולדתו חם ויבש כי הוא מוליד חום ויובש, רק היא ממוסכת כי תולדת החיים חום על ליחה. (16) ועינו לבן בעבור גודל מאורו, כי האור לבן. (17) ודברי תלמי, שמעשיו כל מעשה, דבר נכון, כי המאורות הם המושלים, וכפי קבול כל מדינה כחם; בעבור מרחב הארץ, ככה תהיינה צורות בני האדם. (18) ויש אומרים שהוא קצר קומה, כי כן האריה, ושנוי העין בעבור היותו המאור הגדול, ואחר שהוא מושל יראה כחו בעין האחת, והלבנה תורה על האחרת, ופניו עגולים ופיו רחב, כי כן האריה.

(1) The Sun indicates life because it is the great luminary, and it is light to all bodies and metals and plants and all animals. (2) A Greek scholar said that the human soul derives from the power of the Sun, so it [the Sun] indicates wisdom and honor, which is like the image of a king, and good fortune because it indicates fortunate aspects, and beauty ⟨because it⟩ is like that [i.e. it indicates fortunate aspects]. (3) It has the "greater half" of the circle because it is the great luminary. (4) It is masculine because its nature is hot, meaning that it generates heat, and this is also the nature of the day. (5) The heart belongs to it, because it is the essence of the body, and part of the brain, because it is connected to the heart by means of the net that is on the brain, and it is one of the blood vessels of the heart. (6) It gives an indication about the father, because the Sun is like a father for all plants and animals; and consequently the Moon is like a mother, because its light comes from the Sun. (7) The right eye belongs by day to the Sun, because the body is divided between the two luminaries that are rulers, and the right side ⟨of the body⟩, which is the stronger one, belongs to the Sun, and the eye because the light within it is like the Sun, and it belongs to the males because they are hot; but this is not the case with the Moon, which is cold. (8) Because rulership over the night belongs to the Moon, ⟨by night⟩ it has the right eye of males, because its light is above the Earth, and the Sun ⟨by night⟩ signifies the left ⟨eye⟩, because it is underneath ⟨the Earth⟩. (9) Its least years are 19, because in this number ⟨of years⟩ the two luminaries conjoin in their mean motion, and this is the cycle of the mean conjunctions of Sun and Moon. (10) Its great ⟨years⟩ are 120, because this is the natural human lifespan. Its middle ⟨years⟩ are a quarter of the great ⟨years⟩ plus half of the least ⟨years⟩. (11) The explanation for the greatest ⟨years⟩, according to the Indian scientists, is that in this number ⟨of years⟩ the luminaries will conjoin in their mean motion, and the mean motion of the Sun in the tables of India is not the same as what is written in the tables that I have compiled for you; but both are correct. (12) The astrologers have found by experience that the Sun has power on the first day ⟨of the week⟩; so the first seasonal hour belongs to the Sun, and the second to Venus, which is below it and participates with the Sun, because the power belongs to the lord of the day; accordingly the beginning of the night of the fifth day is assigned to the Sun, and ⟨the planet that⟩ begins to serve is the lord of the day or of the night. (13) The Persian scientists mentioned the years of the *fardār* but did not provide any explanation; others said ⟨that the Sun's portion of years of the *fardār* lasts⟩ one tenth of the great years of the Sun. (14) Ptolemy's opinion ⟨is that it lasts⟩ 19 ⟨years⟩, because of the conjunction

of the luminaries. (15) Its nature is hot and dry, inasmuch as it generates heat and dryness, but it is mixed, because the essential natural quality of life is heat with moisture. (16) Its color is white because of the intensity of its luminosity, inasmuch as light is white. (17) Ptolemy's statement, namely, that all actions are its action, is correct, because the luminaries are the rulers (Gen. 1:16), and their power is in accordance with the capacity of any country to receive ⟨astrological influence⟩; the forms of the inhabitants correspond to its latitude. (18) Some say that he [i.e., one born under the sign of the Sun] is short of stature, because the lion is; the change in the eye is because it is the great luminary; because it is a ruler its power is visible in one eye, and the Moon indicates the other ⟨eye⟩; his face is round and his mouth is wide, because the lion's ⟨face and mouth⟩ are ⟨wide and round⟩.

Quotation 3: Abraham Ibn Ezra, *Ṭeʿamim* I, § 3.6:1–19, 66–69.

(1) אמר אברהם: בעבור היות המעלה הצומחת שהיא יוצאה מתחת הארץ דומה לנולד כשיצא מבטן אמו, על כן אמרו כי זה המזל יורה על החיים ועל הגוף, ובשאלות על כל מחשבה שהיא בסתר והיא יוצאה לאור. (2) והנה זה היתד הראשון, ולעולם יכוננוהו השני יתדות, שהאחד קו הרום והאחר קו התהום; על כן אמרו כי אלה היתדות יורו על האבות. (3) והקדמונים אמרו כי הבית הרביעי הוא יורה על האב, והעשירי יורה על האם. (4) ובטלמיוס אומר הפך הדבר, והדין עם הקדמונים כי ראוי להיות המזל שיורה על האם הוא הנראה לעין. (5) ובעבור כי הבית הרביעי אין נסתר יותר ממנו, על כן אמרו שיורה על כל מטמון, ובעבור שהוא סוף היתדות יורה על אחרית כל דבר, גם הוא יורה על הקרקעות והשדות. (6) ואמרו כי הבית העשירי יורה על השררה ועל והגדולה בעבור שאין יתד גבוה ממנו; גם יורה על האומנות שהוא נודע בה ונזכר שמו בעבורה. (7) ובעבור היות הבית השביעי מפאה אחת הפך הבית הראשון, כי זה עולה וזה יורד, אמרו כי הוא יורה על הנקבה כי היא הפך הזכר. (8) ובעבור היות מצעדיו בכל מקום שוות למצעדי הבית הראשון, על כן אמרו שיורה לעזר האיש, שהוא דומה לו מפאה אחת, ובעבור זה יורה זה הבית על השותפים, ובעבור היותו במבט נכח אל הבית הראשון יורה על המלחמות. (9) ובעבור היות הבית החמישי כתולדת הבית הראשון, כי הוא מבט שלישית והוא אהבה גמורה, על כן יורה על הבנים והמאכל והמשתה והמלבוש, שאלה צורך לחיי האדם. (10) ובעבור היות בית עשתי עשר מהבתים הסמוכים, והוא במבט ששית אל המעלה הצומחת, שהוא חצי אהבה, על כן יורה על האוהבים; ובעבור תוקפו, כי הוא סמוך ליתד נכבד, על כן יורה על חן וכבוד. (11) ובעבור היות הבית השני סמוך אל היתד הראשון, שיורה על החיים, על כן אמרו שהוא בית העושר ובית העוזרים את הנולד. (12) ובעבור היות הבית השמיני סמוך אל היתד השביעי, שהוא הפך היתד הראשון ואינו נקשר במבט עמו, על כן אמרו שהוא בית המות. (13) ורבים אמרו כי בעל הבית השביעי יורה על מיתת האדם בעבור היותו הפך החיים, וזאת דעת חנוך, גם דורוניוס, גם ואליס והבבליים, והדין עמהם. (14) ובעבור היות הבית התשיעי נופל מהיתד, והשמש בהיותה שם היא נוטה מקו חצי השמים, שהוא יתד, על כן אמרו שהוא בית הדרכים ויורה על מי שהוא סר ממעלתו; ובעבור היות החכמה בנשמה כדמות גוף האדם ההולך ממקום למקום לחפש, על כן אמרו שהוא בית החכמה, גם בית האמונה כי האמונה מן החכמה. (15) וככה, אמרו על הבית השלישי שגם הוא יורה על כל חכמה קרובה, ובעבור שיביט אל הצומחת מבט ששית אמרו כי הוא יורה על האחים והקרובים והדומה להם. (16) ובעבור היות בית השנים עשר נופל, והוא בדרך המזלות לעולם משונה מתולדת המזל הצומח בתולדת

הפועלת, שהיא העקר, על כן יורה על המריבות והקלון והחרפה; בעבור שאינו קשור עם הצומחת יורה על בית הסוהר, ובעבור היות מחלקי המזל הצומח בבית שנים עשר, אם לא היתה המעלה הצומחת תחלת המזל, על כן אמרו שיורה על הבהמות שהם למרכבת האדם. (17) והנה נשאר הבית הששי, ובעבור היותו תחת הארץ יורה על מלחמת סתר, והם התחלואים והמומים. (18) והנה כלל בדברי הבתים, וחכמי המזלות אומרים כי יצא להם בדרך נסיון. (19) ודברי בעלי השלישות שיורו על כך וכך, לא ראיתי אותם באחד מספרי הקדמונים רק בספר אנדרוזגר בן זאדי פרוך היהודי, ולא היה בדורו חכם במזלות כמוהו, וחכמי ישמעאל הבאים אחריו מודים לו.

(1) Abraham said: because the degree of the ascendant that rises from below the Earth is like the native when he emerges from his mother's womb, they said that this *mazzal* indicates life and the body; in ⟨the doctrine of⟩ interrogations ⟨it indicates⟩ any thought that is hidden and ⟨then⟩ emerges into the light. (2) This is the first cardine, which is always determined by the two cardines, of which the first is the line of midheaven and the other is the line of lower midheaven; they therefore said that these cardines indicate ancestors. (3) The Ancients said that the fourth place indicates the father and the tenth the mother. (4) Ptolemy maintains the opposite position, but the Ancients are correct, because it is fitting that the sign that indicates the mother be the one that is visible. (5) Because nothing is more hidden than the fourth place, they said that it indicates any buried treasure; because it is the end of the cardines it indicates the end of everything; it also indicates landed property and fields. (6) They said that the tenth place indicates dominion and greatness, because no cardine is higher than it is; it also indicates the art on account of which he [i.e., the native] attains fame and his name is known. (7) Because with respect to an edge ⟨of the horizon⟩ the seventh place is opposite the first place—for when one ascends the other descends—they said that it indicates the female, which is the opposite of the male. (8) Since its rising times at any place ⟨on Earth⟩ are the same as the rising times of the first place, they said that it indicates being a helpmate to a man. ⟨They also said⟩ that it [i.e., the seventh place] is similar to it [i.e., to the first place] with respect to a cardinal point; hence this place [i.e., the seventh place] indicates partners. And because it is in opposition to the first place, it indicates wars. (9) Because the nature of the fifth place is like the nature of the first place—for the former is in trine ⟨to the latter⟩ and signifies absolute love—it indicates sons, food, drink, and clothing, which are necessary for human life. (10) Because the eleventh place is one of the succedent places and is in sextile to the degree of the ascendant, which is half love, it indicates lovers; because of its strength—for it is adjacent to a dignified cardine—it indicates beauty and honor. (11) Because the second place is adjacent to the first cardine, which indicates life, they said that it is the place of wealth and the place of the native's helpers. (12) Because the eighth place is adjacent to the seventh place, which is opposite the first place and is not in any aspect to it [i.e., to the first place], they said that it is the place of death. (13) Many said that the lord of the seventh place indicates the man's death because it is the opposite of life. This is the opinion of Enoch and also of Doronius, Vettius Valens, and the Babylonians; and they are correct. (14) Because the ninth

place falls from the cardine, and because when the Sun is there it declines from the line of midheaven, which is a cardine, they said that it is the place of journeys and indicates a person who is degraded ⟨from his high position⟩; and because wisdom in the soul bears a likeness to the body of a man who goes from one place to another and seeks, they said that it is the place of wisdom, and also the place of belief, because belief comes from wisdom. (15) Likewise, they said that the third place indicates any familiar wisdom; and because it is in sextile with the ascendant, they said that it indicates brothers, relatives, and the like. (16) Because the twelfth place is falling, and because it is always incompatible with the active nature of the sign of the ascendant, which is the fundamental principle, it indicates quarrels, dishonor, and shame; because it is not bound to the ascendant it indicates prison. And because parts of the sign of the ascendant may be in the twelfth place, namely, when the degree of the ascendant does not coincide with the beginning of a sign, they said that it indicates animals that men ride on. (17) The sixth place remains. Because it is underneath the Earth, it indicates hidden wars, which are like illnesses and deformities. (18) This is a general rule about the places, and the astrologers said they learned it from experience. (19) As for the lords of triplicities ⟨of the places⟩ and why they indicate what they do, I have not seen this in any of the books written by the Ancients except for the book by Andruzagar ben Sadi Faruk the Jew, who surpassed all astrologers of his generation; and the Arab scientists who lived later agree with him.

Quotation 4: Abraham Ibn Ezra, *Ṭeʿamim* II, § 5.3:1–21, 222–227.

(1) שבתאי. חלקו נקבי הראש על השבעה משרתים, ונתנו האוזן הימנית, בעבור שהאוזנים עליונות, לשבתאי העליון, ובעבור היותו עליון גם על צדק נתנו לחלקו הימנית, והטחול כי שבתאי יוליד המרה שחורה שהיא קרה. (2) ואמרו עליו שהוא מוליד קור בעבור היותו רחוק מהארץ, והנה החום שלו איננו כתולדת החיים, ולא כן צדק כי הוא יותר קרוב וגופו גדול מגוף שבתאי, על כן אורו גדול. (3) ויש אומרים כי צדק חם ולח כי כן יוליד האור ויש לו אור גדול; והנה מאדים אדום כי הוא חם, ויש מעט שחרות בשבתאי, וחום נגה מעט בעבור היות גופה קטן. (4) ואמרו על שבתאי כי בהיותו בגבהות הגלגל המוצק הוא יבש, כי בהיותו קרוב אל הארץ יחמם יותר ויוליד ליחה, א״ע״פ שלא יחמם מה שיש צורך לאדם לו. (5) ושנוי תולדתו מפאת גלגל הקטן, כדרך הלבנה. (6) ויורה על תחלואים ארוכים מהקור, וטעם ארוכים שאין לך משרת שילך מעט כמוהו, והקדחת הרביעית שהיא ממרה השחורה שהיא קרה, והשטות שיש ממנו שיבוא בעבור הקור והלחה, והצרעת גם כן, ונפיחות הפנים בעבור הלחה, וחשך העין כי הוא הפך המאורות ודמותו חשוכה, ושממות הנפש בעבור המרה השחורה. (7) ויורה על האב בעבור היותו רחוק ממנו, ויורה על כל דבר קדמון וישן, וטעם הקבר בעבור כי הוא יורה על הקרקעות, בעבור שיש לו הטחול והוא יעצור כח הגוף, והקבר מקום שלא יזוז אדם ממנו, וככה תולדתו כי הוא כבד בתנועתו, ומלאך המוות כי הוא הפך החיים. (8) וטעם להיות בעלי האומנות מאדים ונגה וכוכב חמה כי כל אומנות צריכה למהירות, והנה תולדת מאדים לתקון, ותולדת נגה לבינה, וככה כוכב חמה. (9) וטעם רב חובל או מלח בעבור שהוא מוליד ליחה רבה, והנה היא המים והימים, ומעבדי עורות כי עבודתם במים, וככה הקלפים, וקוברי מתים כי הוא יורה על העפר, על כן שלו העצמות. (10) ויורה על חכמת האמת בעבור היותו עליון,

ועומד על דרך אחת בעבור שאיננו רץ בהליכתו, ויורה על כזבנות בעבור היות תולדתו משונה. (11) ובית הסוהר מקום שיעמוד שם האדם, כטעם הקבר, ולא יצא במהרה, וזה טעם הכבל ומכות בעצים ובאבנים, בעבור שהם קרים, והוא עצל כי איננו מהיר. (12) ולילו ויומו כדרך השמש. (13) ושנותיו הקטנות שלשים, כי אז ישוב קרוב ממקומו הראשון, והאמצעיות חצי הגדולות עם חצי הקטנות, והגדולות כמספר מעלות גבוליו בכל המזלות, ושנות חלקו אין להם טעם, רק הנסיון. (14) על דעת תלמי יורה על הזקנה בעבור שהוא סוף המשרתים; והנה הלבנה תתן כח לנולד, ואחר כך כוכב חמה, וזה דרך אמת. (15) וטעמו חמוץ בעבור שהחמוץ קר. (16) ארוך קומה בעבור היותו עליון על כל המשרתים, וזלדקן כי הוא הפך הלבנה שתורה על הזקן. (17) ופניו שחורות בעבור המרה השחורה, ודקות בעבור היובש, גם כן עיניו קטנות ושחורות, ויביט אל הארץ מפני כובד הליכתו, וידבר מעט ולא יכעס בעבור אריכות מהלכו, וכאשר יכעס ישחית נפשו בעבור שהוא מזיק. (18) ובעבור היותו עליון ינצח הכל. (19) ויורה על החמורים שתולדתם קרה, והשמש על הסוסים כי הם חמים, והלבנה על השוורים כי הם קרים ויש להם ממשלת הכבוד במזל שור. (20) והשמש יורה על הזהב בעבור שתולדתו חמה ממוסכת, ואין בכל המתכות כמוהו כמו שאין במשרתים גדול מהשמש, והלבנה על הכסף כי הוא פחות מהזהב והוא קר, וכאשר יש יתרון למאורות על המשרתים, כי הם המאורות הגדולים, ככה לכסף ולזהב על כל המתכות, ושבתאי על העופרת בעבור הכובד ושהוא בעפר. (21) והוא זכר בעבור יבשותו, ומכוכבי היום בעבור שאור היום וחומו יישר תולדתו.

(1) Saturn. They divided the orifices of the head among the seven planets. To Saturn, the uppermost, they assigned the right ear, inasmuch as the ears are uppermost, and because it is higher than Jupiter they assigned the right ⟨ear⟩ to it. ⟨They assigned it⟩ the spleen, because Saturn produces the black bile, which is cold. (2) They said that it produces cold because it is far from the Earth; hence its heat is not in accord with the nature of life, but Jupiter is not like that because it is closer ⟨to the Earth⟩ and its body is larger than Saturn's body, so its light is stronger. (3) Some say that Jupiter is hot and moist because it indeed generates light and it has a great light. Now Mars is red because it is hot, and there is a bit of blackness in Saturn, and Venus's heat is slight because its body is small. (4) They said of Saturn that when it is at the apogee of the eccentric circle it is dry, because when it is close to the Earth it warms more and generates moisture, even though it does not warm as much as man needs. (5) The change in its nature is because of the epicycle, as in the case of the Moon. (6) It indicates chronic diseases, on account of the cold; chronic, because no planet is as sluggish as it is. ⟨It also indicates⟩ quartan fever, which comes from the black bile, which is cold, and madness, which sometimes comes because of cold and moisture, and also leprosy, and facial edema, on account of the moisture, and blindness, because it is the opposite of the luminaries and its image is dark, and emotional depression, because of the black bile. (7) It indicates the father because it is far from it [the Earth], and it indicates anything that is ancient and old. The reason ⟨it indicates⟩ the grave is that it indicates the ground, since it has the spleen ⟨assigned to it⟩, which checks the power of the body; and the grave is a place from which a man does not move. Similarly with its nature, because its motion is sluggish. ⟨It indicates⟩ the angel of death because it [Saturn] is the opposite of life. (8) The reason why Mars, Venus, and Mercury are lords of the crafts is that all

crafts need rapidity, and Mars's nature tends to correction, and Venus's nature to understanding, and similarly with Mercury. (9) The reason ⟨it indicates⟩ a ship's captain or sailor is because it generates abundant moisture, which is the water and the seas; and ⟨it indicates⟩ curriers because they work with water, and similarly tanners; and gravediggers, because it indicates the dust, and this is why the bones belong to it. (10) It indicates the science of truth because it is uppermost, and it is stable in one way because it does not run in its course [i.e. it moves slowly], and it indicates deceitfulness because its nature is ill-assorted. (11) Also prison, a place where a man stays, just like the grave, and ⟨which⟩ he does not leave quickly; this is the reason for the fetters (Ps. 105:18) and blows on trees and stones (Ex. 7:19), because they are cold. It is idle because it is not quick. (12) Its day and its night ⟨are⟩ as in the case of the Sun. (13) Its least years are 30, because then it returns close to its original location; the middle ⟨years⟩ are half of the great ⟨years⟩ and half of the least ⟨years⟩, and the great ⟨years⟩ are like the number of the degrees of its terms in all the signs, and there is no ⟨known⟩ reason for the years of its part [i.e., the fardâr], only experience. (14) In Ptolemy's opinion it indicates old age because it is the last of the planets; similarly, the Moon gives power to the native, followed by Mercury, and this method is true. (15) It has a sour taste, because sourness is cold. (16) He [the native] is tall, because it [Saturn] is uppermost over all the planets, and has a sparse beard because it is the opposite of the Moon, which indicates the beard. (17) His face is black because of the black bile, and thin because of the dryness, and his eyes, too, are small and black, and he looks at the ground because of the heaviness of its motion, and he is taciturn and does not get angry because of the length of its course, and when he gets angry he commits suicide because it is malefic. (18) Because it is uppermost he prevails over all. (19) It indicates donkeys because their nature is cold, just as the Sun ⟨indicates⟩ horses because they are hot and the Moon ⟨indicates⟩ bulls because they are cold and they have their dignity in Taurus. (20) The Sun indicates gold because its nature is mixed heat, and just as no metal is like gold so no planet is bigger than the Sun. The Moon ⟨indicates⟩ silver because it is inferior to gold and it is cold. Just as the luminaries are superior to the ⟨other⟩ planets because they are the great luminaries (Gen. 1:16), so gold and silver ⟨are superior⟩ to the other metals. Saturn ⟨indicates⟩ lead because of the heaviness and ⟨because⟩ it [Saturn] is in the dust. (21) It is masculine because of its dryness, and ⟨it is one⟩ of the diurnal stars because the light and heat of the day temper its nature.

Quotation 5: Abraham Ibn Ezra, *Ṭeʿamim* I, § 4.5:1–7, 76–79.

(1) השמש. אמר אבו מעשר: אין כוכב מזיק כמו השמש בהתחבר כוכב עמה כי לא ישאר לו כח עמה, ולא יוכלו לעשות ככה שאר המזיקים; והיא טובה מאד, יותר מצדק ונגה, במבט שלישית וששית, וללבנה לבדה בכל מבט. (2) ובחלקה הנפש המרגשת— זה ידוע בספר הנפש לאריסטוטליס. (3) ובחלקה הגבול הרביעי כאשר גלגלה רביעי לשבתאי. ובחלקה מהגויים אדום בעבור היות מזלם אריה, שהוא ביתה. ומן בני אדם המלכים בעבור שאין בריאה בעולם גדולה וטובה ממנה. על כן, בחלקה הזהב והאבנים

היקרות וכל מה שדומה לזהב. (4) ומן החיים האדם כי נשמת האדם תלויה בכחה, והסוסים בעבור שיש לה שלישות במזל קשת, ששם צורת הסוס, והאריות בעבור ביתה, והכבשים הגדולים בעבור שמזל טלה בית כבודה. (5) ויש לה הדעת והבינה בעבור כח הנשמה. ותורה על התורות והחוקים כדרך צדק, ועל האבות בעבור כי הוא עקר כל הגופות, והאחים האמצעיים שהם גדולים מן הילוד שהם דומים לאב. (6) ובחלקה הלב כי שם הרוח, והעין הימנית ביום כי היא עקר האור, ומוח הראש ששם הנשמה, וחצי כל הגוף הימני כי חלקו הגוף על שני המאורות ונתנו בחלקה התקיף. (7) ומהפאות מזרח כי שם יחל כחה. וטעם יום ראשון הזכרתיו. וטעם שנותיה העצומות כי במספר הזה תתחבר עם הלבנה בלא תוספת חלק ובלא מגרעת על דעת חכמי הודו, וטעם שנותיה הגדולות כי אלה שנות חיי התולדת, וטעם הקטנות כי בכל תשע עשרה תתחבר הלבנה עם השמש ולא יהיה ביניהם רק חלקים מעטים לדעת חכמי הודו, וטעם האמצעיות שלקחו רביעית הגדולות וחברו אותה אל חצי הקטנות. ככה אמרו וככה נסו. וכח גופה הזכרתיו.

(1) The Sun. Abū Maʿshar said: No planet is as malefic as the Sun when it conjoins a planet, because it [i.e., the other planet] is left devoid of power; but the other malefic ⟨planets⟩ cannot do that. It is very benefic, more than Jupiter and Venus, in trine and sextile, and to the Moon, only, in any aspect. (2) The sensitive soul is in its portion—as is made known in Aristotle's *Book on the Soul*. (3) The fourth climate is in its portion, inasmuch as its orb is the fourth [counting from] Saturn. Of the nations, ʾEdom is in its portion, because their sign is Leo, which is its house. Of human beings kings, because no created object in the world is greater or more beneficial than it is. For this reason, gold and gemstones are in its portion, and anything resembling gold. (4) Of living things, human beings, because their soul depends on its power; horses, because it has the triplicity in the sign of Sagittarius, where there is the shape of a horse; and lions because of its house; and sheep because Aries is the house of its exaltation. (5) It has wisdom and understanding because of the power of the soul. It indicates ordinances and laws, like Jupiter; ⟨it indicates⟩ fathers, because it is the essence of all bodies, and ⟨it indicates⟩ the middle brothers who are older than the native and similar to the father. (6) The heart is in its portion, because the spirit is there, and the right eye by day, because it is the principle of light, and the brain, where the soul is, and the entire right half of the body, because they divided the body between the luminaries and the stronger ⟨side⟩ was assigned to it [i.e., to the Sun]. (7) Of the edges ⟨of the horizon⟩ the east, because its power begins there. I have already mentioned the reason for Sunday. The reason for its greatest years, according to the opinion of the Indian scientists, is that in this number ⟨of years⟩ it conjoins with the Moon, without any added or subtracted part; the reason for the great years is that these are the years of natural life; the reason for the least ⟨years⟩, in the opinion of the Indian scientists, is that the Sun conjoins the Moon every nineteen ⟨years⟩, with only a few parts ⟨of a degree⟩ between them; the reason for the middle ⟨years⟩ is that they took a quarter of the great ⟨years⟩ and added it to a half of the least ⟨years⟩. This is what they said and this is what they verified by experience. I have already explained the power of its body.

APPENDIX 5

THE LOTS OF THE TWELVE PLACES IN *RESHIT ḤOKHMAH*, *KITĀB AL-MUDKHAL AL-KABĪR* AND *MISHPEṬEI HA-MAZZALOT*

This table shows, on the one hand, the close correspondence between the names of the lots of the twelve horoscopic places as presented in *Rḥ* and *Mk*, as well as the lack of correspondence between these two sources and the lots of the twelve horoscopic in *Mm*. The first column contains the English translation of the names in *Rḥ*, which appear in the table according to the order of their apparition in that text. The numbers before the Arabic names indicate the relative place of the corresponding lots in the list of lots of the corresponding horoscopic place in *Mk*. The last column contains the corresponding lots, if any, in *Mm*. Empty cells in this column mean that *Mm* does not include the corresponding lots.

English	*Rḥ*	No	*Mk*	*Mm*
First place: *Rḥ* § 9.4:2–5; *Mk* VIII:4, [5–7]:306–345; *Mm* § 53:2–4				
lot of life	גורל החיים	1	سهم الحياة	מנת החיים
lot of support and splendor	גורל המסעד וההדר	2	سهم عماد الطالع وبهاء المولود lot of the support of the ascendant and the splendor of the native	מנת תולדת האדם
lot of knowledge and speech	גורל הדעת והדבור	3	سهم المنطق والعقل	

English	*Rḥ*	No	*Mk*	*Mm*
Second place: *Rḥ* § 9.5:2–4; *Mk* VIII:4, [8–10]:346–363; *Mm* § 54:1				
lot of wealth	גורל הממון	1	سهم المال	מנת הממון
lot of the loan	גורל ההלואה	2	سهم القرض	
lot of something found by chance	גורל המציאה	3	سهم اللقطة	
Third place: *Rḥ* § 9.6:1–4; *Mk* VIII:4, [11–13]:364–395; *Mm* § 55:1				
lot of brothers	גורל האחים	1	سهم الإخوة	מנת האחים
lot of the number of brothers	גורל מספר האחים	2	سهم عدد الإخوة	
lot of the death of brothers	גורל מות האחים	3	سهم موت الإخوة	
Fourth place: *Rḥ* § 9.7:1–4; *Mk* VIII:4, [14–21]:396–453; *Mm* § 56:1–2				
lot of the father	גורל האב	1	سهم الآباء	ומנת האב לנולד ביום

English	*Rḥ*	No	*Mk*	*Mm*
lot of the death of the father	גורל מות האב	2	سهم موت الآباء	
lot of the paternal grandfather	גורל אבי האב	3	سهم الأجداد	
lot of lineage	גורל היחס	4	سهم الخيم	
lot of landed property	גורל הקרקע	5	سهم العقارات والضياع	מנת הקרקע
lot of agriculture	גורל עבודת האדמה	7	سهم الفلاحة	
lot of the outcome of affairs	גורל האחרית	8	سهم عواقب الأمور	
Fifth place: *Rḥ* § 9.8:1–6; *Mk* VIII:4, [22–26]:454–515; *Mm* § 57:1–2				
lot of the child	גורל הבן	1	سهم الولد	גורל הבנים
the lot of the time when a child will be born	גורל העת שיולד בו הבן, ואם הוא זכר או נקבה	2	سهم الذي يدلّ على الوقت الذي يكون فيه الولد وعددهم lot that indicates the time in which children are born and their number	
lot of male children	גורל הבנים הזכרים	3	سهم الأولاد الذكور	מנת הבנים הזכרים

English	*Rḥ*	No	*Mk*	*Mm*
lot of daughters	גורל הבנות	4	سهم الأولاد الإناث	
lot of the query about whether ⟨the fetus⟩ is male or female	גורל השאלה אם זכר אם נקבה	5	سهم يعلم به المولود والمسوّول عنه والجنين ذكر هو أم أنثى	

Sixth place: *Rḥ* § 9.9:1–4; *Mk* VIII:4, [27–30]:516–544; *Mm* § 58:1–2

lot of diseases and deformities	גורל התחלואים והמומין	1	سهم المرض والعيوب والزمانة	גורל התחלואים
lot of the slaves	גורל העבדים	3	سهم العبيد	מנת העבדים
lot of imprisonment and captivity	גורל המאסר והשביה	4	سهم الأسارى lot of captives	

Seventh place: *Rḥ* § 9.10:1–14; *Mk* VIII:4, [31–46]:545–633; *Mm* § 59:1–2

lot of marriage for men and women	גורל הבעילות לזכרים ולנקבות	4	سهم جماع الرجال lot of sexual intercourse of men with women	

English	*Rḥ*	No	*Mk*	*Mm*
lot of marriage in the nativity of men, according the Enoch	גורל הבעילות במולד הזכרים לחנוך	1	سهم تزويج الرجال لهرمس lot of marriage of men according to Hermes	
lot of marriage in the nativity of men, according the Walis	גורל הבעילות במולד הזכרים על דעת ואליס	2	سهم تزويج الرجال لواليس lot of marriage of men according to Walis	
lot of the time of marriage	גורל עת הבעילות	13	سهم وقت التزويج lot of the time of the marriage according to Hermes	
lot of the cunning of marriage	גורל ערמת הבעילות	14	سهم حيلة التزويج	
lot of the woman's chaste behavior	גורל צניעות האשה	11	سهم عفاف المرأة	
lot of women's dissolute behavior	גורל זנות הנשים	10	سهم فجور النساء وفاحشتهنّ	מנת הנשים
lot of the cunning of men	גורל ערמת הזכרים	3	سهم مكر وخداع الرجال للنساء lot of cunning of men towards women	

English	*Rḥ*	No	*Mk*	*Mm*
lot of the cunning of women	גורל ערמת הנשים	8	سهم مكر وخداع النساء	
lot of the dissolute behavior of men	גורל זנות הזכרים	5	سهم فجور وزناء الرجال	
lot of sexual intercourse	גורל המשגל	9	سهم الجماع النساء lot of the sexual intercourse of women	
lot of erotic desire	גורל החשק	12	سهم تزويج الرجال والنساء لهرمس lot of marriage of men and women according to Hermes	
lot of quarrels	גורל המריבות	16	سهم الخصومات والمخاصمين	מנת המריבה
lot of sons-in-law	גורל החתנים	15	سهم الأختان	

Eighth place: *Rḥ* § 9.11:1–6; *Mk* VIII:4, [47–51]:634–681; *Mm* § 60:1–2

lot of death	גורל המות	1	سهل الموت	גורל המות

English	*Rḥ*	No	*Mk*	*Mm*
lot of the planet that causes death	גורל הכוכב הממית	2	سهم الكوكب القتال	מנת הכוכב ההורג (cast from the lord of the ascendant to Saturn)
lot of the year of danger	גורל שנת הסכנה	3	سهم السنة التي يخاف على المولود فيها الموت والقحط (lot of the year in which the native fears death and famine)	
lot of the place of disease	גורל מקום החולי	4	سهم الموضع الثقيل lot of the heavy place	
lot of distress	גורל המצוק	5	سهم الورطة والشدة lot of embroilment and misfortune	
Ninth place: *Rḥ* § 9.12:1–8; *Mk* VIII:4, [52–58]:682–721; *Mm* § 61:1–2				
lot of travel ⟨by land⟩	גורל ההליכה	1	سهم السفر	מנת ההליכה ביבשה
lot of travel by water	גורל ההליכה במים	2	سهم السفر في الماء	

English	*Rḥ*	No	*Mk*	*Mm*
lot of humility	גורל הענוה	3	سهم الورع lot of piety	
lot of wisdom	גורל החכמה	4	سهم العقل وبعد الغور lot of intelligence and depth of thought	נת החכמה
lot of knowledge	גורל הדעת	5	سهم العلم والحلم lot of knowledge and understanding	
lot of tales	גורל ההגדות	6	سهم الأحاديث ومعرفة أخبار الناس والخرافات lot of gossip and knowing rumours about people and superstitions	
lot of whether something is true or false	גורל הדבר אם הוא אמת או כזב	7	سهم الخبر أحقّ هو أم باطل	
Tenth place: *Rḥ* § 9.13:1–12; *Mk* VIII:4, [59–70]:722–810; *Mm* § 62:1–2				
lot of kingship	גורל המלוכה	2	سهم الملك والسلطان lot of rulership and authority	

English	*Rḥ*	No	*Mk*	*Mm*
lot of subjugation ⟨of others⟩	גורל הנצוח	4	سهم السلطان والنصرة والغلبة lot of authority, support, and victory	
lot of counsel	גורל העצה	3	سهم المدبّرين والوزراء والسلاطين lot of leaders, ministers, and rulers	
lot of generosity	גורל הנדיבות	6	سهم السادة والمعروفين في الناس lot of chiefs and those who are well known among people	
lot of ⟨those who⟩ rise to power suddenly	גורל השתרר פתאום	5	سهم الذين يرتفعون فجأة lot of those who rise suddenly	
lot of what ⟨job the native⟩ does	גורל המעשה	8	سهم السلطان وأيّ عمل يعمل المولود the lot of authority and what job the native does	
lot of handicraft	גורל מעשה הידים	9	سهم العمّال بأيديهم والتجارات lot of manual workers and commercial activities	

English	*Rḥ*	No	*Mk*	*Mm*
lot of an action that must be taken	גורל המעשה שהוא חייב להעשות	11	سهم العمل والأمر الذي لا بدّ من معالجته lot of the job and the order which has to be carried out	
lot of merchandise	גורל הסחורה	10	سهم التجارات والشرى والبيع lot of commercial activities, and buying and selling	
lot of the high rank ⟨of the native⟩	גורל הגדולה	1	سهم شرف المولود وملن شكّوا فيه لأبيه هو أم لا lot of the high rank of the native and for him whom they doubt whether he is his father's son or not	מנת הכבוד
lot of the mother	גורל האם	12	سهم الأمّ	מנת האם
Eleventh place: *Rḥ* § 9.14:1–11; *Mk* VIII:4, [71–81]:811–879; *Mm* § 63:1–2				
lot of being loved ⟨among people⟩	גורל האהוב	2	سهم المحبّ في الناس lot of being loved among people	מנת האוהבים (from Jupiter to Venus)

English	*Rḥ*	No	*Mk*	*Mm*
lot of what is well known among people	גורל הידוע בינות האדם	3	سهم المعروف في الناس lot of the well known and honored among people	
lot of success	גורל ההצלחה	4	سهم النجح	
lot of hope	גורל התקוה	6	سهم الرجاء lot of hope	
lot of abundant well-being in the home	גורל רוב הטוב בבית	9	سهم الخصب وكثرة الخير في المنزل lot of fertility and much benefit in the house	
lot of the liberty of the soul	גורל חופש הנפש	10	سهم حرّيق النفس	
lot of the praised	גורל המהולל	11	سهم المحمود الممدوح lot of the praised and commended	
lot of desire	גורל התאוה	5	سهم الشهوات والحرص على الدنيا lot of desires and avidity for ⟨things⟩ in this world	

English	*Rḥ*	No	*Mk*	*Mm*
lot of vicissitudes	גורל התהפוכות	8	سهم الاضطرار lot of necessity	
lot of friends	גורל הרעים	7	سهم الأصدقاء	
lot of found objects				מנת המציאה
Twelfth place: *Rḥ* § 9.15:1–4; *Mk*, VIII:4, [82–84]:880–890; *Mm* § 64:1–3				
lot of enemies	גורל האויבים	2	سهم الأعداء لهرمس lot of enemies according to Hermes	מנת האויבים (from Mars to Saturn)
⟨lot of enemies⟩ according to Enoch	הגורל השני על דעת חנוך	1	سهم الأعداء لبعض القدماء lot of enemies according to some of the Ancients	
Independent lots: *Rḥ* § 9.16:1–10; *Mk* VIII:5, [2–11]:894–959				
lot of the years of life	גורל מספר שנות החיים	1	سهم الهيلاج lot of the *haylāj*	

English	*Rḥ*	No	*Mk*	*Mm*
lot of physical deformity	גורל המום בגוף	2	سهم منهوكي الأجساد lot of the people emaciated in their bodies	
lot of delay	גורל העכוב	7	سهم الضرورة وتأخير الحوائج للمسريين lot of necessity and delay of what one needs according to the Egyptians	
lot of delay (Enoch)	גורל העכוב (חנוך)	8	سهم الضرورة وتأخير الحوائج ة للفرس lot of necessity and delay of what one needs according to the Persians	
lot of deceit	גורל המרמה	5	سهم المكر والخداع والحيل lot of cunning, deceit, and tricks	
lot of the place sought	גורל המקום המבוקש	6	سهم موضع الحاجة والبغية lot of the place of the need and the desired object	
lot of reward	גורל העֵקֶב	9	سهم الجزاء lot of recompense	

English	*Rḥ*	No	*Mk*	*Mm*
lot of truth	גורל האמת	10	سهم عمل الحقّ lot of right action	
lot of courage	גורל הגבורה	3	سهم الفروسية والشجاعة lot of chivalry and bravery	
lot of killing	גורל ההריגה	4	سهم الجرأة والشدّة والقتال courage, violence and war	

APPENDIX 6

HEBREW-ARABIC TECHNICAL GLOSSARY

This glossary shows, side by side, the astrological and astronomical terms and expressions in Abū Maʿshar's *Kitāb al-mudkhal al-kabīr*, and in a few cases in al-Qabīṣī's *Kitāb al-mudkhal*, which were translated into Hebrew by Abraham Ibn Ezra in *Reshit Ḥokhmah*. Following the modern English translation of each item, the glossary offers the Hebrew translation in *Reshit Ḥokhmah*, the Arabic original in Abū Maʿshar's *Kitāb al-mudkhal al-kabīr* or al-Qabīṣī's *Kitāb al-mudkhal*, and at least one of the loci where the corresponding term or expression appears in the Arabic work and in *Reshit Ḥokhmah*. References to Abū Maʿshar's *Kitāb al-mudkhal al-kabīr* are in the format VII:5[26] = *Kitāb al-mudkhal al-kabīr*, ed. Burnett and Yamamoto, Part VII, chapter 5, section 26. References to al-Qabīṣī's *Kitāb al-mudkhal* are in the format *Mu*, V:17 = *Kitāb al-mudkhal* (al-Qabīṣī), ed. Burnett et al., chapter V, section 17. References to *Reshit Ḥokhmah* are in the format § 7.2:1 = *Rḥ* chapter 7, section 2, sentence 1. In some cases I have added in parenthesis the literal meaning of the Hebrew and/or Arabic term or expression, when they are markedly different from the modern English translation or from each other.

Astrological term	Hebrew	Arabic	Source
accident	מקרה	اعتراض	VII:5[26]; § 7.23:1
after it	אחריו	من ورائه	VII:6 [8]; § 7.31:1
ahead of it	לפנים	أمامها	VII:4 [3]; § 7.3:4
alleviates the hurt	תקל מהנזק	تحليل المنحسة	VII:6 [8]; § 7.31:1

Astrological term	Hebrew	Arabic	Source
application by opposition	מחברת נוכח	اتّصال مقابلة طبيعي (natural application by opposition)	VII:5[12]; § 7.7:4
applies	מתחבר (to be connected)	يتصل	VII:6 [2]; § 5.1:5
approach	קירוב	اتّصال مقارنة (application by conjunction)	VII:5 [4]; § 7.2:1
ascendant degree at the revolution of the year	המעלה הצומחת בתקופת השנה	درجة طالع التحويل	*Mu*, V:17; § 9.17:3
ascending or descending in the circle of the apogee	עולה בגלגל הגבהות או יורד בו	صاعدا في أوجه أو هابطا فيه	VII:1 [4]; § 6.1:3
aspect	מבט	مناظرة	VII:6 [2]; § 5.1:3
average	אמצעי	معتدل	VII:1 [4]; § 6.1:11
axes	סדנים	محور	VIII:1 [10]; § 9.25:2
balanced nature	תולדת ישרה	اعتدال طبائعها	VII:5[30]; § 7.28:5
before it	לפניו	من قدّامه	VII:6 [8]; § 7.31:1

Astrological term	Hebrew	Arabic	Source
before or after the opposition	קודם הנכח או אחריו	ذاهبا إلى مقابلتها أو منصرفا عنها (going towards its opposition or separating from it)	VII:6 [9]; § 5.8:4
behind	לאחור	خلفها	VII:4 [3]; § 7.3:4
benefics	כוכבים טובים	سعود	VII:6 [2]; § 5.1:2
besieged	ממוצע (intermediate)	محصور (besieged)	VII:6 [2]; § 5.1:6
bicorporal sign	מזל שיש לו שתי גופות	برج ذي جسدين	*Mu*, V:17; § 9.17:9
bright degrees	מעלות מאירות	درجات النيرة	VII:6 [2]; § 5.1:13
burnt	נשרף	يحترق	VII:6 [5]; § 5.4:3
cadent place	בית נופל	ساقطا عن الوتد	VII:6 [5]; § 5.4:9
calculate the lot	תתקן הגורל	تعدل السهم	*Mu*, V:18; § 9.18:2
cancellation	ביטול	انتكاث	VII:5[25]; § 7.22:1
cardine	יתד	وتد	VII:6 [4]; § 5.3:5

Astrological term	Hebrew	Arabic	Source
cast ⟨the lot⟩	השלך	ألقه	*Mu*, V:18; § 9.18:3
catch up	השיג	لحق	VII:2 [2]; § 6.5:3
cause to revolve	יסובב	يدير	VIII:1 [10]; § 9.25:2
climate	גבול (border)	إقليم	VI:2 [4]; § 4.1:5
collection	הקבוץ	الجمع	VII:5[16]; § 7.11:1
conditions	דרכים (ways)	حلات	VII:2 [2]; § 6.5:1
conjunction	מחברת	مقارنة	VII:6 [2]; § 5.1:2
conjunction	חיבור	مقارنة	VII:4 [2]; § 7.3:2
conjunction of the triplicity	מחברת השלישות	قران المثلثة	*Mu*, V:18; § 9.18:2
cutting the light	כריתות האור	قطع النور	VII:5[28]; § 7.25:1
dark degrees	מעלות החשוכות	الدرجات المظلمة	VII:6 [5]; § 5.4:5
decan	פנים (face)	وجه (face)	VII:6 [2]; § 5.1:12

Astrological term	Hebrew	Arabic	Source
degrees of the rising times	מעלות המצעדים	درج المطالع	VIII:1 [10]; § 9.25:2
degrees that have the same rising times	מעלות שהן שוות במצעדיהן	درج البروج المتّفقة في المطالع	VII:5[11]; § 7.7:1
degrees whose seasonal hours are the same	מעלות ששעותיהן המעוותות שוות	درج البروج المتّفقة في ساعات النهار	VII:5[12]; § 7.7:2
dejection	שפלות	هبوط	VII:5[29]; § 7.26:1
departure	הפרד	مفارقة	VII:2 [2]; § 6.5:3
desolate	השומם	الوحشي (wild)	VII:5[14]; § 7.9:1
destroys its signification	ישחית דברו	يفسد عليه اتّصاله (destroys its application)	VII:5[18]; § 7.19:4
different signs	מזלות משונים	اختلاف برجيهما	VII:4 [3]; § 7.3:6
dignities	טובות	مزاعمات	VII:6 [3]; § 5.2:2
dignities	ממשלה	مزاعمات	VII:5[29]; § 7.26:1

Astrological term	Hebrew	Arabic	Source
dignity	שררה	مزاعمة	VII:5[21]; § 7.16:2
direct in their motion	ישרים בהליכתם	مستقيمان	VII:2 [2]; § 6.5:3
distance	מרחק	بعد	VII:4 [3]; § 7.3:4
does not receive	לא יהיה מקבל	غير قابل	VII:6 [6]; § 5.5:5
domain	תולדת (nature)	حيز	VII:5[21]; § 7.16:3
domain of burning	גבול השריפה	الاحتراق	VII:2 [4]; § 6.6:6
eastern and strong	מזרחיים חזקים	نفس التشريق القوي (the powerful soul of easterliness)	VII:2 [4]; § 6.6:9
eccentric orb	גלגל הגבהות והשפלות שמוצקו רחוק ממוצק הארץ (the circle of apogee and perigee whose center is far from the center of the Earth)	فلك أوج (circle of apogee)	VII:6 [4]; § 5.3:2
eclipsed	נקדרת	منكسف	VII:6 [9]; § 5.8:2

Astrological term	Hebrew	Arabic	Source
ecliptic	חשב אפודת הגלגל	الفلك المائل في طريفة الشمس معها دقيقة بدقيقة	VII:1 [9]; § 6.3:2
equal degrees	מעלות שוות	الدرج المستوية درج السواء	VIII:1 [10]; § 9.25:1
equation of the Sun	תיקון השמש	تقويم الشمس	VII:1 [9]; § 6.3:3
exaltation	כבוד (honor)	شرف (honor)	VII:6 [2]; § 5.1:12
feminine quadrant	רביעית הנקבות	الربعين لاموّنثين	VII:6 [4]; § 5.3:8
feminine signs	מזלות נקבות	بروج مؤنّثة	VII:6 [5]; § 5.4:15
fixed	עומדים בעצמם	طبيعيان ثابتا الدلالة (two are natural and fixed in the indication)	VIII:1 [8]; § 9.24:1
fixed stars	כוכבים עליונים שהם בגלגל המזלות (upper stars that are in the zodiac)	الكواكب الثابتة	VII:4 [4]; § 7.3:8

Astrological term	Hebrew	Arabic	Source
friendly	אוהב	مصادق	VII:5[29]; § 7.26:1
full reception	קבול גמור	قبول تامّ	VII:5[30]; § 7.28:2
giver	נותן	دافع (pusher)	VII:5[24]; § 7.20:4
giver of the power	נותן הכח	دافع	VII:5[30]; § 7.28:2
giving lordship	תת הממשלה	دفع التدبير	VII:5[22]; § 7.14:1
giving nature	תת התולדת	دفع الطبيعة	VII:5[19]; § 7.15:1
giving power	תת הכח	دفع القوّة	VII:5[20]; § 7.13:1
giving two natures	תת השתי תולדות	دفع الطبيعتين	VII:5[21]; § 7.16:1
good fortune	טובה	سعادة	VII:6 [2]; § 5.1:1
good fortune and bad fortune	טוב ורע	الخير أو الشرّ	VIII:1 [6]; § 9.22:2
ḥalb	מקומות ממשלה (places of lordship)	حلب	VII:6 [2]; § 5.1:12

Astrological term	Hebrew	Arabic	Source
head of the dragon	ראש התלי	راس جوزهر	VII:6 [6]; § 5.5:5
heavy planet	הכוכב הכבד	البطيء (slow)	VII:5 [4]; § 7.2:1
house	בית	بيت	VII:6 [2]; § 5.1:12
house of its dejection	בית קלונו	برج هبوطه	VII:6 [5]; § 5.4:7
house of its detriment	בית שנאתו	مقابلة بيته فإنه يكون حينئذ معاديا لبيته وفي وباله (in opposition to its house, for then it is hostile to its house and in its detriment)	VII:6 [5]; § 5.4:11
in conjunction	מתחברים	مقترنان	VII:4 [3]; § 7.3:6
inconjunct	לא מביט ולא ⟨נמצא⟩ עמו [עם כוכב אחר] (does not aspect ⟨another planet⟩ and does not conjoin it)	ساقط (cadent)	VII:6 [2]; § 5.1:4

Astrological term	Hebrew	Arabic	Source
increasing in light and number	אורו נוסף ומספרו	زائد في النور والعدد	VII:6 [2]; § 5.1:11
intermediacy	אמצעיות	حصار (besieging)	VII:6 [8]; § 7.31:1
is tempered	יתישר	يعتدل	VII:6 [3]; § 5.2:3
its calculation is increasing, decreasing, or in its middle way	חשבונו נוסף או חסר או אמצעי	زائدا في الحساب أو ناقصا منه أو في طريقته الوسطى	VII:1 [4]; § 6.1:13
its latitude is high or low	רחבו רב או מעט	كثير العرض أو قليل العرض	VII:1 [4]; § 6.1:16
joined to	במחברת הדבק (in conjunction of the joined)	صميمة (in the heart)	VII:6 [2]; § 5.1:7
joined to	מדובק	صميمة (in the heart)	VII:2 [3]; § 6.6:2
Joy	מקום גבהות (place of highness)	فرج	VII:6 [2]; § 5.1:12
light planet	הכוכב הקל	الخفيف	VII:5 [4]; § 7.2:1

Astrological term	Hebrew	Arabic	Source
lord of the ascendant	בעל המזל הצומח	صاحب الطالع	VII:5[17]; § 7.12:3
lord of the requested thing	בעל דבר המבוקש	صاحب الحاجة	VII:5[17]; § 7.12:3
loss	אבוד	فوت (evasion)	VII:5[27]; § 7.24:1
lot	גורל מנה	سهم	
lot of the years of life	גורל מספר שנות החיים	سهم الهيلاج (lot of the *haylāj*)	VIII:5[2]; § 9.16:2
major change in the affairs of the nation	העתקת דברי האומה	انتقال الملة	*Mu*, V:17; § 9.17:2
malefics	כוכבים רעים מזיקים	نوحوس	VII:6 [2]; § 5.1:3
masculine quadrants	רביעיות הזכרים	الربعين المذكرين	VII:6 [4]; § 5.3:7
masculine signs	מזלות הזכרים	البروج الذكورة	VII:6 [4]; § 5.3:7
mean motion	מהלך אמצעי	سير الوسط	VII:6 [9]; § 5.8:11

Astrological term	Hebrew	Arabic	Source
mean position	מקום אמצעי	وسط	VII:1 [9]; § 6.3:2
middle of its circle	אמצעית גלגלו	وسط منطقة هذا الفلك (middle of the circle of this orb)	VII:1 [4]; § 6.1:3
middle of the circle	חצי גלגל	وسط منطقة فلك الأوج (middle of the circle of the apogee orb)	VII:1 [5]; § 6.2:4
midheaven	חצי השמים	وسط سماء	*Mu*, V:17; § 9.17:4
minute for minute	חלק כנגד חלק	دقيقة بدقيقة	VII:2 [2]; § 6.5:2
misfortune	רעה	نحوسة	VII:6 [2]; § 5.1:1
misfortune	רעה	فسد (corruption)	VII:6 [9]; § 5.8:1
mixture	ממסך	امتزاج مزاج	VII:4 [6]; § 7.4:1 VIII:1 [6]; § 9.22:2
moment	רגע	وقت	VII:2 [2]; § 6.5:3

Astrological term	Hebrew	Arabic	Source
moves away from the ray of the Sun	יוצא מתחת אור השמש	خارج من شعاع الشمس	VII:6 [4]; § 5.3:4
moving swiftly	מהיר בלכתו	سريع السير	VII:6 [2]; § 5.1:10
moving towards [the Sun] or separating from it	הולכת אליו או מתפרדת ממנו	مقبلا أو مدبرا	VII:6 [9]; § 5.8:3
natural application	מחברת ישרה	اتّصال تسديس طبيعي (natural application by sextile)	VII:5[12]; § 7.7:4
nature	תולדת	طبيعة	VII:6 [3]; § 5.2:3
nature	תולדת	حيز (domain)	VII:5[21]; § 7.16:3
northern	שמאלי	شمالي	VII:1 [4]; § 6.1:14
occidental of the Sun	מערביים מהשמש	غربية من الشمس	VII:6 [4]; § 5.3:8
opposition	נכח	مقابلة	VII:6 [6]; § 5.5:1
opposition	נכח	استقبال	VII:6 [9]; § 5.8:4

Astrological term	Hebrew	Arabic	Source
oriental of the Sun	מזרחיים מן השמש	شرقية من الشمس	VII:6 [4]; § 5.3:6
path of burning	דרך השריפה	الطريقة المحترقة	VII:6 [5]; § 5.4:10
pit	בור	بئر	VII:5[29]; § 7.26:1
place of its joy	בית שמחתה	بيت فرحها	VII:6 [5]; § 5.4:16
planet from which no signification is sought	כוכב שאין צורך אליו	كوكب سوى صاحب الحاجة (planet other than the lord of the matter)	VII:5[28]; § 7.25:4
planets	המשרתים (servants)	الكواكب	VII:6 [2]; § 5.1:1et *passim*
pleasantness	נועם	نعمة (favor)	VII:5[29]; § 7.26:1
power (of the planets)	כח	قوة	VII:6 [2]; § 5.1:1
power of the body	כח גוף	قوّة جرم	VII:4 [2]; § 7.3:3
power of the dodecatemoria	כח של שנים העשר	اثني عشرية	VII:6 [9]; § 5.8:6

Astrological term	Hebrew	Arabic	Source
prohibition	מניעה	منع	VII:5[18]; § 7.19:1
quartile	רביעית	تربيع	VII:6 [2]; § 5.1:3
raised above it, meaning that it is in the tenth or eleventh place with respect to the position of the planet	גבוה עליו שיהיה בבית העשירי או עשתי עשר כנגד מקום הכוכב.	مستعليا عليه عليها من العاشر أو الحادي عشر من مكانها	VII:6 [6]; § 5.5:4
received	מקובל	مقبول	VII:6 [2]; § 5.1:14
receiver	מקבל	قابل	VII:5[24]; § 7.20:4
reception	קבול	قبول	VII:5[30]; § 7.28:1
reflecting the light	השבת האור	ردّ النور	VII:5[17]; § 7.12:1
result of the calculation of the equation	חשבון תיקון	ما يخرج من تعديله	VII:1 [9]; § 6.3:2
retrograde	חוזר אחורנית	راجع	VII:6 [5]; § 5.4:3
returning	השבה	ردّ	VII:5[23]; § 7.20:1
returning to good fortune	השבה לטוב	ردّ بصلاح	VII:5[23]; § 7.20:1

Astrological term	Hebrew	Arabic	Source
returning to misfortune	השבה לרע	ردّ بفساد	VII:5[24]; § 7.21:1
revolution	תקופה	تحويل	*Mu*, V:17; § 9.17:1
revolution of the world-year	תקופת שנת העולם	تحويل سني العالم	*Mu*, V:17; § 9.17:1
revolution of the year	תקופת השנה	تحويل السنة	*Mu*, V:17; § 9.17:8
revolution of the year of the great conjunction	תקופת שנת המחברת הגדולה	تحويل سني العالم والقرانات	*Mu*, V:17; § 9.17:1
rises	עולה	صاعد	VII:6 [4]; § 5.3:1
separates	מתפרד	ينصرف	VII:6 [2]; § 5.1:5
separation	פירוד	انصراف	VII:4 [6]; § 7.6:1
sextile	ששית	تسديس	VII:6 [2]; § 5.1:3
	חצי אהבה (half love)	تسديس	VII:5[22]; § 7.14:1

Astrological term	Hebrew	Arabic	Source
share	מקום ממשלה (place of lordship) ממשלה (lordship)	حظّ، حظوظ	VII:6 [2]; § 5.1:16
signs whose rising times are the same	מזלות שהם שווים במצעדיהם	برجين مستوي المطالع	VII:5[30]; § 7.28:4
similitude	דמיון (similitude)	حيّز	VII:6 [2]; § 5.1:15 VII:1[13]; § 7.31:1
size of its body	עוצם גופו	عظم	VII:1 [4]; § 6.1:9
slow in its motion	ממתין בהליכתו	بطيئة السير	VII:6 [5]; § 5.4:1 VII:6 [9]; § 5.8:11
solitary motion	הילוך בדד	خلاء السير	VII:5[13]; § 7.8:1
southern	דרומי	جنوبي	VII:1 [4]; § 6.1:15
station	מעמד	لمقام	VII:6 [4]; § 5.3:3
stranger in its position	גר במקומו	في الغربة	VII:6 [5]; § 5.4:14
stronger	יותר תוקף	أقوى	VII:5 [4]; § 7.2:3

Astrological term	Hebrew	Arabic	Source
succedent to the cardines	סמוכים ליתדות	ما يلي وتدا	VII:6 [4]; § 5.3:5
tail ⟨of the dragon⟩	זנב	الذنب	VII:6 [6]; § 5.5:4
take the distance	קח המרחק	خذ	*Mu*, V:18; § 9.18:3
tempered mixture	ממסך ישר	ملاءمة (agreement)	VII:5[22]; § 7.14:1
term	גבול	حد	VII:6 [2]; § 5.1:12
the Ancients	הקדמונים	الأوائل	VII:6 [7]; § 5.6:1
the Ancients	הקדמונים	الأوائل	VII:4 [4]; § 7.3:8
the power of their easterliness begins to grow weaker	ידל כח זריחתם	ضعيفة التشريق	VII:2 [4]; § 6.6:10
their power is complete in everything they signify	כחם שלם בכל אשר יורו	أقوى لدلالة	VII:4 [2]; § 7.3:2
to decrease	לחסר	النقصان	VII:6 [7]; § 5.6:1
to increase	להוסיף	الزيادة	VII:6 [7]; § 5.6:1

Astrological term	Hebrew	Arabic	Source
to the left	שמאליים	متيامنة	VII:2 [2]; § 6.5:2
to the right	ימיניים	متيامنة	VII:2 [2]; § 6.5:2
translation	העתקה	النقل	VII:5[15]; § 7.10:1
Trine	שלישית	ثليث	VII:6 [2]; § 5.1:3
	אהבה גמורה (complete love)	ثليث	VII:5[22]; § 7.14:1
triplicity	שלישות	مثلثة	VII:6 [2]; § 5.1:12
two or three witnesses	שני עדים או שלשה	دليلين أو ثلاثة	VIII:1 [7]; § 9.23:1
under the ray of the Sun	תחת אור השמש	تحت شعاع الشمس	VII:6 [5]; § 5.4:4
upper orb	גלגל עליון	الفلك المحيط بفلك البروج (the sphere surrounding the sphere of the zodiac)	VIII:1 [10]; § 9.25:2
upper planets	הכוכבים העליונים	للكواكب العلوية	VII:1 [7]; § 6.2:7
variable	מתהפך	منتقل	VIII:1 [8]; § 9.24:1

Astrological term	Hebrew	Arabic	Source
weakness (of the planets)	דלות	ضعف	VII:6 [2]; § 5.1:1
weakness (of the planets)	דלות	منحسة (misfortune)	VII:6 [8]; § 5.7:1
west	מערב	مغرب	VII:2 [2]; § 6.5:3
with toil and sadness	ביגיעה ובעצבון	مكرو	VII:5[31]; § 7.28:7
zodiac	גלגל המזלות	فلك البروج	VII:4 [5]; § 7.3:8 VIII:1 [10]; § 9.25:2

APPENDIX 7

ENGLISH-HEBREW GLOSSARY OF TECHNICAL TERMS IN *RESHIT ḤOKHMAH*

No	English	Hebrew	*Reshit Ḥokhmah*
1	accident	מקרה	§ 7.1:1; § 7.23:1
2	active nature	תולדת פועלת	§ 3.2:6
3	advance	היושר	§ 7.1:1; § 7.17:1
4	agreeing in power	אשר הם בכח אחד	§ 3.2:3
5	agreeing in rising times	אשר מצעדיהם שווים	§ 3.2:2
6	air	אויר	§ 1.8:2; § 2.3:12,18; § 2.7:21; § 2.11:4; § 3.3:2
7	airy signs	מזלות האוויר	§ 2.7:1; § 2.11:1
8	*al-fardār*	אל פרדאר	§ 4.1:36; § 4.2:34; § 4.3:31; § 4.4:27; § 4.5:29; § 4.6:27; § 4.7:28; § 10.2:8

No	English	Hebrew	*Reshit Ḥokhmah*
9	anniversaries	תקופות	§ 2:9; § 8.1:1
10	antagonism (aspect)	איבה	§ 3.2:6
11	apogee	מקום גבהות גבהות מעלה גבוהה	§ 1.10:3; § 2.3:35; § 2.5:32; § 2.6:30; § 2.9:34 § 2.7:34; § 5.3:2; § 6.1:3,4,5; § 8.7:6 § 4.1:23
12	appearance	דמות	§ 2:1; § 2.1:21,37; § 2.3:23; § 2.4:18; § 2.5:19; § 2.9:24; § 2.10:4; § 3.3:5,7; § 3.4:2; § 4.1:8; § 8.7:1
13	appetitive soul	נפש מתאווה	§ 4.5:2
14	application	התחברות חבור	§ 7.7:2; § 7.19:2,3; § 7.24:1; § 7.25:1; § 7.32:1 § 8.2:5
15	application by opposition	מחברת נכח	§ 7.7:4
16	approach	קירוב	§ 7.1:1; § 7.2:1,2,3,4; § 7.3:3
17	Aquarius	דלי	§ 1.2:1; § 1.3:4; § 2.11:1; § 3.1:6; § 3.2:2,3,5; § 5.2:3
18	Aries	טלה	§ 1.2:1; § 1.3:2; § 1.8:2; § 2.1:2; § 3.1:6; § 3.2:2,3,5,6; § 3.4:7; § 7.7:2,4; § 7.19:3; § 10.2:10

No	English	Hebrew	*Reshit Ḥokhmah*
19	ascendant degree	מעלה צומחת	§ 3.3:1,5,6,8; § 9.1:2,3; § 9.2:1; § 9.3:1; § 9.11:3; § 9.17:2,3,8; § 9.18:4; § 9.20:2; § 9.21:21; § 9.24:2,3; § 10.1:5; § 10.3:4
20	ascendant sign	מזל צומח מזל עולה	§ 3.1:6,9; § 3.4:7; § 7.12:3; § 8.2:9; § 8.3:5,8,14,15; § 8.4:23,25; § 8.5:2,5; § 8.8:1; § 9.1:5; § 9.19:1 § 8.2:3
21	ascending semicircle	חצי הגלגל העולה	§ 3.3:8
22	aspect (noun)	מבט	§ 1.9:7; § 3.1:2,3,4,7,9; § 3.1:1; § 3.2:6; § 4.2:22; § 5.1:3,8; § 5.7:1; § 5.8:5; § 7.1:1; § 7.2:4; § 7.5:1,2; § 7.6:1,2,3; § 7.8:2; § 7.19:4,5; § 7.28:1,5; § 7.32:1; § 8.3:2,4,8; § 8.4:4,11; § 9.22:2; § 9.25:2,3; § 10.1:1
23	aspect (verb)	מביט	§ 7.12:2; § 7.19:4,5; § 8.7:22,28
24	aspect of absolute love	מבט אהבה גמורה	§ 7.14:1
25	aspect of the degrees	מבט המעלות	§ 2:4; § 3.1:1
26	aspect of the Moon	מבט הלבנה	§ 5.1:9
27	aspect of the ray	מבט אור	§ 10.1:3,10; § 10.3:4.

No	English	Hebrew	*Reshit Ḥokhmah*
28	aspect with a benefic planet	מבט מכוכב טוב	§ 8.2:6
29	aspects of the planets	מבטי המשרתים	§ 2:8
30	aspects of the planets in the nativity	מבט הכוכבים במולד	§ 2.8:24
31	astrologers	חכמי המזלות	§ 2:10; § 2.2:38; § 2.3:38; § 2.4:39; § 2.5:35; § 2.6:33; § 2.7:38; § 2.8:37; § 2.9:38; § 2.10:35; § 2.11:35; § 2.12:38; § 10.1:6
32	astronomers	בעלי מזלות	§ 2.3:26
34	autumn	חורף	§ 2.7:2; § 2.8:2; § 2.9:2; § 3.3:4
35	axes	סדנים	§ 9.25:2
36	benefic planets	כוכבים טובים	§ 1.9:2,5; § 3.2:23; § 4.3:19; § 8.2:6; § 8.3:1,2,5,6,13,17; § 8.4:1; § 9.20:4
37	benefic signs	מזלות טובים	§ 2.1:7; § 2.2:4

No	English	Hebrew	*Reshit Ḥokhmah*
38	bicorporal signs	מזל שיש לו שני גופות	§ 2.2:3; § 2.6:2; § 2.9:2; § 2.12:2; § 8.4:21; § 9.17:9
39	black	שחור	§ 3.3:4; § 4.1:11,25; § 4.6:16
40	black bile	מרה שחורה	§ 2.2:10; § 2.6:8,28; § 2.10:7; § 2.11:29; § 3.3:4
41	blood	דם	§ 2.1:13; § 2.3:9,32; § 2.7:10; § 2.11:9; § 3.3:2; § 4.2:26; § 4.3:23; § 4.6:18
42	bright degrees	מעלות מאירות	§ 2.2:41; § 2.3:41; § 2.4:42; § 5.1:13
43	bright star	כוכב מאיר	§ 2.2:47; § 2.7:47; § 2.14:7,10;
44	brightness	אור	§ 1.6:1
45	burnt	נשרף	§ 6.6:2,3,5; § 6.7:2; § 7.20:5; § 8.3:12,13; § 8.7:13; § 9.20:2
46	burnt by the Sun	נשרף מהשמש	§ 5.4:3
47	cadent places	בתים נופלים	§ 5.4:9,12; § 7.8:1; § 7.20:6; § 8.2:9; § 8.3:8; § 8.7:26; § 9.17:9,10
48	calculate	לתקן	§ 9.18:2,3,4
49	calculation	חשבון	§ 2.6:19; § 3.2:2; § 6.3:2; § 9.3:10; § 9.18:2; § 9.19:1; § 10.1:3; § 10.2:8
50	cancellation	בטול	§ 7.1:1; § 7.22:1

No	English	Hebrew	*Reshit Ḥokhmah*
51	Cancer	סרטן	§ 1.2:1; § 1.3:3; § 1.8:2; § 2.4:1; § 3.1:6; § 3.2:2,3,6; § 3.4:7; § 7.7:3,4; § 9.2:3; § 9.17:6
52	Capricorn	גדי	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.10:1; § 3.2:2,3,5,6; § 3.4:7; § 7.7:4
53	cardine	יתד	§ 3.4:2,3,5,7; § 5.3:5; § 7.17:1; § 7.20:6; § 8.2:9; § 8.3:17,19; § 8.4:4; § 8.7:24; § 9.19:2; § 9.20:2
54	center	מוצק	§ 3:2; § 1.10:3; § 5.3:2
55	circle	גלגל עיגול	§ 1.11:1; § 3.1:5; § 6.1:3,6,7; § 6.2:4,5; § 10.1:6 § 3:1
56	circle of apogee	גלגל הגבהות	§ 5.3:2; § 6.1:4
57	circle of perigee	גלגל השפלות	§ 5.3:2
58	climate	גבול	§ 3:2; § 2.1:17; § 2.2:13; § 2.3:3,13; § 2.4:13; § 2.5:11; § 2.6:3,11; § 2.7:13; § 2.8:11; § 2.9:3,18; § 2.10:9; § 2.11:11; § 2.12:12; § 4.1:5; § 4.2:5; § 4.3:5; § 4.4:3; § 4.5:3; § 4.6:3; § 4.7:3
59	cloudy stars	כוכבים מעוננים	§ 2.3:53; § 2.4:32; § 2.10:44; § 2.14:10;
60	cold (adj.)	קר	§ 1.8:1; § 1.9:1; § 2.2:6,10; § 2.6:8; § 2.8:6; § 2.9:6; § 2.10:4; § 2.12:5,9; § 4.1:3,15,26,29; § 4.5:1; § 4.6:1; § 4.72:1,12; § 8.4:12; § 9.19:4

No	English	Hebrew	*Reshit Ḥokhmah*
61	cold (noun)	קור	§ 2.2:5; § 2.4:4,9; § 2.12:4; § 3.3:5; § 4.1:25,29
62	collection	קבוץ	§ 7.1:1; § 7.11:1
63	collectives	כללים	§ 3:4; § 10.2:2
64	color	מראה עיניים עיניים עין מראה	§ 2.2:11; § 2.3:10; § 2.4:10; § 2.5:8; § 2.6:9; § 2.7:11 § 2.1:14 § 2.8:9; § 2.10:7; § 2.12:10
65	complete aspect	מבט שלם	§ 7.5:2; § 7.8:1
66	conjunction	מחברת חיבור	§ 2:8; § 1:9,7; § 4:2,22; § 5.1:2,7; § 5.5:1,5; § 5.7:1; § 5.8:5; § 6.5:4; § 7.3:5; § 7.4:4,5,6,10; § 7.6:1,2,3; § 7.8:1; § 7.12:3; § 7.28:1,5; § 7.32:1; § 8.2:6; § 8.4:11; § 9.7:9; § 9.11:4; § 9.16:2; § 9.17:1,3; § 9.18:2; § 9.19:1; § 9.22:2 § 7.1:1; § 7.3:2; § 7.4:10
67	constellations	צורות	§ 2:2,3; § 3:4; § 1.2:2,3; § 1.3:1,2; § 1.4:1,3,4; § 1.5:1; § 2.14:1
68	copper	נחושת	§ 2.1:16,25; § 2.4:17; § 2.11:17; § 4.3:8
69	crooked (sign)	מעוות	§ 2.1:5; § 2.2:3; § 2.3:3; § 2.10:5; § 3.2:4
70	crooked in rising times	מעוות במצעדיו	§ 2.3:3; § 2.10:5; § 2.11:3; § 2.12:3

No	English	Hebrew	*Reshit Ḥokhmah*
71	cut off in their limbs (sign)	איבריו כרותים	§ 2.1:10; § 2.5:6; § 2.12:4
72	cutting the light	כריתות האור	§ 7.1:1; § 7.25:1
73	cyclical sign	מזל חוזר חלילה	§ 10.2:9
74	days (signs)	ימים	§ 2.1:20; § 2.2:16; § 2.3:16
75	daytime hours	שעות יום	§ 2.9:3; § 2.10:3
76	decan	פנים	§ 1.11:1,2; § 2.1:21,23,25,28,33,34,365,36,42; § 2.2:17,20,23,28,29,30,37
77	decreasing its calculation	חסר בחשבונו	§ 6.3:2
78	deformed signs	מזלות המומין	§ 2.8:30
79	degree	מעלה	§ 2:3,4,11; § 3:1,3; § 1.1:1,3; § 1.10:3; § 1.11:3; § 2.1:1,20,43,44,46,51; § 2.2:27,31,35,38,45,46,47,48,49; § 2.3:35,38,45,46,47–53; § 2.4:32,36,39; § 3.1:1,5; § 3.2:4; § 4.1:37; § 4.2:34; § 4.3:31; § 4.4:27; § 4.5:29; § 4.6:27; § 4.7:28; § 5.6:5,6; § 6.1:3; § 7.2:1,2,3; § 8.3:4; § 9.3:1; § 10.1:5,7,10
80	degree of lower midheaven	מעלת התהום	§ 3.3:4

No	English	Hebrew	*Reshit Ḥokhmah*
81	degrees	מעלות חשוכות	§ 2.1:47; § 2.4:42; § 5.4:5
82	degrees of the pits of the stars	מעלות בורות הכוכבים	§ 1.12:2; § 2.3:43
83	degrees that have the same rising times	מעלות שהן שוות במצעדיהן	§ 7.7:1
84	degrees that increase beauty and honor	מעלות מוסיפות חן וכבוד	§ 1.12:2; § 2.1:50; § 2.2:44; § 2.3:44
85	degrees whose seasonal hours are the same	מעלות שתהיינה שעותיהן המעוותות שוות	§ 7.7:3
86	dejection	קלון שפלות	§ 2.1:40; § 2.4:36; § 2.5:32; § 2.6:30; § 2.7:34; § 2.8:33; § 2.10:31; § 2.11:31; § 2.12:35 § 7.26:1; § 7.27:1
87	delicate signs	מזלות מעודנים	§ 2.1:7; § 2.3:4
88	descendant	מזל שוקע	§ 3.4:7
89	descending degree	מעלה שוקעת	§ 3.3:3,4,8; § 9.10:2

No	English	Hebrew	*Reshit Ḥokhmah*
90	descending semicircle	חצי הגלגל היורד	§ 3.3:8
91	desolate	שומם	§ 7.1:1; § 7.9:1
92	detriment	שנאה	§ 2.1:40; § 2.2:35; § 2.3:35; § 2.4:36; § 2.5:36; § 2.6:30; § 2.7:34
93	dignity	שררה	§ 7.16:2; § 8.7:10
94	dim stars	כוכבים חשוכים	§ 2.2:48; § 2.3:53; § 2.4:51; § 2.6:42; § 2.9:45; § 2.11:44
95	direct in motion	ישר בהליכתו תנועה ישרה	§ 6.2:1; § 6.5:3; § 6.7:9; § 7.2:1; § 7.10:5; § 8.4:16 § 3:2
96	direction of hundreds	ניהוג המאות	§ 10.2:8
97	direction of single (years)	ניהוג האחדים	§ 10.2:11
98	direction of thousands	ניהוג האלפים	§ 10.2:6
99	directions	ניהוגים	§ 10.1,1,2,5,6; § 10.2:1–11; § 10.3:1–5

No	English	Hebrew	*Reshit Ḥokhmah*
100	disease	תחלואים	§ 2.1:37; § 2.2:32; § 2.3:32; § 2.4:32; § 2.5:30; § 2.6:28; § 2.7:32
101	distance	מרחק	§ 1.10:1,5; § 5.5:8; § 6.4:3; § 6.7:2,6; § 6.8:5,8,10,12; § 7.3:4; § 7.5:2; § 7.7:2,3,4; § 9.3:1,3,5,7,9; § 9.4:3; § 9.16:2; § 9.17:9,10; § 9.18:3,4; § 9.19:5; § 9.22:3
102	distortion	העיוות	§ 7.1:1; § 7.18:1
103	diurnal planets	בעלי היום כוכבי יום	§ 7.16:3 § 1.9:2,5,6,7; § 9.23:1
104	diurnal signs	מזלות היום	§ 2.3:1; § 2.5:1; § 2.7:1; § 2.9:1; § 2.11:1
105	dodecatemoria	שנים העשר	§ 1.12:2; § 2.1:45,46; § 2.2:40; § 2.3:40; § 2.4:41; § 2.5:37; § 2.6:35; § 2.7:40; § 2.8:39; § 2.9:40; § 2.10:37; § 2.11:37; § 2.12:40; § 5.8:6; § 8.4:20
106	domain of burning	גבול השריפה	§ 6.6:6; § 6.7:6,7; § 7.4:8
107	dominion	שררה	§ 7.1:1; § 7.33:1,2,4
108	Dragon	תלי	§ 1.10:4
109	dry	יבש	§ 1.8:1; § 1.9:1; § 2.2:10; § 2.4:5; § 2.5:8; § 2.6:4,8; § 2.9:5,7; § 2.10:4,22; § 4.1:3,15,26,29; § 4.3:1,20; § 4.4:1
110	dryness	יבשות/יבשת	§ 2.2:5; § 2.6:4; § 4.6:1

No	English	Hebrew	*Reshit Ḥokhmah*
111	Earth	ארץ	§ 3:1; § 1.7:2; § 1.10:2,3; § 2.1:5; § 2.1:18,31; § 3.3:6; § 4.1:2,5,9,12; § 4.2:1,8; § 4.3:5,8; § 4.4:6,7; § 4.5:8; § 5.3:2; § 7.2:1; § 9.5:2; § 9.6:4; § 9.11:2; § 9.12:2; § 9.15:2; § 9.16:4; § 9.19:5
		אדמה	§ 2:5; § 4.1:19; § 4.5:6
112	earth (element)	ארץ	§ 1.8:2; § 2.2:1; § 2.6:1; § 2.10:1; § 3.3:4; § 3.4:7
113	earthy signs	מזלות הארץ	§ 2.6:1; § 2.10:1
		מזלות תולדת הארץ	§ 2.2:1
114	eastern	מזרחי	§ 2.1:3,12; § 2.5:1; § 2.9:1; § 3.3:2
115	eccentric circle	גלגל המוצק שאינו במוצק הארץ	§ 1.10:3
		גלגל שמוצקו רחוק ממוצק הארץ	§ 5.3:2
116	eclipsed	נקדר	§ 5.8:1
117	ecliptic	חשב אפודת הגלגל	§ 2.14:1; § 6.3:2; § 6.4:4; § 10.1:8
		חשב אפודת גלגל המזלות	§ 1.10:5
118	ecumene	ישוב	§ 2.5:11; § 4.7:3

No	English	Hebrew	*Reshit Ḥokhmah*
119	effect	מפעל	§ 2:3
120	elections	מבחרים	§ 3.4:8; § 9.25:2
121	elements	שורשים	§ 2.1:13; § 3.3:2,3,4; § 3.4:7
122	empty degrees	מעלות אין בהם כלום	§ 2.3:41
123	equal degrees	מעלות ישרות מעלות שוות	§ 1.1:3; § 6.3:1; § 9.1:2 § 9.25:1,2,3; § 10.1:6,7
124	equal hours	שעות ישרות	§ 2.10:3; § 2.11:3; § 2.12:3
125	equation	תיקון	§ 6.3:2,3
126	equator	קו הישר קו הצדק	§ 2.1:2,5. § 7.7:2.
127	exaltation	כבוד	§ 1.11:1,2,3; § 2.1:40; § 2.2:35; § 2.3:35; § 2.4:36; § 2.5:32; § 2.6:30; § 2.7:34; § 2.9:34; § 2.10:31; § 2.11:31; § 2.12:35; § 9.13:11
128	excess (of a humor)	תגבורת	§ 4.7:20
129	experience	נסה	§ 1:3; § 2.16:14; § 9.25:3,4; § 10.1:6

No	English	Hebrew	*Reshit Ḥokhmah*
130	falling from the cardines	בית נופל מהיתדות	§ 9.20:2
131	feminine (planets)	נקבות	§ 1.9:2,4,5,6,7
132	feminine degrees	מעלות נקבות	§ 2.1:48; § 2.2:42; § 2.3:42; § 7.31:1
133	feminine quadrants	רביעיות נקבות	§ 5.3:8; § 5.4:15
134	feminine signs	מזלות נקבות	§ 5.4:15; § 7.31:1
135	fiery signs	מזלות האש	§ 2.5:1; § 2.9:1
136	fire	אש	§ 1.8:1; § 2.1:3,13,18,39; § 2.5:10; § 2.9:1,6; § 2.10:10; § 2.12:24; § 3.3:3; § 3.4:7; § 4.3:2,6
137	first decan	פנים ראשונים	§ 2.1:21,23,33,42; § 2.2:17,28,37; § 2.3:17,27,37
138	fixed sign	מזל עומד עומד על דרך אחד	§ 8.4:21 § 2.5:2; § 2.8:2; § 2.11:2
139	four-footed (signs)	יש לו ארבע רגלים	§ 2.1:10; § 2.2:12; § 2.5:6; § 2.10:8
140	fraction	שבר	§ 1.1:2

No	English	Hebrew	*Reshit Ḥokhmah*
141	full antagonism (aspect)	איבה גמורה	§ 3.1:8
142	Gemini	תאומים	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.3:1; § 3.1:6; § 3.2:2,3,5; § 5.2:4
143	generosity	נדיבות	§ 7.1:1; § 7.30:1
144	giving lordship	תת הממשלה	§ 7.1:1; § 7.14:1
145	giving nature	תת התולדת	§ 7.1:1; § 7.15:1
146	giving power	תת הכח	§ 7.1:1; § 7.13:1
147	giving two natures	תת השתי התולדות	§ 7.1:1; § 7.16:1
148	gold	זהב	§ 2.1:16; § 2.3:20,23; § 2.4:24; § 2.5:10,31; § 2.9:24; § 2.11:19; § 4.4:6,16
149	good fortune	מזל טוב	§ 2.4:30; § 4.2:20
150	good fortune of the planets	טובת המשרתים	§ 4.2:22; § 5.1:1; § 5.2:1; § 5.6:1; § 8.3:10.16; § 8.4:13,17
151	great conjunction (Saturn and Jupiter)	מחברת גדולה	§ 7.4:4; § 9.17:2; § 10.3:3

No	English	Hebrew	*Reshit Ḥokhmah*
152	great years	שנים גדולות	§ 4.1:35; § 4.2:33; § 4.3:30; § 4.4:26; § 4.5:28; § 4.6:26; § 4.7:27
153	greatest years	שנים עצומות	§ 4.1:35; § 4.2:33; § 4.3:30; § 4.4:26; § 4.5:28; § 4.6:26; § 4.7:27
154	green	ירוק	§ 2.1:11; § 2.7:11; § 2.8:9; § 2.11:9; § 2.12:10; § 3.3:5; § 4.2:29; § 4.5:23; § 4.7:12,22
155	half antagonism (aspect)	חצי איבה	§ 3.1:8
156	half love (aspect)	חצי אהבה	§ 3.1:8; § 7.14:1
157	half-voiced	יש לו חצי קול	§ 2.1:11; § 2.2:8; § 2.5:6
158	harm	נזק	§ 7.4:3,10; § 7.32:2; § 8.3:3,11
159	hate (aspect)	שנאה	§ 2:4; § 3.1:1
160	head of the Dragon	ראש התלי	§ 1.10:5; § 2.2:35; § 2.3:35; § 2.4:36; § 2.10:31; § 2.12:35; § 5.5:6,7; § 5.6:1; § 6.4:1,2,3; § 8.21:20
161	heat	חום	§ 2.1:4,6,8,9; § 2.2:2,5; § 2.3:2; § 2.5:4; § 3.3:2; § 4.7:1; § 9.19:4
162	heavens	שמים	§ 1:2,3; § 2.3:12

No	English	Hebrew	*Reshit Ḥokhmah*
164	hot	חם	§ 1.8:2; § 1.9:1; § 2.2:14,21; § 2.3:9; § 2.5:4,5; § 2.7:4,10; § 2.9:6; § 2.10:4; § 2.12:5; § 4.2:2,23; § 4.3:1,14; § 4.4:1,13
165	hot degrees	מעלות חמות	§ 2.4:4
166	hour	שעה	§ 3.3:1
167	hours (planetary)	שעות	§ 4.1:33; § 4.2:31; § 4.3:28; § 4.4:25; § 4.5:27; § 4.6:25; § 4.7:26
168	hours (signs)	שעות	§ 2.1:5,20; § 2.2:3,16; § 2.3:3,16; § 2.4:3,16; § 2.5:3,14; § 2.6:3,14; § 2.7:3,16; § 2.8:3,14; § 2.9:3,16; § 2.10:3,12; § 2.11:3,14; § 2.12:3,14
169	hours longer than the equal (hours)	שעות נוספות על הישרות	§ 2.1:5; § 2.2:3; § 2.3:3
170	house (planetary)	בית	§ 1.11:1,2,3; § 2.1:40; § 2.2:35; § 2.3:35; § 2.4:36; § 2.5:32; § 2.6:30; § 2.7:34; § 2.8:33; § 2.9:34; § 2.10:31; § 2.11:31; § 2.12:35; § 3.2:5; § 5.1:12; § 5.2:2,3,4; § 5.5:3; § 7.13:1; § 7.26:1; § 7.28:1; § 7.29:3,4; § 7.30:1; § 7.33:7; § 8.4:1,12; § 8.7:7; § 9.7:4,5,9; § 9.8:6; § 9.9:4; § 9.11:4; § 9.17:7; § 9.19:4; § 9.20:2,3
171	house of dejection	בית קלון	§ 5.4:7,11; § 8.3:8; § 8.4:5; § 8.5:6; § 8.7:4; § 9.20:3; § 10.3:3

No	English	Hebrew	*Reshit Ḥokhmah*
172	house of detriment	בית שנאה	§ 2.1:35; § 2.3:35; § 2.4:36; § 2.5:32; § 2.6:30; § 2.7:34; § 2.8:33; § 2.9:34; § 2.10:31; § 2.11:31; § 2.12:35; § 5.4:11; § 8.3:8; § 8.4:23; § 8.7:9
173	house of exaltation	בית כבוד	§ 1.11:3; § 5.1:12; § 5.2:2; § 7.13:1; § 7.15:1; § 7.30:1; § 8.4:1; § 8.7:7; § 9.17:11; § 9.20:3; § 10.2:10
174	house of triplicity	בית שלישות	§ 5.1:12; § 7.13:1; § 7.28:1,2; § 10.3:3
175	illustration	דמיון	§ 3.1:6; § 3.4:7; § 7.3:4; § 7.5:2; § 7.7:2
176	inclined circle	גלגל נוטה	§ 1.10:4
177	increasing its calculation	נוסף בחשבונו	§ 6.1:13; § 6.3:2
178	increasing its light	אורו נוסף	§ 5.1:11
179	increasing its motion	מהלכו נוסף	§ 6.1:9; § 6.2:4
180	increasing its number	נוסף במספרו	§ 5.1:11; § 6.1:12; § 6.3:1
181	increasing rising times	מצעדים נוספים	§ 2.4:3

No	English	Hebrew	*Reshit Ḥokhmah*
182	individuals	פרטים	§ 3:4; § 10.2:2
183	intermediacy	אמצעיות	§ 7.1:1; § 7.32:1
184	intermediate (planet)	ממוצע	§ 5.1:6; § 5.7:1; § 7.32:2
185	intermediate degrees	מעלות אמצעיות	§ 2.1:47
186	interrogations	שאלות	§ 2:9; § 3.4:8; § 8.1:1; § 8.2:3,4,9; § 8.4:23; § 8.6:9; § 9.8:6; § 9.25:3
187	intersection	מחברת	§ 1.10:4
188	iron	ברזל	§ 2.1:16,29; § 2.3:21; § 2.4:17; § 2.12:8; § 4.1:8; § 4.3:7,8
189	joined	דבק מדובק	§ 5.1:7; § 6.5:3; § 6.7:6; § 6.8:2; § 7.4:9; § 8.4:10; § 8.7:21,27 § 6.6:2
190	judgments	משפטים דינים	§ 1:3; § 3.4:8; § 3.13:1 § 9.25:3
191	judgments of the planets	דיני המשרתים	§ 2:9

No	English	Hebrew	*Reshit Ḥokhmah*
192	judgments of the world	משפטי העולם	§ 3.4:8
193	judgments related to nativities	דינין במולד	§ 8.1:1
194	Jupiter	צדק	§ 1.7:1,3; § 1.9:1,5; § 2.1:38,41–45,51; § 3.2:5; § 4.2:1,3,18; § 5.2:3,4; § 6.6:3; § 7.4:4,7; § 8.3:11; § 9.3:3; § 10.3:1
195	keys of the Moon	מפתחות הלבנה	§ 6.8:14
196	latitude (ecliptical)	רחב מרחב	§ 2.2:45,46,47,48,49; § 2.3:45,46,47,48,49; § 6.1:17; § 6.4:1 § 1.10:5; § 7.3:12; § 10.1:8
197	latitude (geographical)	רחב הארץ מרחב הארץ	§ 9.15:2; § 9.16:4; § 9.19:5 § 9.5:2; § 9.6:4; § 9.11:2; § 9.12:2
198	least years	שנים קטנות	§ 4.1:35; § 4.2:33; § 4.3:30; § 4.4:26; § 4.5:28; § 4.6:26; § 4.7:27
199	left	שמאל	§ 2.1:22,24,33; § 2.2:17,21,25,30; § 2.3:19,45,46; § 2.4:20,23; § 2.5:7; § 2.8:8; § 2.11:8
200	left aspect	מבט שמאלי	§ 3.1:6

No	English	Hebrew	*Reshit Ḥokhmah*
201	left quartile	מבט רביעית שמאל	§ 3.1:6
202	left trine	מבט שלישית שמאלי	§ 3.1:6
203	Leo	אריה	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.5:1; § 3.1:6; § 3.2:2,3; § 7.7:3; § 9.17:5
204	letters	אותיות	§ 2.1:19; § 2.2:19; § 2.3:15; § 2.4:15; § 2.5:13; § 2.6:13; § 2.7:15
205	Libra	מאזנים	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.1:2; § 2.7:1; § 3.1:6; § 3.2:2,3,5,6; § 5.2:4; § 5.3:7; § 5.4:10; § 7.7:4
206	light	אור	§ 4.4:2; § 5.1:11; § 6.1:9; § 6.2:1,2,4,7; § 6.6:14; § 6.8:9,10,11,12,13; § 7.1:1; § 7.2:4; § 7.4:10; § 7.10:3; § 7.12:1,2,3; § 7.20:1,6; § 7.25:1,2,3; § 7.29:2
207	line of lower midheaven	קו תהום	§ 3.3:5,8; § 3.4:7
208	line of midheaven	קו חצי השמים	§ 3.3:2,3,8; § 3.4:7; § 9.6:4; § 9.17:4; § 9.20:2; § 10.1:5
209	long rising times	מצעדים ארוכים	§ 2.5:3; § 2.6:3; § 2.7:3; § 2.8:3; § 2.9:4
210	longitude	ארך	§ 1.12:2
211	lord	מושל	§ 3.2:5

No	English	Hebrew	*Reshit Ḥokhmah*
212	lord of the ⟨place signifying the⟩ requested thing	בעל הדבר המבוקש	§ 7.12:3; § 8.3:14,20; § 8.4:25; § 8.5:2,5
213	lord of the ascendant	בעל הצומח	§ 8.5:6; § 9.16:10
214	lord of the ascendant degree	בעל המעלה הצומחת	§ 9.11:3
215	lord of the ascendant sign	בעל המזל הצומח	§ 7.12:3; § 8.2:3; § 8.3:4; § 8.4:23,25; § 8.5:25
216	lord of the decan	בעל נפים	§ 7.15:1; § 7.28:1
217	lord of the hour	בעל השעה	§ 9.19:5
218	lord of the house	בעל הבית	§ 7.26:1; § 7.28:1; § 9.7:4, 9; § 9.8:6; § 9.9:4; § 9.11:4;
219	lord of the house of exaltation	בעל בית כבוד	§ 7.15:1; § 7.28:1
220	lord of the place (horoscopic)	בעל הבית	§ 9.5:2; § 9.15:2; § 9.15:2

No	English	Hebrew	*Reshit Ḥokhmah*
221	lord of the place where the lot is located	בעל בית הגורל	§ 9.20:2,3
222	lord of the rulership over life	בעל ממשלת החיים	§ 2.2:47
223	lord of the sign	בעל המזל	§ 2.1:44; § 7.15:1
224	lord of the term	בעל גבול	§ 7.15:1
225	lord of the triplicity	בעל שלישות	§ 2.1:41; § 2.2:36; § 2.3:36; § 2.4:37; § 2.5:33; § 2.6:31; § 2.7:36; § 2.8:34; § 2.9:36; § 2.10:32; § 2.11:33; § 2.12:36; § 3.5:2,3,4; § 3.6:2,3; § 3.7:2; § 3.8:2; § 3.9:2; § 3.10:2; § 3.11:2; § 3.12:2; § 3.13:2; § 3.14:14; § 3.16:2; § 7.15:1; § 7.28:1; § 8.5:6
226	lordship	ממשלה	§ 2:2; § 1.11:1,2; § 5.1:12,16; § 7.1:1; § 7.14:1; § 7.26:1; § 7.28:3; § 7.29:2; § 7.30:1; § 8.3:10,13,15,17; § 8.4:14; § 8.6:3; § 9.19:2
227	loss	אבוד	§ 7.1:1; § 7.24:1
228	lot	גורל	§ 2:10; § 2.1:32; § 9.1:1,2,3,5,6,7; § 9.2:1,2,3,4
229	lot of Fortune	גורל הטוב	§ 2.13:1; § 9.1:1,2,3,5,6,7; § 9.3:1,5,7,9; § 9.4:4; § 9.13:6,10; § 9.14:3,4, 9; § 9.15:3

No	English	Hebrew	*Reshit Ḥokhmah*
230	lot of the Moon	גורל הלבנה	§ 2.13:1; § 9.1:2
231	lots of the places	גורלות הבתים	§ 2:10; § 9.4:1
232	lots of the planets	גורלות המשרתים	§ 2:10; § 9.1:1
233	love (aspect)	אהבה	§ 2:4; § 3.1:1
234	lower planets	כוכבים שפלים	§ 5.4:3,17; § 7.33:5; § 9.19:2
235	luminaries	מאורות	§ 1.9:3,4; § 5.1:16; § 5.2:3; § 9.7:9; § 9.11:4; § 9.16:2; § 9.19:1
236	magnitude (fixed stars)	כבוד	§ 1.6:1,2; § 2.1:51; § 2.2:45,46,47; § 2.3:45–51; § 2.4:46–50; § 2.5:42,43,44; § 2.6:40,41; § 2.7:45,46,47; § 2.8:44,45,46; § 2.10:42,43; § 2.10:42,43; § 2.11:42,43; § 2.12:45; § 7.3:9
237	malefic planets	כוכבים מזיקים כוכבים רעים	§ 5.5:1; § 7.32:1 § 1.9:2,3,6; § 2.1:32; § 4.2:22; § 4.3:19; § 5.1:4; § 5.6:1,2; § 8.3:6,12; § 8.4:24
238	management	ממשלה	§ 7.14:1
239	Mars	מאדים	§ 1.7:1; § 1.9:1,5; § 2.1:38,40–45; § 3.2:5; § 4.3:1; § 5.2:3,4; § 6.6:3,4,7; § 7.4:2,5,6,10; § 8.3:11; § 9.3:5
240	masculine (planets)	זכרים	§ 1.9:2,4,5,6,7

No	English	Hebrew	*Reshit Ḥokhmah*
241	masculine degrees	מעלות זכרים	§ 2.1:48; § 2.2:42; § 2.3:42; § 7.31:1
242	masculine quadrants	רביעיים זכרים	§ 3.3:7; § 5.3:7; § 5.4:17
243	masculine signs	מזלות זכרים	§ 5.3:7; § 7.31:1
244	mathematicians	בעלי חשבון יודע חשבון	§ 2.3:26; § 2.6:19; § 2.7:33 § 2.6:24
245	mean motion	מהלך אמצעי	§ 5.8:11; § 6.3:3,4,5
246	medicines	רפואות	§ 4.1:14; § 4.2:16; § 4.3:14; § 9.21:18,19
247	Mercury	כוכב חמה	§ 1.7:1; § 1.9:1,7; § 2.1:38–45; § 2.2:33,37–40; § 3.2:5; § 4.6:1; § 5.2:2,3,4; § 6.5:3; § 7.4:8,9; § 9.3:9
248	metals	מתכות	§ 2.1:16; § 2.5:10; § 2.9:12; § 4.1:8,9; § 4.2:8; § 4.3:8; § 4.4:6; § 4.7:6
249	middle conjunction (Saturn and Jupiter)	מחברת אמצעית	§ 10.3:2
250	middle years	שנים אמצעיות	§ 4.1:35; § 4.2:33; § 4.3:30; § 4.4:26; § 4.5:28; § 4.6:26; § 4.7:27
251	midheaven	חצי השמים	§ 2.13:1

No	English	Hebrew	*Reshit Ḥokhmah*
252	misfortune of the planets	רעת המשרתים	§ 5.1:1; § 5.5:1; § 5.6:1; § 5.8:1; § 8.3:2,6,15,18,19; § 8.4:13
253	mixed	ממוסך	§ 1.9:3,7
254	mixed degrees	מעלות מתערבות	§ 2.2:41; § 2.3:41; § 2.4:42; § 2.5:38
255	mixture	ממסך	§ 2:3,5,8; § 1.12:2; § 2.1:1; § 2.2:10,45,47; § 2.3:45–51; § 3.1:9; § 4.1:1,23,24
256	mixture (planetary condition)	ממסך	§ 7.1:1; § 7.4:1; § 7.6:2,3; § 7.14:1; § 8.2:1; § 9.22:2
257	moist	לח	§ 1.8:2; § 1.9:1; § 2.2:6; § 2.3:5,9; § 2.4:4,5,6,8,9; § 2.5:5; § 2.7:4,10; § 2.8:5,6; § 2.9:6,7; § 2.10:4; § 2.11:4,5; § 2.12:9; § 4.2:2,23; § 4.5:1; § 4.7:1,12
258	moist degrees	מעלות לחות	§ 2.4:4
259	moistness	ליחה לחות	§ 2.1:9; § 2.2:5; § 2.4:4; § 2.7:7; § 2.12:4; § 4.1:25 § 2.6:4
260	months (signs)	חודשים	§ 2.1:20; § 2.2:16; § 2.3:16
261	Moon	לבנה	§ 1.7:1; § 2.1:32,38,44,45; § 3.2:5; § 4.7:1,15–18; § 5.1:9; § 6.2:7; § 7.3:4; § 8.2:1–9; § 9.1:1–4; § 10.2:10

No	English	Hebrew	*Reshit Ḥokhmah*
262	morning	בקר	§ 9.19:1,3
263	motion	תנועה הליכה מהלך	§ 2:2; § 3:1,2; § 4.7:17; § 7.4:7 § 3:1; § 4.7:17; § 5.4:1; § 5.8:11; § 6.2:1; § 6.3:4,5; § 6.5:3; § 6.7:9; § 7.2:1; § 7.9:2; § 7.20:5; § 8.2:2; § 8.4:8; § 8.7:17,18 § 6.3:3,5
264	mutable	מתהפך	§ 1:9,1,7; § 2.3:5; § 4.6:1
265	mute (signs)	אלם	§ 2.12:16
266	native	נולד	§ 2.13:1; § 3.5:2; § 4.3:10; § 7.4:3; § 8.2:1; § 8.3:10; § 9.1:3; § 9.2:2; § 9.3:1; § 9.7:9; § 9.11:4; § 9.16:2
267	nativities	מולדות נולדים	§ 9.25:3 § 2:9
268	nativity	מולד	§ 2.4:26; § 2.5:24; § 2.8:24,31; § 2.10:27; § 2.13:1; § 3.4:8; § 4.1:22; § 4.2:21; § 4.3:19; § 4.5:17,18; § 4.6:15; § 4.7:16,17; § 8.1:1; § 9.16:3; § 9.16:2; § 10.3:4
269	nativity of women	מולד הנשים	§ 2.4:26; § 2.5:24
270	natural application	מחברת ישרה	§ 7.7:4

No	English	Hebrew	*Reshit Ḥokhmah*
271	nature	תולדת	§ 3:4; § 1.8:1; § 1.9:1,3,7; § 1.10:1; § 2.1:3,6,44,46,51; § 2.2:1,10; § 2.3:1,4,9; § 2.4:9,49; § 2.5:4,8,24
272	near	קרוב	§ 1.7:3; § 1.10:2; § 6.4:3; § 6.7:5,9; § 7.4:8; § 7.19:5; § 8.2:1
273	night	לילה	§ 1.9:4; § 2.1:4,41; § 2.2:1,36; § 2.3:36; § 2.4:1,2,37
274	nighttime hours	שעות לילה	§ 2.9:3; § 2.10:3
275	ninth-part	תשיעית	§ 1.12:2; § 2.1:44; § 2.2:39; § 2.3:39; § 2.4:40; § 2.5:36; § 2.6:34; § 2.7:39; § 2.8:38; § 2.9:39; § 2.10:36; § 2.11:39; § 2.12:39
276	nocturnal planets	בעלי הלילה כוכבי לילה	§ 7.16:3 § 1.9:2,5,6,7; § 9.23:1
277	nocturnal signs	מזלות הלילה	§ 2.2:1; § 2.4:1; § 2.6:1; § 2.8:1; § 2.10:1; § 2.12:1
278	north	צפון שמאל	§ 2.4:8; § 2.8:8; § 2.12:8; § 7.7:4 § 1.5:7; § 1.10:2,5; § 2.1:9; § 2.2:7; § 2.2:45,46,48,49; § 2.3:6,47,48; § 2.4:1; § 2.5:16; § 2.9:6,8,47,48,51,52; § 2.12:8; § 2.14:14
279	northern constellations	צורות שמאליות	§ 3:4; § 1.2:2; § 1.5:1
280	northern signs	מזלות שמאליות	§ 2.2:2

No	English	Hebrew	*Reshit Ḥokhmah*
281	number	מספר	§ 3:3; § 1.1:2; § 1.2:3; § 1.5:22; § 2.2:16; § 3.4:1; § 5.8:4; § 6.3:1; § 9.6:3; § 9.16:2; § 9.17:5; § 10.1:4
282	opposition	נכח	§ 3:1; § 4.7:1; § 5.5:5; § 5.8:4; § 6.2:7; § 6.5:2,4; § 6.6:13,14,15; § 6.8:8,9,10; § 7.5:1; § 7.7:4; § 7.29:2; § 8.3:14,16,19; § 8.7:31; § 9.7:9; § 9.1:1; § 9.4:1, 2; § 9.5:1,2; § 9.6:1; § 9.7:1; § 9.8:1; § 9.9:1; § 9.10:1; § 9.11,2:1; § 9.12:1,2; § 9.13:1; § 9.14:1; § 9.15:1,2,4; § 9.16:4; § 9.24:3; § 10.1:5
283	opposition (aspect)	מבט נכח תמורה	§ 3.1:2,4,5,6,7,8; § 5.5:5; § 8.7:31; § 10.1:7 § 2:5; § 8.7:8; § 10.1:5
284	orange	מכורכם	§ 2.1:14,35; § 2:5,8; § 2.9:28; § 2.11:9; § 4.2:8,29
285	orb	גלגל	§ 2:1; § 1.7:2,3; § 2.1:10; § 3:1,3; § 4.1:1; § 4.2:1; § 7.3:10; § 7.4:9; § 8.7:1
286	ordinances of heaven	חוקות שמים	§ 1:2,3
287	pain (of the planets in the signs)	כאב	§ 2.1:38; § 2.2:33; § 2.3:33; § 2.4:35; § 2.7:35
288	parecliptic	גלגל הדומה לגלגל המזלות	§ 1.10:4
289	partner	שותף	§ 2.1:41; § 2.2:36; § 2.3:36; § 2.4:37; § 3.5:4

No	English	Hebrew	*Reshit Ḥokhmah*
290	parts of the circle	חלקי הגלגל	§ 4.1:22
291	path of burning	דרך השריפה	§ 5.4:10; § 5.8:9
292	perigee	מקום השפלות שפלות מעלה שפלה	§ 1.10:3; § 2.1:40; § 2.3:35; § 2.9:34; § 2.11:31; § 8.7:11 § 2.12:36; § 5.3:2; § 6.1:6,7,8; § 6.2:5,6 § 4.1:23
293	phlegm	לחה	§ 2.4:9; § 2.8:4,9; § 2.12:9; § 3.3:5; § 4.5:20; § 4.7:20
294	physician	רופא	§ 4.6:5
295	Pisces	דגים	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.1:2; § 2.7:1; § 3.1:6; § 3.2:2,3,5,6; § 5.2:4; § 5.3:7; § 5.4:10; § 7.7:4
297	place (horoscopic)	בית	§ 2:10; § 2.13:1; § 3.4:2,3,4; § 3.4:1, 2,3,4; § 3.5:1; § 3.6:1; § 3.7:1; § 3.8:1; § 3.9:1; § 3.10:1; § 3.11:1; § 3.12:1; § 3.13:1; § 3.14:1; § 3.15:1; § 3.16:1; § 5.4:16; § 5.5:4; § 5.8:12; § 7.12:2; § 7.28:2; § 8.4:2,3,14,18,25; § 8.8:2–12; § 9.1:1; § 9.4:1, 2; § 9.5:1,2; § 9.6:1; § 9.7:1; § 9.8:1; § 9.9:1; § 9.10:1; § 9.11,2:1; § 9.12:1,2; § 9.13:1; § 9.14:1; § 9.15:1,2,4; § 9.16:4; § 9.24:3; § 10.1:5
298	place of joy	בית שמחה	§ 5.4:16; § 5.8:12
299	places (horoscopic)	בתי הגלגל הבתים השנים עשר	§ 3.4:7 § 2:4; § 3.4:8

No	English	Hebrew	*Reshit Ḥokhmah*
300	planets	משרתים	§ 2:3,6,7,8,9; § 3:1,3; § 1.7:1; § 1.11:1; § 2.5:32; § 4.1:1; § 4.2:22; § 5.1:1,2,17; § 6.1:1,2,3; § 6.2:1,2; § 7.1:1; § 7.3:9; § 7.4:1,6; § 8.7:1; § 9.1:1; § 9.22:2; § 9.23:1; § 9.25:1,3
		כוכבים	§ 1.9:1,7; § 1.10:1,3,5; § 1.11:3; § 2.10:31; § 3.2:4,5; § 4.2:2; § 4.6:1; § 5.1:5,6,10; § 5.2:1,23; § 5.3:1; § 5.4:1,4,12–15; § 5.7:1; § 6.3:1,2; § 6.4:1; § 6.6:2,3,5,9; § 7.2:1; § 7.3:1,5,6,10; § 7.4:1,9; § 7.5:2; § 7.6:1,2,3; § 7.7:2; § 7.8:1; § 7.9:1; § 7.10:2,3; § 7.11:1; § 7.12:1,3; § 7.13:1; § 7.14:1; § 7.15:1; § 7.16:2,3; § 7.17:1; § 7.18:1; § 7.19:1,4; § 7.20:1,2,4,6; § 7.22:1; § 7.23:1; § 7.24:1; § 7.25:2,3,4; § 7.26:1; § 7.27:1; § 7.28:1,2; § 7.29:3; § 7.30:1; § 7.31:1,2; § 7.32:1,2; § 7.33:1,8; § 8.2:1,5,7,8,9; § 8.3:1,2,3,19; § 8.4:2–24; § 8.5:1–7; § 8.7:1–3; § 9.17:7; § 9.19:2; § 9.22:2; § 9.23:1; § 9.25:1; § 10.1:5,6,8; § 10.2:10; § 10.3:4
		כוכבים עליונים	§ 6.3:4; § 6.2:7; § 6.6:1; § 7.33:1
		כוכבי לכת	§ 2:2
301	pleasantness	נועם	§ 7.1:1; § 7.26:1
302	point	נקודה	§ 3:1; § 3.10:5; § 2.4:32; § 2.8:30; § 3.4:2; § 4.3:21; § 7.7:4
303	power	כח	§ 2:1–6; § 1.9:4; § 1.11:2,3; § 2.1:45,46; § 2.2:39,40; § 2.3:40; § 2.4:41; § 2.5:37; § 2.6:35; § 2.7:40; § 2.8:24,39,40; § 2.10:22,37; § 2.11:37; § 2.12:40; § 3.2:1,3; § 3.3:4; § 4.1:1,24; § 4.2:21; § 4.3:19; § 4.4:17; § 4.5:17; § 4.6:15; § 4.7:1,16; § 5.1:1; § 5.3:1,8; § 5.8:5; § 6.6:5–19; § 6.7:4,5,9; § 6.8:3–8; § 7.1:1; § 7.3:1–6; § 7.4:4,9,11; § 7.5:2; § 7.10:2; § 7.13:1; § 7.20:4; § 7.28:2; § 7.33:6,8; § 8.2:1; § 8.2:2,7,9; § 8.3:7,10,13,17,21; § 8.4:2,3,9,12,15,20,22,25; § 8.6:2; § 9.20:2; § 9.22:3; § 10.2:5,7,9,11

No	English	Hebrew	*Reshit Ḥokhmah*
304	power of the body (planet)	כח גוף	§ 4.1:37; § 4.2:35; § 4.3:32; § 4.4:28; § 4.5:30; § 4.6:28; § 4.7:29; § 7.3:4,8,9; § 7.6:3; § 7.22:1; § 8.3:2
305	prohibition	מניעה	§ 7.1:1; § 7.19:1
306	projection of rays	זריחת האור	§ 2:11
307	quadrant	רביעית	§ 3.3:3,4,5
308	quadrant of the ascending circle	רביעית הגלגל העולה	§ 3.3:8
309	quadrant of the circle	רביעית הגלגל	§ 2:4; § 3.1:1; § 3.3:2
310	quadrant of the descending circle	רביעית הגלגל היורד	§ 3.3:8
311	quarter of the day and night	רביעית היום והלילה	§ 3.3:2,3,4,5
312	quartile	מבט רביעית	§ 3.1:2,4,5,7,8; § 5.1:3; § 5.5:1,5; § 6.6:10; § 7.5:1; § 7.33:2; § 8.3:14,16,19; § 8.7:30; § 9.25:3; § 10.1:7

No	English	Hebrew	*Reshit Ḥokhmah*
313	quick	מהיר קל	§ 2.3:26; § 2.8:25; § 6.3:5 § 7.2:1; § 7.3:5,11; § 7.6:1,2; § 7.10:2,3; § 7.19:2,4; § 7.20:5; § 7.23:1; § 7.25:2,3
314	ray	אור	§ 2:11; § 10.1:2; § 10.2:2; § 10.3:4
315	ray	ניצוץ	§ 7.2:4; § 8.3:3
316	reception	קבול	§ 7.1:1; § 7.28:7,29,1,2,3,4,5; § 7.30:1; § 8.2:16
317	recompense	תגמול	§ 7.1:1; § 7.27:1
318	red	אדום	§ 2.4:28; § 2.8:9,15; § 3.3:3; § 4.3:20,21,26; § 4.4:22
319	reflecting the light	השבת האור	§ 7.1:1; § 7.12:1
320	requested thing	דבר מבוקש	§ 8.3:14,20; § 8.4:10,25; § 8.5:1,2,5
321	retrograde	חוזר/שב אחורנית/אחר	§ 5.4:3,12; § 6.5:3; § 6.6:13; § 3.2:5; § 6.7:9; § 7.20:2,5; § 7.22:1; § 7.23:1; § 7.25:2; § 7.33:6; § 8.3:13,15; § 8.4:6,15,16,19; § 8.7:14,16; § 9.20:2
322	returning to good fortune	ההשבה לטוב	§ 7.1:1; § 7.20:1,3
323	returning to misfortune	ההשבה לרע	§ 7.1:1; § 7.21:1

No	English	Hebrew	*Reshit Ḥokhmah*
324	revolution	תקופה	§ 9.20:1
325	revolution of the world-year	תקופת שנת העולם	§ 10.3:4
326	revolution of the year	תקופת השנה	§ 9.17:3,4,8,9; § 9.18:3,4; § 9.20:2
327	revolution of the year of the great conjunction	תקופת שנת המחברת הגדולה	§ 9.17:1,2,3
328	right	ימין	§ 2.1:22,27; § 2.2:9; § 2.3:8; § 2.6:7; § 2.9:9; § 2.12:8; § 4.7:24
329	right quartile	מבט רביעית ימני	§ 3.1:6
330	right sextile	מבט שישית ימני	§ 3.1:6
331	right trine	מבט שלישית ימני	§ 3.1:6
332	rising times	מצעדים	§ 2.1:5; § 2.3:3; § 2.4:3; § 2.5:3; § 2.6:3; § 2.7:3
334	Sagittarius	קשת	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.9:1; § 3.1:6; § 3.2:2,3,5 § 5.2:3

No	English	Hebrew	*Reshit Ḥokhmah*
335	salty	מלוח	§ 2.4:10; § 2.8:9; § 2.12:10; § 4.7:12,23; § 9.21:19
336	Saturn	שבתי	§ 1.7:1,2; § 1.9:1,6; § 2.1:38,40–45; § 3.2:5; § 4.1:2,3,25,26; § 5.2:3,4; § 6.6:3; § 7.3:4; § 8.3:11; § 9.3:1; § 10.3:1
337	scholar	משכיל	§ 3:1
338	science	חכמה	§ 1:1; § 3:1; § 3.7:1; § 3.3:1,2; § 4.6:14; § 7.3:9; § 9.3:4,10; § 9.12:5
339	Scorpio	עקרב	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.8:1; § 3.2:2,3,5; § 5.2:3; § 5.4:10
340	season	זמן מועד השנה	§ 2.1:3; § 2.2:2; § 2.3:2; § 2.4:2; § 2.5:2; § 2.9:3; § 3.3:2 § 3.3:2,3,4,5
341	seasonal hours	שעות מעוותות	§ 3.2:3; § 7.7:3; § 9.19:5
342	second decan	פנים שניים	§ 2.1:25, 34,42; § 2.2:20,29; § 2.3:20,28,37
343	seconds	שניים	§ 1.1:3
344	sensitive soul	נפש מרגשת	§ 4.4:2
345	separate	מתפרד	§ 5.1:5; § 5.8:3; § 7.6:2; § 8.4:4; § 8.5:2; § 8.7:23
346	separation	פירוד	§ 7.1:1; § 7.6:1

No	English	Hebrew	*Reshit Ḥokhmah*
347	sextile	מבט ששית	§ 3.1:2,4,5,6,7,8; § 5.1:3,8; § 5.3:6; § 5.5:1; § 7.33:1; § 6.6:9; § 6.6:18; § 7.5:1,2; § 7.28:3,5; § 8.3:2,19; § 8.7:28; § 10.1:7
348	short in rising times	מצעדיו קצרים	§ 2.10:5; § 2.11:3; § 2.12:3
349	side ⟨of the horizon⟩	פאה	§ 2.2:7; § 2.4:8; § 10.2:6; § 4.1:31; § 4.2:30; § 4.6:30
350	sign (zodiacal)	מזל	§ 2:2,3; § 1.1:3; § 1.2:1; § 1.3:1,3; § 1.8:1,2; § 1.11:3; § 2.1:1,2,3,7,32,36,39,44,46,47,51; § 2.2:1,30,31,33,41,42,45; § 2.3:30,41,42; § 2.4:30,32,42,43,51; § 2.5:28,38,39,44; § 2.6:36,37; § 2.7:26,30,41,42,47; § 2.8:28,40,41; § 2.9:30,41,42,47; § 2.10:26,27,38,39; § 2.11:28,38,39; § 2.12:30,4142,47; § 2.10:26,27,38,39; § 2.11:28,38,39; § 2.12:30,41,42; § 3.1:3; § 3.2:1,3,5; § 3.4:1; § 4.6:1; § 5.2:2; § 5.3:7; § 5.8:10; § 7.2:1; § 7.3:1,6,8; § 7.7:2; § 7.8:1; § 7.9:1; § 7.15:1; § 7.16:2; § 7.19:2,4; § 7.23:1; § 7.24:1; § 7.25:2,3; § 7.26:1; § 7.28:4; § 7.29:2,3; § 7.32:1; § 7.33:8; § 8.2:3; § 8.3:13; § 8.4:2,9,10,12,21; § 9.1:2; § 9.17:9; § 9.19:2,5; § 9.25:1; § 10.1:4,5; § 10.2:5,7,9,10,11; § 10.3:3,4
351	sign of the world	מזל העולם	§ 2.4:34
352	significator	מורה	§ 2.13:2; § 8.6:2–20
353	signs agreeing in the ecliptic	מזלות שהם בחשב האפודה נכונים	§ 3.2:5

No	English	Hebrew	*Reshit Ḥokhmah*
354	signs of autumn	מזלות החורף	§ 2.7:2; § 2.8:2; § 2.9:2
355	signs of diseases	מזלות התחלואים	§ 2.2:33; § 2.12:32
356	signs of summer	מזלות הקיץ	§ 2.4:2; § 2.5:2; § 2.6:2
357	signs of winter	מזלות הקור מזלות ימי הקור	§ 2.11:2; § 2.12:2 § 2.10:2
358	silver	כסף	§ 2.1:16; § 2.4:24; § 2.5:10,31; § 4.4:16; § 4.6:6; § 4.7:6
359	similitude	דמיון	§ 5.1:15; § 7.1:1; § 7.31:1; § 8.6:18
360	size of the body	עוצם גופו	§ 6.1:9; § 6.2:1,2,4
361	slow	כבד	§ 7.2:1; § 7.3:5,11; § 7.6:1,3; § 7.10:2,3; § 7.11:1; § 7.19:2,4; § 7.20:5
362	slowing down	ממתין בהליכה	§ 5.4:1; § 5.8:11; § 6.3:4,5; § 8.4:8; § 8.7:17
363	small conjunction (Saturn and Jupiter)	מחברת קטנה	§ 10.3:3
364	solitary motion	הילוך בדד	§ 7.1:1; § 7.8:1; § 8.2:4
365	soul	נשמה	§ 1:2; § 4.1:4; § 4.6:2,19; § 9.2:4

No	English	Hebrew	*Reshit Ḥokhmah*
366	sour	חמוץ	§ 2.4:10; § 4.6:12,22; § 9.21:14,18
367	south	דרום ימין	§ 2.2:9; § 2.3:6,17,45; § 2.6:7; § 2.9:7; § 5.4:8; § 7.7:4 § 1.10:2,5; § 2.2:7
368	southern constellations	צורות דרומיות	§ 3:4; § 1.2:2
369	southern signs	מזלות דרומיות	§ 2.2:2
370	speed	מהירות	§ 4.3:17; § 4.4:15; § 4.6:14; § 9.3:6
371	speeding up	מהיר בהליכתו	§ 3:1; § 4.7:17; § 6.3:4; § 5.1:10; § 7.9:2; § 8.2:1; § 8.7:18
372	sphaera recta	גלגל היושר	§ 10.1:5,6
373	spring	זמן החום	§ 2.1:4; § 2.2:2; § 2.3:2; § 3.3:2
374	stars (fixed)	כוכבים	§ 2:3; § 1.2:3; § 1.3:1–4; § 1.4:1–16; § 1.5:1–23; § 1.6:1,2; § 1.12:2; § 2.1:49,51; § 2.2:48,49; § 2.3:45–48; § 2.4:52; § 2.5:44; § 2.6:15,41; § 2.8:45; § 2.9:44–47; § 2.11:43; § 2.13:1,2; § 2.14:1–11; § 2.15:1,5,16,18; § 2.16:1,5,6,7,9,13,14
375	stars causing death	כוכבים ממיתים	§ 2.2:47; § 2.5:43 § 9.11:3
376	station	מעמד	§ 5.3:3; § 5.4:2; § 6.5:3; § 6.6:11,12,15; § 6.7:4,9; § 7.33:3; § 8.4:7; § 8.7:16

No	English	Hebrew	*Reshit Ḥokhmah*
377	sterile	עקר	§ 2.3:7
378	straight in rising times	ישר במצעדיו	§ 2.4:3; § 2.5:3; § 2.6:3; § 2.7:3; § 2.8:3; § 2.9:4
379	straight signs	מזלות ישרים	§ 3.2:4
380	stranger in its position	גר במקומו	§ 5.4:14; § 8.3:18
381	strength	תוקף	§ 3.1:7; § 7.2:3
382	strongest	תקיף	§ 3.1:7; § 3.4:6; § 5.1:18; § 7.29:1,2; § 8.3:19; § 8.4:24; § 9.1:6; § 9.23:1
383	strong-voices	יש לו קול חזק	§ 2.6:6
384	succedent (places)	סמוכים	§ 3.4:4,6,7; § 7.17:1; § 7.20:6; § 8.3:17; § 8.7:25
385	succedent to the cardines	סמוכים את היתדות	§ 3.4:3; § 5.3:5
386	summer	קיץ	§ 2.4:2; § 2.5:2; § 2.6:2; § 3.3:2
387	Sun	שמש	§ 2:7; § 1.7:1; § 1.9:1,4; § 1.10:1; § 2.1:38–45; § 3.2:5; § 4.1:22,26; § 5.1:7; § 6.1:1; § 7.4:6,8,9; § 7.4:6,8,9; § 8.3:13; § 9.1:2–5; § 10.2:10

No	English	Hebrew	*Reshit Ḥokhmah*
388	sweet	מתוק	§ 2.1:4; § 2.2:11; § 2.3:10; § 2.4:12; § 2.7:11; § 2.11:9
389	tables (astronomical)	לוחות	§ 5.8:11
390	tail of the Dragon	זנב התלי	§ 1.10:5; § 2.9:34; § 5.57; § 5.6:1; § 6.4:1,3
391	tastes	טעמים	§ 2.1:14; § 2.2:11; § 2.3:9; § 2.4:10; § 2.5:8; § 2.6:9; § 2.7:11
392	Taurus	שור	§ 1.2:1; § 1.3:3; § 1.8:2; § 2.1:21; § 2.2:1,25; § 3.2:2,3,5; § 5.2:3; § 7.7:3
393	tempered	ממוסך	§ 2.1:6,8,13; § 2.3:4–5; § 2.4:4; § 2.6:4; § 2.8:5; § 2.10:4; § 2.11:5; § 2.12:5
394	term	גבול	§ 1.10:1,2; § 2.1:43; § 2.2:38; § 2.3:38; § 2.4:39; § 2.5:35; § 2.6:33; § 2.7:38; § 2.8:37; § 2.9:38; § 2.10:35; § 2.11:35; § 2.12:38; § 5.1:12; § 5.2:2; § 5.5:2,3; § 5.8:10; § 7.13:1; § 7.15:1; § 7.28:1,2,3; § 7.29:5; § 8.7:3
395	testimony	עדות	§ 8.6:4–20; § 9.23:1
396	third decan	פנים ראשונים	§ 2.1:28, 35,42; § 2.2:23,30; § 2.3:23,29,37
397	total love (aspect)	אהבה גמורה	§ 3.1:8; § 7.14:1
398	translation	העתקה	§ 7.1:1; § 7.10:1

No	English	Hebrew	*Reshit Ḥokhmah*
399	trine	מבט שלישית	§ 3.1:2,4,5,7,8; § 5.1:3,8; § 5.5:1; § 7.28:3,5; § 8.3:2,19; § 8.7:29; § 10.1:7
400	triplicity	שלישות	§ 1.11:1,2; § 7.8:3; § 7.29:4; § 9.18:2; § 10.3:1,2
401	tropical signs	מזלות מתהפכים	§ 2.1:4; 2.4:2; 2.7:2; 2.10:2; § 8.4:8; § 8.4:21
402	under the ray of the Sun	תחת אור השמש	§ 5.3:4; § 5.4:4; § 5.8:3; § 6.6:4,5,7,20; § 6.7:3,5,8,9,10; § 7.4:8; § 7.20:1,5; § 8.4:15,16; § 8.7:12; § 9.7:2,4; § 9.13:3
403	uniform motion	תנועה שווה	§ 3:3
404	upper orb	גלגל עליון	§ 3:1; § 1.2:2; § 9.25:2
405	upper stars (fixed stars)	כוכבים עליונים כוכבים גבוהים	§ 3:1; § 2.1:1; § 2.2:45; § 2.4:46; § 2.5:42; § 2.6:40; § 2.8:44; § 2.12:45; § 5.3:6; § 7.3:8,9 § 2.7:45; § 2.10:42; § 2.11:42; § 2.13:1
406	vegetative soul	נפש צומחת	§ 4.2:4
407	Venus	נוגה	§ 1.7:1; § 2.1:38–51; § 3.2:5; § 4.5:1,17,18; § 5.2:3,4; § 6.3:3,5; § 7.4:5,6,7; § 8.3:11; § 9.3:7
408	Virgo	בתולה	§ 1.2:1; § 1.3:4; § 1.8:2; § 2.1:2; § 2.6:1; § 3.2:2,3,5,6; § 5.2:2,3; § 7.29:3

No	English	Hebrew	*Reshit Ḥokhmah*
409	water	מים	§ 1.8:2; § 2.2:12,19; § 2.4:12; § 2.8:10; § 2.10:13,19; § 2.11:12; § 2.12:4,6; § 2.14:13; § 3.3:5; § 9.21:1
410	watery signs	מזלות המים	§ 2.4:1; § 2.8:1; § 2.12:1
411	weak (cadent places)	חלשים	§ 3.4:4,5,6,7
412	weakness (planets)	דלות	§ 5.1:1; § 5.4:1,17; § 5.7:1; § 5.20:1;
413	wells of the stars	בודות הכוכבים	§ 1.12:2; § 2.1:49; § 2.2:43; § 2.3:43; § 2.4:44; § 2.5:40; § 2.6:38; § 2.7:43; § 2.8:42; § 2.9:43; § 2.10:40; § 2.11:40; § 2.12:43
414	western	מערבי	§ 2.3:1,8; § 2.7:1; § 2.11:1; § 3.3:4; § 4.1:1; § 4.2:24; § 4.3:20;
415	white	לבן	§ 2.2:11; § 2.4:10; § 2.8:22; § 2.12:10,26; § 4.1:25; § 4.2:8,29; § 4.3:19; § 4.4:18; § 4.5:18,23; § 4.6:16; § 4.7:9,10,12,17
416	whole hours	שעות שלמות	§ 9.19:5
417	wind	רוח	§ 2.1:2; § 2.2:9; § 2.3:8; § 2.4:8; § 2.5:7; § 2.6:7
418	winter	הקור	§ 2.10:2; § 2.11:2; § 2.12:2; § 3.3:5
419	years (signs)	שנים	§ 2.1:20; § 2.2:16; § 2.3:16

No	English	Hebrew	*Reshit Ḥokhmah*
420	yellow	צהוב	§ 2.1:29,33,35; § 2:5,8,24; § 2.9:10,26; § 2.12:29
421	yellow bile	מרה אדומה	§ 2.5:8; § 2.9:10; § 3.3:3; § 4.1:28; § 4.3:23; § 4.4:19
422	zodiac	גלגל המזלות גלגל	§ 3:1; § 1.10:4,5; § 1.12:2; § 7.3:8,10; § 9.25:1; § 10.1:6 § 2:11; § 3.1:1; § 3.4:1,7; § 4.1:22

APPENDIX 8

ENGLISH-HEBREW GLOSSARY OF TECHNICAL TERMS IN *MISHPEṬEI HA-MAZZALOT*

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
1	airy signs	מזלות הרוח	§ 2:8; § 7:3
2	apogee	גבהות	§ 1:8; § 21:1,2; § 22:1,4,6; § 23:2; § 25:1; § 29:3; § 31:4; § 33:1,2,3; § 38:6; § 40:2
3	Aquarius	דלי	§ 2:3,7,8,9,10,11,12,13,14; § 3:1; § 8:1; § 9:1; § 10:6; § 13:2; § 19:2; § 20:9; § 31:4
4	are equal	משתוה	§ 1:7
5	Aries	טלה	§ 1:6,9; § 2:2,5,8,9,11,12,16,17; § 3:1; § 4:1,7; § 8:1; § 9:3; § 10:1; § 19:1; § 20:1–10; § 31:4; § 37:3; § 49:7; § 50:1; § 53:4; § 62:2
6	ascendant	הצומח	§ 15:1; § 75:1
7	ascendant degree	מעלה צומחת הצומחת	§ 6:1; § 8:2; § 13:8; § 15:2; § 17:2,4; § 45:2,3,4; § 47:3; § 48:3; § 49:1,2; § 51:3; § 53:2; § 54:1; § 55:1; § 56:1,2; § 57:1,2; § 58:1,2; § 59:1,2; § 61:2; § 62:2; § 63:1,2; § 63:1,2; § 65:7,8; § 67:1; § 63:1,2; § 71:2,3; § 72:1; § 73:1 § 52:1,2,3,5; § 76:8

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
8	ascendant sign	מזל צומח מזל עולה	§ 5:1; § 8:2; § 9:2; § 11:1,2; § 13:2; § 17:4; § 19:1,3; § 38:14; § 44:3,4; § 45:1; § 55:1 § 10:2,6,7; § 13:2; § 49:7
9	ascending semicircle	חצי גלגל עולה	§ 13:6; § 71:4
10	aspect (noun)	מבט	§ 34:1,2; § 37:5; § 40:1; § 41:3,7; § 44:3; § 44:3; § 47:2,3; § 49:4,5; § 52:1; § 65:4,7; § 71:6; § 73:3,4,6; § 74:5; § 75:2,7
11	aspect (verb)	מביט	§ 38:14; § 44:2; § 51:2
12	aspect of full antagonism	מבט איבה גמורה	§ 34:2
13	aspect of half love	מבט חצי אהבה	§ 34:5
14	aspect of the planets	מבט הכוכבים	§ 50:1
15	aspect of the Sun	מבט השמש	§ 50:1
16	aspect of total love	מבט אהבה גמורה	§ 34:4
17	aspects of the directions	מבטי הניהוגים	§ 71:1

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
18	asterism	צורת כוכבים צורה	§ 1:3 § 1:6
19	astrolabe	כלי הנחושת	§ 13:2
20	astrologers	חכמי המזלות חכמי משפטי המזלות	§ 13:6; § 19:1; § 29:6; § 64:3 § 12:5
21	astrology	חכמת משפטי המזלות	§ 38:3
22	bald (signs)	קרחים	§ 2:21
23	be victorious (planet)	נצח	§ 34:1
24	bicorporal signs	בעלי שתי גופות	§ 2:4; § 49:3
25	burnt	נשרף	§ 5:2; § 25:3,11; § 29:1; § 49:7; § 50:1
26	cadent places	נופלים בית נופל	§ 12:6,7 § 48:2; § 49:3
27	calculate	לתקן	§ 17:4; § 21:2; § 76:9

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
28	Cancer	סרטן	§ 2:2,6,7,8,9,10,11,12,15,21; § 3:1; § 4:5,8; § 8:1; § 9:1; § 10:7; § 13:2; § 19:2; § 20:4,16; § 31:4; § 37:1; § 53:4
29	Capricorn	גדי	§ 2:1,5,7,8,9,10,11,12,16; § 3:1; § 4:5,8; § 8:1; § 9:1; § 10:4,5; § 13:2; § 19:2; § 20:4,10; § 31:4; § 37:1; § 47:9
30	cardine	יתד	§ 12:2,3,6,7; § 48:1,2,4; § 49:3; § 52:1; § 69:1; § 71:1; § 73:1; § 74:1,2; § 75:6,7
31	center	מוצק	§ 31:2
32	chord	יתר	§ 36:1,2,3
33	circle	גלגל עגול	§ 1:4; § 36:1; § 66:3; § 77:1 § 36:1,2,7
34	circle of the zodiac	גלגל המזלות	§ 1:7; § 12:1; § 22:4; § 34:2
35	climates	גבולות	§ 1:8
36	cold (adj.)	קר	§ 30:1
37	cold (noun)	קור	§ 43:4
38	cold sign	מזל קר	§ 50:3

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
39	color	מראה עיניים עיניים	§ 38:7 § 41:4; § 42:7
40	commoners (signs)	עמי הארץ	§ 2:12
41	complexion	ממסך	§ 44:4
42	conception	הריון	§ 15:1,3; § 16:1,5; § 17:4
43	configuration	מערכת	§ 5:3; § 15:5; § 30:4; § 49:1,4; § 53:4
44	conjunction	מחברת	§ 25:4; § 30:1,2; § 32:1; § 33:7; § 38:13; § 41:3; § 45:1; § 47:2,3,4; § 49:1,4,5; § 50:2; § 65:4
45	constellations	צורות	§ 1:2
46	corrected degrees	מעלות מתוקנות	§ 66:6,7
47	correction	תיקון	§ 66:4,6,7; § 67:4
48	count	חשבון	§ 8:2; § 11:1; § 29:3; § 66:1
49	country	ארץ	§ 23:1; § 66:3,5,7; § 68:3; § 69:2; § 71:3; § 73:6; § 75:1; § 76:1; § 76:8
50	crooked ⟨signs⟩	מעוותים	§ 2:6

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
51	cut off in their limbs (signs)	נכרתים	§ 2:15
52	day	יום	§ 1:5,7; § 7:1,2,3,4; § 12:1; § 15:2,3,4; § 16:2; § 17:1,2,3; § 31:1,5; § 38:3,4,5,6,9,10,11,14; § 39:2,6,7; § 40:10,12; § 41:5,6,7; § 42:11,13; § 43:5,6,8; § 44:6; § 45:2,3; § 49:3; § 50:3; § 53:3; § 56:2; § 57:1,2; § 58:1,2; § 59:1,2; § 62:1,2; § 63:1,2; § 64:1; § 65:2
53	decan	פנים	§ 9:2; § 46:3
54	deformed	בעלי המומין	§ 2:16
55	degree	מעלה	§ 1:4; § 1:1–9; § 8:2; § 9:2; § 10:1,3; § 11:1,2; § 12:3; § 13:2; § 17:1,2; § 24:1; § 25:2,4,5,6,8,9,12; § 26:3; § 28:2,3; § 29:1,2,3; § 30:1; § 31:1,3,5; 33:2; § 34:3,4; § 37:1,2,4,5; § 45:1,4; § 46:5; § 47:3,8; § 49:4; § 53:4; § 62:2; § 65:2,7; § 66:6; § 67:2; § 68:2; § 69:1; § 70:1; § 72:2,3; § 73:2,3,4,5,6; § 74:5; § 75:2,3; § 76:7,9; § 77:1,2
56	dejection	קלון	§ 4:3,5,6,8,9; § 42:2
57	descending semicircle	חצי גלגל יורד	§ 13:6
58	diameter	אלכסון	§ 36:1,2,3

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
59	direct (verb)	לנהג לנהוג	§ 65:1,7,8,9; § 66:2; § 68:3; § 69:2; § 75:7; § 77:1 § 65:7,8; § 70:1
60	direction from term to term	ניהוג מגבול אל גבול	§ 65:3
61	direction of rising times	ניהוג המצעדים	§ 65:5,7,9
62	directions	ניהוגים	§ 65:1,3,5,6; § 66:3; § 70:2; § 71:1; § 77:1
63	disease	חולי תחלואים	§ 65:6 § 14:6; § 40:6; § 41:10; § 42:3,13; § 58:1; § 70:2;
64	distance	מרחק	§ 17:2; § 25:5,6,8; § 27:2; § 31:2; § 33:2,3; § 35:2,3,4,5; § 45:3,4; § 51:3; § 53:4; § 66:1,2,4,5,6,7; § 67:1,2,3; § 68:1,2; § 69:1; § 70:1; § 72:2; § 73:1,4,6; § 74:1,2,4,5; § 75:1
65	division ⟨by rising times at sphaera⟩ recta	חלק המישור	§ 13:4
66	division by rising times	חלוק המצעדים	§ 13:5,6,7; § 46:5; § 49:6; § 54:1; § 60:1; § 61:2; § 64:2; § 71:4

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
67	dodecatemoria	השנים עשר	§ 11:1–2
68	dry	יבש	§ 30:1,2,3; § 40:3; § 44:2
69	Earth	ארץ	§ 1:7,8; § 12:4; § 17:1,2,4; § 22:2,5; § 31:2; § 32:3,4; § 38:3,4; § 45:1; § 65:7; § 70:1
70	earthy signs	מזלות העפר	§ 2:8; § 7:2
71	east	מזרח	§ 27:2; § 29:4,5,6; § 38:7
72	eastern	מזרחי	§ 13:8; § 25:4; § 26:1,2,3,4; § 28:2,3; § 29:1; § 38:3,4
73	eastern (signs)	מזרחיים	§ 2:10
74	eastern horizon	קצה מזרח	§ 6:1; § 12:2; § 38:3
75	eccentric circle	גלגל המוצק	§ 23:2; § 27:1; § 31:2; § 40:3; § 41:3
76	ecliptic	קו המזלות	§ 1:2; § 32:1,9; § 33:6; § 34:3
77	ecumene	הישוב	§ 1:8; § 23:1
78	epicycle	גלגל קטן	§ 23:2; § 25:1; § 29:4; § 33:1; § 41:3

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
79	equal degrees	מעלות ישרות	§ 1:6; § 10:1; § 12:1; § 13:2,3; § 17:1; § 25:6; § 26:3,4; § 30:2; § 34:2,5; § 45:2; § 65:2; § 73:2,3; § 75:7; § 76:2; § 77:5
80	equation of the center	מוצק מתוקן	§ 33:5
81	equator	קו השווה גלגל המישור	§ 23:2; § 25:8 § 1:7
82	equatorial degrees	מעלות היושר	§ 13:1
83	exaltation	כבוד	§ 4:1,4; § 46:3; § 53:4; § 65:4
84	experience	מנוסה, נסה	§ 11:4; § 15:4; § 22:3; § 25:9; § 41:10; § 47:1; § 64:3
85	favorable aspect	מבט טוב	§ 49:2
86	feminine (signs)	נקבות	§ 2:9
87	fiery signs	מזלות האש	§ 2:8; § 7:1
88	five places of dominion	חמשה מקומות ממשלה חמשה מקומות שררה	§ 22:4 § 43:9

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
89	fixed signs	מזלות נאמנים מזלות עומדים	§ 2:3 § 49:3
90	fortunate aspect	מבט טוב	§ 49:2
91	full antagonism (aspect)	איבה גמורה	§ 34:2
92	full opposition	נכח שלם	§ 37:1
93	full right quartile	מבט רביעית שלם	§ 37:3
94	Gemini	תאומים	§ 2:4,6,8,9,11,12,14,18; § 3:1; § 4:4; § 8:1; § 9:3; § 10:6; § 11:2; § 19:2; § 20:9; § 31:4; § 47:9
95	geometry	חכמת המידות	§ 32:3
96	good fortune	מזל טוב	§ 18:5
97	great circle	הגלגל הגדול	§ 1:1
98	great years	שנים גדולות	§ 39:8; § 40:13; § 41:8; § 42:14; § 43:7; § 44:9
99	greater half of the circle	חצי הגלגל הגדול	§ 2:7

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
100	greatest elongation	סוף מרחק	§ 27:2
101	half antagonism (aspect)	חצי איבה	§ 34:3
102	half beauty (signs)	חצי יופי	§ 2:19
103	half love (aspect)	חצי אהבה	§ 34:5
104	half-voiced	בעלי חצי קול	§ 2:11
105	handsome (signs)	יפים	§ 2:18
106	haughty rulers (signs)	מתגאים מושלים	§ 2:12
107	head of the Dragon	ראש התלי	§ 4:4
108	heat	חום	§ 1:8
109	heaven of heavens	שמי השמים	§ 1:1
110	hot	חם	§ 30:1,2,3; § 41:3; § 44:2

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
111	hour	שעה	§ 17:4; § 66:1,4; § 67:2; § 67:4; § 68:2; § 69:1; § 70:1; § 72:1; § 73:3,6,7; § 74:1,3,4; § 76:1,4; § 77:8,10
112	house (planetary)	בית	§ 3:1; § 4:2; § 5:1,3; § 10:4,5; § 20:3–10; § 38:14; § 39:10; § 46:3,5; § 47:7; § 48:7; § 53:4; § 65:4
113	house of dejection	בית קלון	§ 4:1,7; § 5:1; § 47:5,9
114	house of detriment	בית מלחמה	§ 4:2; § 42:2; § 47:5,9
115	house of exaltation	בית כבוד	§ 4:1–9; § 47:4,7,8;
116	house of triplicity	בית שלישות	§ 47:6
117	human shape (signs)	צורת האדם	§ 2:14
118	illustration	דמיון	§ 5:2; § 11:2; § 13:2; § 37:1; § 47:8; § 65:6
119	incline	לנטות	§ 1:8
120	integer	שלם	§ 1:4
121	intermediate	אמצעי	§ 12:6; § 25:9; § 25:12
122	interrogations	שאלות	§ 11:3

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
123	intersection	התחברות	§ 1:7
124	joy	שמחה	§ 6:1
125	judgments	משפטים	§ 1:3; § 29:1; § 34:1
126	judgments of the planets	משפטי המשרתים	§ 47:1,2
127	judgments of the signs	משפטי המזלות	§ 2:1; § 12:5; § 13:4; § 38:3; § 70:2
128	judgments of the world	משפטי העולם	§ 11:3
129	Jupiter	צדק כוכב צדק	§ 3:1; § 4:4; § 6:6; § 7:1,2; § 8:1; § 9:1,3; § 10:5; § 16:2,4; § 20:1,5; § 24:1; § 25:4; § 29:2; § 37:1,2,4; § 38:3; § 41:1,2,4; § 42:5,10; § 48:6; § 49:7; § 50:1; § 52:2; § 53:2; § 55:1; § 56:2; § 57:1,2; § 61:1; § 63:1 § 47:9
130	latitude	מרחב רוחב	§ 13:1,2; § 23:1; § 25:8; § 32:1,2,4; § 33:5; § 34:2–5 § 23:1; § 34:4
131	least years	שנים קטנות	§ 39:8; § 40:13; § 41:8; § 42:14; § 43:7; § 44:9

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
132	left	שמאלי	§ 35:3; § 37:2,3,4; § 38:6; § 39:2; § 41:4; § 43:1; § 44:5; § 71:6,7; § 74:3; § 75:1,3,4,5
133	left aspect	מבטים שמאליים	§ 75:1,3,4
134	left quartile	מבט רביעית שמאלי	§ 34:3; § 37:3; § 71:6; § 71:7; § 75:5
135	left sextile	מבט שישית שמאלי	§ 37:4; § 71:7; § 75:4
136	left trine	מבט שלישית שמאלי	§ 37:2; § 71:6,7; § 74:3; § 75:5
137	Leo	אריה	§ 2:3,7,8,9,10,11,12,13,15,17,21; § 3:1; § 8:1; § 9:1; § 19:2; § 20:5,7; § 31:4; § 38:12; § 53:4
138	libidinous	בעלי המשגל	§ 2:17
139	Libra	מאזנים	§ 2:2,5,8,9,10,11,12,14,17; § 3:1; § 4:1,3,7; § 8:1; § 9:1; § 10:6; § 11:2; § 19:2; § 31:4; § 37:3; § 47:8
140	light	אור	§ 39:1; § 50:2,3
141	location	מקום	§ 1:3; § 13:2; § 15:1; § 17:1,4; § 21:1,3; § 22:1; § 41:11; § 42:15
142	long sign	מזל ארוך	§ 71:5

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
143	lord	פקיד	§ 47:3,6
144	lord of the ⟨native's⟩ soul	פקיד על הנשמה	§ 22:4
145	lord of the ascendant sign	בעל המזל הצומח	§ 5:2
146	lord of the decan	בעל הפנים שר הפנים	§ 9:2 § 46:3
147	lord of the exaltation	בעל הכבוד	§ 46:3
148	lord of the five places of dominion	פקיד על חמשה מקומות השררה	§ 43:9
149	lord of the hour	בעל השעה	§ 5:1
150	lord of the house	בעל בית אדון בית	§ 46:3; § 53:4; § 65:4; § 10:4
151	lord of the native	פקיד על הנולד	§ 22:4
152	lord of the place (horoscopic)	בעל הבית	§ 5:1,2; § 48:4,5; § 49:2; § 61:2; § 64:2

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
153	lord of the sign	בעל המזל	§ 10:3; § 55:1; § 65:3
154	lord of the term	בעל הגבול	§ 8:2; § 46:3; § 65:3,4
155	lord of the wealth	פקיד הממון	§ 22:6
156	lord of triplicity	בעל השלישות פקיד השלישות	§ 46:3 § 7:1–4; § 39:10
157	lordship	ממשלה	§ 5:1; § 33:5,6; § 38:9,13; § 39:1,6; § 44:6; § 46:2; § 47:6
158	lordship of the triplicity of the house ⟨of some planet⟩	פקידות שלישות בית פקידות בית	§ 39:10 § 38:14
159	lot	מנה גורל	§ 45:1,2,3; § 51:1,2,3; § 52:1–6 § 55:1; § 57:1; § 58:1; § 60:1
160	lot of Fortune	מנת החן	§ 45:1,2,3
161	lower-class people (signs)	שפלים	§ 2:12

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
162	luminaries	מאורות	§ 47:3
163	Mars	מאדים	§ 3:1; § 4:8; § 5:2; § 6:3; § 7:2; § 8:1; § 9:1; § 16:2; § 20:1; § 24:1; § 25:5; § 29:2; § 38:4; § 41:3; § 42:1; § 48:5; § 50:1; § 52:3; § 55:1; § 57:2; § 58:1; § 59:2; § 64:1
164	masculine (signs)	זכרים	§ 2:9
165	maximum distance	מרחק אמצעי	§ 31:2,4
166	mean distance	מרחק אמצעי	§ 31:2,4
167	mean motion	מהלך אמצעי	§ 50:3
168	Mercury	כוכב חמה כוכב	§ 3:1; § 4:6; § 6:1; § 7:3; § 8:1; § 9:1; § 16:2; § 20:1; § 24:1; § 26:3; § 27:2; § 28:2; § 30:3; § 32:4; § 42:9; § 44:1; § 52:5; § 58:2; § 60:2; § 61:1 § 44:3
169	method of the rising times	דרך המצעדים	§ 13:1,5; § 34:2; § 66:3; § 75:7
170	middle class (signs)	אמצעיים	§ 2:12
171	middle years	שנים אמצעיות	§ 39:8; § 40:13; § 41:8; § 42:14; § 43:7; § 44:9
172	midheaven	חצי השמים	§ 12:4; § 12:2

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
173	minimum distance	מרחק קטון	§ 31:2,9
174	minutes	חלקים	§ 12:2,3; § 25:2,3; § 29:1; § 31:5; § 45:2; § 65:2,7; § 66:1,4; § 67:2; § 71:2,3; § 72:1; § 72:2,3; § 73:5; § 75:2
175	moist	לח	§ 30:1,2,3; § 39:2; § 40:3; § 41:3; § 44:2
176	month	חודש	§ 15:1,4,5; § 16:1–6; § 30:1; § 45:1; § 49:3
177	Moon	לבנה	§ 2:7; § 3:1; § 4:3; § 6:4; § 7:2,4; § 9:1,3; § 15:1,2; § 16:2; § 17:1,2,4; § 20:1,3,11; § 24:1; § 29:6; § 30:1; § 37:1,2; § 39:1,10; § 40:9,10; § 41:10; § 44:3,4; § 45:1–4; § 47:9; § 50:2,3; § 51:3; § 53:4; § 56:1; § 58:2; § 60:1,2; § 62:2
178	motion	מהלך הליכה תנועה	§ 29:1,2; § 29:5; § 30:1; § 39:5; § 40:8 § 28:2,3; § 29:3; § 50:3 § 29:4,5
179	moving rapidly	מהיר בלכתו מהלכו במהירות	§ 28:2 § 39:5
180	moving slowly	ממתן בהליכה מתמהמה	§ 50:2 § 28:3
181	mute (signs)	אלמים	§ 2:11

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
182	native	נולד	§ 5:1; § 22:4,5; § 23:1; § 38:6,14; § 39:3,9,10; § 40:9; § 41:4; § 43:2,5; § 44:1,3,7; § 45:1; § 51:3; § 52:2,3; § 53:3,4
183	nativities	מולדות	§ 11:3
184	nativity	מולד	§ 5:1; § 11:3; § 14:2; § 15:1; § 17:1,4; § 38:15; § 41:5; § 42:7,10; § 44:3; § 45:1,2
185	nature	תולדת	§ 10:2,3; § 14:1,2; § 16:5; § 30:3; § 37:5; § 38:1,14; § 39:2; § 41:3,5; § 43:4; § 44:2; § 48:3; § 50:3; § 53:4
186	near	קרוב	§ 1:3,8; § 15:2; § 22:2,4; § 32:4; § 33:1,2; § 37:1
187	new Moon	מולד	§ 30:1
188	night	לילה	§ 1:7; § 7:1,2,3,4; § 12:1; § 38:3,4,5,6,9,10,11; § 39:2,6,7,10; § 40:10,11; § 41:6,7; § 42:11,12; § 43:1; § 44:8; § 45:3; § 53:3; § 56:2; § 57:1,2; § 58:1,2; § 59:1,2; § 62:1,2; § 63:1,2; § 64:1
189	ninth-parts	תשיעיות	§ 10:1,3,4,5,6,7
190	north	צפון	§ 1:8; § 23:1; § 34:3
191	northern	צפוני שמאלי	§ 13:7; § 23:1; § 34:4; § 33:5; § 34:4; § 41:4 § 1:2; § 44:5

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
192	northern (signs)	צפוניים	§ 2:5; § 2:10
193	number	מספר	§ 1:4,5; § 11:2; § 12:3; § 13:1; § 33:2,3; § 34:4; § 35:4; § 41:7; § 45:2,3; § 51:3; § 52:1,2,3,5; § 53:2,4; § 54:1; § 55:1; § 56:1,2; § 57:1,2; § 58:1,2; § 59:1,2; § 60:2; § 61:1,2; § 62:1,2; § 63:1,2; § 64:1,2; § 65:4; § 71:3; § 72:2; § 73:3; § 74:1,2; § 76:7
194	opposition (aspect)	מבט נכח	§ 34:2; § 37:1; § 47:4; § 50:2; § 71:7
195	orb	גלגל	§ 1:1; § 1:2; § 29:3
196	orb of the planet	גלגל המשרת	§ 1:2
197	pain (of the planets)	מכאוב כאב	§ 20:1 § 20:4,6,7,8,9,10
198	partner	שותף	§ 7:1,2,3,4
199	perigee	שפלות	§ 21:3,4; § 22:1,2,5,6; § 29:4; § 31:4; § 33:1,2,3; § 40:3
200	period of the month	תקופת החדש	§ 30:1
201	phlebotomist	מקיז דם	§ 42:3
202	physicians (signs)	רופאים	§ 2:20

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
203	physicians who treat bruises	רופאים החבורות	§ 42:3
204	Pisces	דגים	§ 2:4,5,8,9,10,11,12,16,17,18; § 3:1; § 4:5,9; § 8:1; § 9:1; § 10:7; § 19:2; § 20:8; § 31:4; § 32:4; § 37:2
206	place (horoscopic)	בית	§ 5:1,2; § 6:1; § 12:3,6; § 13:1,3,5,6,7,8; § 14:1–6; § 15:2; § 17:1; § 18:1–6; § 46:4,5; § 48:4,5,6; § 49:2,6; § 53:2; § 54:1; § 55:1; § 56:1; § 57:1; § 58:1; § 59:1,2; § 60:1; § 61:1,2; § 62:1; § 63:1; § 64:1,2; § 65:8,9; § 66:1; § 67:1; § 68:1; § 70:1; § 71:2,3,4; § 72:1; § 73:1,2,3; § 74:1,2,4; § 76:1,2,3,4; § 76:6–10
207	place of burning	מקום שריפה	§ 4:3
208	place of joy	בית שמחה	§ 6:2–7
209	place of life	בית החיים	§ 5:2; § 14:1
210	place of mourning	בית אבל	§ 6:1–7
211	places of dominion	מקומות השררה מקומות הממשלה	§ 43:9; § 45:1; § 46:2; § 65:1; § 75:7 § 22:4
212	planets	משרתים	§ 1:2; § 5:1,2,3; § 8:2; § 20:3; § 21:1; § 22:4; § 23:1; § 25:1,3; § 30:2,4; § 32:1,4; § 33:1; § 34:2,4; § 38:1; § 40:1; § 41:1; § 44:2,6; § 46:1,2,4,5; § 47:1,2,7; § 53:4; § 65:4,7

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
213	planets beneath the Sun	שפלים	§ 26:2; § 29:1,3,6; § 32:1,2; § 34:1; § 38:5; § 47:2,6,7; § 48:1,2; § 49:2,3,5,6
214	point	נקודה	§ 12:1,3,4
215	position you are interested in	המבוקש	§ 66:1,2,3; § 67:1,2; § 68:1,2,3; § 69:1; § 77:1
216	power	כח	§ 2:4; § 10:1,3; § 11:1,2; § 12:6; § 13:4,5; § 16:1; § 21:1,2; § 22:2,4; § 23:1,2; § 25:2–12; § 26:1,2; § 27:1; § 29:1,2,5,6; § 30:1; § 33:3,4,5,7; § 34:3,5; § 37:1; § 38:3,4,5,13; § 39:1,2,4; § 40:1,9; § 41:4; § 42:5,10; § 43:4; § 44:5; § 45:3; § 46:1,3,4,5; § 47:2,3,4,5,6,7,9; § 48:1,2,3; § 49:1,2; § 51:2; § 53:4; § 65:4,5; § 75:7
217	pregnancy	מעמד מעמד הנולד בבטן	§ 15:2; § 17:3,4 § 17:1;
218	quadrant	רביעי רביע רביעית	§ 13:7,8 § 30:1 § 30:2
219	quadrant of the circle (quadrature)	רביעית הגלגל	§ 30:2
220	quartile	מבט רביעית	§ 34:3; § 36:1; § 47:9; § 50:2; § 74:2,3; § 75:6

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
221	ray (planet)	ניצוץ	§ 24:1; § 37:1; § 49:4; § 56:2; § 65:4,7
222	ray of the aspect	ניצוץ המבט	§ 65:4
223	ray of the Sun	ניצוץ השמש	§ 24:1; § 29:1,2; § 34:1; § 49:1; § 56:2
224	receive power	לקבל כח	
225	retrograde	חוזר/שב/הולך אחורנית	§ 25:7,9,11; § 29:5; § 30:3; § 31:1,2,2; § 34:1; § 49:1,4,5
226	revolution of the world-year	תקופת שנת העולם	§ 38:7
227	right (adjective)	ימני	§ 35:3; § 37:2,3,4; § 38:6; § 39:2; § 40:5; § 42:7; § 43:1; § 71:7; § 75:4,5
228	right (noun)	ימין	§ 38:6
229	right quartile	מבט רביעית ימני	§ 34:3; § 37:3; § 71:7; § 75:5
230	right sextile	מבט שישית ימני	§ 37:4; § 71:7; § 75:5
231	right trine	מבט שלישית ימני	§ 71:7; § 75:4
232	rising sign	מזל עולה	§ 10:2,6,7; § 13:2,3; § 49:7

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
233	rising times	מצעדים	§ 13:1; § 25:8; § 46:4; § 65:10; § 65:10; § 66:1,2,3; § 67:1; § 69:1; § 75:7; § 76:8; § 77:1
234	rising times at sphaera recta	מצעדי גלגל המישור	§ 65:9; § 66:2,5; § 67:5; § 76:6
		מצעדי המישור	§ 71:5
235	rising times in the table for sphaera recta	מצעדים בלוח הגלגל המישור	§ 71:2
236	rising times in the table for the country	מצעדים בלוח הארץ	§ 71:3; § 75:1
237	rising times of the signs for the country	מצעדי מזלות הארץ	§ 65:7
238	rule/ruler	מושל	§ 33:1,7; § 38:2,8,14; § 39:10; § 48:7; § 51:1
239	Sagittarius	קשת	§ 2:4,6,8,9,11,12,14,18,21; § 3:1; § 4:1; § 8:1; § 9:1; § 10:1; § 19:2; § 20:5,7; § 31:4; § 37:1
240	Saturn	שבתאי	§ 3:1; § 4:7; § 6:7; § 7:1,3; § 8:1; § 9:1,3; § 10:4; § 16:1,3; § 20:1,4; § 24:4; § 25:4; § 29:2; § 31:3; § 38:3; § 40:1; § 41:3,5,7; § 47:8; § 50:2; § 52:1; § 53:2; § 55:1; § 56:1,2; § 57:1; § 58:1; § 59:1; § 60:1,2; § 61:1; § 64:1

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
241	scientists of Antiquity	חכמי קדם	§ 1:2
242	scientists of Persia	חכמי פרס	§ 46:5; § 55:1
243	scientists who rely on experience	חכמי הניסיון	§ 11:4
244	Scorpio	עקרב	§ 2:3,8,9,10,11,12,16,19,20; § 3:1; § 4:3; § 8:1; § 9:1; § 10:7; § 11:2; § 19:2; § 31:4; § 37:2
245	season	תקופה תקופת השנה עת	§ 1:9 § 2:2 § 2:2,3,4
246	seasonal hours	שעות מעוותות	§ 66:1; § 67:2; § 69:1; § 70:1; § 72:2,3; § 73:1,4,5; § 74:5; § 76:1; § 76:6,9
247	sextile	מבט ששית	§ 36:5; § 47:4; § 71:6; § 73:1
248	short sign	מזל קצר	§ 71:5
249	side	פאה	§ 38:7; § 40:14; § 41:4; § 42:8; § 43:4; § 44.5

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
250	sign (zodiacal)	מזל	§ 1:2,3,6,7; § 2:1,2; § 4:1,4,5,6,8; § 6:1; § 8:2; § 9:2,3,4; § 10:2–7; § 11:1,2; § 12:1,2,5; § 13:2–6; § 19:1; § 20:1–11; § 21:1,2,3; § 22:4; § 25:8; § 26:3; § 27:1; § 28:2,3; § 29:4,6; § 30:3; § 32:1,4; § 33:5,6; § 34:3; § 34:2; § 37:1; § 38:3; § 45:2; § 47:9; § 50:3; § 53:4; § 62:2; § 65:3,7
		בית	§ 4:2; § 5:1; § 11:1
251	smaller half of the circle	חצי הגלגל הקטן	§ 2:7
252	solar year	שנת החמה	§ 1:5
253	solitary (signs)	מתבודדים	§ 2:13
255	south	דרום	§ 34:3; § 42:8
256	southern	דרומי	§ 1:2; § 1:8; § 13:7; § 23:1; § 33:5,6; § 34:4
257	southern (signs)	דרומיים	§ 2:5; § 2:10
258	sphaera recta	גלגל המישור	§ 1:7; § 65:9; § 66:1,2,5,6,7; § 67:5; § 71:2; § 76:1; § 75:5
		המישור	§ 67:1; § 68:1,3; § 69:1,2; § 70:1; § 71:5; § 76:1; § 76:5
259	station	מעמד	§ 25:9,10,12
260	straight signs	מזלות ישרים	§ 2:6; § 25:8

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
261	strong (signs)	חזקים	§ 2:13
262	strong places	בתים חזקים	§ 12:6
263	strongest	תקיף	§ 16:5
264	strong-voiced (signs)	בעלי קול גדול	§ 2:11
265	succedent (places)	סמוכים	§ 12:7; § 48:1
266	succedent to the cardines	סמוכים אל היתדות	§ 12:6; § 49:3
267	Sun	שמש	§ 1:7; § 2:6; § 3:1; § 4:1; § 6:5; § 7:1; § 9:3; § 16:1; § 20:1; § 24:1; § 25:1; § 26:1; § 28:1; § 29:1; § 30:1; § 31:3; § 32:2; § 34:1; § 38:2; § 40:9; § 41:1; § 42:6; § 43:5; § 45:1; § 49:1; § 50:1; § 51:1; § 53:4; § 56:1; § 62:2; § 63:2; § 66:2
268	table at sphaera recta	לוח גלגל המישור	§ 71:2
269	table for the country	לוח הארץ	§ 66:3,5,7; § 68:3; § 69:2; § 71:3; § 73:6; § 76:1; § 76:1; § 76:8
270	table of rising times at sphaera recta	לוח מצעדי גלגל המישור	§ 67:5

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
271	tables (astronomical)	לוחות	§ 13:5; § 27:2; § 31:1; § 67:3
272	tail (of the Dragon)	זנב	§ 4:4
273	taste	טעם	§ 40:3; § 41:2
274	Taurus	שור	§ 2:3,8,9,11,11,12,15,16,17,20; § 3:1; § 4:3; § 8:1; § 9:3; § 10:1,4; § 19:2; § 20:8; § 31:4; § 37:4
275	term	גבול	§ 8:1; § 47:6; § 65:3,7
276	testimony	עדות	§ 5:3
277	total love (aspect)	אהבה גמורה	§ 34:4; § 47:4
278	trine	מבט שלישית	§ 34:4; § 37:2; § 47:4,5; § 74:4
279	triplicity	שלישות משולש	§ 7:1 § 10:3
280	tropical signs	מזלות מתהפכים	§ 2:2; § 10:2,4,6,7; § 49:3
281	true anomaly	מנה מתוקנת	§ 28:2; § 29:3; § 30:3; § 33:1,2

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
282	upper cardine	יתד גבוה יתד הרום	§ 48:1 § 15:2
283	upper planets	משרתים עליונים	§ 25:1
284	Venus	נוגה	§ 3:1; § 4:9; § 6:2; § 7:2; § 8:1; § 9:1; § 16:2; § 20:1; § 24:1; § 26:4; § 27:2; § 28:1; § 30:3; § 32:3; § 41:3; § 42:10; § 43:1; § 44:7; § 47:8; § 48:4; § 49:7; § 52:4; § 59:1; § 62:1; § 63:1
285	Virgo	בתולה	§ 2:4,5,8,9,10,11,12,13,14,18; § 3:1; § 4:6,9; § 8:1; § 9:1; § 10:5; § 19:2; § 31:4; § 37:4
286	watery signs	מזלות המים	§ 2:8; § 7:4
287	west	מערב	§ 26:2; § 27:2; § 29:4,5
288	western	מערבי	§ 13:8; § 26:1, 3; § 28:2,3; § 29:1,2,6; § 38:5; § 39:4; § 40:14; § 43:4
289	western (signs)	מערביים	§ 2:10
290	whole hours	שעות שלמות	§ 72:2
291	world	עולם	§ 1:9; § 11:3; § 38:7

No	English	Hebrew	*Mishpeṭei ha-Mazzalot*
292	year	שנה	§ 38:10, 11,12; § 39:3,7; § 40:11; § 41:2,7; § 42:10; § 43:5; § 44:7; § 49:3; § 53:3; § 65:2,7; § 66:6
293	year (planetary)	שנה	§ 35:7
294	yellow bile	מרה	§ 42:7

APPENDIX 9

HEBREW-ENGLISH INDEX TO THE ENGLISH-HEBREW GLOSSARIES

R = English-Hebrew Glossary of Technical Terms (*Reshit Ḥokhmah*)
M = English-Hebrew Glossary of Technical Terms (*Mishpeṭei ha-Mazzalot*)

Hebrew	English	R	M
אבוד	loss	227	
אדום	red	318	
אדון בית	lord of the house		150
אדמה	Earth	111	
אהבה	love (aspect)	233	
אהבה גמורה	total love (aspect)	397	277
אויר	Air	6	
אור	Brightness	44	
אור	light	206	140
אור	ray	314	
אורו נוסף	increasing its light	178	
אותיות	letters	204	
איבה	antagonism (aspect)	10	
איבה גמורה	full antagonism (aspect)	141	91
איבה גמורה	full antagonism (aspect)		91
איבריו כרותים	cut off in their limbs (sign)	71	
אל פרדאר	*al-fardār*	8	
אלמים	mute (signs)	265	181
אמצעי	intermediate		121
אמצעיות	intermediacy	183	
אמצעיים	middle class (signs)		170
אריה	Leo	203	137
ארך	longitude	210	
ארץ	Earth	111	69
ארץ	earth (element)	112	
אש	fire	136	
אשר הם בכח אחד	agreeing in power	4	
אשר מצעדיהם שווים	agreeing in rising times	5	
בודות הכוכבים	wells of the stars	413	
בטול	cancellation	50	
בית	house (planetary)	170	112
בית	place (horoscopic)	297	206
בית	sign (zodiacal)		250

Hebrew	English	R	M
בית אבל	place of mourning		210
בית החיים	place of life		209
בית כבוד	house of exaltation	173	115
בית מלחמה	house of detriment		114
בית נופל	cadent place		26
בית נופל מהיתדות	cadent place	130	
בית קלון	house of dejection	171	26
בית שלישות	house of triplicity	174	116
בית שמחה	place of joy	298	208
בית שנאה	house of detriment	172	
בעל השעה	lord of the hour	217	
בעל בית הגורל	lord of the place where the lot is located	221	
בעל בית כבוד	lord of the house of exaltation	219	
בעל גבול	lord of the term	224	154
בעל הבית	lord of the house	218	150
בעל הבית	lord of the place (horoscopic)	220	152
בעל הדבר המבוקש	lord of the ⟨place signifying the⟩ requested thing	212	
בעל הכבוד	lord of the exaltation		147
בעל המזל	lord of the sign	223	153
בעל המזל הצומח	lord of the ascendant sign	215	145
בעל המעלה הצומחת	lord of the ascendant degree	214	
בעל הצומח	lord of the ascendant	213	
בעל השעה	lord of the hour		149
בעל ממשלת החיים	lord of the rulership over life	222	
בעל פנים	lord of the decan	216	146
בעל שלישות	lord of the triplicity	225	156
בעלי היום	diurnal planets	103	
בעלי הלילה	nocturnal planets	276	
בעלי המומין	deformed		54
בעלי המשגל	libidinous		138
בעלי חצי קול	half-voiced		104
בעלי חשבון	mathematicians	244	
בעלי מזלות	astronomers	32	
בעלי קול גדול	strong-voiced (signs)		264
בעלי שתי גופות	bicorporal signs		24
בקר	morning	262	
ברזל	Iron	188	
בתולה	Virgo	408	285
בתי הגלגל	places (horoscopic)	299	
בתים חזקים	strong places		262
בתים נופלים	cadent places	47	
גבהות	apogee	11	2
גבול	climate	58	35

Hebrew	English	R	M
גבול	term	394	275
גבול השריפה	domain of burning	106	
גדי	Capricorn	52	29
גורל	lot	228	159
גורל הטוב	lot of Fortune	229	
גורל הלבנה	lot of the Moon	230	
גורלות הבתים	lots of the places	231	
גורלות המשרתים	lots of the planets	232	
גלגל	circle	55	33
גלגל	orb	285	195
גלגל	zodiac	422	
גלגל קטון	epicycle		78
גלגל הגבהות	circle of apogee	56	
גלגל הדומה לגלגל המזלות	parecliptic	288	
גלגל היושר	sphaera recta	372	
גלגל המוצק	eccentric circle		75
גלגל המוצק שאינו במוצק הארץ	eccentric circle	115	
גלגל המזלות	zodiac	422	34
גלגל המישור	equator		81
גלגל המישור	sphaera recta		258
גלגל המשרת	orb of the planet		196
גלגל השפלות	circle of perigee	57	
גלגל נוטה	inclined circle	176	
גלגל עליון	upper orb	404	
גלגל שמוצקו רחוק ממוצק הארץ	eccentric circle	115	
גר במקומו	stranger in its position	380	
דבק	joined	189	
דבר מבוקש	requested thing	320	
דגים	Pisces	295	204
דיני המשרתים	judgments of the planets	191	3
דינים	judgments	190	
דינין במולד	judgments related to nativities	193	
דלות	weakness (planets)	412	
דלי	Aquarius	17	
דם	blood	41	
דמות	appearance	12	
דמיון	illustration	175	118
דמיון	similitude	359	
דרום	south	367	255
דרומיים	southern (signs)		257
דרך השריפה	path of burning	291	
הבתים השנים עשר	places (horoscopic)	299	
הגלגל הגדול	great circle		97
ההשבה לטוב	returning to good fortune	322	
ההשבה לרע	returning to misfortune	323	

Hebrew	English	R	M
היושר	advance	3	
הילוך בדד	solitary motion	364	
הליכה	motion	263	178
המבוקש	position you are interested in		215
המישור	sphaera recta		258
העיוות	distortion	102	
העתקה	translation	398	
הצומח	ascendant		6
הצומחת	ascendant degree		7
הקור	winter	418	
הריון	conception		42
השבת האור	reflecting the light	319	
השנים עשר	dodecatemoria		67
התחברות	application	14	
התחברות	intersection		123
זהב	gold	148	
זכרים	masculine (planets)	240	
זכרים	masculine (signs)		164
זמן	season	340	
זמן החום	spring	373	
זנב	tail (of the Dragon)		272
זנב התלי	tail of the Dragon	390	
זריחת האור	projection of rays	306	
חבור	application	14	
חבור	conjunction	66	
חודש	month	260	176
חוזר/שב אחורנית/אחר	retrograde	321	225
חולי	disease		63
חום	heat	161	108
חוקות שמים	ordinances of heaven	286	
חורף	autumn	34	
חזקים	strong (signs)		261
חכמה	science	338	
חכמי המזלות	astrologers	31	20
חכמי הניסיון	scientists who rely on experience		243
חכמי משפטי המזלות	astrologers		20
חכמי פרס	scientists of Persia		242
חכמי קדם	scientists of Antiquity		241
חכמת המידות	geometry		95
חכמת משפטי המזלות	astrology		21
חלוק המישור	division ⟨by rising times at sphaera⟩ recta		65
חלוק המצעדים	division by rising times		66
חלקי הגלגל	parts of the circle	290	

Hebrew	English	R	M
חלקים	minutes		174
חלשים	weak (cadent places)	411	
חם	hot	164	110
חמוץ	sour	366	
חמשה מקומות ממשלה	five places of dominion		88
חמשה מקומות שררה	five places of dominion		88
חסר בחשבונו	decreasing its calculation	77	
חצי אהבה	half love (aspect)	156	103
חצי איבה	half antagonism (aspect)	155	101
חצי הגלגל הגדול	greater half of the circle		99
חצי הגלגל היורד	descending semicircle	90	57
חצי הגלגל העולה	ascending semicircle	21	9
חצי הגלגל הקטן	smaller half of the circle		251
חצי השמים	midheaven	251	172
חצי יופי	half beauty (signs)		102
חשב אפודת גלגל המזלות	ecliptic	117	
חשב אפודת הגלגל	ecliptic	117	
חשבון	calculation	49	48
טובת המשרתים	good fortune of the planets	150	
טלה	Aries	18	5
טעם	taste	391	273
יבש	dry	109	68
יבשות/יבשת	dryness	110	
יודע חשבון	mathematicians	244	
יום	day	74	52
ימין	right	328	228
ימין	south	367	
יפים	handsome (signs)		105
ירוק	green	154	
יש לו ארבע רגלים	four-footed (signs)	139	
יש לו חצי קול	half-voiced	157	
יש לו קול חזק	strong-voices	383	
ישוב	ecumene	118	77
ישר בהליכתו	direct in motion	95	
ישר במצעדיו	straight in rising times	378	
יתד	cardine	53	30
יתד גבוה	upper cardine		282
יתד הרום	upper cardine		282
יתר	chord		32
כאב	pain (of the planets in the signs)	287	197
כבד	slow	361	
כבוד	exaltation	127	83
כבוד	magnitude (fixed stars)	236	
כוכב	Mercury		168
כוכב חמה	Mercury	247	168

Hebrew	English	R	M
כוכב מאיר	bright star	43	
כוכב צדק	Jupiter		129
כוכבי יום	diurnal planets	103	
כוכבי לילה	nocturnal planets	276	
כוכבי לכת	planets	300	
כוכבים	planets	300	
כוכבים	stars (fixed)	374	
כוכבים גבוהים	upper stars (fixed stars)	405	
כוכבים חשוכים	dim stars	94	
כוכבים טובים	benefic planets	36	
כוכבים מזיקים	malefic planets	237	
כוכבים ממיתים	stars causing death	375	
כוכבים מעוננים	cloudy stars	59	
כוכבים עליונים	planets	300	
כוכבים עליונים	upper stars (fixed stars)	405	
כוכבים רעים	malefic planets	237	
כוכבים שפלים	lower planets	234	
כח	power	303	216
כח גוף	power of the body (planet)	304	
כלי הנחושת	astrolabe		19
כללים	collectives	63	
כסף	silver	358	
כריתות האור	cutting the light	72	
לבן	white	415	
לבנה	Moon	261	177
לוח גלגל המישור	table at sphaera recta		268
לוח הארץ	table for the country		269
לוח מצעדי גלגל המישור	table of rising times at sphaera recta		270
לוחות	tables (astronomical)	389	271
לח	moist	257	175
לחה	phlegm	293	
לחות	moistness	259	
ליחה	moistness	259	
לילה	night	273	188
לנהוג	direct (verb)		59
לנטות	incline		119
לקבל כח	receive power		224
לתקן	calculate	48	27
מאדים	Mars	239	163
מאורות	luminaries	235	162
מאזנים	Libra	205	139
מבחרים	elections	120	
מבט	aspect (noun)	22	10
מבט אהבה גמורה	aspect of absolute love	24	16

Hebrew	English	R	M
מבט אור	aspect of the ray	27	
מבט איבה גמורה	aspect of full antagonism		12
מבט הכוכבים	aspect of the planets		14
מבט הכוכבים במולד	aspects of the planets in the nativity	30	
מבט הלבנה	aspect of the Moon	26	
מבט המעלות	aspect of the degrees	25	
מבט השמש	aspect of the Sun		15
מבט חצי אהבה	aspect of half love		13
מבט טוב	favorable aspect		85
מבט טוב	fortunate aspect		90
מבט מכוכב טוב	aspect with a benefic planet	28	
מבט נכח	opposition (aspect)	283	194
מבט רביעית	quartile	312	220
מבט רביעית ימני	right quartile	329	229
מבט רביעית שלם	full right quartile		93
מבט רביעית שמאל	left quartile	201	
מבט רביעית שמאלי	left quartile		134
מבט שישית ימני	right sextile	330	
מבט שישית ימני	right sextile		230
מבט שישית שמאלי	left sextile		135
מבט שלישית	trine	399	278
מבט שלישית ימני	right trine	331	231
מבט שלישית שמאלי	left trine	202	136
מבט שלם	complete aspect	65	
מבט שמאלי	left aspect	200	
מבט ששית	sextile	347	247
מבטי המשרתים	aspects of the planets	29	
מבטי הניהוגים	aspects of the directions		17
מבטים שמאליים	left aspect		133
מביט	aspect (verb)	23	11
מדובק	joined	189	
מהיר	quick	313	
מהיר בהליכתו	speeding up	371	179
מהירות	speed	370	
מהלך	motion	263	178
מהלך אמצעי	mean motion	245	167
מהלכו במהירות	moving rapidly		179
מהלכו נוסף	increasing its motion	179	
מולד	nativity	268	184
מולד	new Moon		187
מולד הנשים	nativity of women	269	
מולדות	nativities	267	183
מועד השנה	season	340	
מוצק	center	54	31

Hebrew	English	R	M
מוצק מתוקן	equation of the center		80
מורה	significator	352	
מושל	lord	211	238
מזל	sign (zodiacal)	350	250
מזל ארוך	long sign		142
מזל העולם	sign of the world	351	
מזל חוזר חלילה	cyclical sign	73	
מזל טוב	good fortune	149	96
מזל עולה	ascendant sign	20	8
מזל עומד	fixed sign	138	
מזל צומח	ascendant sign	20	8
מזל קצר	short sign		248
מזל קר	cold sign		38
מזל שוקע	descendant	88	
מזל שיש לו שני גופות	bicorporal signs	38	
מזלות דרומיות	southern signs	369	
מזלות האוויר	airy signs	7	
מזלות הארץ	earthy signs	113	
מזלות האש	fiery signs	135	97
מזלות החורף	signs of autumn	354	
מזלות היום	diurnal signs	104	
מזלות הלילה	nocturnal signs	277	
מזלות המומין	deformed signs	78	
מזלות המים	watery signs	410	286
מזלות העפר	earthy signs		70
מזלות הקור	signs of winter	357	
מזלות הקיץ	signs of summer	356	
מזלות הרוח	airy signs		1
מזלות התחלואים	signs of diseases	355	
מזלות זכרים	masculine signs	243	
מזלות טובים	benefic signs	37	
מזלות ימי הקור	signs of winter	357	
מזלות ישרים	straight signs	379	260
מזלות מעודנים	delicate signs	87	
מזלות מתהפכים	tropical signs	401	280
מזלות נאמנים	fixed signs		89
מזלות נקבות	feminine signs	134	
מזלות עומדים	fixed signs		89
מזלות שהם בחשב האפודה נכונים	signs agreeing in the ecliptic	353	
מזלות שמאליות	northern signs	280	
מזלות תולדת הארץ	earthy signs	113	
מזרחי	eastern	114	72
מזרחיים	eastern (signs)		73
מחברת	conjunction	66	44

Hebrew	English	R	M
מחברת	intersection	187	
מחברת אמצעית	middle conjunction (Saturn and Jupiter)	249	
מחברת גדולה	great conjunction (Saturn and Jupiter)	151	
מחברת ישרה	natural application	270	
מחברת נכח	application by opposition	15	
מחברת קטנה	small conjunction (Saturn and Jupiter)	363	
מים	water	409	
מכאוב	pain (of the planets)		197
מכורכם	orange	284	
מלוח	salty	335	
ממוסך	mixed	253	
ממוסך	tempered	393	
ממוצע	intermediate (planet)	184	
ממסך	mixture	255	
ממסך	mixture (planetary condition)	256	41
ממשלה	lordship	226	157
ממשלה	management	238	
ממתין בהליכה	slowing down	362	
ממתן בהליכה	moving slowly		180
מנה	lot		159
מנה מתוקנת	true anomaly		281
מנוסה, נסה	experience		84
מניעה	prohibition	305	
מנת החן	lot of Fortune		160
מספר	number	281	193
מעוות	crooked (sign)	69	
מעוות במצעדיו	crooked in rising times	70	
מעוותים	crooked ⟨signs⟩		50
מעלה	degree	79	55
מעלה גבוהה	apogee	11	
מעלה צומחת	ascendant degree	19	7
מעלה שוקעת	descending degree	89	
מעלה שפלה	perigee	292	
מעלות אין בהם כלום	empty degrees	122	
מעלות אמצעיות	intermediate degrees	185	
מעלות בורות הכוכבים	degrees of the pits of the stars	82	
מעלות היושר	equatorial degrees		82
מעלות זכרים	masculine degrees	241	
מעלות חמות	hot degrees	165	
מעלות חשוכות	degrees	81	
מעלות ישרות	equal degrees	123	79
מעלות לחות	moist degrees	258	

Hebrew	English	R	M
מעלות מאירות	bright degrees	42	
מעלות מוסיפות חן וכבוד	degrees that increase beauty and honor	84	
מעלות מתוקנות	corrected degrees		46
מעלות מתערבות	mixed degrees	254	
מעלות נקבות	feminine degrees	132	
מעלות שהן שוות במצעדיהן	degrees that have the same rising times	83	
מעלות שוות	equal degrees	123	
מעלות שתהיינה שעותיהן המעוותות שוות	degrees whose seasonal hours are the same	85	
מעלת התהום	degree of lower midheaven	80	
מעמד	station	376	
מעמד	pregnancy		217
מעמד	station		259
מעמד הנולד בבטן	pregnancy		217
מערבי	western	414	288
מערביים	western (signs)		289
מערכת	configuration		43
מפעל	effect	119	
מפתחות הלבנה	keys of the Moon	195	
מצעדי גלגל המישור	rising times at sphaera recta		234
מצעדי המישור	rising times at sphaera recta		234
מצעדי מזלות הארץ	rising times of the signs for the country		237
מצעדיו קצרים	short in rising times	348	
מצעדים	rising times	332	233
מצעדים ארוכים	long rising times	209	
מצעדים בלוח הארץ	rising times in the table for the country		236
מצעדים בלוח הגלגל המישור	rising times in the table for sphaera recta		235
מצעדים נוספים	increasing rising times	181	
מקום	location		141
מקום גבהות	apogee	11	
מקום השפלות	perigee	292	
מקום שריפה	place of burning		207
מקומות הממשלה	places of dominion		211
מקומות השררה	places of dominion		211
מקיז דם	phlebotomist		201
מקרה	accident	1	
מראה עיניים	color	64	39
מרה	yellow bile		294
מרה אדומה	yellow bile	421	
מרה שחורה	black bile	40	

Hebrew	English	R	M
מרחב	latitude (ecliptical)	196	130
מרחב הארץ	latitude (geographical)	197	130
מרחק	distance	101	64
מרחק אמצעי	maximum distance		165
מרחק אמצעי	mean distance		166
מרחק קטון	minimum distance		173
משולש	triplicity		279
משכיל	scholar	337	
משפטי המזלות	judgments of the signs		127
משפטי המשרתים	judgments of the planets		126
משפטי העולם	judgments of the world	192	128
משפטים	judgments	190	125
משרתים	planets	300	212
משרתים עליונים	upper planets		283
משתוה	is equal		4
מתבודדים	solitary (signs)		253
מתגאים מושלים	haughty rulers (signs)		106
מתהפך	mutable	264	
מתוק	sweet	388	
מתכות	metals	248	
מתמהמה	moving slowly		180
מתפרד	separate	345	
נדיבות	generosity	143	
נוגה	Venus	407	284
נולד	native	266	182
נולדים	nativities	267	
נוסף בחשבונו	increasing its calculation	177	
נוסף במספרו	increasing its number	180	
נועם	pleasantness	301	
נופלים	cadent places		26
נזק	harm	158	
נחושת	copper	68	
ניהוג האחדים	direction of single (years)	97	
ניהוג האלפים	direction of thousands	98	
ניהוג המאות	direction of hundreds	96	
ניהוג המצעדים	direction of rising times		61
ניהוג מגבול אל גבול	direction from term to term		60
ניהוגים	directions	99	
ניהוגים	directions		62
ניצוץ	ray	315	221
ניצוץ המבט	ray of the aspect		222
ניצוץ השמש	ray of the Sun		223
נכח	opposition	282	
נכח שלם	full opposition		92
נכרתים	cut off in their limbs (signs)		51

Hebrew	English	R	M
נסה	experience	129	
נפש מרגשת	sensitive soul	344	
נפש מתאווה	appetitive soul	13	
נפש צומחת	vegetative soul	406	
נצח	be victorious (planet)		23
נקבות	feminine (planets)	131	
נקבות	feminine (signs)		86
נקדר	eclipsed	116	
נקודה	point	302	214
נשמה	soul	365	
נשרף	burnt	45	25
נשרף מהשמש	burnt by the Sun	46	
סדנים	axes	35	
סוף מרחק	greatest elongation		100
סמוכים	succedent (places)	384	
סמוכים	succedent (places)		265
סמוכים את היתדות	succedent to the cardines	385	266
סרטן	Cancer	51	28
עגול	circle	55	33
עדות	testimony	395	276
עולם	world	351	291
עומד על דרך אחד	fixed sign	138	
עוצם גופו	size of the body	360	
עין מראה	color	64	
עיניים	color	64	
עיניים	color		39
עמי הארץ	commoners (signs)		40
עקר	sterile	377	
עקרב	Scorpio	339	244
עת	season		245
פאה	side ⟨of the horizon⟩	349	249
פירוד	separation	346	
פנים	decan	76	53
פנים ראשונים	first decan	137	
פנים ראשונים	third decan	396	
פנים שניים	second decan	342	
פקיד	lord		143
פקיד הממון	lord of the wealth		155
פקיד השלישות	lord of triplicity		156
פקיד על הנולד	lord of the native		151
פקיד על הנשמה	lord of the ⟨native's⟩ soul		144
פקיד על חמשה מקומות השררה	lord of the five places of dominion		148
פקידות בית	lordship of the triplicity of the house ⟨of some planet⟩		158

Hebrew	English	R	M
פקידות שלישות בית	lordship of the triplicity of the house ⟨of some planet⟩		158
פרטים	individuals	182	
צדק	Jupiter	194	129
צהוב	yellow	420	
צורה	asterism		18
צורות	constellations	67	45
צורות דרומיות	southern constellations	368	
צורות שמאליות	northern constellations	279	
צורת האדם	human shape (signs)		117
צורת כוכבים	asterism		18
צפון	north	278	190
צפוני	northern		191
צפוניים	northern (signs)		192
קבול	reception	316	
קבוץ	collection	62	
קו הישר	equator	126	
קו המזלות	ecliptic		76
קו הצדק	equator	126	
קו השווה	equator		81
קו חצי השמים	line of midheaven	208	
קו תהום	line of lower midheaven	207	
קור	cold (noun)	61	37
קיץ	summer	386	
קירוב	approach	16	
קל	quick	313	
קלון	dejection	86	56
קצה מזרח	eastern horizon		74
קר	cold (adj.)	60	36
קרוב	near	272	186
קרחים	bald (signs)		22
קשת	Sagittarius	334	239
ראש התלי	head of the Dragon	160	107
רביע	quadrant		218
רביעי	quadrant		218
רביעיות נקבות	feminine quadrants	133	
רביעיים זכרים	masculine quadrants	242	
רביעית	quadrant	307	218
רביעית הגלגל	quadrant of the circle	309	219
רביעית הגלגל היורד	quadrant of the descending circle	310	
רביעית הגלגל העולה	quadrant of the ascending circle	308	
רביעית היום והלילה	quarter of the day and night	311	
רוח	wind	417	
רוחב	latitude		130

Hebrew	English	R	M
רופא	physician	294	
רופאים	physicians (signs)		202
רופאים החבורות	physicians who treat bruises		203
רחב	latitude (ecliptical)	196	
רחב הארץ	latitude (geographical)	197	
רעת המשרתים	misfortune of the planets	252	
רפואות	medicines	246	
שאלות	interrogations	186	122
שבר	fraction	140	
שבתי	Saturn	336	240
שומם	desolate	91	
שור	Taurus	392	274
שורשים	elements	121	
שותף	partner	289	198
שחור	black	39	
שלישות	triplicity	400	279
שלם	integer		120
שמאל	left	199	
שמאל	north	278	
שמאלי	left		132
שמאלי	northern		191
שמחה	joy		124
שמי השמים	heaven of heavens		109
שמים	heavens	162	
שמש	Sun	387	267
שנאה	detriment	92	
שנאה	hate (aspect)	159	
שנה	year		292
שנה	year (planetary)		293
שניים	seconds	343	
שנים	years (signs)	419	
שנים אמצעיות	middle years	250	171
שנים גדולות	great years	152	98
שנים העשר	dodecatemoria	105	
שנים עצומות	greatest years	153	
שנים קטנות	least years	198	131
שנת החמה	solar year		252
שעה	hour	166	111
שעות	hours (planetary)	167	
שעות	hours (signs)	168	
שעות יום	daytime hours	75	
שעות ישרות	equal hours	124	
שעות לילה	nighttime hours	274	
שעות מעוותות	seasonal hours	341	246

Hebrew	English	R	M
שעות נוספות על הישרות	hours longer than the equal (hours)	169	
שעות שלמות	whole hours	416	290
שפלות	dejection	86	
שפלות	perigee	292	199
שפלים	lower-class people (signs)		161
שפלים	planets beneath the Sun		213
שר הפנים	lord of the decan		146
שררה	dignity	93	
שררה	dominion	107	
תאומים	Gemini	142	94
תגבורת	excess (of a humor)	128	
תגמול	recompense	317	
תולדת	nature	271	185
תולדת פועלת	active nature	2	
תוקף	strength	381	
תחלואים	disease	100	63
תחת אור השמש	under the ray of the Sun	402	
תיקון	equation	125	
תיקון	correction		47
תלי	Dragon	108	
תמורה	opposition (aspect)	283	
תנועה	motion	263	178
תנועה ישרה	direct in motion	95	
תנועה שווה	uniform motion	403	
תקופה	revolution	324	
תקופה	season		245
תקופות	anniversaries	9	
תקופת החדש	period of the month		200
תקופת השנה	revolution of the year	326	
תקופת השנה	season		245
תקופת שנת המחברת הגדולה	revolution of the year of the great conjunction	327	
תקופת שנת העולם	revolution of the world-year	325	226
תקיף	strongest	382	263
תשיעית	ninth-part	275	189
תת הכח	giving power	146	
תת הממשלה	giving lordship	144	
תת השתי התולדות	giving two natures	147	
תת התולדת	giving nature	145	

APPENDIX 10

AUTHORITIES AND SOURCES MENTIONED IN *RESHIT ḤOKHMAH*

English	Hebrew	*Reshit Ḥokhmah*
Abraham Ibn Ezra	אני אברהם	§ 7.3:7
Al-Battānī, in his book	אלבתאני בספרו	§ 10.1:9
Ancients	קדמונים	§ 1:3; § 1.1:2; § 1.2:3; § 1.6:1; § 1.12:1; § 2.1:19; § 2.1:46; § 2.13:2; § 2.14:2; § 2.16:13; § 5.6:1; § 6.6:7; § 7.3:7,8; § 7.4:2,9; § 8.2:1; § 9.1:4; § 9.2:3; § 9.22:1; § 9.23:6; § 10.1:9
astrologers	חכמי המזלות	§ 2:10; § 2.2:38; § 2.3:38; § 2.4:39; § 2.5:35; § 2.6:33; § 2.7:38; § 2.8:37; § 2.9:38; § 2.10:35; § 2.11:35; § 2.12:38; § 10.1:6
Babylonians	הבבליים	§ 1.12:1; § 2.1:43; § 2.3:37; § 2.4:38; § 2.5:34; § 2.6:32; § 2.7:37; § 2.8:36; § 2.9:37; § 2.10:34; § 2.11:34; § 2.12:37
Beginning of Wisdom (Ibn Ezra)	ראשית חכמה	§ 1:1; § 1.12:2
	זה הספר	1:4; § 2:1; § 1.12:1
	ספרי	§ 1.12:1
Book of Reasons (Ibn Ezra)	ספר בפירוש הטעמים	§ 1:4
Book of Tables	לוחות	§ 5.8:11
Beginning of Wisdom (Ibn Ezra)	ראשית החכמה	§ 1.12:2
Book of Experiments (Māshāʾallāh)	ספר הנסיונות	§ 9.1:6
Book of Nativities (Ibn Ezra)	ספר מולדות	§ 4.1:24; § 7.3:7
Egyptian scientists	חכמי מצרים	§ 2.1:38,42,43; § 2.2:33,35,38; § 2.3:33,38; § 2.4:35,39; § 2.6:33; § 2.7:35; § 2.8:35,36,37; § 2.9:35
Egyptians	המצריים	§ 2.3:37,38; § 2.4:38,39; § 2.5:34,35; § 2.6:32,33; § 2.7:37,38; § 2.8:37; § 2.9:37,38; § 2.10:33,34,35; § 2.11:32,34,35; § 2.12:34,37,38

English	Hebrew	*Reshit Ḥokhmah*
Enoch	חנוך	§ 2.1:46; § 2.4:34; § 9.10:3; § 9.15:3; § 9.16:4; § 9.19:3; § 10.1:5
Gentile scientists	חכמי הגוים	§ 2.1:42
Indian scholar	חכם הודו	§ 5.6:2; § 9.1:6
Indians	אנשי הודו	§ 2.1:22,26; § 2.2:18; § 2.3:37; § 2.6:32
Indians scientists	חכמי הודו	§ 1.12:1; § 2.1:29,42,47; § 2.2:21,24,37; § 2.3:18,21,24; § 2.3:18,21,24; § 2.4:18, 21,24,38; § 2.5:16,19, 22,34; § 2.6:16,19, 22; § 2.7:18, 21,24,37; § 2.8:16,19, 22,36; § 2.9:18, 21,24,37; § 2.10:14, 17,20,34; § 2.11:16, 19,22,34; § 2.12:18, 21,24,37;
Kanakah	כנכה	§ 2.1:23
Māshāʾallāh	חכם הודו ששמו היה מאשא אללה	§ 9.1:6
other book	ספר אחר	§ 1.12:1
Ptolemy	בטלמיוס	§ 1.2:3; § 1.12:1; § 2.1:18,24,27,30, 43; § 2.2:19,22,25,38; § 2.3:19,22,25,38; § 2.4:19,22,25,39; § 2.5:19,17,29,23, 35; § 2.6:17,20,23,33; § 2.7:19,22,25,38; § 2.8:17,20,23,37; § 2.9:19,22,25,38; § 2.10:15,18,21,35; § 2.11:17,20,23,35; § 2.12:19,22,25,38; § 7.4:9; § 7.5:1; § 7.33:8; § 9.1:4,6; § 9.2:3; § 10.3:5
Persian scientists	כחמי פרס	§ 1.12:1; § 2.7:17
science	חכמה	§ 1:1; § 3:1; § 3.7:1; § 3.3:1,2; § 4.6:14; § 7.3:9; § 9.3:4,10; § 9.12:5
scientists of Greece	חכמי יוון	§ 1.12:1
Sefer ha-Peri (Ptolemy)	ספר הפרי	§ 10.3:4
translator of this book (Ibn Ezra)	מעתיק ספר זה	§ 7.3:7
treatise explaining the ⟨astrological⟩ reasons (*Ṭeʿamim* I)	ספר בפירוש הטעמים	§ 1:4

APPENDIX 11

AUTHORITIES AND SOURCES MENTIONED IN *MISHPEṬEI HA-MAZZALOT*

English	Hebrew	*Mishpeṭei ha-Mazzalot*
Ancients	קדמונים	§ 4:1,3,4,5,6,7,8,9; § 14:4; § 16:1; § 20:1,2,11; § 22:1,3; § 24:1; § 25:9,10; § 45:1,3; § 46:5; § 47:1; § 50:1
	ראשונים	§ 47:6
astrolabe	כלי הנחושת	§ 13:2
astrologers	חכמי המזלות	§ 13:6; § 19:1; § 29:6; § 63:3
	חכמי משפטי המזלות	§ 12:5
astrology	חכמת משפטי המזלות	§ 38:3
book (Enoch)	ספרו	§ 15:1
Book of Tables (Ibn Ezra)	ספר הלוחות	§ 13:5
Book of Nativities (Ibn Ezra)	ספר המולדות	§ 70:2
books (Ancients)	ספרים	§ 20:12
books (scientists who rely on experience)	ספריהם	§ 11:4
Enoch	חנוך	§ 15:1
geometry	חכמת המדות	§ 32:3
judgments	משפטים	§ 1:3; § 35:1
judgments of the planets	משפטי המשרתים	§ 47:1,2
judgments of the world	משפטי העולם	§ 11:3
judgments of the zodiacal signs	משפטי המזלות	§ 2:1; § 12:5; § 13:4; § 38:3; § 70:2
interrogations	שאלות	§ 11:3
King Ptolemy	תלמי המלך	§ 19:2; § 22:2; § 25:10; § 38:11; § 41:10; § 46:5
nativities	מולדות	§ 11:3
Ptolemy	תלמי	§ 4:4; § 22:3; § 40:12; § 44:3; § 45:3,4; § 47:6; § 50:2
scientists of Antiquity	חכמי קדם	§ 1:2
scientists of Persia	חכמי פרס	§ 45:5; § 54:1
scientists who rely on experience	חכמי הניסיון	§ 11:4
what women say	דברי הנשים	§ 15:3

APPENDIX 12

INDEX OF TECHNICAL TERMS AND BIOGRAPHICAL NOTES

English	Hebrew	Reference
Abū Maʿshar	אבו מעשר	p. 11 (Introduction)
active nature	תולדת פועלת	*Rḥ* § 3.2:6
airy signs	מזלות הרוח	*Rḥ* § 1.8:1–2; *Mm* § 2:8
Al-Andarzagar	אל אנדר זגר	*Rḥ* § 3.5:2–4
al-fardār	אל פרדאר	*Rḥ* § 4.1:36; *Mm* § 38:10
Al-Qabīṣī		*Rḥ* § 9.17:1
anniversaries	תקופות	*Rḥ* § 2:9
apply	מתחבר	*Rḥ* § 5.1:5; § 7.2:1–4
aspects	מבטים	*Rḥ* § 3.1:2–5; *Rḥ* § 7.5:1 *Mm* § 35:1–5 *Rḥ* § 10.1:1
astrologers	חכמי המזלות	*Mm* § 13:6
benefic planets	כוכבים טובים	*Rḥ* § 1.9:2–3
bicorporal signs	בעלי שתי גופות	*Mm* § 2:2–4
bright degrees	מעלות מאירות	*Rḥ* § 2.1:47–50
burnt	נשרף	*Mm* § 5:2
cadent places	חלשיסבתים נופלים	*Mm* § 12:1–7 *Rḥ* § 3.4:1–7
cardines	יתדות	*Rḥ* § 3.4:1–7
center	מוצק	*Rḥ* § 3:1
climates	גבולים	*Mm* § 1:8
conjunction of Saturn and Jupiter	מחברת שבתי וצדק	*Rḥ* § 7.4:4; § 10.3:1–3
constellations	צורות	*Mm* § 1:2 *Rḥ* § 1.2:1–3 through § 1.5:1–22 *Rḥ* § 2.2
crooked signs	מזלות מעוותים	*Mm* § 2:6
cut off in their limbs	איבריו כרותים	*Rḥ* § 2.1:10–11
dark degrees	מעלות חשובות	*Rḥ* § 2.1:47–50
decan	פנים	*Mm* § 9:1–4; *Rḥ* § 2.1:21; *Rḥ* § 2.1:42
deformed signs	בעלי המומין	*Mm* § 2:16
dejection	קלון	*Rḥ* § 5.4:7; *Mm* § 4:1–9

English	Hebrew	Reference
detriment	מלחמהשנאה	*Rḥ* § 2.1:40
		Mm § 4:2
dignities	ממשלה	*Rḥ* § 1.11:1
direction from term to term	ניהוג מגבול אל גבול	*Mm* § 65:3–4
directions	ניהוגים	*Mm* § 65:1
		Rḥ § 10.1:1
diurnal signs	מזלות היום	*Rḥ* § 2.1:3
division of the places	מחלוקת הבתים	*Mm* § 12:1–7
		Rḥ § 3.4:1–7
dodecatemoria	שנים העשר	*Rḥ* § 2.1:45–46
		Mm § 11:1–4
domain of burning	גבול השריפה	*Rḥ* § 6.6:6
		Mm § 5:2
dragon	תלי	*Rḥ* § 1.10:4–5
earthy signs	מזלות העפר	*Rḥ* § 1.8:1–2; *Mm* § 2:8
eastern signs	מזרחיים	*Mm* § 2:10; *Rḥ* § 2.1:3
eccentric circle	גלגלגלגל המוצק הגבהות והשפלות שמוצקו רחוק ממוצק הארץ	*Mm* § 23:1 *Rḥ* § 5.3:2
ecliptic	חשב אפודת הגלגל	*Rḥ* § 6.3:2
elections	מבחרים	*Rḥ* § 7.12:2
empty degrees	מעלות אמצעיות	*Rḥ* § 2.1:47–50
Enoch	חנוך	*Mm* § 15:1
Enoch's rectification	מאזני חנוך	*Mm* § 15:1–5; § 17:1–4
equal hour	שעה ישרה	*Rḥ* § 2.1:5
exaltation	כבוד	*Mm* § 4:1–9
fardār	פרדאר	*Mm* § 39:10; *Rḥ* § 4.1:36; § 10.2:10
feminine sign	מזל נקבה	*Mm* § 2:9; *Rḥ* § 2.1:3
fiery signs	מזלות האש	*Rḥ* § 1.8:1–2; *Mm* § 2:8
fixed sign	מזל נאמזמזל עומד	*Mm* § 2:2–4
		Mm § 2:3
four-footed signs	יש לה ארבע רגלים	*Rḥ* § 2.1:10–11
garbuḥtār in nativities	ניהוג מגבול אל גבול	*Mm* § 65:3–4
giving power	תת כח	*Rḥ* § 7.3:1
		Mm § 47:2–9
great orb (eight orb)	גלגל גדול	*Mm* § 1:1
great years	שנותיו הגדולות	*Rḥ* § 4.1:35
greatest years	שנותיו העצומות	*Rḥ* § 4.1:35
half voiced	יש לה חצי קול	*Rḥ* § 2.1:10–11; *Mm* § 2:11
heart (east, west, left, right)	לב (מזרח, מערב, שמאל ימין)	*Rḥ* § 2.1:12

English	Hebrew	Reference
house	בית	*Rḥ* § 1.11:1
		Rḥ § 2.1:40
		Mm § 3:1
intermediate degrees	מעלות אמצעיות	*Rḥ* § 2.1:47–50
joy	שמחה	*Mm* § 6:1–7
judgments	משפטים	*Mm* § 1:3
Kanakah	כנכה	*Rḥ* § 2.1:23
kimah	כימה	*Rḥ* § 1.3:3
King Ptolemy	תלמי המלך	*Mm* § 19:1
least years	שנותיו הקטנות	*Rḥ* § 4.1:35
left (east, west, left, right)	שמאל (מזרח, מערב, צפון, דרום)	*Rḥ* § 2.1:12
lifespan of the native	אורך חיי האדם	*Rḥ* § 4.1:35; *Mm* § 25:27
long signs	מזלות ארוכים	*Mm* § 2:6
lord of the decan	שר הפנים	*Mm* § 9:1–4
		Rḥ § 2.1:42
lord of the exaltation	בעל הכבוד	*Mm* § 4:1–9
lord of the hour	בעל השעה	*Mm* § 5:1
lord of the house	בעל הבית	*Mm* § 3:1
lord of the native	פקיד על הנולד	*Mm* § 22:4
lord of the term	בעל הגבול	*Mm* § 8:1–2
lord of the triplicity	פקידבעל השלישות	*Rḥ* § 2.1:41
	השלישות	*Mm* § 7:1–4
lordship	ממשלת	*Rḥ* § 1.11:1
lot	מנהגורל	*Rḥ* § 9.1:1
		Mm § 51:1
lot of Fortune	מנת החזהגורל הטוב	*Rḥ* § 9.1:2
		Mm § 45:2–4
lot of the Moon	גורל הלבנה	*Rḥ* § 9.1:2–7
malefic planets	כוכבים רעים	*Rḥ* § 1.9:2–3
magnitude (stars)	כבוד	*Rḥ* § 1.6:1
masculine sign	מזל זכר	*Mm* § 2:9; *Rḥ* § 2.1:3
Māshā'allāh	מאשא אללה	*Rḥ* § 9.1:6
melothesia	חלק המזל ... טלה	*Mm* § 19:1–3
	הראש	*Rḥ* § 2.1:36–37
metals (planets)	מתכות	*Mm* § 43:3
middle years	שנותיו האמצעיות	*Rḥ* § 4.1:35
mixture (fixed stars)	ממסך	*Rḥ* § 2.1:1
mourning	אבל	*Mm* § 6:1–7
nature	תולדת	*Mm* § 10:2
ninth parts	תשיעיות	*Mm* § 10:1–7
		Rḥ § 2.1:44
nocturnal signs	מזלות הלילה	*Rḥ* § 2.1:3
northern signs	צפוניים (שמאליים)	*Mm* § 2:5; *Mm* § 2:10

English	Hebrew	Reference
pains of the planets in the signs	כאב מכאוב כוכב במזל	*Rḥ* § 2.1:36 *Mm* § 20:1–12
paranatellonta	צורה עולה בפנים	pp. 22–24 (Introduction); *Rḥ* § 2.1:21
path of burning	דרך השריפה	*Rḥ* § 5.4:10 (see place of burning)
pit	בור	*Rḥ* § 7.26:1
place of burning	מקום השריפה	*Mm* § 4:3 (see path of burning)
places (horoscopic)	בתים	*Mm* § 14:1–6 *Rḥ* § 3.5:2–4
places of danger and diseases	מקומות הסכנה ותחלואים	*Mm* § 70:2
places of dominion	מקומות השררה	*Mm* § 45:1–4
planets	משרתים	*Mm* § 1:2
power of the body	כח הגוף	*Rḥ* § 4.1:37
projection of rays	זריחת אור	*Rḥ* § 10.1:1
Ptolemaic ages of man	השנים על דעת תלמי	*Rḥ* § 4.1:30
Ptolemy	תלמי המלך בטלמיוס	*Mm* § 19:1
quadrants	רביעיות	*Rḥ* § 3.3:1–7
ray	ניצוץ	*Mm* § 24:1
reception	קבול	*Rḥ* § 7.28:1–5
retrograde	שב אחורנית	*Rḥ* § 5.4:3
revolution of the world-year	תקופת שנת העולם	*Rḥ* § 10.3:4
revolution of the year of the great conjunction	תקופת שנת המחברת הגדולה	*Rḥ* § 9.17:1
right (east, west, left, right)	ימין (מזרח, מערב, שמאל, דרום)	*Rḥ* § 2.1:12
rising times	מצעדים	*Mm* § 13:1
Sahl Ibn Bishr	סהל בן בשר	*Rḥ* § 8.1:1
Saturday	שבת	*Mm* § 41:5; *Rḥ* § 4.1:33
scale of powers according to planetary dignities	לתת כחות	*Mm* § 46:2–3
season	זמן	*Rḥ* § 2.1:4
short signs	מזלות קצרים	*Mm* § 2:6
sign of the city	מזל המדינה	*Rḥ* § 9.19:2
significator	מורה	*Rḥ* § 8.6:2
similitude	דמיון	*Rḥ* § 7.31:1–2
southern signs	דרומיים (ימניים)	*Mm* § 2:5; *Mm* § 2:10
sphaera recta	גלגל המישור	*Mm* § 65:9
stars causing death	כוכבים ממיתים	*Rḥ* § 2.1:47

English	Hebrew	Reference
station	מעמד	*Mm* § 25:9
		Rḥ § 5.3:3
		Rḥ § 5.4:2
sterile sign	מזל עקר	*Rḥ* § 2.3:7
straight signs	מזלות ישרים	*Mm* § 2:6
stranger in its position	גר במקומו	*Rḥ* § 5.4:14
strong voiced	יש לה קול חזק	*Rḥ* § 2.1:10–11; *Mm* § 2:11
term	גבול	*Mm* § 8:1–2
triplicity	שלישות	*Mm* § 7:1
		Rḥ § 1.11:1
tropical sign	מזל מתהפך	*Mm* § 2:2–4
true anomaly	מנה מתוקנת	*Mm* § 28:2
under the ray of the Sun,	תחת אור השמש	*Rḥ* § 5.4:4
watery signs	מזלות המים	*Rḥ* § 1.8:1–2; *Mm* § 2:8
western signs	מערביים	*Mm* § 2:10
wind (east, west, left, right)	רוח (מזרח, מערב, צפון, דרום)	*Rḥ* § 2.1:12
years (of the planets to determine the length of life)	שנים	*Mm* § 25:7
zodiacal signs	מזלות	*Mm* § 1:2
		Rḥ § 1.2:1–2
		Rḥ § 2.2

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