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LOW-BEER, SHEILA M.
HERMANN OF CARINTHIA: THE "LIBER IMBRIUM,"
THE "FATIDICA," AND THE "DE INDAGATIONE
CORDIS."

CITY UNIVERSITY OF NEW YORK, PH.D., 1979

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HERMANN OF CARINTHIA: THE LIBER IMBRIUM,
THE FATIDICA, AND THE DE INDAGATIONE CORDIS

by

SHEILA LOW-BEER

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5/8/79
date

Richard Lewney
Chairman of Examining Committee

5/8/79
date

John H. Hunsicker
Executive Officer

Harold S. Adelson

Pearl Kilbre

Richard Lewney
Supervisory Committee

The City University of New York

FOREWORD

Several years ago, Professor Richard Lemay suggested the desirability of making available three hitherto neglected astrological tracts by Hermann of Carinthia--the Liber Imbrium, the Fatidica, and the De Indagatione Cordis. Thus, in the first place, this project owes its inspiration to Professor Lemay; moreover, it has been carried forward under his supervision and with his assistance. For these as well as for his generosity in sharing his many ideas and wide experience in the field of twelfth century history, I am most grateful. To Professor Pearl Kibre I owe heartfelt thanks, not only for first introducing me to medieval history in 1969 and for encouraging my studies thereafter, but also for her careful reading of this paper and her considerable contributions to its improvement and clarification. In addition, I am greatly indebted to Professor Howard Adelson for reading this study in its final form and for voicing helpful criticisms.

Special thanks are due to Nancy W. Gross, for helping me to read Spanish, and to Jean Rhys Bram for translating the Liber Imbrium with me. For their hospitality, I am grateful to the Bodleian, British, Cambridge University, New York Public and Columbia University libraries.

The development of the texts of the Liber Imbrium, the Fatidica, and the De Indagatione Cordis would have been impossible were it not for the generosity and efficiency of the following libraries

in supplying microfilm copies of manuscripts: the Bodleian Library, Oxford; the British Library, London; the Staatsbibliothek, Berlin; the State Library of the Czech Socialist Republic, University Library, Prague; the Library of the Academy of Sciences of the U. S. S. R., Leningrad; Biblioteca Apostolica Vaticana; Institut de Recherche et d'Histoire des Textes, Paris; the Osterreichische Nationalbibliothek, Vienna; Corpus Christi College, Oxford; the Bayerische Staatsbibliothek, Munich; the University Library, Cambridge; Gonville and Caius College, Cambridge; Clare College, Cambridge; and the Bibliothèque Municipale, Dijon.

Finally, for their unflinching support and encouragement through the years, I thank my mother, Sheila Lane Beardsley, and my husband, Anthony Benno Low-Beer, and dedicate this work to them.

Briarcliff Manor, New York
April 1979

Sheila M. Low-Beer

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INTRODUCTION

The purpose of this study is to present three works of Hermann of Carinthia,¹ a mid-twelfth century translator and author who wrote in northern Spain during a period of considerable translating activity when much Arabic scientific literature was absorbed into the Latin tradition. The three works of Hermann presented here are 1) the Liber Imbrium, a brief treatise on astrological weather prediction, 2) the translation of Sahl ibn Bišr's Fatidica, a book on prognostications, and 3) the De Indagatione Cordis, a book of astrology dealing mainly with interrogations and apparently compiled from several authorities. Aside from their intrinsic interest as a rich source for some of the ideas available to a twelfth century scholar working in Spain, these three works were chosen as the subject of this dissertation because, unlike Hermann's other known works they have until now been available only in manuscript² and have received only glancing attention from historians.

¹For a critical summary of the treatment accorded Hermann of Carinthia by nineteenth and twentieth century historians, see the Appendix, p. 381.

²Two passages from the De Indagatione Cordis were published by M. A. Šangin in his article "Latinskaya parafraza iz utrachenogo sochinyeniya Mashallakha 'Samy Klyuchey,'" in (Akademiya nauk Aziatski muzei) Zapiski Kollegii Vostokovedov 5 (1930), p. 235-42.

Of the eight works known to be by Hermann of Carinthia,³ the Planisphere was edited by J. L. Heiberg;⁴ the De Generatione Mahumet and Doctrina Mahumet were printed in the sixteenth century;⁵ P. Manuel Alonso made an editio princeps of the De Essentiis;⁶ however, Alonso's edition should be superseded by C. S. F. Burnett's critical edition, of which he presented the first part as a doctoral dissertation in April 1976.⁷ Richard Lemay is completing for publication his critical edition of Albumasar's Introductorium maius (in Arabic), John of Seville's Latin translation, and Hermann's own Latin translation, which itself enjoyed several

³These are Hermann's translations of 1) Sahl's Fatidica, 2) Albumasar's Introductorium maius and 3) Maslama's Arabic version of Ptolemy's Planisphere; 4) the De Essentiis, an original philosophical treatise; 5) the Liber Imbrium and 6) the De Indagatione Cordis, both of which are difficult to categorize as wholly translated or wholly original; and translations of the anonymous 7) De Generatione Mahumet and 8) Doctrina Mahumet done in connection with Peter of Cluny's Koran project. There are several other works to which Hermann may be linked, although attribution is still tentative. Hermann's production was varied. To gauge his contribution will require close study of all his known works, identification of those works of his that appear as anonymous in the manuscripts, and examination of the texts of contemporaries for purposes of comparison.

⁴Ptolemaei (Claudii) Opera quae exstant omnia, vol. II: Opera Astronomica Minora, edited by J. L. Heiberg (Leipzig, 1907).

⁵According to C. H. Haskins, Studies in the History of Mediaeval Science, 2nd ed., p. 47, these appear in vol. I, p. 189-212 of "Bibliander's edition of the Latin Koran." Goldschmidt gives as the complete title of this edition: "Machumetis eiusque successorum vitae, doctrina ac ipse Alcoran, quae D. Petrus, abbas Clun. ex arabica lingua in latinum transferri curavit. Adjectae sunt confutationes multorum auctorum, &c. &c. Basel, Jo. Oporinus, 1543. Fol. Three parts in one vol. of which the first contains the translation by 'Robertus Reutenensis', the whole edited by Theod. Bibliander," in Medieval Texts and Their First Appearance in Print (London, 1943), p. 82.

⁶Hermann de Carintia, De Essentiis, edicion preparada y anotada por el P. Manuel Alonso (Comillas [Santander], 1946).

⁷C. S. F. Burnett, The De Essentiis of Hermann of Carinthia and Twelfth Century Thought, "A dissertation submitted for the degree of Doctor of Philosophy at the University of Cambridge, April 1976."

early printings.⁸ Adding Hermann's three remaining known works to this list of five published or soon-to-be-published texts is a preliminary step toward a full study of Hermann's role and contribution in the historically important transmission of knowledge and thought directly from Arabic sources to Latin readers.⁹

It is noteworthy that of the eight works clearly attributable to Hermann, four, including the three studied here, are works of astrology. The fourth astrological work is the long version of Albumasar's Introductorium maius. Curiously, however, while Hermann's astrological production is sometimes mentioned by historians, his modern fame such as it is derives almost entirely from his other works, and for perhaps trivial reasons. On account of his translations of Ptolemy's Planisphere and the two Muslim religious tracts commissioned by Peter the Venerable, Hermann basks in the reflected glory of Ptolemy and the famous abbot of Cluny, while the De Essentiis, a cosmological essay, inspires

⁸For a discussion of these see Richard Lemay, Abu Ma'shar and Latin Aristotelianism in the Twelfth Century. The Recovery of Aristotle's Natural Philosophy through Arabic Astrology (Beirut, 1962), p. 387-89.

⁹The need for the production of reliable texts at this time is urgent. To proceed further in their understanding of the twelfth century, historians must resort to thorough study of the works written during the period. Yet most of these works are still available only in manuscript. The need to study individual texts, to survey the entire production of one writer, and to compare the works of one writer with those of his contemporaries all confront the historian seeking to elucidate the twelfth century as a whole and to test and expand the insights and generalizations of previous generations of pioneering scholars. Until the twelfth century texts themselves are studied in detail, conceptions about the period will on one hand remain sketchy and on the other hand will have elements of fantasy.

interest as a curiosity in the ever popular and respectable history of philosophy. Yet Hermann considered his work for Peter a distraction from his astrological pursuits,¹⁰ and the Planisphere, while undoubtedly important as the only extant version of this work, is quite brief. Moreover, the De Essentiis, although it is an interesting and admirable production of an able thinker, is Hermann's only known fullblown attempt to write philosophy.

Like many a contemporary, Hermann applied himself energetically and repeatedly to the production of astrological texts. This orientation towards astrology must be explored and understood before a valid picture of him or his times can be drawn. One of the purposes in presenting three of Hermann's astrological texts here is to widen the scope of inquiry into his career by providing material that will round out the picture of Hermann as a medieval writer and translator.

Hermann's Biography

Hermann of Carinthia is an elusive figure. Aside from his works, which are not in the least autobiographical, very little is known about him. Details about his life are to be found only in a very few scattered references in the sources. Hermann alluded to his land of origin in his translation of Albumasar's Introductorium maius. In listing the ten general geographical divisions of Europe, he stated that Istria, which is one of the ten regions, is divided

¹⁰Peter complained that he had to persuade Hermann (and Robert of Chester) to work for him and to pay a high price for their services. See below, p. 16.

into three parts: "Maritima and Montana, and in the middle, our fatherland Carinthia."¹¹ Peter the Venerable referred to Hermann as from Dalmatia,¹² and he is named in at least one manuscript as "Hermann the Slav."¹³ Hermann's references to Carinthia and Istria and Peter's reference to Dalmatia, while apparently somewhat contradictory,¹⁴ imply that Hermann was native to the region

¹¹"Europe partes generalis divisionis x: Scithia Maior, Germania, tum Misia, Tracia, Grecia, Pannonia, Histria, Italia, Galia, Hispania. Harum subdivisiones. . . Istria tres: Maritima et Montana, in medio patria nostra Karinthia." Ms. Naples BN viii C 50, f. 38v. Hermann's allusion to Carinthia as a subdivision of Istria is puzzling, as the reverse would seem to be the case. See below, n. 14.

¹²*Patrologiae cursus completus, Series latina*, vol. 189, ed. J.P. Migne (Paris, 1854), col. 650, 671. Newer editions are in *The Letters of Peter the Venerable*, ed. Giles Constable (Cambridge, Mass., 1967), p. 279, and James Kritzeck, *Peter the Venerable and Islam*, p. 229.

¹³Ms. (Bodleian) Selden Supra 31, f. 16 has "Hermannus Sclavus."

¹⁴According to maps in William R. Shepherd, *Historical Atlas*, Fifth edition, revised (New York, 1926), the peninsula that juts into the northeastern Adriatic Sea between the Gulf of Trieste to the north and the Gulf of Flanona to the south has been known, at least since Roman times, as Istria. Under the Romans, a large region on the east coast of the Adriatic, including most of the eastern coast of Istria on the Gulf of Flanona, became known as Dalmatia. This Dalmatia was made a province in the Diocese of Italy. There were two main settlements in Dalmatian Istria, Flanona and Alvena. Western Istria together with Venetia formed one of the eleven Augustan Regions of Italy, and by 395 these, like Dalmatia, were a province in the Diocese of Italy. By 486 all of Istria was part of the Kingdom of the Herulian Odoacer, but neighboring Dalmatia had been the dominion of the Byzantine Emperor Nepos until 480. Although all were included in the kingdom of the East Goths in the sixth century, Istria, Dalmatia and Ravenna had come back under Byzantine rule by 604. At least part of the peninsula known as Istria was included for some time in the province of Dalmatia, and it is conceivable that westerners such as Peter the Venerable may have considered the whole eastern Adriatic region as "Dalmatia."

In 788 Charlemagne conquered a large territory just south of Bavaria, including all the Istrian peninsula except the western coast, and the name Carinthia was applied to this whole region. The name Carinthia, evidently derived from the Slavic tribe of Karentanians, appears to have originated as a geographical designation with the Franks. Carinthia was a region including the March of Friuli, Aquileia, Laibach, and most of Istria, but excluding Dalmatia, part of which was, however, tributary to Charlemagne.

east of the Adriatic Sea.

Hermann's date of birth and details about his family, childhood and youth, education, and even native language are missing in

The coastal area of Istria not conquered by the Franks was ruled by Venice. By 814 the Byzantines held Venice, the western coast of Istria and the islands off Dalmatia in the northern Adriatic.

The Treaty of Verdun (843) appears to have divided Carinthia: Istria and the Friuli were detached and given to Lothair along with Italy, while the region to the north and east of the Friuli and Istria went as "Carinthia" to Louis. By 1000, all but that western coast of Istria seems to have been redesignated as part of a much enlarged Carinthia, which stretched all the way west to Trent and formed a major territory in the "Roman Empire of the German Nations." The March of Friuli disappeared and the March of Verona, of which Friuli now formed a mere region, appeared, as part of the enlarged Carinthia. Venice meanwhile had become independent and held western Istria as well as disputed the Dalmatian islands, the "Theme of Dalmatia," with Constantinople.

A northern "March of Carinthia" was established, it is thought, in 970. In 976, a huge Duchy of Carinthia was created, largely at the expense of Bavaria (the western March of Verona, attached to Bavaria in 952, was included in the new Duchy of Carinthia in 976). This occurred after the revolt and suppression of Henry the Quarrelsome, duke of Bavaria. Later the March of Carniola was created within Carinthia just to the north of Istria, and this was detached from Carinthia in 1040. Also a March of Istria was established. A March of Styria was created in 1055, but was to become the Duchy of Styria in 1180. Thus in the eleventh and twelfth centuries the great Duchy of Carinthia underwent several changes and emerged reduced in size.

By the time of the first crusade, around 1097, Venice still held western Istria; the route of the crusaders Adhemar of Puy and Raymond of Toulouse lies very close to Istria, which seems to have been safely within the borders of Latin Christianity.

Under the Hohenstaufens (1138-1254) the March of Istria was reduced to the western and southern parts of the peninsula and held by Venice, which as early as 1097 had also gained control of the Dalmatian islands, while the March of Carniola was enlarged and pushed into the peninsula. Carinthia remained a Duchy, but was much reduced: roughly bisected by the Drave River, it measured about 125 miles long by about 50 miles at the widest point. This was approximately one third of its former size. Moreover, it was completely landlocked.

It is conceivable that Venetian (western) Istria might have been thought of by some writers as part of Venetian Dalmatia from 1097 on, since it was so close geographically to Dalmatia, just as eastern Istria, formerly controlled from Rome as part of the province of Dalmatia, might have been identified, especially in ecclesiastical circles, as part of Roman Dalmatia. The designation of Istria as part of Carinthia probably dates from the eighth century conquest

the sources. It appears that Istria was part of a region which, by the ninth century, had a population speaking Romance languages but bordering closely on vast Slavic-speaking areas.¹⁵ That Hermann is designated as "Sclavus" in some manuscripts suggests the possibility that his native language was Slavic. Unfortunately it is difficult if not impossible to know whether the author of an ascription is Hermann himself or a later scribe, and whether, if a later scribe, the ascription reflects something about Hermann himself or only a scribal fancy or misunderstanding.

There are a few dates mentioned in manuscripts of Hermann's works. The first date given in the sources for Hermann is "anno domini 1138^o 3^o kal. octobris"; this appears in a subscription at the end of Hermann's translation of Sahl ibn Bisr's Fatidica in an Oxford manuscript of the fifteenth century, ms. (Bodleian) Digby 114.¹⁶ The year 1138 also appears in ms. Metz 287, another fifteenth century manuscript of the Fatidica.¹⁷ In the other known manuscripts of this work¹⁸ there is no date. Presumably the date in the Digby and Metz manuscripts was copied from some earlier

by Charlemagne, and was perhaps habitual rather than accurate by Hermann's day. Certainly it was already out of date, strictly speaking, by the mid-eleventh century.

The information on Istria, Dalmatia, and Carinthia presented here has been gleaned from maps in Shepherd, p. 12, 26-27, 38-39, 42-43, 46-47, 50-56, 58-59, 62-63, 66-67, 70-72, 79.

¹⁵Ibid., p. 57.

¹⁶F. 199v.

¹⁷See Haskins, p. 44.

¹⁸Mss. (Cambridge) Caius 110/179, xv. c.; Cambridge 2022, xiii c. (for a discussion of the dating of this manuscript, see below, p. 131 (Cambridge) Pembroke 227, xiv or xv c.; Vatican Palatine latin 1407.

manuscript(s), now unknown. Of Hermann's whereabouts in 1138 the sources are silent. The second date for Hermann is 1140, which appears in the text of his translation of Albumasar's Introductorium maius.¹⁹

It is known that Hermann was found in Spain in the spring or summer of 1142 by Peter Mauritius (the Venerable), Abbot of Cluny. Peter made a journey through northern Spain in 1142-1143, and according to C. J. Bishko, he "apparently stayed some little time at the priory of Santa María de Nájera, the first Cluniac possession of significance he would encounter and one of the two chief Cluniac centers in all Spain." Bishko stated that, "as Lacarra has rightly suggested, " it was at Santa María de Nájera that Peter met Hermann,²⁰ although Peter himself, in an Epistola of 1143 or 1144 addressed to Bernard of Clairvaux, is no more specific about the scene of their meeting than this: "I found these men [Hermann and Robert of Chester] in Spain near the Ebro, pursuing the astrological art."²¹

In addition to the dates of Peter's journey established by Bishko and the dates in the Fatidica manuscripts and in the text of

¹⁹"Sciendum igitur hos quidem gradus et puncta horum locorum extitisse in diebus Abumaixar ut ipse asserit, id est Alexandri anno mclx^o. Hoc vero nostro tempore, id est anno incarnationis domini mcxI^o, trinis gradibus minus senis punctis lege itineris sui promotos." Ms. Naples BN viii C 50, f. 40v.

²⁰C. J. Bishko, "Peter the Venerable's Journey to Spain," in Constable and Kritzeck, eds., Petrus Venerabilis (1156-1956): Studies and Texts Commemorating the Eighth Centenary of his Death, Studia Anselmiana 40 (Rome, 1956), p. 166.

²¹"Quos in Hispania circa Iberum astrologicae arti studentes inveni. . . ." Constable, Letters, p. 279.

the Introductorium maius, there are dates in manuscript for two more of Hermann's works. According to A. A. Björnbo, at least three manuscripts of Hermann's translation of the Planisphere are dated 1 June 1143 in the subscription.²² The Planisphere seems to have been preceded or followed closely by the completion of Hermann's other dated work, the De Essentiis. Two of the three known manuscripts of the De Essentiis give 1143 as the year of completion, and Hermann himself mentioned the work in the preface to the Planisphere.²³ In addition, it is possible to place two other undated works by Hermann in the years 1142 or 1143. These are the translations he did for Peter the Venerable. Since Peter arrived in Spain by Pentacost in 1142 and departed the following year,²⁴ and since his project to translate the Koran and

²²Mss. Vatican 3096, Reginensis 1285, and Paris BN latin 7377B cited in "Hermannus Dalmata als Übersetzer astronomischer Arbeiten," in Biblioteca Mathematica 3.4 (1903), p. 130-31.

²³Ms. Naples BN C viii 50 (xii c.), f. 80, has a subscription: "De essentiis liber hermanni secundi explicit. anno domini M^oC^oXL^oiii^o Biternis perfectus." Ms. (Oxford) Corpus Christi 243 (xv c.), f. 115v, has "De essentiis hermanni secundi liber explicit. Anno domini millesimo centesimo quadragesimo tercio Byterri perfectus." Haskins (p. 48) wrote that the De Essentiis was "Planned, but evidently not completed, when the preface to the Planisphere was written, 1 June 1143," and he cited the preface from Heiberg's edition. The passage in Heiberg's edition (vol. II, p. clxxxv) is as follows: ". . . ut in eo quod De Essentiis institutum planius patebit." However, the same passage in ms. (Oxford) Auct. F 5 28 (a relatively early manuscript of the thirteenth century) reads: ". . . ut de eo quod de essentiis institutum plenius patebat" (f. 88r). Heiberg reported this variant reading of patebat for patebit as appearing in two of his six manuscripts--Paris BN latin 7399 (xiv c.) and Dresden Db 86 (xiv c.)--but he overlooked its occurrence in the earlier (Oxford) Auct. F. 5 28 (p. clxxxv). In light of the discrepancy among the manuscripts, it may be asked whether precedence absolutely belongs to the Planisphere, as is generally assumed. The wording of the Oxford, Paris and Dresden manuscripts suggests that the De Essentiis may already have been completed by 1 June 1143.

²⁴Bishko, p. 165.

related material was substantially completed during his sojourn in Spain, Hermann's contributions may be dated 1142 or 1143.

Dates and the facts of Hermann's background are all too few. Likewise, little can be gleaned about his characteristics, acquaintances and activities. Peter the Venerable's writings remain one of the fullest contemporary sources on Hermann (aside from Hermann's own works). Peter revealed a few details about the Hermann of 1142, whom he met ". . . in Hispania circa Hiberum." In an Epistola to Bernard of Clairvaux Peter wrote about his project to translate the Koran and other material on Muhammadan beliefs and practices. He identified Hermann as "Dalmata" in contrast to several manuscript ascriptions to Hermann of Carinthia or Hermann the Second or Hermann the Slav. Peter characterized Hermann, along with Robert of Chester, as skilled in both Arabic and Latin, a description he had applied a few lines earlier to Magister Petrus of Toledo. In addition, Peter named Hermann particularly as a "scholar of the most sagacious and learned character." He and Robert were "pursuing the astrological art" when Peter met them, and while Peter here gave no opinion about their keen interest in astrology, he did make one allusion to the cost of his translation project when he said that he had "hired them to do this work for a high fee."²⁵

²⁵The passage referred to reads in full: "Mitto vobis, charissime, novam translationem nostram, contra pessimam nequam Machumet haeresim disputantem. Quae nuper dum in Hispaniis morarer, meo studio de Arabica versa est in Latinam. Feci autem eam transferri a perito utriusque linguae viro magistro Petro Toletano. Sed quia lingua Latina non ei adeo familiaris, vel nota erat, ut Arabica, dedi ei coadiutorem doctum virum dilectum filium et fratrem Petrum

The above phrases from Peter's Epistola to Bernard reveal several things about Hermann. First, he had impressed the learned abbot as a man of unusual intellect and accomplishment, and this suggests that Hermann was rather more mature than immature in 1142. Of the four men Peter mentioned here in connection with his project--his secretary Peter of Poitiers, Peter of Toledo, Robert of Chester, and Hermann--it was to Hermann alone that he applied superlative laudatory adjectives. Second, Peter noted that Hermann, along with Robert, was interested in astrology. Unfortunately, Peter gave no clue as to the form that interest took, nor did he mention any other interest of Hermann or offer any specific information as to how Hermann was spending his time. Peter's rather terse observations are better than none at all, but they serve only to corroborate what Hermann's known translations, the bulk of which are astrological in content, already reveal. Third, Peter asserted that Hermann (and Robert) commanded a high price for working on Peter's project to translate the Koran and related

notarium nostrum, Reverentiae vestrae, ut extimo, bene cognitum. Qui verba Latina impolite vel confuse plerumque ab eo prolata poliens et ordinans, epistolam, imo libellum multis, ut credo, propter ignotarum rerum notitiam perutilem futurum perfecit. Sed et totam impiam sectam, vitamque nefarii hominis ac legem quam Alcoran, id est, Collectaneum praeceptorum, appellavit, sibi que ab angelo Gabriele de coelo collatam miserimis hominibus persuasit, nihilominus ex Arabico ad Latinitatem perduxit, interpretantibus scilicet viris utriusque linguae peritis, Roberto Retenensi de Anglia, qui nunc Papijonensis ecclesiae archidiaconus est, Hermano quoque Dalmata [sic] acutissimi et literati ingenii scholastico. Quos in Hispania circa Hiberum astrologicae arti studentes inveni, eosque ad haec faciendum multo precio conducti. " Constable, Letters, p. 279.

material. In mentioning this specifically, was Peter complaining or boasting? Was he willing to pay what he considered a great amount because Hermann and Robert were the only skilled translators on hand? There are no details of the development of the commitment between Peter on the one hand and Hermann and Robert on the other, and perhaps no justification and explanation are to be sought, depending on how Peter habitually spent the funds at his disposal. He only reported in this case that he did spend money freely on Hermann and Robert, and evidently he considered the labors of these two worth the high price.

The Epistola from Peter to Bernard discussed above is quite similar to a long letter (Number 111) Peter wrote to Bernard, and the two texts present a minor but interesting problem to the student of Hermann. Constable treated the problem of the order of Peter's composition of this long letter addressed to Bernard (Number 111) and the so-called Epistola, also addressed to Bernard but meant to serve as part of the introductory material to the translations commissioned by Peter. While he suggested that priority is impossible to prove conclusively, Constable said: "A careful study of the texts. . . suggests to me that Letter 111 was written after, and was to some extent based upon, the first [version] of the Epistola. . ."26 and "I am. . . inclined to believe that Peter had before him a draft of the Epistola. . . at the time

²⁶Ibid., p. 276.

he was writing Letter 111 in the late spring or early summer of 1144."²⁷ Thus Constable judged the Epistola to have been drafted before Letter 111.²⁸ The texts of the two documents differ somewhat, and Constable printed long passages side by side for comparison. The most notable discrepancy between the two is that the seventy-four word passage in which Peter mentioned Hermann appears in the Epistola but seems to be the only passage of any length to be missing from Letter 111.²⁹ A question arises as to the significance of this discrepancy. Did Peter first write about Hermann and Robert and then strike out mention of them, or if Constable is mistaken about the order of the missives, did Peter amplify his original text to include mention of them? The answer to these questions remains elusive.

In the prologue to his Liber contra sectam sive haeresim Saracenorum, written years after the Epistola and Letter 111,³⁰ Peter again described his translators and again mentioned Hermann by name. He also spoke of the language skills of his team of translators as well as the expense of the project. He added, with evident satisfaction, that the men had prepared for Latin

²⁷Ibid., p. 278.

²⁸However, M.-T. d'Alverny, "Deux traductions latines du Coran au moyen âge," in Archives d'Histoire doctrinale et littéraire du moyen âge, 22-23 (1947-1948), p. 73 n. 2, assigned priority to Letter 111, and James Kritzeck, Peter the Venerable and Islam (Princeton, 1964), p. 29, agreed with her. He reasoned that "the names of the two most important translators, Robert of Ketton and Herman of Dalmatia" seem "the type of information that would be added to rather than subtracted from such an account."

²⁹See above, p. 17 n. 25, the portion of the text "Sed et totam. . . precio conduxi."

³⁰Kritzeck, Peter the Venerable and Islam, p. 28.

readers a large book from the materials on Muhammed.³¹

The last scrap of information about Hermann to be gleaned from Peter the Venerable is an inference drawn by Bishko that Hermann was one of the party that accompanied Peter on his journey across Spain, that is that he may have been among those mentioned by Peter as "our companions, very learned and conscientious persons."³² Bishko noted that Hermann completed the De generatione Mahumet at Leon and inferred from this that since Leon lay on Peter's route, Hermann probably was in Leon as a member of Peter's entourage.³³

In addition to his link to Peter the Venerable, Hermann is also associated with Robert of Chester (Ketene, Ketton). He was with Robert when Peter came to Spain, and Peter, as shown above, referred to his meeting the two together and setting them both to work on his Koran translation project. Furthermore, Hermann himself mentioned Robert or actually addressed him directly in the prefaces to at least three of his works. He spoke of Robert

³¹The passage referred to reads in full: "Contuli ergo me ad peritos linguae Arabicae, ex qua procedens mortiferum virus orbem plusquam dimidium infecit. Eis ad transferendum de lingua Arabica in Latinam perditum hominis originem, vitam, doctrinam, legemque ipsamque Alchoran vocatur tam prece quam precio persuasi. Et ut translationi fides plenissima non deesset, nec quicquam fraude aliqua nostrorum notitiae subtrahi posset, Christianis interpretibus etiam Sarracenum adiunxi. Christianorum interpretum nomina, Robertus Ketenensis, Armannus Dalmata, Petrus Toletanus. Sarraceni Mahumeth nomen erat. Qui intima ipsa barbarae gentis armaria perscrutantes, volumen non paruum ex praedicta materia Latinis lectoribus ediderunt." Ibid., p. 229.

³²"Sociis nostris, multae religionis et scientiae personis." Quoted by Bishko, p. 168.

³³Ibid.

in the preface to the Planisphere as his "unique and distinguished partner, Robert of Chester," and again in the text as his "most devoted Robert."³⁴ In his preface to the translation of Albumasar's Introductorium maius, Hermann addressed Robert: "For me, my Robert, you alone are a special and inseparable sharer of all cares, and through all the partner of my impulses and deeds."³⁵

There is much evidence of intimacy and affection between Hermann and Robert in the preface to the De Essentiis.³⁶ There are references to "my soul,"³⁷ "colleague,"³⁸ and "the work shared by us throughout our lives."³⁹ Hermann addressed "My dear Robert,"⁴⁰ and he claimed that "our lives are undivided, our minds are the same, and we share completely the same soul."⁴¹

³⁴" . . . unicus atque illustris socius Robertus Ketenensis. . ." Heiberg, vol. II, p. clxxxvi; ". . . studiosissimi Roberti mei. . ." ibid., p. 229.

³⁵" . . . tu mihi studiorum omnium specialis atque inseparabilis comes rerumque et actuum per omnia consors unice, mi Rodberte . . ." as quoted in Haskins, p. 46, from ms. (Oxford) Corpus Christi 95. Ms. Naples BN C viii 50, f. 1, has rerum for rerum-que and R for Rodberte.

³⁶According to Burnett, the "Proemium" to the De Essentiis is a "dramatic sequence" consisting of three paragraphs. Burnett stated that the first paragraph is "spoken by Robert," the second is Hermann's reply, and the third is again the voice of Robert (p. 178). Presumably Hermann was really the author of the entire preface. Lemay sharply disagrees with Burnett's view and insists that the entire preface is spoken in the voice of Hermann. The preface may be found in Haskins, p. 48, as well as in Alonso's editio princeps, p. 23, and Burnett's critical edition, p. 44.

³⁷"Mi anime," Burnett, p. 50-51.

³⁸"Collegam," ibid., p. 44-45.

³⁹"Communi munere omnis vite nostre," ibid.

⁴⁰"Optime Rotberte," ibid.

⁴¹"Individua nobis vita, mens eadem, atque omnino una anima," ibid., p. 46-47.

He recalled how the two had gone from their "inner sanctuaries into the public festival of Minerva" where they were admired for "the trappings and decorations which long vigils, and our most earnest labour had acquired for us from the depths of the treasures of the Arabs."⁴² Hermann felt a spiritual kinship with Robert to such an extent that he had a goddess say: "I thought from the beginning that I had made one man from both of you."⁴³

At the beginning of Book II of the De Essentiis Hermann again addressed Robert, as in the preface to the Introductorium maius, as "mi Rotberte,"⁴⁴ while on his side, Robert addressed the preface to his translation of Al-Kindi's De iudiciis astrorum to "mi Hermanne."⁴⁵ Robert also spoke about their work together when he referred to the Almagest in the same preface as the work "to which our chief interest aspires."⁴⁶

While there is little information on the relationship between Hermann and Robert, there is still less on the links, first proposed by Clerval, between Hermann and Thierry of Chartres and Bernard Sylvester. The assertion that there was a relationship between Hermann and Thierry of Chartres is based upon Hermann's

⁴²"Ex adytis nostris in publicam Minerve pompam. . . cultus et ornatus. . . quos ex intimis Arabum thesauris diutine nobis vigilie laborque gravissimus acquisierat," *ibid.*

⁴³"Unum: . . . hominem michi ex utroque vestri factum ab initio putavi," *ibid.*

⁴⁴*Ibid.*, p. 258.

⁴⁵Preface quoted by Haskins, p. 121.

⁴⁶" . . . quo precipuum nostrum aspirat studium," *ibid.*

preface to the translation of the Planisphere. Hermann there addressed a "most diligent teacher, Theodoric," whom he described as "the first and highest abode of philosophy at this time and clearly in this fickle period the steadfastly firm anchor of vacillating studies."⁴⁷ It is tempting to assume that the Theodoric so described is Thierry of Chartres. Thierry is a French form of Theodoric, and as no other "Theodoric" of Hermann's time is known who might have been the Theodoric of the preface, it seems quite possible that Hermann's praise was indeed directed at the famous defender of Abelard.

Clearly there is a difference in tone between Hermann's references to Robert of Chester and the preface to "Theodoric." Hermann spoke of Robert as an intimate companion and as a colleague, whereas his address to Theodoric is almost a panegyric. Theodoric stands upon a lofty pedestal: he is like Plato, Ceres, and Bacchus. He is influential in the world of learning and has the power to chasten presumptuous and ignorant self-styled astronomers by making known this version of the Planisphere, which Hermann called "this work of the first rank and the key as it were to knowledge of the heavens." Hermann, complaining of the devaluation of learning, and the materialism, greed and envy of the day, saw in Theodoric an exemplar of strength abandoned to

⁴⁷Heiberg, vol. II, p. clxxxv.

suffer alone the "shipwreck of philosophy." There is more in this vein. 48

48The long passage addressed to Theodoric reads: "quod igitur omnium humanitatis studiorum summa radix et principium est, cui pietius destinarem quam tibi, quem primam summamque hoc tempore philosophie sedem atque immobiliter fixam varia tempestate fluitantium studiorum anchoram plane quidem, ut novi, et fateor; nec enim diis placeat, me, sicut iners vulgus solet, invidia teneat, ut sponte quidem aut mendacio locum prestem aut veritatem dissimulem; tibi, inquam, diligentissime preceptor Theodorice, quem haut equidem ambigam Platonis animam celitus iterum mortalibus accomodatam. quo factum est principaliter, ut non aliter, quam aureis culmis Cererem, maturo palmite Bachum, unum te Latini studii patrem astronomie primitiis donandum iudicarem, quippe cum nec ego, quod offerrem, melius haberem nec tibi sapientie dono quicquam acceptius cognoscerem, secundo vero, ut id, quod solertiam tuam minime latere potest, aliis quoque per te innotescat interim, quanta presumptione astronomie nomen usurpant, qui necdum principium eius viderint, que sine tribus premissis ita recte possibilis est, ut Ycarus volare potuit, nisi forte his, qui novo freti ingenio conversis discipline gradibus a fine incipiunt, qui tamquam neglecto naturali gressu retrocedentes postpositis nimirum luminibus cecum carpant iter necesse est. tertio vero, ut, quoniam tanti viri primarium hoc opus celestisque scientie quasi clavem quandam labor noster nunc tandem Latio confert, antequam in profanas insidiantium manus incideret, tua sanctissima constaret auctoritate. quantam enim putas hominum partem hoc tempore superstitem, que propria contenta sorte non alieni cupiditate boni ferveat aut potius odio contabescat, que passio maxime Latinitatis inopiam hucusque fovit nec, dum licet, pereunte materia quiescens; quin me quoque, qui longe inter alios latere putabam, usque adeo saepius inpellat, ut tanquam cedens invidie voto remisso tanto labore potius ad commune quodlibet vivendi negotium confugiam, cum presertim cunctis iam animi diuitiis postpositis nichil preter fortuitas opum sarcinas in pretio videam, nisi unum te virtutis exemplar haberem, quem nec labor vincit nec delicie temperant nec denique potentissima pervertit ambitio, ut tu quoque ceteris diffugientibus deserte et tamquam mediis expositis fluctibus philosophie naufragium patiaris. tuam itaque virtutem quasi propositum intuentes speculum ego et unicus atque illustris socius Robertus Kettenensis nequitie dispicere, licet plurimum possit, perpetuum habemus propositum, cum, ut Tullius meminit, misera sit fortuna, cui nemo invideat. his habitis, ne diu differamus, ab ipsis eius verbis tractatus initium statuamus non alia transferendi lege, quam qua id ipsum Maslem in Arabicam transtulit." Ibid., p. clxxxv-clxxxvi.

Doubtless it was easier for Hermann to write this address to Theodoric than it is for us to understand it fully. Because of the rhetorical style of writing the piece cannot be taken quite literally. Yet there was an impulse for the particulars of the preface. Can Hermann's observations and complaints, as well as his praise and even flattery of Theodoric be seen as reflections of particular conditions or events of his time, or does he write so eloquently simply from an ageless and all too common feeling that "everything is deteriorating" and "things are not up to standard any more"? Although he is not specific, Hermann's words recall the later, similar complaints about the decline of learning by writers such as William of Conches, in his Dragmaticon of 1148, and John of Salisbury.

Clerval's further proposal that, in addition to Thierry of Chartres, Bernard Silvester was one of Hermann's correspondents requires additional study, as it does not appear that a personal link has been established from the sources.⁴⁹ Thus in the short list of Hermann's acquaintances, Bernard must stand with a question mark.

Another younger contemporary, Rudolf of Bruges, however, seems to have been taught by Hermann somewhere and sometime. As Haskins remarked, Rudolf is known "only from the description of an astronomical instrument of Maslama which as Hermann secundi discipulus he dedicated to John of Seville."⁵⁰ As discussed

⁴⁹See Appendix, p. 397-98.

⁵⁰Haskins, p. 56.

above, Hermann's own translation of the Planisphere is from Maslama's version. Also, the earliest copy of Rudolf's work, in which he mentioned Hermann, is in ms. Naples BN C viii 50, a manuscript probably of the late twelfth century containing only two other works: Hermann's translation of Albumasar's Introductorium maius and Hermann's De Essentiis. Moreover, while Hermann is not known to have referred to Rudolf or any other pupil by name, he did refer in the De Essentiis to "publicis gimnasiis" and to "publicam Minerve pompam,"⁵¹ and these phrases suggest teaching activity.

Although it is clear that Hermann was acquainted with many persons, we have been able to name only a few with certainty: Peter the Venerable, Robert of Chester, Peter of Toledo, Peter of Poitiers, a Sarracen called Mahumeth,⁵² Thierry of Chartres and Rudolf of Bruges.

For any further information about Hermann, it is necessary to delve deeply into his works, not with high hopes of finding an abundance of details to complete a true biography, but for the purpose of exploring the tangible remnants of his thoughts and labor and of perhaps drawing inferences from them about his education, his experience, and even his frame of mind. Toward this endeavor the following pages are directed as a first step. First, there will appear a description of the three hitherto unedited astrological

⁵¹Burnett, p. 44, 46.

⁵²The three Peters and Mahumeth were associated with Hermann and Robert in the Koran translation project. See above, p. 16 n. 25, 20 n. 31.

tracts, the Liber Imbrium, the Fatidica, and the De Indagatione Cordis and their contents. Then, in an appendix, the Latin text for each of these three works will be presented, as well as a bibliographical essay on the treatment accorded Hermann by nineteenth and twentieth century historians.

CHAPTER I

The Liber Imbrium

Among the many treatises, several of them anonymous, on astrological weather prediction to be found in manuscript,¹ there is a short tract on weather, beginning "Cum multa et varia de imbrium cognitione. . .,"² which is attributed to Hermann of Carinthia in at least two manuscripts.³ The work has so far

¹ See Lynn Thorndike, A History of Magic and Experimental Science During the First Thirteen Centuries of Our Era, vol. I, p. 647 n. 3; also G. Hellmann, "Die Wetterworsage im ausgehenden Mittelalter," Beitrage z. Geschichte d. Meteorologie (Berlin, 1917), II, 169-229.

² Lynn Thorndike and Pearl Kibre, A Catalogue of Incipits of Mediaeval Scientific Writings in Latin, Revised and Augmented Edition (Cambridge, Mass., 1963), 319. Hereafter cited as TKr.

³ Mss. Dijon 1045 and Vienna 2436. There is some confusion about this work. It appears as an altogether independent treatise in several manuscripts. Haskins assigned it to Hermann and referred to it as the Liber Imbrium quem edidit Hermannus (p. 49), apparently quoting from the very early (original?) table of contents in ms. (Cambridge University) Clare College Kk. iv. 2, dated ca. 1280 by M. R. James, A Descriptive Catalogue of the Western Manuscripts in the Library of Clare College, Cambridge (Cambridge, 1905), p. 28. Thorndike likewise attributed this Liber Imbrium to Hermann. In his discussion of Hermann, Thorndike listed three manuscripts and the incipit and explicit of the Liber Imbrium (vol. II, p. 84 n. 3), but did not notice a fourth manuscript with the same incipit that he had earlier reported in his discussion of Albumasar's book on rains (vol. I, p. 652 n. 2). Moreover, Francis J. Carmody placed the Liber Imbrium as Book III of Hugh of Santalla's translation of a book on rains by Ja'far, whom he mistakenly assumed to be Albumasar, and he called the attribution to Hermann "arbitrary" (Arabic Astronomical and Astrological Sciences in Latin Translation. A Critical Bibliography [Berkeley, 1955], p. 85-87). Hugh of Santalla's translation of Ja'far's book on rains has a prologue, which begins "Superioris discipline inconcussam veritatem. . ." [TKr 1546]. The incipit

received scant attention. One reason for this neglect has been the lack of a good text of the Liber Imbrium. Hence remedying this by providing a readable text is a first step toward an examination and detailed analysis of the contents of the Liber Imbrium, a comparison with other such tracts,⁴ and finally, an evaluation of the place that the Liber Imbrium holds in the medieval literature of astrological weather prediction.

After a brief introduction, the Liber Imbrium treats in turn a number of topics, including 1) universal rules for weather prediction, 2) rules for heavy rains, 3) rules for light rains, 4) rain forecast for an entire year, as determined from the state of the sky at the beginning, or revolution, of the year, 5) observations about the gates (porte) and their strengths, and 6) weather prediction in terms of the moon and the role of the mansions of the moon.⁵

for the text itself is "Universa astronomie iudicia prout Indorum asseverat antiquitas. . ." [TKr 1602].)

Carmody, while he tended to withdraw attribution from Hermann at one point (p. 85-87), had observed earlier: "The De Imbribus attributed to Ja'far Indus (my 12A. 1) has a preface undoubtedly by Hugh of Santalla. The text, however, is in a style that could well be that of Hermann (not that of Hugh), but is even closer to the marked affectations of the Liber novem iudicum." (p. 5) Carmody continued: "Haskins is indirectly responsible for a number of these attributions. He set about to study the translators, through their prefaces and signatures, but did not study the texts themselves. If one reads him carefully, one can see that he does not document attributions of the texts; nor did he promise to do so." (p. 5) Indeed, while Haskins assigned the Liber Imbrium to Hermann, he remarked merely that the "various treatises on meteorological predictions current under this and similar titles have not yet been clearly separated." (p. 49-50)

⁴For example, the Liber Imbrium does not appear related to a section of the Fatidica called "De ventis et pluviis."

⁵There is no evidence that the text was originally divided into sections or chapters. However, some scribes, notably the scribe of ms. (Bodleian) Rawlinson D 1227, divided the text into sections marked by rubrics.

The work begins with an introductory statement by the author:

Since the counsel of the Indians teaches many and various rules about the knowledge of rains, I have taken the trouble to run through these briefly, and to bring the diverse thought of many into a sort of handbook, so that whatever the multitude of words has obscured or the discordant crowd of philosophers has changed, and also generally whatever the interminable commentary of the writers has expanded, the brevity of the simple text may reveal without any doubt.

From this statement three things seem clear. According to the author, the Liber Imbrium is derived from Indian rules about weather prediction. Moreover, it is a summary of the Indian rules, intended as a handbook, that is, as something useful. In addition, it is more than a mere summary, in that the author has taken it upon himself to clarify verbose commentaries and reconcile conflicting opinions. Although Hermann did not identify himself here as the author of the Liber Imbrium, it is possible to recognize him as the author of this opening sentence, and thus to dismiss the possibility that the Liber Imbrium is a translation from an Arabic text claiming to be a summary of Indian rules on weather prediction. The complaint about verbosity and contradictory opinions is characteristically Hermann's, as is the clear implication that brevity is better than prolixity. For example, in the De Indagatione Cordis there is a strikingly similar statement by Hermann, to precisely the same effect, and which also shows

his tendency to summarize from several sources.⁶ In the second sentence of the Liber Imbrium, Hermann urged the questioner who is "worried by the failure of rains" to "expect the surest judgment from what is written below."

In the next passage, Hermann presented several universal astrological⁷ rules for predicting rains, "rains and winds," "an excess of rains;" "rains and huge drops," "great drops, thunder and flashes," and "an abundance of rain." All the rules are stated simply, straightforwardly and mechanically. For example: "With the Sun in Aquarius and the Moon approaching it or located in the opposite degree, and with Venus dwelling in the same place, in that hour rain will come." Or: "When the Sun is in Pisces or Aries and the Moon is in Libra or Virgo or Sagittarius, it carries to watery places an abundance of rain on that day." This sort of presentation is typical not only for this passage of the Liber Imbrium, but generally for the entire work, as well as for the De Indagatione Cordis and for much of the Fatidica.

The next passage is largely concerned with predicting heavy rains. It comprises rules for predicting such weather conditions as "very heavy drops of rain, meteors, and thunder," "big drops, not without meteors, thunder and lightning," moderation of these,

⁶"Quod artificium, cum ex diversis scriptoribus colligere velle-mus, sentencie dissonancia ipsorum potius sua cuiusque verba, a nobis in latinum sermonem transformata, in medium adducere compulit." (p. 301. 4.)

⁷As the Liber Imbrium is entirely astrological, the description of its contents need not henceforth repeat the reference to astrology.

"fiery lightning, " "an excess of rain, " "thunder and lightning and then in turn a quantity of rain and a course of lightning, " "the coldest winds, " and "much rain. " It is stated that "during the revolution of the year, Mars, aspecting Venus from Scorpio, is known for rain, " and that "Venus, appearing in Scorpio and aspected by Mars, gives a judgment of rain falling near the seas that Scorpio rules. However, if Venus "is not aspected by Mars throughout the remaining term of its signification there will not be plenty of rain. Then if Venus, the Moon, and Mercury are in rainy houses during the revolution of the year, that revolution will cause an abundance of rain. "

A short paragraph discussing the places or houses (loca) of rain concludes the passage on heavy rains. The statement is made that "The places of rain are either of the houses of Saturn and their opposite houses, that is, Leo and Cancer; Pisces will be among the number of these on account of the rivers and streams that they rule, just as will be Sagittarius, on account of the seas that exist in its end (extremo), and Scorpio, on account of its own seas. " In addition, "the Moon, approaching Venus in these same places, foretells coming rain. "

Appropriately, a treatment of light rain follows the discussion of heavy rain. This passage is very brief, occupying only a few lines. It is stated that "Taurus and Gemini are the signs of scant rain. The very beginning (principium) of Taurus and the end (finis) of Aries disclose rain on account of the clouds that they have. Moreover, Virgo and Libra indicate slight rain. And Capricorn

has more of cold than of rain." The implication of the second sentence that clouds in the signs are an indication of rain is repeated in a statement about Capricorn: "Nor might clouds arise in Capricorn unless the Moon aspects a planet in watery places from Capricorn, or Venus and Mercury face such a planet under the gaze (sub respectu) of the Moon and Mars." Furthermore, it is implied in this statement that the gaze of the Moon is important. However, "Mars itself cuts off the light of the Moon and keeps it away from them unless indeed there is a conjunction or opposition, in which case it causes rain."

The next passage, on rains predicted from observations made at the beginning or revolution of the year, commences with the admonition that "during the revolution of the year, the lot (pars) of the rains must be observed." A slight shift in style marks this section. Here in the first sentence is the first occurrence in the Liber Imbrium of the passive periphrastic, a grammatical usage highly characteristic of Hermann in both the Fatidica and the De Indagatione Cordis.⁸ While the previous treatment of weather prediction in the Liber Imbrium has been in terms simply of the type of weather indicated by the signs and planets, this chapter expands the scope of the discussion by specifying procedures to be followed by the astrologer. Thus in the first sentence, it is stated that the lot of the rains "must be observed," that is, by the astrologer. Several other directives in this section indicate actions performed by the astrologer, such as the lot of the rains

⁸See below, p. 91.

"having been taken" or "discovered in a place of waters"; "the rising sign having been established"; "the conjunction of the Sun and Moon. . . is noted" and "must be observed with the greatest care"; "the approach of Venus to Mars, of Mercury to Jupiter, and of the Moon to Saturn should be observed"; "Saturn. . . must be followed"; "to fix the ascendant each year it must be observed whether the Sun itself traverses the twentieth degree of Scorpio"; and finally, "To correct the planets and the position of the Moon it will be necessary to observe carefully whether the Moon approaches Venus or Mercury."

Besides describing indications of a "year of rains," this passage advises on the production of "wintry rains," as well as indications of "rains and dews," "a spring of intense rains," "a winter of few rains," "moderate rains in spring," and so forth. The discussion concludes with a statement that the Moon, "waxing but still concave, means an abundance of rain; when it is waning, the weather is milder."

The next paragraph begins with a reference to ancient authorities. This is the first such reference since the opening sentence of the Liber Imbrium, where the Indians are mentioned. The allusion here is to "the most skilled of the ancient astrologers," who "took care to observe the places which they call 'of gates' (portarum)." It is claimed that this section is a "description" of

the "places of gates (loca portarum)."⁹ As in the previous passage, there are indications here of procedures to be followed by the astrologer. For example, it is stated that "at first, directly after the entrance of the Sun into the four tropics--that is, Aries, Libra, Cancer and Capricorn--just as the revolution of the year, so the revolution of the seasons must be observed." The reason for this is that "whatever is changed in whole regions, in the east and west, north and south, could be understood from these four." The reader-astrologer is then for the first time directly admonished: "Therefore, the ascendant having been established, pay close attention to the aforesaid beginnings, and toward which planet the Moon might move, whether it might traverse hot and humid signs, or hot and dry, cold and humid or cold and dry." The importance of the Moon is implied in descriptions of how the Moon indicates, causes or brings "rains," "various rains," "rains or dews" or

⁹A. Bouché-Leclercq, apparently crediting Varro Atacinus (82 b. c. -ante 32 a. d.) with the idea, but quoting from the commentary on Virgil's Georgics by Servius (4th c. a. d.), reported that some of the ancients "plaçaient au ciel trois portes en trigone: unam ad signum Scorpionis, qua Hercules ad deos isse diceretur, alteram per limitem qui est inter Leonem et Cancrum; tertiam esse inter Aquarium et Pisces (Varr. ap. Serv., Georg., I, 34). . . " in L'Astrologie grecque (Paris, 1899), p. 23 n. 1.

"many very useful rains."¹⁰

Another passage, on "the powers of the gates," opens with the assertion that "It is the power and great significance (virtus optimaque significatio) of those very gates that rule on what day or at what hour the air begins to be changed by clouds or rains, in the individual regions, cities, or districts." After this first sentence, there is no direct mention of the "gates." The information offered, however, is quite straightforward, and in this passage a procedure for predicting the day on which it will rain is outlined and discussed: "At the first falling of rain or big drops, the rising sign and the place of the Moon and also the planet which the Moon approaches. . . must be investigated with great care. . . all these things must be understood in a certain order, so that it may be decided on which day it will first begin to rain." Again, the importance of the Moon in weather prediction is clearly implied in this discussion.

The next passage continues the account of weather prediction

¹⁰In the light of an age long controversy about whether astrology is a science of mere indication or of real causation, it is noteworthy that in Hermann's work there is no consistency on one side or the other. Thus one sentence proposing that the movement of the Moon may be "a greater sign of rains" is followed by one that asserts that the Moon approaching the lord of the circle (domino circuli), "especially if again descending to the southern planet and approaching a southern and descending planet, brings various rains." (Emphasis is added.) The next sentence describes how the Moon "causes rains or dews." A few lines later, the Moon "quickly brings many useful rains," and later on "causes rains at the beginning of the year." Reverting to the idea of the planets as indicators rather than powers, Hermann described a situation that "augurs coming rains at the end of the year."

in terms of the Moon. It is stated that if the Moon "approaches Mercury or Venus" during conjunction with or opposition to the Sun, "it pours rain."

The concluding passage of the Liber Imbrium details the role of the mansions of the Moon. It begins with the directive: "Pay close attention to the wisdom of the Indians concerning the mansion of the Moon." It is then stated that the mansion "might be moist or dry; such is the belief of the Indians." The positions with respect to a node of 1) the Moon in a moist mansion and 2) any planet are discussed. These seem to indicate or cause rains, which may "occur in various low places," or be "general rain," or "much fruitless rain."

This passage and the text of the Liber Imbrium end with a statement about the Moon and any planet as indicators: "Afterwards, if they do not gain the same node, while there is no moderation of rain, much fruitless rain will fall." There is no general statement closing the work or reiterating that it is a summary of Indian precepts on rains.

Until the text has been compared closely with other works on astrological weather prediction, the Liber Imbrium will remain somewhat problematical. However, it may be observed at once that there is nothing occult in the text. That is, while there may be obscurities in the text as a result of insufficient explanation, or Hermann's frequently compressed phrasing, or even perhaps still undiscovered errors in the transmission or reading of the

text, the rules for weather prediction that the Liber Imbrium presents are based entirely and directly upon simple astronomical conditions that may be observed and expressed straightforwardly.

CHAPTER II

The Fatidica

The Fatidica is Hermann's version of an astrological treatise written in Arabic in the ninth century by Sahl ibn Bišr.²

¹Incipit: "Secundus post conditorem orbis moderator, sol. . ." TKr 1424. The Fatidica is a work of about 25,000 words. A variety of titles is suggested by the manuscripts; of those consulted for this project, ms. Cambridge Kk. iv. 7 (2022) is typical: "Incipit atahuvil alalem, id est pronostica zahel ibenbixir, hermann secundi translacio. Sextus astronomie. . . . Explicit fatidica zeel benbixer caldei. hermanni translacio sextus astronomie liber" (f. 107rb, 121va). The references to "sextus astronomie" and "sextus astronomie liber" are problematic, as the Fatidica has not been proven to be Sahl's sixth book, and as Haskins suggested, "it can hardly already be Hermann's sixth book" (p. 44). R. Lemay makes the following suggestion: It appears that a style of numbering had been adopted for John of Seville's earlier translations of Sahl's works. In a collection of these works in ms. (Paris) BN 16204, the first three texts are identified as liber primus, liber secundus, and liber tertius respectively. Three more unnumbered texts follow these, a fourth and fifth that are surely by Sahl, and a sixth by Theel (on amulets) that is clearly a forgery. There is a possibility that Hermann, who surely knew of John's translations, considered books i-v of ms. BN 16204 as genuine, and thus his own translation of the Fatidica would have constituted a sixth book. If this is so, Hermann linked his translation with work already done by John of Seville.

²On Sahl ibn Bišr, see C. Brockelmann, Geschichte der Arabischen Literatur, vol. I (Weimar, 1898), p. 222; ibid., Erster Supplementband (Leiden, 1937), p. 396; Moritz Steinschneider, Die Arabische Literatur der Juden (reprinted Hildesheim, 1964), p. 23-32; ibid., Die Europäischen Übersetzungen aus dem Arabischen bis Mitte des 17. Jahrhunderts: B. Übersetzungen von Werken Bekannter Autoren, deren Übersetzer Unbekannt oder Unsicher Sind (Vienna, 1906), p. 54; H. Suter, "Die Mathematiker und Astronomen der Araber und ihre Werke" in Abhandlungen zur Geschichte der mathematischen Wissenschaften, Heft 10 (Leipzig, 1900), p. 15ff; M. Ullmann, Die Natur- und Geheimwissenschaften in Islam (Leiden, 1972), p. 309-312. Also B. Dodge, ed. and trans., The Fihrist of al-Nadim (New York, 1970), vol. II, p. 651-52. The place of the Fatidica in the writings of Sahl and the place of Hermann's translation in the Latin corpus of Sahl await study.

Its theme is the "atahuvil alalem,"³ an Arabic phrase meaning "revolutions of the world," and referring to that moment when one astronomical year gives way to the next, and when prognostications may be made according to the state of the sky. Hermann produced his version of Sahl's tract in 1138, according to subscriptions in two manuscripts.⁴ The Fatidica is not an introductory work and thus it presupposes a knowledge of the elements of astrology. Since it is Hermann's earliest dated work, a question arises as to how expert Hermann was in astrology when he undertook the translation. As Hermann did not betray any confusion or hesitation in his version, it may be assumed that by 1138 he was already thoroughly conversant with the science of astrology.⁵

A work of about 25,000 words, the Fatidica is divided into sections in ms. Cambridge Kk. iv. 7 (2022).⁶ Further, a later hand supplied marginal notations dividing the work into seven

³The title in Arabic is given in Ullmann as Kitāb Tahāwīl sinī l-'ālam, p. 311.

⁴Mss. (Oxford) Digby 114 and Metz 287.

⁵Yet his version of Albumasar's Introductorium maius is dated 1140. Why would Hermann produce a version of an intermediate level astrological text first, and a version of a basic introduction two years later? R. Lemay suggests that Hermann may have felt the necessity of producing a version of the Introductorium maius because John of Seville's version, already in circulation since 1133, was difficult to handle on account of its poor Latin style. Hermann was extremely conscious of good Latin style and valued it at the expense of scientific accuracy or literalness.

⁶The sections are not numbered, but each one is announced by a heading, such as "The health or corruption of the planets" (f. 109rd) or "Judgments according to the fixed stars" (f. 114rs), and the initial letter of each section is illuminated or elaborated.

tractates.⁷ In addition to these suggested divisions, there is good internal evidence for a division of the Fatidica into three major parts. It is stated toward the end of the work that "In all there are three subjects that form in sequence this whole book: first and most important are the different changes in the world. Second are the different changes in the air. Third and last is the inevitableness of inequality among men."⁸ Since it is unclear at this stage whether this threefold division is that of Sahl, or one introduced by Hermann himself, its bearing on the arrangement of the work in twenty-nine⁹ sections as well as seven tractates as observable in the manuscript presentation remains problematical. However, the twenty-nine divisions made by the scribe of the Cambridge manuscript fall readily into three groups corresponding to the three subjects mentioned in the text and quoted above. The first fifteen sections¹⁰ fall under the general subject of how to

⁷2^{us} tractatus (f. 110vd), 3^{us} tractatus (f. 113rs), 4^{us} tractatus (f. 113vd), 5^{us} tractatus (f. 115rs), 6^{us} tractatus (f. 118vs), 7^{us} tractatus (f. 119vs).

⁸"Tria sunt omnino que tocius libri seriem texunt: primum et maximum diverse terrarum alteraciones. Secundum discrete aurarum variaciones. Tercium et ultimum inequalitatis hominum necessitas." Fatidica, p. 230.2.

⁹This total reflects the suppression by us of several headings used by the scribe to subdivide two sections of the text.

¹⁰These are: The lordship of the year; The health or corruption of the planets; The part of fortune; The quarters of the year; The various movements of the planets; Judgment from the planets according to the atahuvil and elkiren; The hours of events; The length of wars; Judgments according to the conjunction of the planets; The astart of the five planets; Judgments according to the fixed stars; Judgments according to comets; The division of the sky into the parts of the planets; Examples of judgments.

predict "the different changes in the world." The sixteenth through twenty-third sections¹¹ are about weather prediction, or "the different changes in the air." The twenty-fourth through twenty-ninth sections¹² are about such conditions as hunger and plenty, or "the inevitableness of inequality."

The Fatidica, which lacks both preface and introduction, opens with a discussion about the lord of the year:¹³

Second after the creator, the governor of the world is the Sun; just as the Sun commands power in the upper world, so it chiefly decides all events of the lower world.

We judge all earthly changes first from the movement of the Sun, and then from the attendant movement of the other planets.

The different parts of the earth experience the various powers of the planets, as in different successions of time the various fortunes of the world are guided.

In observing all events throughout the orb of the world, first the lord of the year, who is the key to this whole system, should be chosen. The beginnings of this election are taken from the Sun.

The entrance of the Sun into the first degree of Aries having been diligently observed, the ascendant must be placed in that hour, and the cardinal points of the circle fixed, and the positions of the planets throughout the whole sky noted. Likewise their manner of moving and regard (modus itineris et respectus) must be examined. Among these planets, that one which claims for itself the most dignities of the ascendant is chosen as lord of the year. And the one chosen will be most powerful if it is also in the ascendant; then, if in the zenith; after

¹¹These are: Winds and rain; Weather in the quarters of the year; Weather predicted from the twelve gates; Weather prediction from the Moon; Weather prediction for the months; Weather prediction for the days; Weather prediction from visible signs; Wind.

¹²These are: About food during the whole year; About food during the months; About eclipses; About evil times predicted from eclipses; Eclipses through the twelve houses or signs; The colors of eclipses.

¹³A translation of the first few pages of the text is offered here for the purpose of acquainting the reader with the treatment of the subject matter as well as Hermann's tone or style of presentation. For diagrams of the houses and the signs of the zodiac, see Appendix.

this, if in the seventh. And then in the fourth. It will be less powerful than these if in the eleventh. Then, if in the ninth. After this, in the fifth. Finally in the third. If it is the Moon, it will be as strong as if in the eleventh.

Among these planets, the one for which the ascendant reveals the most dignities, and which on account of its own place is most powerful and on account of the regard (respectu) of its own lord is most fortunate and nearest the mussarit, that one will be lord of the year and most certain signifier (dux) of a nation.

No less will this happen if the same lord of the ascendant conveys judgment to the luminaries, or in some way has strong testimony with them, especially if by day with the Sun, by night with the Moon.

If the Sun--or the Moon--might be in the ascendant and beyond the fall or destruction, or its own depression (extra casum ac exicium vel depressionem suam), it will itself acquire command (ducatum). If the lord of the ascendant is the foremost, or foremost in that ascendant degree or in five degrees before that, in so far as it is the term (terminus) for the planet, that one will obtain. The lord of the trigon, if in the ascendant, will obtain the third part of the testimony. The lord of the term will obtain the fifth part if in the zenith; less, if it is in the seventh or the fourth; very much less when in the eleventh or the ninth or the fifth. Always in this observation, first the testimony must be noted, and then the strength (fortitudo) of the planets.

After the lord of the year has been determined by this method, it must be considered which might apply (applicet) with it or which planet joins (conferat) it, or to which that one joins itself, especially if it be to its own lord, to which, if it applies or joins it, it conveys the lordship of the year; and this method of conveying the lordship of the year will be more powerful if the planet is regarded by one of the luminaries or by their lord.

If the lord found in the aforesaid way neither applies nor gives testimony to its own lord, and is strong in its own testimony, it alone will prevail.

Next it must be seen, if the ascendant is a fixed sign, that the atahuvil--that is the revolution--of the first quarter of the year will stand out above the others, especially if at the same time the lord of the year is in a fixed sign. If the ascendant is a bicorporeal sign, it will be the atahuvil of the third quarter or one of the two others that will be stronger than the others, especially if the lord of the year is in a similar sign. When the ascendant might be a mobile sign, all quarters of the year will be equal, or changeable, especially if the lord of the year is in a similar sign. If signs of the same nature rise in the

quarters of the year, all judgments will be stronger.

After this, it must be observed which planets apply with the lord of the year and which ones join it, since it is on account of the planets and their regard or manner that the lords of the year cause change in the various parts of the earth. If a friendly planet were regarded, that would be prosperous and healthy. If an unfriendly one, the reverse would be true. If it were in the sixth house, whether the lord of the ascendant or anyone else were applying, it would afflict its parts of the earth with infirmities. In the eighth house, it will alarm them with a fear of death. In the twelfth house, according to the nature of the sign, it threatens diseases and plagues. Also, if the Moon is corrupt, and the lords of the ascendant are foremost and unfortunate like the lord of the term, they are signs of misfortune and of fear to their parts of the earth. If the misfortune might be on account of Mars, it threatens serious diseases, swift disaster, and sudden death. If it is on account of Saturn, it threatens quartrain fever and disease of the stomach.

Next the houses of the luminaries must be considered: if either the Sun or Moon is away from the ascendant and the atahuvil is by day, and the Sun is a clean (mundus) lord or if it regards the ascendant, it is a messenger of health and strength to the peoples of its sign. If the atahuvil is by night, and the Moon is placed similarly, it delivers a similar judgment. If the lord of the Sun or the Moon regards them from a fixed sign or receives them (de loco firmo eos respicit acque recipit), it is a sign of peace and justice. If the opposite happens, a judgment of a contrary nature follows.

Among these things, all houses and regards (respectus) of the planets must be most carefully noted; from this it may be known how they regard the lord of the year, whether benevolently or malevolently.¹⁴

Following this general discussion of the lord of the year there is a treatment of each of the planets as lord of the year, beginning with the "good" planets (the Sun, Venus, Mercury, the Moon, and Jupiter), and ending with the "evil" planets (Mars and Saturn). For example, the long passage on Saturn as lord of the year reads

¹⁴P. 138. 4-141. 10.

as follows:

When Saturn seats itself upon the seat of the yearly lordship, it prepares great cold, disease, losses, and liars; it will sow clouds and southerly winds in Babylonia, hatred and envy, and also disaster and devastation, until another planet alters its testimony. When this so happens, if a benevolent planet intervenes, evil is lessened and the valor of the Romans¹⁵ will be mighty and invincible; it will hold them back from death, and the regions of Hiberia¹⁶ and of the worthy Thracians will be fertile. When influences from benevolent planets are mixed with Saturn, their good things are increased. If Saturn is with Mars in the cardinal point, they will confound quarrels and conflicts, but Saturn carries victory to its own. If Saturn is found in the eighth house and is lord of either the whole year or of the season of the year, and Mars is in a four-footed sign, they threaten with deadly iron.

If Jupiter and the Sun are joined (*iuncti*) with Saturn or regard it as a friend, or are in its house, they carry victory to the saturnine sign. And if Mars has the lordship of the quarter while Saturn is the lord of the year, Saturn's camp will likewise prevail at the end of wars.

If Jupiter, below Saturn, is received into the lordship of the quarter, it will induce peace. But if Mars regards Saturn or the lord of the quarter so that one is east of it and the other is west of it, it will aid quarrels and the wildness of wolves.

If the *atahuvil* occurs by night and confers the lordship of the year upon Saturn while it is in the ascendant or in the zenith, if the Moon is with Mars and Saturn is retrograde, if Mars is stationary with the Moon approaching it, and the lord of the ascendant is scorched (*adustus*), and Saturn also regards Mars beneath the Sun, or if Mars, stationary, then retrogrades and approaches Saturn, or if the Sun is corrupt, or if the lot of fortune is with dextrous Mercury and that one, direct, regards Saturn--which things, I say, if they should all so happen, are troublesome to the whole world; especially, they occasion corruption of the air and tribulation of men, as well as the quarrels of magnates.

It must be known that in the *atahuvil*, when Saturn is found in the same sign with the *tāl* (*cauda*), it is a sign of

¹⁵"Romans" in an Arabic medieval text refers to the *Rūmī*, or Byzantine Greeks, who were neighbors and foes of the *Abbāsīd* caliphate.

¹⁶"Hiberia" refers here not to Sapin, but to a similarly named region in Anatolia.

hunger and cold. If it appears in Cancer, waters decrease and aquatic creatures suffer. If in Pisces, it strikes fear of superstition. If Mars regards it, death pursues those who belong to it. If the Moon regards it, they are banished from the country; if Venus, they suffer; if the Sun, they will overthrow the king.

Saturn is a signifier of earthquake, flood, drought, and a falling down. When Mars applies with Saturn, it strengthens its testimony, especially with Mars holding the upper hemisphere and with Saturn holding the lower hemisphere. When Saturn is placed in a watery sign, it generates flood; in a dry sign, dryness.

When east of the Sun, its issue is threatened by earthquake, especially in the cardinal point or one of its dignities. When it is west of the Sun, loosing a flood it disturbs precipices (Occidentalis eluuiem inmittendo precipicia fodit). In Cancer it diminishes waters because Cancer is its ehewebel¹⁷--that is destruction--and thus you may judge according to the nature and the regard of the other planets.

When it is in Aries or in its triplicity and in the cardinal point, advancing directly, the attagir¹⁸--that is, the alteracio--will occur often in parts of Babilonia, and there will be many rains, unusual cold, and quarrels among princes, especially if it selects the testimony of Mars. If it is retrograde, it is an enemy to Parthia and to a married person. If it is in the zenith, it will recommend an invasion to the people of princes. If it regards the ascendant and is direct, it will harass magnates with cares; when it is retrograde, it will ruin the storerooms of treasuries, especially if at the same time it selects the testimonies of the Moon and Mars. This is a cause of much cold and of pestilence among animals. If it is averted (aversus) from the ascendant and direct, and not regarded by Mars, there is great cold and the death of animals; when retrograde, it sends controversies to the crowd; if Mars regards it from the cardinal point, allthings will be more fixed. If it regards from somewhere else, it contributes nothing of strength.

When it is in Taurus or its trigon in the cardinal point, and direct, it means controversies for mankind, and the destruction of eggs in that land in whose sign it might be.

¹⁷"Ehewebel" stands for al wabal.

¹⁸"Attagir" stands for at-taḡyir.

When retrograde, it will harm all seeds; also it fashions the destiny of boys and adolescents. If it is in the zenith, it spares no life; if it is distant (*remotus*) and averted from the ascendant, and also direct, what was said first will happen. If the Moon is in its trigon, it announces the death of a great king; its partner will be the lord of the year. If it is retrograde, it is averted and direct and without the testimony of Mars, it causes few evils; if retrograde and corrupted by Mars, it destroys crops and weakens men of its own sign and of the fourth and of the opposite signs.

When in Gemini or its trigon in the cardinal point and direct, it rouses winds; cold strikes, and it visits human-kind of its own nature with deaths and diseases; it also harms fowl. When retrograde it commands arms for kings and princes. If it is distant and averted from the ascendant, it will alarm by mixing southern and northern winds and with earthquakes. If retrograde, it will alarm with mists.

If in Cancer or its triplicity it might be in the cardinal point and direct, while Mars is averted, it will give winged and wingless locusts after a cold spell in its own sign and in the fourth and seventh signs.

If it is retrograde, it hastens the exploits of many people of the same region. If it is regarded by Mars and is averted from friendly planets, it foretells death to its own region. If it is distant and averted from the ascendant, it will create a flood of waters and a sharpening of cold. If it might be direct, while a friendly planet is approaching, it foregoes its own evilness. Retrograde, and regarded by Mars, it will delight in the corruption of the lands of the fourth sign or of the opposition. Should it be averted from the ascendant and not regarded by Mars, it supports peace, especially when it has traversed the middle part of the sign; nevertheless it is not thoroughly harmless, for it afflicts lands of the same sign with diseases. Likewise, if it is both retrograde and regarded by Mars as well as averted from friendly planets, it produces great discord among men, as well as a flood and locusts.

After this, the place of Saturn must be observed. If it is in the ascendant, it takes possession of its excellent effects. If in the second house, it controls possessions, and so on through all twelve houses according to their nature and significance. Then the lord of the year must be considered, as well as every possible circumstance of the planets.¹⁹

¹⁹P. 149. 6-153. 10.

Next there is a passage on the health or corruption of the planets.²⁰ First the planets are discussed individually, and then follows a general treatment of the topic in terms of superior and inferior planets and corruption in earthy, fiery, airy and watery signs. The Sun is presented first, Saturn is second, and then in turn come Jupiter, Mars, Venus, Mercury, and the Moon. It is stated that the Sun, which is "the signifier of kings and princes, when it is corrupt in the atahuvil, designates their corruption according to the degree of the house in which it might be. When healthy, it likewise signifies the health of the same people, according to its own place."²¹

In the course of this discussion on the health or corruption of the planets, some general rules are given. For example, in the passage on Venus it is stated that ". . . any planet, on its own authority, and according to the nature and meaning of the house and the type of corruption, works its own effects in the world."²² Also, ". . . each planet, when corrupted, is damaging to those beings of its own signification."²³ A few lines later, in the passage on Mercury, the rule is completed: "And the corruption of each planet is harmful through all twelve houses according to the degree

²⁰This discussion of the health or corruption of the planets is standard in all Introductoria of astrology. Cf. Albumasar, Introductorium maius, Book VII, Chapter 4 and especially Chapter 6. The signs were also subject to "health" and "corruption" (see below, p. 49), and are discussed in Albumasar's Introductorium maius in Books V and VI.

²¹P. 153. 12.

²²P. 154. 12.

²³P. 154. 19.

and its own signification."²⁴ Another general rule appears in the passage on Mercury: "If beneficent planets might be mixed with malevolent planets, all effects will be moderate."²⁵ For example, if "Mercury, even if it is with an unfortunate planet, approaches Jupiter, it allows the elevation of wise men. If it is with Venus, the beneficent planet is propitious for minions and girls and so forth."²⁶ The substance of the first general rule is restated after the brief discussion on the Moon: "Each planet corrupted in the atahuvil announces harms of its own signification according to its own place and the type of corruption."²⁷ Still later it is repeated that "Each planet, when corrupted, corrupts its own portions of the world."²⁸

The section on the health and corruption of the planets closes with the suggestion that "as soon as the lord of the year has been carefully observed and the planets arranged through the zodiac, the lordship, the omens and misfortunes in the single quarters of the year--in short the good and the evil--must be pursued by investigation through the whole sky, just as we were expertly taught."²⁹ These few lines raise the subject of the quarters of the year, but the discussion of them begins several pages later.³⁰

Following the discussion on the health and corruption of the planets, there is a treatment of the health and corruption of the

²⁴P. 155. 1.

²⁵P. 155. 6.

²⁶P. 155. 7.

²⁷P. 155. 18.

²⁸P. 156. 20.

²⁹P. 157. 9.

³⁰P. 166. 13.

twelve signs, beginning with a passage on Aries:

When Aries is corrupted in the atahuvil, in that year or quarter the Babilonians or Persians, or whatever is highest in the ascendant, are stricken with adversity. They will be especially troubled by headache and the more so if the ascendant is Aries or Libra. It means sickness for cattle; there will be a disturbance chiefly of important men, and the misfortune of Saturn in Aries is worse for eastern peoples. When Mercury is unfortunate in Aries, it signals the massacre of cattle in the east, and that part of the world will have great quarrels over mines (*pro metallorum locis*). If Mars likewise is retrograde, it kills a great king of the orientals. If Saturn is corrupt or regarded from a remote place by Mars, it increases the great trouble of men, as already mentioned. It corrupts not only kidneys, testicles, semen and the bladder, but also the intestines. If Jupiter and Venus regard Saturn, they oppose evil omens.

Among these things to be considered, the luminaries, and the planets regarding them and their houses must be observed; likewise the *ahizemena* and its lord must be³¹ be examined. Also, the place of Mars must be noted.

The discussion proceeds in zodiacal order³² through Pisces.

Next there is a passage entitled "The lot of fortune," which appears to be an attempt to summarize the material presented thus far:

In all the things that have been discussed, the *zahmazada*³³ --that is, the lot of fortune--and its lord were considered, as well as the place of the Moon, and the *alestima* and the *izticbel*,³⁴ and in which place they or their lords were. The lord of every sign was considered, as to where it might be when away from the ascendant, such as in some dignity, and also what its own situation might be with respect to others. After this, the ascendant, and its fortune or misfortune, must be observed. And observation proceeds

³¹P. 157.14.

³²That is, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

³³"Zahmazada" stands for *sahm as-sa'ada* and is the object of special treatment in all *Introductoria*. Cf. Albusar, *Introductorium maius*, Book VIII, Chapter 3, for the treatment of both the *zahmazada* (*pars Lune*, i. e. *pars fortune*) and the *zahmalgaib* (*pars Solis*, i. e. *pars futurorum*).

³⁴The *alestima* is the conjunction or new Moon, while the *izticbel* is the opposition or full Moon.

from the ascendant through the end of the twelve houses, through all their possessions and significations on earth, and likewise through the state of the planets. In these matters the greater powers are assigned to the cardinal points and to the houses of the signifiers; for the region of the signifier feels more strongly its force, whether favorable or adverse. And it is favorable for the natives of the same sign, or for those of the sign in which its lord might be, unless at first it is corrupted.

The regions of the whole orb of the earth are apportioned to the various lordships of the planets; which done, observation is conducted through the whole circle and as the condition of the planets is found in the circle, so the fortune of earth follows without a doubt.

And any condition of the seven planets without exception must be traced through their own houses. If the lord of the ascendant is corrupt, it causes the corruption of those men of the ascendant and of a king, in the cardinal point. If the second house is involved, it means the corruption of possessions, and so on in order according to the signification involved.³⁵

Next, a good transitional sentence introduces a discussion of the quarters of the year: "Since the procedure for finding the chief lord of the year has been recounted, the secondary lords, of the quarters of the year, must be chosen."³⁶ In finding the lord of the quarter, "first and always the entry of the Sun into whatever revolutionary sign must be noted. In that hour the ascendant must be established, the cardinal points fixed, and the planets positioned through the circle. The dignities of the planets having been remarked in different houses, whichever of the dignities is found more powerful in the cardinal point or in some stronger point, to it the lordship of the quarter passes."³⁷ If no supreme lord can be found, the ninety-one days of the quarter are apportioned equally among

³⁵p. 165. 11.

³⁶p. 166. 14.

³⁷p. 166. 15.

the seven planets, beginning with whichever planet is the lord of the ascendant. The discussion on the quarters closes with the suggestion that "the judgments. . . must be moderated. . . according to the variety and motion of the planets, just as we are about to describe."³⁸

As promised, there follows a long discussion on prediction from the various motions of the planets. There are many examples of predictions from retrograde motion,³⁹ and from observing with which planet another planet applies or from which it withdraws, as well as which planet regards it and which it regards. The discussion contains many directives, such as that "it must be observed whether the planet that regards is in the ascendant, and whether the planet regarded is in the zenith,"⁴⁰ or that "the Moon must be observed,"⁴¹ or that "the place of the conjunction and opposition must be seen, and in what manner their lords are situated,"⁴² or that "the regard of the malevolent planets must be considered,"⁴³ or finally, that the "nature of the ascendant must be considered; if the ascendant is an earthy sign, evil falls to the earth, and so on, through the other kinds of signs, because according to the nature of the heavens,

³⁸P. 167. 12.

³⁹For example, ". . . if Mars is. . . retrograde in Scorpio and with Saturn, it is pleased by a great outpouring of blood, and a red-haired king rises in the region of Mars." P. 168. 3.

⁴⁰P. 171. 16.

⁴¹P. 173. 19.

⁴²P. 173. 22.

⁴³P. 174. 6.

so you may judge the events of the lower world."⁴⁴

A section headed "Judgment from the planets according to their revolution (atahuvil) and conjunction (elkiren)" is characterized as an inquiry into the uprisings in the kingdoms of the world and the outbreak of war. This is followed by a discussion on predicting the time or moment when events will occur. Next comes a passage headed "The duration of wars," that refers to the previous treatment of the outbreak of war and promises to discuss the method of predicting when war will end.

Following this a passage with the rubric "Judgments according to the conjunction of the planets" is announced in the text: "Until now, we have seen how the various motions and situations of the planets correspond to the different events of the world; next, the changes in things according to the conjunction of the stars. . . must be examined."⁴⁵ For example, "When in any quarter Venus

⁴⁴P. 180. 17.

⁴⁵The full sentence in Latin reads: "Hactenus varii stellarum motus et status diversis mundi responderunt accidencibus; deinceps iuxta conventus astrorum que Arabes elkiren nos constellationes dicimus rerum alteraciones investigande." P. 190.5. Hermann seems to have played a game of words here. He as usual employed the word stellarum in the first part of the sentence to designate the planets, but in the second part he used conventus astrorum and equated this term with constellationes. Stella, which may mean either a star or a planet, was almost invariably used by Hermann for planet. (At least once, however, he used the word generically: "Comete non enim sunt ut cetera stelle." See below, p. 194. 5.) Astrum, which has the same Sanskrit root as stella, seems properly to mean star rather than planet. The word constellatio, meaning "a collection of stars" (C. T. Lewis and C. Short, A Latin Dictionary [Oxford, 1879], p. 437) was used here by Hermann rather too literally in that he recognized the components of the word as cum plus stella. Since stella was his usual word for planet, he pressed the word constellatio into service to translate the Arabic elkiren or conventus stellarum, meaning conjunction of the planets. To signal that he knew exactly what he was doing, Hermann playfully threw in the incorrect word astrorum in the term conventus astrorum.

and Jupiter are found together in Scorpio, and Mars is the lord of the year, they announce grave illnesses in the lands of Mesopotamia, and Mars decrees war and then quiet."⁴⁶ The theme of conjunctions is continued into the next section, which is primarily concerned with Venus and is headed "The astart of the five planets." There follows a brief discussion of "Judgments according to the fixed stars" which begins: "The above parts of this book trace the strengths and effects of the planets through the entire world; now, the judgments of those that are called fixed--which the Arabs call tebiten--must be taken up, and their powers examined."⁴⁷

The short passage that follows the discussion on judgments contains a few more observations that are succeeded by a discussion on comets headed "Judgments according to comets." This text on comets has hitherto not been studied.⁴⁸ The subject is introduced by the statement that "successive generations of astrologers have used comets in their judgments." Then it is explained that there are eleven types of comets and that they are so named "on account of their long trail, which looks like hair." The rare appearance and important significance of comets are mentioned. The comets are placed in the realm of the planets: "The attention of the astrologer is directed their way; if they are very high, they would be midway between Saturn and the Moon. If they are neither as elevated

⁴⁶P. 190. 8.

⁴⁷P. 192. 10.

⁴⁸See especially L. Thorndike, Latin Treatises on Comets Between 1238 and 1368 A.D. (Chicago, 1950) and C. Doris Hellman, The Comet of 1577: Its Place in the History of Astronomy (New York, 1944) on the history of cometary theory.

nor very low, their path is between Jupiter and Mercury. And if they are very low, they will be between Venus and Mars, scarcely in the region of the solar family."⁴⁹ After observations attributed to the Indians on the importance of the sign, its lord, the lord of the quarter and the other planets in connection with comets, the appearance of comets in each of the twelve signs is discussed. For example:

When they appear in Aries from the region of the ascendant, they produce war for the region of the Romans, and they threaten misfortune and accelerate everything almost overnight.

But if in Taurus and in the ascendant, they ridicule the work of kings and princes; they ruin all seeds as well as men and harm flying creatures. They strike death everywhere and deceive astrologers with great disturbances of things, upsetting the truth of astronomy. If they appear thus for fifty-one days, their signification disturbs things for seven years.⁵⁰

After the treatment of comets, there is a brief passage on the importance of longitude and latitude, which is used to illustrate the difficulties that confront the astrologer:

In all astronomical judgments, deception very easily creeps in. If in viewing the planets that command our consideration we carefully observe their latitude and longitude as well as their situation--their distance from the trigon or from whatever other kind of planet,

⁴⁹P. 194.1-15The assertion that the planets are above the sphere of the elements is contrary to the known medieval Aristotelian tradition. However, the same claim is made in a treatise called *Albumasar in Sadan*. See L. Thorndike, "Albumasar in Sadan," *Isis* vol. 45 (1954), p. 22-32 and especially p. 29.

⁵⁰P. 196.16.

and whether the planet is northern or southern--we see that often their longitude indicates that the planet carries friendship but that according to their latitude they are unfriendly. It follows therefore that from the confused state of the planets the astrologer may also be confused.⁵¹

A section on "The division of the sky into the parts of the planets" sets forth the division according to three zones, four quadrants, seven climates and 360 degrees. This subject is closed with the terse observation that all the things set forth "may be more tedious than useful; wherefore we pass on to what follows."⁵² What follows are two examples of horoscopes, headed "Exempla iudiciorum." Hermann prefaces these with a reference to Sahl in which he repeats his distaste for verbosity: "Zahel gives examples of all the things that were said through all twelve signs; if we were to write all these things, we would appear to devote this work willingly to prolixity. Therefore we choose two which seem to suffice." The two horoscopes, which appear from a reference to "a year of his own time" to be from Sahl's time,⁵³ conclude the first major part of the Fatidica.

The second major division of the Fatidica concerns weather prediction. There is a theory from the Arabs that rain and snow

⁵¹P. 197. 14.

⁵²P. 199. 15.

⁵³P. 199. 18.

are tiny drops of water that rise from the earth. It is stated that the "elements" obey the planets: Saturn controls cold, Mars controls heat, and the Moon, moisture. The Sun, however, is always consulted first, as it is the major force in earthly events. The Sun and Mars, because they are hot and dry, allow little rain. The discussion of weather prediction proceeds for several pages, touching on the roles of the planets,⁵⁴ the porte, and the other planets in relation to the Moon and then covering prediction for the entire year. There follows a section headed "Weather in the quarters of the year" where it is announced that "it is chiefly the conjunction (alestima) and opposition (izticbel) that offer foreknowledge of the quarters of the year just before the entrance of the Sun into any sign, and it must be determined in which term it might be, as well as whether its lord is east or west of the Sun, retrograde or direct, and what powers it has."⁵⁵ Then each planet is presented in turn, as for example: "If Jupiter is lord of the term and is either scorched or west of the Sun, it promotes rain. If east of the Sun or in the ascendant, it prefers fair weather and benefits fruits and seeds. If it is in watery signs, it sends forth an abundance of fish. If in a human sign, it frees men from illness. In Taurus or Virgo it benefits trees."⁵⁶ After the brief presentation of individual planets, Saturn

⁵⁴For example, "Mercury and the Sun are the signifiers of springs. Venus rules rain. The Moon is powerful especially in rivers and the sea. Jupiter with Mercury commands the wind." P. 202.1.

⁵⁵P. 207.4.

⁵⁶P. 207.17.

is treated again, as it controls "increases in water,"⁵⁷ and particularly the melting of snow. Two signs are mentioned as especially important for the quarters of the year: "Aries is the signifier of rain, and Libra of wind."⁵⁸ Cancer and Capricorn control heat and cold respectively, and the state of the planets in high, middle or low positions indicates the weather. A passage on the twelve gates is followed by a brief statement on the significance of the Moon in each of the twelve signs. For example, in Leo the Moon gives heat, and in Virgo it gives variable winds and breezes.

Two lengthy sections, one on weather prediction in the months, the other on prediction for the days are followed by a discussion of weather prediction from "Visible signs," in which the appearance of the Sun, the Moon, the other planets, and the fixed stars, falling stars and rainbows are taken up. The final section in the second major part of the Fatidica is headed "About winds," and is concerned with predicting winds and weather that might accompany winds, such as rain or cold, or conditions that might result from wind, such as relief from fierce heat.

The third and final major division of the Fatidica⁵⁹ concerns predictions about general conditions of life, such as prosperity or famine. It begins with a section headed "About food" that deals with predictions of scarcity and plenty for the year. Among those planets

⁵⁷P. 208.14.

⁵⁸P. 209.20.

⁵⁹The tripartite division of the Fatidica (see above, p. 41) is announced at the beginning of this third division.

to be consulted are the Sun, Venus, the unfortunate planets, the lords of the cardinal points, the lord of the ascendant, the lord of the part of fortune, and the lord of the luminaries. In addition, it must be observed in what sign the signifiers might be, as well as the significance of the nature of the sign. The passages on predictions for the year are followed by a section headed "The months," which continues the discussion, partly but not exclusively in terms of monthly prediction. It is stated, for example, that a planet assists those of its own nature when it is powerful, but in its fall it pulls them down. The planets are less influential if their course lies through unfavorable places or if they meet with an unfortunate planet. Each planet signifies something when it is lord of the year: Jupiter indicates gems, gold and silver, and the Sun brings health to important men, unless it is in an adverse position in which case it threatens the populace with the anger of their princes. If the signifier is in the ascendant or in the tenth house, it brings changes in the first week of the month; if it is in the seventh house back to the fourth house, it causes change in the last week of the month. Other considerations in predictions for any period include whether a planet is retrograde or direct, and whether it is regarded by another planet, as well as the lord of the ascendant, the nature of the sign, and the presence of the head (caput) and the tail (cauda).

Following the discussion on prediction from all these factors, the remainder of the Fatidica is concerned with eclipses. In a section headed "On eclipses" it is stated that the significance of eclipses is extremely important and that they are quite harmful. They

threaten danger or injury according to the nature of the sign in which they occur, as for example in Taurus, where they bring injury to boys and seeds and oxen, because Taurus rules oxen and matters pertaining to their labor. The discussion on eclipses proceeds in a passage headed "Evil times," which may be predicted from eclipses, and then continues in a long section called "Eclipses through the twelve houses." There is a systematic presentation of predictions from eclipses that occur in each of the twelve houses. The houses are treated in order, beginning with Aries, after the statement that the position of Mars is especially to be feared, since it is considered quite powerful through the entire zodiac. Following the discussion of the twelve houses are several more predictions that depend, for example, on the distance of the eclipse from the ascendant, the presence of unfortunate planets, the nature of the sign, or the lord of the eclipse.

The final passage in the Fatidica, headed "Colors," begins with predictions from the appearance of the Sun and Moon during the eclipse. For example, "if the whole sphere of the luminary that is eclipsed is observed in a black color as it passes, the saturnine force must be feared by all who are witnessing it, and it announces severe famine for the nations of the sign where the eclipse occurs. If the eclipse appears to be colored with red, it injures a prince and the equestrian order, and shows war for the regions of the sign."⁶⁰ After the short discussion on the colors

⁶⁰P. 250. 6.

come a number of predictions, also from eclipses, that bring the Fatidica to a close.

Like the Liber Imbrium, the Fatidica is a work of straightforward astrology. The predictions it contains, while they are often based upon a number of considerations, are in no way offered as magical or occult. Nor is it ever claimed that the basis for astrological prediction is simple. On the contrary, the complexities of the astrologer's art are a point of pride as well as the subject of cautionary statements.

CHAPTER III

The De Indagatione Cordis

The De Indagatione Cordis¹ appears to be a compilation of astrological material drawn from various sources and reworked by Hermann to form his 20,000 word text. Until now this work has rested in almost total obscurity.² Because of problems

¹Also called the De Occultis.

²Haskins listed it among Hermann's works with a question mark, noting ms. Dijon 1045 and giving the incipit and subscription without comment (p. 51). Thorndike appears to have confused the De Indagatione Cordis with Hermann's version of Albumasar's Introductorium maius: he stated that "the Introduction to Astronomy in eight books of the noted Arabic astrologer Albumasar, a work often entitled Searching of the Heart or Of Things Occult, " was "printed at Augsburg in 1489 and in other editions" (vol. II, p. 84-85, 85 n. 1). The assertion that the De Indagatione Cordis was published is a confusion. However, a portion of the text in ms. Leningrad AS F N 8 (xx Ab-111) was printed by M.A. Sangin, in his article, "Latinskaya parafraza iz utrachenogo sochinyeniya Mashallakha 'Semy Klyuchey,'" in Kollegiya Vostokovedov Zapiski 5 (1930), p. 235-42. There are two entries for the text in Thorndike and Kibre's catalog of incipits. That these are not cross-referenced shows the extreme obscurity of the work. Under the first entry, "Astronomie iudiciorum omnium bipertita est via. . .," ms. Dijon 1045 is noted on the basis of Haskins (TKr 158). Under the second entry, "Hic liber maioris in astronomiam commentii Albumayar. . .," ms. (Bodleian) Laud. miscellaneus 594 is noted, and there is a reference to Carmody (TKr 623). Carmody treated the work under the title "De Occultis," assigned it to Hermann on the basis of Thorndike, gave other titles for the work, and supplied the incipit and a list of three manuscripts (p. 101 number 27). He cross-referenced this "De Occultis" with the "Liber de meditationibus cordis Albumasar" (see p. 99 number 15). Carmody also suggested that the text of the "De Occultis" is "undoubtedly related to the Liber novem iudicum" and referred the reader to his lengthy treatment of that problematic work, where certain fragments of our text may be found (for Carmody's treatment of the Liber novem iudicum, see his p. 103-112).

presented by the manuscripts,³ it seems advisable to divide the

³Five manuscript copies of the *De Indagatione Cordis* were consulted for this project. Three of these manuscripts--(Bodleian) Laud. miscellaneous 594, Leningrad AS F N 8 (xx Ab-111), and Dijon 449--begin the text at the same place, "Hic liber maioris in astronomiam commentii Albumassar." Two copies--mss. Dijon 1045 and Berlin 192--begin with what may be called a second section of the text, at "Astronomie iudiciorum omnium bipertita est via." Of these two manuscripts with "incomplete" versions of the text, the Berlin manuscript is a paraphrase of the text in the other four manuscripts. Although it is possible to identify all the passages in the Berlin manuscript as corresponding to those in the other manuscripts, the rewriting or rephrasing is quite extensive. Aside from this problem of having two parallel but differently worded versions, then, there is a difficulty of knowing where the text as written by Hermann begins.

From the above description, it would appear that the difficulty with the *De Indagatione Cordis* is merely that two of the five manuscripts consulted have decapitated copies of the text. This would seem to be a straightforward problem, especially as the text of four manuscripts read alike almost word for word after that point where the two "decapitated" ones commence, with the paraphrase of the text in the fifth manuscript (Berlin 192) running almost strictly parallel to the other four. However, there is another problem with the text of the *De Indagatione Cordis*: it is difficult to determine just where the work should end.

Four of the manuscript copies seem to end at the same place, with the sentence "Hec igitur Persarum inventio, Chaldeis, Egyptiis invicta argumentorum copia comprobata, ut Indorum contra inter pares et impares stellaris consilii et testimonii numeros iudicandi ratio cogit." The scribes of all four manuscripts marked the ending in some way. The scribe of the Laud. manuscript greatly attenuated the letters of the penultimate word, *ratio*, to fill the line and left the long remainder of the column blank. The scribes of mss. Dijon 1045 and Berlin 192 wrote after the last sentence "Explicit Hermannus De Occultis, Deo gratias" (f. 172r) and "Adest finis libri hermanni contracti de indagationibus cordis et rebus occultis" (f. 138v), respectively. The scribe of the Leningrad manuscript wrote at the same place "Explicit." Although this was cancelled, a different hand wrote "Explicit liber albumassar de meditationibus cordis" immediately below between wavy lines (f. 169v).

Among the five manuscripts consulted, the exception is ms. Dijon 449, which ends somewhat earlier than the other four. At the end of what we have called Part Two of the text, the scribe of ms. Dijon 449 wrote "finit" immediately after the phrase "Finem, terre cardini" (f. 25r), and on the next line, "deo gratias." This "finit" was cancelled, although the "deo gratias" on the line below has been allowed to remain. What follows in ms. Dijon 449 is a work of nine folios announced by the scribe: "Incipit liber abhohmar benal fragani

text into three major parts. The first part, a discussion of the lots, is drawn from Albumasar's Introductorium maius, Book VIII. The second part, which forms the main body of the text, treats of several topics, such as, for example, the nature of the planets and signs, their circumstances or accidents, how to decide which planet is the signifier and how to determine what it signifies, how to evaluate the questioner in an interrogation, and treasure-seeking. This long second part of the De Indagatione Cordis appears to be drawn from such authorities as Messehalla, Hermes, Rasis, Dorotheus, Zymus, Aomar, Alkindi, Zahel (Sahl), and Albumasar. The third and final part of the text is an additional treatise that discusses

de judiis astrorum." (The incipit, "Quoniam totius astronomie. . .," is in TKr 1305.)

The curtailment of the text in ms. Dijon 449 would appear, like the decapitation of the text in mss. Dijon 1045 and Berlin 192, to be a simple case of an incomplete text. Curiously, however, just at the point where the text of the De Indagatione Cordis ends in ms. Dijon 449, the scribe of the Leningrad manuscript wrote "Explicit liber secundus," and then he announced "Alius tractatus secundum alios qui valet ad ducem inveniendum: 1. Alius tractatus de absconditis secundum alios qui valet ad ducem inveniendum. De via discernenda, 2" (f. 168v). What follows in the Leningrad manuscript is the remainder of the text, which ends, as explained above, where three of the other manuscript copies end. Moreover, it is not only the scribes of ms. Dijon 449 and the Leningrad manuscript who indicated an ending of some sort just at the same point in the text. At the same place in the Laud. manuscript is a rubric: "Explicit" and on the next line a title, also a rubric: "De invencione de inveni-endo ducem" (f. 153r). H. O. Coxe, regarding this as a separate work, cataloged it as "Libellus de inveniendo secreto. . . Tit. 'De inveniendo ducem'" (Catalogi codicum manusccriptorum Bibliothecae Bodleianae. Pars secunda Codices Latinos et Miscellaneos Laudianos complectens [Oxford, 1858-85], 425). Moreover, a late hand wrote "haly de electionibus" in the margin of folio 153v of the manuscript. Thus of the five manuscripts examined, two—Dijon 1045 and the paraphrased version, Berlin 192—have no sign of an ending before the later explicit, while three manuscripts bear indications of either a break in the text or an early ending, although two of these three carry the text through the "additional treatise." Unfortunately, the text itself does not help to clarify exactly this question of the contours or arrangement of the De Indagatione Cordis as conceived by Hermann.

briefly two topics: finding the signifier, according to Messehalla and Dorotheus (and especially the three signifiers known as the almubtez, the alhileg, and the alcuthude), and a method of judgment.

The De Indagatione Cordis begins with a statement that "the signification of judgments is fourfold: The first indicator is the point from which any lot (pars)⁴ is taken; the second, to which point; the third, from which point the computation begins; and the fourth, the house in which the lot taken occurs." It continues with the statement that according to the Persians, Babylonians and Memphisites, there are ninety-seven lots, and that these are divided into three categories: the seven lots of the planets, the eighty lots of the houses, and the ten lots of a third type (tertii generis). There is a house by house enumeration of the lots of the houses, as for example: "There are three lots of the ascendant. The first is the lot of life; the second, of maintenance; the third, of reason and feeling. Of the second house there are three: the first, of property; the second, of borrowing; and the third, of discovery."⁵ The house by house listing is followed by the short list of the lots of the "third type": "First is the lot of the alhileg; second, of a corrupt body; third, of boldness and energy; fourth, of fear in war; fifth, of

⁴Hermann used the word pars to translate the Arabic saham or cehem, which means literally "arrow," but whose meaning as an astrological term is the lot, which in Arabic practice was cast by using arrows.

⁵P. 260.20.

frauds and deceit; sixth, of loved ones and longing; seventh, of hindrance according to the Egyptians; eighth, of hindrance according to the Persians; ninth, of recompense; and tenth, of the truthful deed."⁶ Next there is a discussion of the lots of the planets, with instructions on how to locate each lot. This discussion continues in terms of the lots of the houses and finally in terms of the lots of the "third type." The entire treatment closely parallels passages in Hermann's version of Albumasar's Introductorium maius, Book VIII. Although much of the material in Book VIII is contradicted, compressed or omitted, the information presented by Hermann in this text in general closely paraphrases or reads verbatim from the Introductorium. Compare, for example, the following:

De Indagatione Cordis

Iudiciorum ducatus quadri-fariam partitur. Primum est a quo sumitur pars quelibet. Secundus ad quem. Tercius a quo incipit comptotus. Quartus locus ipse in quem sumpta pars incidit. (P. 260.6)

Partes igitur quot ex omnibus Persarum, Babilonie atque Memphiticis collecte sunt libris xcvi (id est 97) numerantur tripartita discrete differentia. Alie siquidem sunt planetarum. Alie domiciliorum. Alie sua seorsum necessitate quadam adhibite. (P. 260.10)

Introductorium maius

Est enim omnino quarterna omnium partium substantia. Primus est dux a quo numeri sumitur initium, secundus ad quem, tercius est locus a quo deducitur, quartus est locus in quem incidit. (Ms. Naples BN C viii 50, f. 56v)

Omnes etenim quas Persarum, Babilonie et Egipti auctoritas firmavit in libris eorum xcvi inveniuntur, trina serie discrete. Ex prima serie sunt partes stellarum, ex secunda signorum partes, ex tercia diverse ab utrisque necessarie. . . (F. 50r)

⁶P. 262.19.

Orientis etenim sunt 3. Prima est pars vite; secunda sustentationis; tertia rationis et sensus.

Secundi sunt tres: prima possessionis; secunda mutuandi; tertia inveniendi.

Tertii tres: prima fratrum; secunda numeri fratrum; tertia mortis fratrum. (P. 260.20)

Orientis iii: prima vite, ii^a sustentationis, iii^a sensus et rationis. Secundi iii: prima opum, ii^a mutuandi, iii^a inveniendi.

Tercii iii: prima fratrum, ii^a numeri fratrum, iii^a mortis fratrum. (F. 50r-50v)

After the discussion on the lots, a procedure from the Persians for finding the ascendant, the right tetragon, the trigon, and the hexagon is outlined. This short passage and the previous discussion of the lots constitute what we have called Part I of the text.

The second part of the text, where some manuscripts begin,⁷ opens with the statement that the road to astronomical judgments is twofold: one road concerns nativities and annual prognostications; the second covers interrogations--human activities, decisions, lost objects, and the identity of persons sought;⁸ furthermore, just as nature produces variety, so an understanding of nature proceeds along two paths. This general thought is followed by Hermann's specific proposal to examine 1) the teachings of Messehalla about the nature of the planets, 2) what Hermes set forth about their circumstances (accidentibus) and 3) how from these studies the signifier (dux) of the whole astrological system might be chosen. Hermann's discussion on the nature of the planets includes

⁷Mss. Dijon 1045 and Berlin 192.

⁸Although it is not stated here, the De Indagatione Cordis is chiefly concerned with interrogations.

at the beginning a treatment of the twelve signs, first according to their elemental nature, then according to their rule over parts of the body (melothesia) and geographical regions (astrological geography),⁹ and finally in terms of what they signify. Aquarius, for example, is characterized as an airy sign that "suggests low creatures such as amphibians or creatures that live in muck, i. e. terrestrial reptiles,"¹⁰ and that rules the large shinbones in the body as well as farmers. Next the domains (proprietas) of the planets themselves are presented, in the following manner for example: "Princes and kings belong to the Sun, as do Rome and Anicosea among the regions of the earth. . . . Jupiter rules Media, Persia, Babilonia, prelates, judges and friends."¹¹ Following this a rule is stated: "When the various natures of the planets are studied in connection with the specific locations of the planets in the sky, a variety of conditions is observable, and it is this wide variation in celestial conditions that produces the many different events on earth." To illustrate this rule, a number of considerations are mentioned in addition to the inherent attributes of the planets and signs, such as the position of a planet as oriental or occidental, or its motion, which may be retrograde or direct. Following these remarks, it is stated that in man, sight is ruled

⁹In four of the five manuscripts consulted, melothesia and astrological geography are combined in one section. In ms. Berlin 192, however, these two subjects are treated separately in successive discussions.

¹⁰P. 271. 18.

¹¹P. 273. 13.

by the luminaries; hearing, by Saturn and Jupiter; smell, by Mars and Venus; and speech by Mercury.

In the next section, which pertains to the circumstances or accidents of the planets and signs, the importance of fixing the ascendant and the cardinal points is stressed, as well as the necessity of taking all of the testimonies of the signifiers into account in order to choose the chief signifier, whose power is enhanced or diminished by other signifiers. The signifier is discussed in terms of the dignities (dignitates) of the planets. There is, for example, a description of the allotment of dignities to the lord of the ascendant, the lord of the trigon, and the lord of the term, among others. It is stated that "Whichever receives the greatest number of parts obtains the signification,"¹² and that after the signifier has been determined, the testimonies of the lord of the day and the lord of the hour must be studied. Other circumstances to be considered include, for example, the soundness (integritas) and justice (equitas) of the signifier itself and the hindrances of the moon (impedimenta lune).

After the discussion of the nature of the planets and their accidents or circumstances, there is a lengthy treatment of the signifier. Many of the signifier's possible indications are presented. For example, it is stated that the signifier may, in any one

¹²This idea, stated three times in the course of this discussion on the dux or signifier, strikingly recalls a statement in the Fatidica about the dominus anni or lord of the year: "Inter hec ergo, dominus anni is eligetur qui omnium orientis dignitatum plurimum sibi vendicat." (Fatidica, p. 138.19)

house, be described as 1) solitary, or 2) applying to other planets, or 3) one to whom others are applying, and that if it is solitary in the third house, it indicates something about brothers, nearby objects, blood relations, or visible things. It is further explained that since one house may signify several things, the particular thing indicated in any case is known from the planet that is the signifier:

For example, married persons, frauds, and opponents are all of the seventh house. If the lord of the seventh house is Mars, then it will be a case of arguments and enemies. If it is Venus, then it will be a case of married people and delight. If Jupiter, it will be about banking and partnership; and thus the testimony of the signifier distinguishes among the combinations (per-mixtiones) of all the signs and houses.¹³

Following the discussion of the selection, testimonies, dignities and role of the signifier, the subject of interrogations is taken up. There is first a passage on the two circumstances attending interrogations or questions. It is stated that the first "circumstance" is the impulse or motive for the question and the second circumstance is the result or object of the question. A procedure to deal with these matters is outlined, and Rasis is cited. Then an example that, according to Hermann, originated with Hermes and was afterwards used by many astrologers, including Rasis and Zymus, is presented. Pursuant to the subject of interrogations, the person who poses a question is discussed and Messehalla and

¹³P. 279.23.

Dorotheus are cited. Furthermore, it is explained that there are three considerations in an interrogation: 1) whether the end sought will be obtained; 2) whether it will be beneficial; and 3) the social status or standard of life of the questioner, on which Appollonius and Messehalla are cited.

A passage on "the fortune of things" follows:

The ascendant, its lord, and the Moon reveal the fortune of things according to their own condition. If they are strong and are connected to strong fortunate planets in a friendly reception, it is a sign of complete good fortune. If they are connected to unfortunate planets, there will be a contrary indication. Likewise, it is a sign of good fortune when they pass from unfortunate planets to fortunate ones, for in this case evil is changed into good; and vice versa. When they pass from fortunate planets to other fortunate planets, good fortune increases, but when they pass from unfortunate planets to other unfortunate planets, there will be a contrary effect.¹⁴ If they draw away from fortunate ones, and do not then approach unfortunate ones, it is a good sign. But if, drawing away from unfortunate ones, they are not intercepted by fortunate ones, it is an evil sign. If they are in the middle, and strong and weak forces are mingled, they indicate a merely middling fortune. Moreover, the extent of fortune and the interval of change are brought about according to the extent of the applications of the planets, which we have fully explained elsewhere. Now let us turn to something else.¹⁵

After this there is an announcement in ms. (Oxford) Laud. miscellaneous 594: "The first book ends. The second book, on the nature of the signs, begins."¹⁶ This entire "second book" relates to finding the answer to questions about lost objects, hidden treasures, and the identity of a thief or of a person inquired about. It

¹⁴The frequently extreme terseness of Hermann's style is illustrated by this sentence, which in the Latin text reads as follows: "Nam a fortunatis ad fortunatas de bono in melius. De infortuniis, contra." P. 290. 16.

¹⁵P. 290. 11.

¹⁶F. 148r.

begins as follows:

The discussion in the preceding volume about advising a questioner and about knowledge embracing ancient wisdom has been completed; this little book borrows its discussion on the type and nature of lost objects from the same authority. Afterwards, the nature of the signs, which was explained at the beginning of the first book,¹⁷ will be carefully examined, and then the nature of the planets will be studied, because it is the planet which, as signifier, gives the indication. When this has been done, the influence of the planets will be described methodically.

It is proper to pursue the subject of the fourfold nature of the signs in a quadripartite discussion, and we shall do this first. Next we shall change the subject and discuss what might be characteristic of each planet through every sign. Then we shall examine each of them and their powers separately. Many things of this part of our work, which is in explanation of the nature of the planets, are understood as mainstays of all the secrets of astronomy. Whereas the previous volume examined more the accidents of the planets, here we embrace especially the nature of the stars and planets.¹⁸

The nature of the planets is treated briefly in terms of their significations in fire, air, earth and water signs. For example, when Saturn is the signifier in any of the fiery signs, it signals base things of the type belonging to the sign, such as clay, wax, and lead. In airy signs it indicates funeral garments from animals, such as those made of hair, wool, and leather. In earthy signs it announces insipid things of the nature of the sign, such as chestnuts, grains, the flesh of gourds, wild cucumbers, and such things as these. When Saturn is the signifier in watery signs it indicates clay, fetid aquatic

¹⁷This allusion to the beginning of the first book is evidence that the *De Indagatione Cordis* as originally composed began at p. 270. 15 with "Astronomie iudiciorum omnimodo bipartita est via."

¹⁸P. 291. 1.

serpents, and trees that die without water.

After a description of planetary significations pertaining to lost objects, including the color of the object, which is determined by the sign, there is a passage on the meaning of each of the planets in each of the signs according to "ancient wisdom." For example, the significations of Saturn are stated as follows:

Saturn, when it is the signifier in Aries, indicates a cow; in Taurus, a horse; in Gemini, a man proposing a journey; in Cancer, silver; in Leo, gold; in Virgo, a bad woman; in Libra, a crowned king; in Scorpio, woolen clothing; in Sagittarius, a man seeking metals and gems; in Capricorn, grain; in Aquarius, a slain man; in Pisces, iron, copper, and tin.¹⁹

¹⁹P. 295, 18. The correspondence between the information in this passage and that in an earlier passage (see above, p. 72 for a paraphrase of the information on saturn's significations in fire, air, earth and water signs) seems quite imperfect, as shown by the following comparison:

	Indications of Saturn
Fire signs--base things, e.g. clay, wax, lead	Aries--cow Leo--gold Sagittarius--a man seeking metals and gems
Air signs--Funeral garments made from animal products, e.g. hair, wool, leather	Libra--a crowned king Aquarius--a slain man Gemini--a man proposing a journey
Earth signs--insipid things, e.g. chestnuts, grains, the flesh of gourds, wild cucumbers	Capricorn--grain Taurus--a horse Virgo--a bad woman
Water signs--clay, fetid aquatic serpents, trees that die without water	Cancer--silver Scorpio--woolen clothing Pisces--iron, copper, tin

However, it would be premature to call this material contradictory or nonsensical before a thorough analysis has been completed. The same is true for information such as that about determining the color of an object in an interrogation. As mentioned above, there is a statement that color is determined by the sign (for the Latin passage, see p. 295, 4), but soon afterward, in an opinion cited as that

After the presentation of all the planets in this fashion, that is, in terms of their significations in each of the twelve signs, the planets are listed a second time and then a third time with some of their individual and independent significations. For example, it is stated that the color of lead, insipid taste, wool, hair, leather, skins, and alcohol all belong to Saturn, as do the debts of a Jewish slave in the field of human affairs. Next it is claimed that the preceding discussion of hidden objects was based on Messehalla. An opinion that is described as having originated with "one of Messehalla's students," a certain "Alkamaz," is presented:

He [Alkamaz] says that the ascendant and its lord attest the nature and material of the thing; the lord of the hour is the signifier of the color, while the lord of the term of the ascendant signifies taste. A fiery ascendant sign therefore indicates something about fires. An airy sign indicates animated things. A watery sign signifies dampness. An earthy sign indicates grains, as already mentioned. When Saturn is the lord of the hour or the lord of the term of the ascendant, it means something black and insipid; when Jupiter is lord, green and sweet; Mars, red and bitter; Venus, white with a fatty taste; Mercury, the color of the sky and vinegar; the Sun, something bright and sharp; the Moon, grey and salty. . . .²⁰

Following the above opinion of Messehalla's disciple, there is a discussion of treasure seeking. Hermann claimed in this passage that he had collected and translated the teachings of various authors on this subject. The "opinions" first of Zymus, then of

of "Alkamaz," it is stated that "the lord of the hour is the signifier of color" (p.300.7). This apparent contradiction is not acknowledged in the text, although elsewhere (p.312.3) it is restated that color is indicated by the lord of the hour. In addition, elsewhere (see p. 78 and p. 78 n. 31) an opinion of "Albukeiz" is offered concerning the quarters of the sky as signifiers of color.

²⁰P. 300.6.

Aomar Tiberias and finally of Alkindi are presented. Next the subject of how to identify a person sought in an interrogation is taken up, and Saturn as an example of the signifier of a person is treated at length through all the signs. The other planets are presented very briefly and at the end of the passage the following sentence summarizes the explanation of how to identify a person in an interrogation: "The diverse nature of the signs adds to these characteristics of the planets which have been outlined, and the condition and sex of the person sought may be learned, just as in the discussion about Saturn, according to the nature and accidents of the planets."²¹

Up to this point in the discussion on interrogations Hermann had treated a number of related topics. These comprise the nature of the planets in triplicities, planetary significations pertaining to hidden objects, the meaning of each of the planets in each of the signs, some independent significations of the planets, the opinion of Alkamaz on hidden objects, treasure seeking and the opinions of Zymus, Aomar Tiberias, and Alkindi on this subject, and identification of a person sought in an interrogation.²² Claiming that all this had been discussed in terms of the nature of the planets, Hermann went on to announce that a study in terms of their accidents

²¹P. 310, 15.

²²After the discussion on identification of a person sought, which ends ". . . etate sexuque persone pro natura stellarum et accidentibus," there is a rubric in ms. (Bodleian) Laud. miscellaneous 594 announcing a division of the text: "Explicit liber 3^{us}. Incipit liber quartus de cogitationibus et rebus absconditis" (f. 150r).

was also necessary, as well as "the testimonies of individual houses according to their natures."²³ A list of the planets with some of their characteristics follows, as for example: "The Sun is round, smooth, beautiful and shining. . . . Venus is shining and fragrant, and her shape is either triangular or spherical."²⁴

After this, a number of significations are listed:

It is first determined from the fourfold nature of the signs which part takes the signification; then afterward the testimonies of the accidents come into play. When the ascendant has been determined and the cardinal points fixed, if the portion that rules plants gains the signification, the ascendant reveals the trunk of a tree. The cardinal point of the earth reveals the root; the cardinal point of the sky, the foliage and the flower, and the occident reveals the fruit. Then the second sign reveals the bark and the soft fuzz of new growth; the fifth, the veins; the eighth, the fruit and useless seeds inside of shells; the eleventh house shows ruin and putridity. The lord of the ascendant and its own position signify the type and shape of an object; the lord of the term of the ascendant, the taste; the lord of the Moon, the number; the lord of the lot of fortune, the state; the Moon and its position, the amount; the lord of the hour, the color; the lord of the ascendant of the twelvefold scheme, the nature.

When these things have been provided for, the ascendant designates the substance of a thing; the second sign, the type; the third, the shape; the fourth, the origin; the fifth, the odor, the value and the weight; the sixth, the corruption; the seventh, the opposite; the eighth, separation and cheapness; the ninth, local motion; the tenth, the height and amount; the eleventh, harmony; the twelfth, discord.²⁵

Next it is announced that the testimonies of the lords must be considered, and that of these lords, whichever is healthy is the primary signifier. Moreover, if the indication is one concerning animate beings, the signs must be grouped according to their

²³P. 311.6.

²⁴P. 311.7.

²⁵P. 311.15.

signification for the bodies of animals, and there is a division among the planets themselves of the parts of the body:

Thus the right ear and the spleen are of Saturn; of Jupiter, the left ear and the entrance to the stomach; of Mars, the right opening of the nose and the liver; of Venus, the left nostril and the kidneys; of Mercury, the tongue and the gall bladder; of the Sun, the right eye by day, the left eye by night, the heart, and the stomach; of the Moon, the left eye by day, the right eye by night, the brain, and the lung.²⁶

Then it is stated:

The judgments of these are as follows: the lord of the eye points to the color of things; the lord of the ears points to the voice; the signifier of the mouth, to taste; the signifier of the nose indicates odor; the signifier of the heart, feeling; of the liver, newness; of the spleen, malevolence; of the kidneys, decoration; of the stomach, consumption; of the lung, the nature of the shape; of the gall bladder, artifice.²⁷

The discussion of the testimonies of the lords continues in terms of the significations of the Moon as lord and the indications of others such as the lord of the ascendant. It is stated that the testimonies of the planets must be studied and then the lords of the houses noted and their testimonies combined:

If the place is earthy and the lord watery, it means plants; if one of these is earthy and the other fiery, it means metal and sulphur and such things. If one is earthy and the other airy, it means creatures of the earth. If both are earthy, they strengthen the indication of something earthy, and so on. There is strong testimony when Jupiter and Venus combine in the signification of animals. When a union of Jupiter and Mars provides the indication, it is strong in metals and gems. And when there is a union of Saturn and Mercury, the signification is for plants and

²⁶P. 312. 15.

²⁷P. 312. 20.

things of an earthy nature. Then when the signifier is a retrograde planet, it means that the hidden object is something unfolded. If the Moon either approaches the Sun or is separated from the Sun, it indicates a new, good and precious thing. An occidental signifier shows the opposite. The Sun in the ascendant shows the scarcity of the thing. In the cardinal point of the sky, it shows the size and height, the width and brightness of something. . . . In its own house or dominion, or in the tenth house, it signifies something of abundant amount and great price, as if, when it signifies metal, the metal might be gold or silver; or if gems, a diamond or an emerald or a sapphire; or if plants (gramina), timber either of a high price or some such preciousness.²⁸

The presentation of various significations continues. For example, "If the ascendant is a masculine sign, it indicates masculine things; if feminine, feminine things."²⁹ Or, "A moist planet in an earthy sign indicates something about a seed of the earth."³⁰ An opinion of "Albukeiz" is offered, after which there is the following information about which quarter of the sky signifies which color: "It is known that from the degree of the ascendant up to the cardinal point of the earth, the color indicated is reddish. From the cardinal point of the earth to the occident, it is dusky. From the occident to the cardinal point of the sky, it is green, and from there to the ascendant, white."³¹ This discussion of significations concludes with observations concerning the accidents of the planets.

Next there is a discussion of the seven questions into which any interrogation may be divided. The seven questions are given

²⁸P. 313. 12.

²⁹P. 314. 7.

³⁰P. 314. 16.

³¹P. 316. 8.

as follows: 1) Will the thing hoped for occur? 2) If so, will it occur partially or entirely? 3) If it occurs only partially, which part will occur? 4) How will it occur? 5) Where? 6) Whence? 7) What is the final outcome? The lengthy treatment of the seven questions begins with the statement that "Aomar follows this order, after Hermes, Dorotheus, Ptolemy, and Messehalla, and we add whatever is appropriate from these others to the work of Aomar."³² Then the fifteen conditions of the planets (stellarum habitudines)³³ according to Aomar are listed and each one is defined. Among the "conditions" explained is the fifteenth condition, which is labelled the "debility" of a planet. Debility as one of the fifteen conditions of a planet may itself be subdivided into ten categories of debility, the last of which is described as the "hindrance of a luminary, as when the Sun or Moon might be in their falls (lumine apud sese impeditam esse, ut cum fuerit in suis exitis)."³⁴ In reference to this last explanation, it is stated: "Learned observation may procure as many of the other hindrances of the Moon as are necessary,

³²P. 318.1. All five of the manuscripts consulted (including the paraphrased version of ms. Berlin 192) have Aomar Tiberias, which stands for 'Umar ben Farrukhan at-Tabari, usually called by John of Seville Aomar ben Fargani and not to be confused (as Hermann confuses him here and later, p. 318.1 and 320.8, with the astronomer Alfraganus (al-Farghani) at-Tabari, also called Tiberias. For this clarification I am indebted to Professor R. Lemay.

³³These stellarum habitudines are called accessum, recessum, applicationem, separationem, translationem, collectionem, prohibitionem, receptionem, remuneracionem, solitudinem, donum virtutis, donum consilii, donum nature, fortudinem, debilitatem. P. 318.5. Cf. Ullmann, p. 357.

³⁴P. 320.1. A planet is in its fall when in the sign that is in opposition to the sign in which the planet is exalted.

either from the fifteen that we set forth in the first book of judgments, or from the ten in the translation of Zahel ben Bixir, or from the eleven that we enumerated in the treatise of Albumasar."³⁵

Hermann's explanation of the conditions of the planets lays a foundation for the consideration of the seven questions that follows, as these conditions are the factors used to determine the answers to the questions. In the course of the discussion it is stated that the information presented here comes from Zahel, Messalhalla, Aomar, Appollonius, and Hermes. After a consideration of the first three questions³⁶ in order, the last four questions³⁷ are treated as a whole through a review of the role of the houses.³⁸ The discussion is concluded in a brief passage that concentrates on the seventh question, that is the final outcome of an interrogation, and then ends with a summary statement based on Appollonius:

³⁵P. 320. 2. Hermann's reference to the first book of judgments (cogitationum) is not clear. The only discussion of these earlier in the De Indagatione Cordis is a brief explanation of the "five hindrances of the Moon that may restrain a signification" (p. 278. 1). Although the term impedimenta Lune is not used in the Fatidica, perhaps the reference here is to passages in that text such as p. 155. 13, where the corruption of the Moon is mentioned as well as retrogradation, depression, and scorching, or p. 163. 22, where the Moon in its fall is mentioned. The reference to Albumasar is to Hermann's version of the Introductorium maius, Book VII, Chapter 6 (ms. Naples BN C viii 50, f. 47r).

³⁶These are: 1) Will the thing hoped for occur? 2) If so, will it occur partially or entirely? 3) If it occurs only partially, which part will occur?

³⁷These are: 4) How will it occur? 5) Where? 6) Whence?
7) What is the final outcome?

³⁸The third and fourth houses are barely mentioned, and the seventh is omitted entirely.

As all the subjects proposed have been covered, it remains only to examine the outcome of an interrogation. In seeking to determine which planet is the signifier of the outcome, first the Moon must be observed. The Moon itself is the signifier of the beginning of anything, whence it follows that the planet to which the Moon applies is the signifier of the outcome. Whenever the Moon does not regard the one with which the lord of the Moon unites, the beginning of things is void. When the Moon itself is the signifier of the outcome of things and does not regard its own lord, it both annuls the beginning of an affair and obscures the outcome.

Appollonius divides each question of the astrologers among the four cardinal points. He places the questioner himself in the ascendant; the thing sought, in the seventh house; the reason for something, in the midpoint of the sky; and the outcome, in the cardinal point of the earth.³⁹

It is with this terse observation about Appollonius that the lengthy second part of the De Indagatione Cordis ends.⁴⁰

The third part of the text of the De Indagatione Cordis is concerned with the signifier and a method of judgment. It appears to be a brief additional treatise rather than an integral part of the discussion on interrogations that precedes it. However, this treatise is linked to the previous discussion by the observation that since the subject of finding the signifier was treated less carefully than other subjects and since this procedure is so important, it is to be discussed here.

The text on the signifier reads as follows:

Just as in each case to be judged the first necessity is to find the signifier, so from the signifier, observed before all things, one sees the outcome of its purpose more properly and completely. Since this subject was treated less carefully than the others, and as we see that this subject is important and involved and should be studied more carefully than the others, we undertook a

³⁹P. 336. 19.

⁴⁰As discussed above, p. 63 n. 3, in ms. Dijon 449 the text ends here, and there are rubrics announcing "Explicit" and "Explicit liber secundus" in mss. (Bodleian) Laud, miscellaneous 594 and Leningrad AS F N 8 (xx Ab-111) respectively.

treatment of this system, following correctly that method that Messehalla ordains in his book entitled The Seven Keys.

The method or theory of planetary signification in the inferior world is twofold. On one hand there is the signification that comes from the nature of the planets, and on the other is that from the accidents.⁴¹ From the nature of the planets comes such significations as that of the Sun and Saturn for the affairs of kings and fathers. From the accidents comes the signification of Jupiter for women and of Mars for enemies. Natural signification is changed neither by a change of position nor by a disturbance by foreign influences, or by any sympathy during either circumstance. Moreover, in the daily succession of events in the world, it happens infrequently that there is anything really new or different, because the motion of the planets is simple and constant.

Accidental significations are divided into three topics: dignity, strength, and regard (dignitas, fortitudo, respectus).

There are five dignities: house, dominion, term, trigon, and decan.⁴² These are related to some of the rulers as follows: to the Sun above the ascendant in the daytime; to the Moon above the ascendant at night; to the lot of fortune, and to the conjunction or opposition of the luminaries. When it has been determined which obtained the most dignities in which houses, such an arrangement must be described. The beginning having been taken from the lord of the house for which the five parts were first set aside, four parts go to the lord of the dominion, three to the lord of the term, two to the lord of the first trigon, and one to the decan.

The strength of a planet in these places follows this arrangement: whichever gains the most parts in the house of princes, is more worthy; and whichever is greater in its own dominion is stronger.

The regard of the parts (respectus partium) is an arrangement as follows: whichever planet is in the ascendant gains twelve; the cardinal point of the sky, eleven; the house of hope, ten; the cardinal point of the occient, nine; the fifth house, eight; the fourth, seven; the ninth,

⁴¹This sentence and the one preceding it recall but do not exactly duplicate the introductory statements found at the beginning of part two of the De Indagatione Cordis (see above, p. 67). The similarity between the two passages lends support to the idea that this third part of the De Indagatione Cordis was added to the original text.

⁴²Cf. the presentation of the "dignities" in Albumasar's Introductorium maius, Book V, Chapter 1.

six; the third, five. Among those which might be averted from the eighth, four; the second, three; in the twelfth, two; the sixth, one.

Dorotheus places the tenth house after the ascendant, and the eleventh after the tenth; then the fifth and so the seventh and fourth. Others place the cardinal points in order before the rest.

When the signifier has been chosen, it is necessary to consider all the houses of the planets throughout the sky, and first, whichever is richest in dignities must be noted. Then whichever is more powerful in strength; and afterwards which is more fortunate on account of the regard of others. It is clear that whichever will surpass the others will obtain the signification. If this one should be found wanting on account of the disadvantages of the place it occupies, it must not be rejected as the signifier. Though it might be removed or averted, it may nevertheless be superabounding both in the number of dignities and in the strength of the parts. From these it obtains the chief signification. If the dignity grants the sole signification to those which gain the cardinal point or at least come close, it does not result that there are diverse significations. When this happens, the following must be considered: all things among the planets, signs and places of importance, as well as all natures, properties and effects. When these things are studied from every angle, it will then easily become clear that whichever planet possesses the arc (arcem) is foremost in rank and is a fitting authority.

For example, say that conditions were as follows: The ascendant of Mars was in the term of Gemini, in the decan of the Sun; Jupiter, in the fifth degree of Cancer, in the decan of Mercury, with the lot of fortune in the same place. In the twenty-eighth degree of Scorpio was the head. In the twenty-second degree of Sagittarius, Saturn. Mars was in Capricorn. The Sun was in the twenty-fifth degree of Aquarius, with the conjunction of the luminaries to occur in the twenty-fourth degree. The Moon was in the tenth degree of Pisces, Mercury in the aspect of Mars, and Venus in the twenty-sixth degree. After a comparison of dignity, power, and regard among the planets and signs, Saturn was found among all to be both more worthy of rule over places and powerful on account of its strength, as well as favored in the view of other planets. It was also found to exceed the others in the number of dignities.

If the Sun is lord of the fifth house, it conveys the parts of dignity; if it is lord of the conjunction it grants just as many parts. If it is lord of the trigon of the ascendant, it grants two; if lord of the house of the Sun, it conveys just as many, and likewise if it is lord of the conjunction. Direct, eastern, and sharing the place of its own trigon, it confers the parts of strength. The cardinal point of the occident assigns the eight parts of regard; therefore it assigns the sixteen parts of dignity. There are just so many and no others that assign parts in this affair. Mercury is a partner in this signification as well as Mars because while one is lord of the ascendant sign, the other is lord of the term (*termini*). And one is in the tenth house, while the other is in its own dominion. But when the Moon is lord of the lot of fortune and the Moon and Mercury convey years (*conferunt annos*) to Saturn, which is averted from Mars, Saturn is more powerful than Mercury. The same pattern for determining a powerful planet is seen in the choosing of parents. Thus the one to which the planets grant testimonies of weakness may be in these four houses: the house of the Sun, the house of Saturn, the house of the lot of parents, and the house of the lot of birth. Upon investigation it results that Venus has the greatest number of parts. If it is lord of the cardinal point of the earth, it bestows five parts of dignity; if it is lord of the term, three parts. If it occupies the trigon of the house of Saturn, it conveys two; if the decan of the house of the Sun, one. These all add up to as many as eleven and no more. And in this manner the investigation of the signifier must be conducted in each case.

Next, the three ministers of each case (*omnis negotii ministri*) must be ordained. These are the almubtez, the alhileg, and the alcuthude. The almubtez signifies the result of a thing; the alhileg, the beginning; the alcuthude, the term of a case according to the nature and the state (*affectus*) of the planet and its position. The almubtez is very powerful and is elevated over the princes. The alhileg is chosen from the five princes. The alcuthude shares the place regarding that alhileg. For the lord alhileg is the judge of the end of a case, just as it is judge of the beginning. This is true as much in each particular case as in the general natural management of things.

Since we have now discussed by what method the almubtez must be chosen, next we shall investigate the alhileg with the alcuthude. In electing the alhileg among five princes, the Sun is first consulted if it is daytime. The Moon is consulted first if it is night. There are five places (*loca*) of the diurnal alhileg; of the nocturnal alhileg,

eight. Given a diurnal question or nativity, first the Sun must be observed. If the Sun occupies the ascendant or the tenth or eleventh sign, whether it is masculine or feminine, the alhileg will be fit (aptus); in the seventh or ninth sign, if it is a masculine sign, the alhileg is unfit (ineptus). Neither the sun nor another in these places is fit, whichever one is in whatever place, without the regard of any planet that might also be in the same place; that is, it must be regarded by the lord of either the house, or the dominion, or the term, or the trigon or the decan. If any of these is averted, neither is that alhileg fit, nor is this alcuthude fit.

If the Sun is unfit, then the Moon must be studied. If, as was said about the Sun, the Moon is found in some part of the circle in a place suitable to its nature, it is fit. Given a nocturnal question or nativity, the Moon must be observed first; if it is in a cardinal point or beyond the cardinal point, in so far as it is in a feminine sign and regarded by the sharer of the place, it is both a fit alhileg and a participant regarding the alcuthude. . . . If the Moon is unfit, the Sun may be regarded as fit if it is suitably in places opposite to superior places. Then if neither of the luminaries is fit by day or night, and the birth or the question occurs after the conjunction of the ascendant degree, before the lot of fortune--and it is just the reverse if it is after the opposition--if the degree of the ascendant is of either sex, and it is regarded by the lord of its own dignity, that one will be the alhileg regarding the alcuthude.

If the lot of fortune is regarded by its own lord in the cardinal point or beyond the cardinal point, it will be both alhileg and regarding the alcuthude. Finally, if all these are unfit, we include that conjunction or opposition of the luminaries in the cardinal point or beyond the cardinal point, and at least the five dignities of the lords and whichever planets they regard. If there are less than the five dignities, neither is the alhileg fit, nor must the alcuthude be observed. After this, if either of the luminaries is fit, the alhileg is in its own house or dominion, and is equally the alhileg and the alcuthude.⁴³

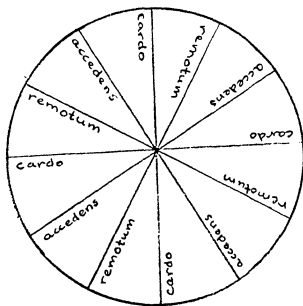
Following this passage on the signifiers, a discussion on some aspects of judgment is presented. It is introduced by the

⁴³P. 338.2-343.1.

statement that as the signifiers of judgments were outlined, next the method of judging must be ascertained. The method is three-fold, and includes a consideration of 1) the signifier's place in the sky (loco per circulum), 2) its position in relation to the sun (loco a sole), and 3) its mingling with other planets (permixtione). Each of these three considerations is explained briefly: a signifier's place in the sky may be seen in terms of three possible locations, namely the cardo, the accedens and the remotum.⁴⁴

The signifier's location with respect to the sun may be described in one of three ways: as east of the sun (orientalis), west of the sun (occidentalis), or under the sun (sub sole). The mingling with other planets is twofold, involving either application or conjunction (applicatio et coniunctio). After a brief explanation of some of the interrelationships among the three categories of information,

⁴⁴The drawing below represents the respective positions of the cardo, the accedens and the remotum:



the De Indagatione Cordis concludes as follows:

The signifiers, when joined to a fortunate planet in the cardinal points or in the accedens, or tied to such a one or regarded by it, or in their own houses, strengthen good without hindrance. In remotis they break a promise, turn aside a contract, and frustrate the hope of the good. Unfortunate planets in the cardinal points or the accedens or in their houses, threaten the disadvantage and evils of poverty. In remotis they threaten scarcity, anxieties, and harmful terrors. To reiterate all these things in pairs: there are good and evil, and favorable and unfavorable conditions. Then there are things divided into threefold orders or times: past, present and future, and beginning, middle and end. This discovery of the Persians has been proved by the Chaldeans and Egyptians with the unconquerable and abundant power of evidence, just as, on the other hand, the Indian system for judging between equals and unequals gathers from astronomy all planetary counsel and testimony.⁴⁵

⁴⁵ P. 343. 3-344. 23.

CHAPTER IV

Some Characteristics of the Three Texts

The preceding chapters have presented an account of the contents of the Liber Imbrium, the Fatidica, and the De Indagatione Cordis. The purpose of this chapter is to point to some features of Hermann's style of writing that are exhibited in all three works and to suggest some of the ways in which these works may be viewed as examples of scientific literature.

It may be observed at the outset that unlike Hermann's De Essentiis or his translations of the Planisphere or the Introductorium maius, none of the three texts studied carries either preface or dedication. Of the three texts, only the Liber Imbrium may be said to have even a paragraph of introduction in which Hermann states his purpose:

Since the counsel of the Indians teaches many and various rules about the knowledge of rains, I have taken the trouble to run through these briefly, and to bring the diverse thought of many into a sort of handbook, so that whatever the multitude of words has obscured or the discordant crowd of philosophers has changed, and also generally whatever the interminable commentary of the writers has expanded, the brevity of the simple text may reveal without any doubt.¹

Both the Fatidica and the De Indagatione Cordis begin unceremoniously, and although the Fatidica is a translation, there is no translator's preface such as provided by Hermann for two of his other

¹P. 114.3.

works, the Planisphere and the Introductorium maius.²

1. Style

Furthermore, all three works appear at a glance to consist almost entirely of astrological observations. For example, there is a succession of statements such as the following on nearly every page:

The Sun in Libra, Venus in Sagittarius, and the Moon joining them cause rains on that day. (Liber Imbrium 114. 24)

When Venus is lord of the year and is free from misfortune, it signifies many enjoyable occasions such as weddings and banquets. (Fatidica 142.15)

When Saturn is the signifier in fiery signs, it indicates base things that belong to the sign, such as wax, clay, and lead. (De Indagatione Cordis 291.18)

The astrological observations that form in series the bulk of the texts offer some insights into Hermann's style. In the almost endless enumeration of observations certain characteristics of syntax stand out, as for example Hermann's use of postpositives to excess, and the display of a certain ingenuity in vocabulary that here and there relieves the monotony of the material. In the Liber Imbrium alone, a work of about 2500 words, several are used as postpositives nearly a hundred times. Hermann's favorites are etiam, quoque, vero, autem, videlicet, and enim, but he also made

²Regarding the absence of prefaces in the three texts studied, R. Lemay suggests that as the De Essentiis, the Introductorium maius and the Planisphere all carry prefaces in which Robert of Chester is mentioned, and as these three works may all be dated between 1140 and 1143, perhaps the collaboration between Hermann and Robert of Chester began only in 1140 and provided an impulse for the writing of prefaces by Hermann.

frequent use of igitur and item and occasionally wrote scilicet, itaque, tunc, ergo, namque, vero and quidem. Hermann also used inquam and dico in the same fashion, though rarely. A glance through the Fatidica and the De Indagatione Cordis confirms the impression that Hermann rarely wrote a sentence without including a hackneyed rhetorical flourish.

As mentioned, Hermann sometimes varied his expression to relieve the tedium of the repetition forced upon him by the material. In this he perhaps showed himself to be rather self-conscious about his use of the language. For example, there is something contrived about the following opening clauses of one succession of passages in the Fatidica:

Cum enim Sol ipse anni dominium optinet. . .(141.12)³

Quando Venus anni principatum ducit. . .(142.12)

Cum autem Mercurius anni primatum contrahit. . .(143.7)

Et vero cum Lune concessum fuerit anni dominium. . .(144.12)

Quando Jupiter annualis dominii solium conscendit. . .(145.7)

Cum autem Mars anni dominium usurpat. . .(146.17)

Quando vero Saturnus anualis dominii sedem premit. . .(149.7)

Of course, because in these astrological texts so many phrases, clauses, and even paragraphs strictly parallel others as to material, any attempt to introduce variety of expression was likely to be graceless and obvious. Yet it appears that Hermann

³Examples of Hermann's Latin style are left untranslated in this chapter.

at times considered clumsy variety preferable to stupefying repetition, and his choice need not be scorned. He was less awkward when he varied the expression of constantly repeated thoughts within paragraphs, as for example in the Liber Imbrium when within a few lines he wrote:

imbres portendunt futuros (114.13)
de pluviis facit iudicium (114.21)
imbres. . . reportat (114.22)
pluvias inducunt (114.25)
imbrium contulit affluentiam (115.11)

Hermann's language is sometimes quite graphic, as in the clause ". . . urne aquarii effluent" (Fatidica 203.3), or even perhaps poetic, as ". . . multo rore terre faciem aspergent" (Fatidica 202.18). He appears to have been aware of the possibilities of language and sometimes made an effort, not to say a pretentious one, to express himself elegantly or at least colorfully. Another characteristic feature of Hermann's style is his frequent use of the passive periphrastic. In the Liber Imbrium he used only referendum, presumendum, and notandum (or notanda) a few times, but in the Fatidica he employed these and other expressions such as exequendum and perspiciendus, and in the De Indagatione Cordis he used a great many more. Also, Hermann rarely employed verbs in the second person, less than ten times altogether in the three texts. His use of the first person singular was nearly as sparing, and was almost exclusively confined to dico. However,

verbs in the first person plural appear ten times as often in the three texts, with the greatest concentration of these occurring in the De Indagatione Cordis.

2. Content and treatment of material

Aside from the characteristics of Hermann's style to be seen in the long successions of astrological observations in the three texts studied, there are features visible in some passages that are perhaps less tangible than his use of the passive periphrastic and first and second person verbs, and more subtle than the overuse of postpositives or the somewhat contrived variation in expression. Compare, for example, these two short explanatory passages, one from the De Indagatione Cordis, the other, the opening sentence of the Liber Imbrium:

Quod artificium, cum ex diversis scriptoribus colligere vellemus, sentencie dissonancia ipsorum potius sua cuiusque verba, a nobis in latinum sermonem transformata, in medium adducere compulit. (De Indagatione Cordis 301.4)

Cum multa et varia de imbrium cognitione precepta Indorum tradat auctoritas, ea summatim transcurrere diversorumque diversam sententiam sub quodam compendio redigere curavi, ut quicquid verborum numerositas occultabat, aut philosophorum dissona multitudo variabat, plerumque etiam scribentium in continua digressio dilatabat, simplicis pagine brevitatis absque omni scrupulo representet. (Liber Imbrium 114.3)

The second sentence is an amplified version of the first, and while the two sentences are not identical, they echo one another in both thought and expression. Hermann noted that his authorities were diverse and contradictory and he proposed to relieve the

situation. This criticism of previous writers, expressed in such terms, is recognizable as a characteristic of Hermann.

An especially noteworthy feature of both the Fatidica and the De Indagatione Cordis is the large number of references to animals, plants, fruits, vegetables, gems, minerals, materials, peoples, cities, rivers, implements, and so on. From these numerous examples comes an impression that in these texts there is a considerable amount of incidental detail. This detail must be evaluated quite cautiously; in many cases the references, being incidental, are trivial, banal and almost insignificant.⁴ Also, many words doubtless were garbled in the manuscript transmission of the texts. Some of the references were perhaps quite unfamiliar to Hermann. They were mentioned in the literature of a foreign culture that was with Hermann and his contemporaries being absorbed into the Latin language and tradition. Many of the words that passed from Arabic into Latin through Hermann's hands may have done so for the first time. Until Hermann's work receives lexical study, it can only be suggested that simply by his use of many words not likely to be encountered elsewhere by readers, he did have some influence on the Latin language. Or, put differently, Hermann's writing and translating, because it contains so many

⁴Regarding this problem, R. Lemay suggests that "these references surely do not betray an original observation of nature, but a subservience to texts, without any genuine experience involved. The context is not Hermann's but that of his sources, slavishly adhered to or tampered with in such a rhetorical, superficial way that the substance of 'natural science,' possibly detectable in the sources, is lost in passing through Hermann's Latin pen."

specific allusions to concrete objects as well as references to historical figures and to places, did much to enrich the secular literature of his day.

For example, occupations mentioned in the De Indagatione Cordis include ypocrita medicus, artifex iocorum canticorum, dominus alkemie et experimentorum, venditor gemmarum et anulorum, geometer, and venditor odorum et ornamentum. Moreover, in the Fatidica are apotecis, mimis et theatricis, astrologi, mercature, and prostibulo. Among the many references to animals in the De Indagatione Cordis are "vilia, ut sunt aquarum quadrupedia aut stercoralia,⁵ id est terre reptilia," vacce domestice, canem aut catum, cocodrilli, and accipitres; and in the Fatidica, luporum feritatem. References to materials and objects in the De Indagatione Cordis include linum and bombax, gypsus, sal aut zucarum, urceolos and cultellum, marmor, dot et zamdal, muscum alambrum, resina, crystallum aut vitrum, and erminium; and in the Fatidica, horologio, tritici et ordei, and serici. Several types of minerals, precious metals, and gems are mentioned in the De Indagatione Cordis, such as aurum et argentum, iaccinctus and smaragdus, cuprum aut ferrum, topazius, and saphirus. Plants alluded to in the De Indagatione Cordis include nuces pinei, and "venas terre, ut sunt radices que supra terre superficiem extenduntur"; in the Fatidica, "fructus dactilorum et palmarum."

⁵The word stercoralia, which refers to dung or muck, may be understood here as meaning "creatures that live in muck."

In addition to all these types of references there are numerous interesting allusions throughout the texts. A few of these from the Fatidica may be cited here, namely barbaris nacionibus, cavernarum eruptionem, de novem cometis, demoniacos, fantasmata, indefessa geometrarum indagatio, elementa, and "Arcus quoque aereus quadricolor ille quam nos serini dicimus." Moreover, some curious references in the De Indagatione Cordis are "viro subitaneo effeminato, eunuchum, essentiam, and four of the senses, visus, auditus, odoratus, and sermo."

3. Scientific method in Hermann's texts

While it is possible to list and categorize the incidental details in the texts, it is disappointing that they teach little about zoology, botany, or mineralogy or about professions or household economy. On the other hand, there is some interest in the mere mention of so many things, some familiar and some strange, as well as in the seemingly embryonic element of a scientific approach to scientific material. It is quite striking that although the references and details in the texts are as trivial as they are numerous, the significance of the references is that they are nearly all examples provided to illustrate astrological rules. The statement of a rule followed by examples of things subject to that rule is a prominent feature of the texts, as in the following passage:

When Saturn is the signifier in airy signs, it indicates garments made from animals such as those made of hair, wool, and leather. . . . When the Sun is the signifier in airy signs, it indicates outgrowths of the body, such as nails and hair. (De Indagatione Cordis 292.12)

While a modern reader might find it difficult to agree with assertions such as the above, he can surely detect in the material a habit of providing specific information, a tendency to give examples frequently if not strictly systematically, and a more or less consistent attempt at orderly presentation.

Another feature of the texts that suggests a somewhat scientific frame of mind is the reliance on a well developed technical vocabulary. In all three texts studied the use of terms such as the following appears to be quite precise: adustio, applicans, aspectus, ascendens, cardo, coniunctio, consilium, conventus, corruptus, descendens, directus, depressio, dominus, domus (along with hospicio and casum), ducatus, dux, firmum (and bicorporum, mobile), fortitudo, gradus, locus, nodus (and exordium, finis), occidens, oppositio, orientis, pars, porta, recedens, receptus, retrogradus, signum, summo, terminus, and tetragonum (and exagonum, trigonum).⁶ Hermann apparently assumed that the reader was familiar with the technical vocabulary of astrology, although occasionally the meaning of a term is explained. In both the Fatidica and the De Indagatione Cordis the level of technical expertise required of the reader (and displayed by Hermann) is raised, or at least the impression of technicality is heightened, by the retention of many terms in Arabic form. For example, the following Arabic words or phrases appear in one or both works, and rarely are the terms translated or defined in the text: addeweib, adoraia, ahizemena,

⁶For definitions of these terms consult Nicholas deVore, Encyclopedia of Astrology (New York, 1947).

alacrab, alauge, albutan, alchezib, alchuratem, aldebaran, alenthie, alestima, algam, alham, alhava, alhotha, alkizme, alkohol, almagrib, almanica, almudeber, alwazat, annaim, asseriten, atadil, atagrib, atahuvil, atale, atalric, atazir, attagir, ehewebel, elkiren, esseule, ezeleza, fazaiar edelile, izticbel, kalbaliebar, maczufa, muellema, muliki, muztali, tami et zelzen, tanil zanat, tebiten, zahmalgaib, zahmazada, dot et zamdal, zamim, zehmein.⁷

From the heavy reliance on a technical vocabulary in the treatises studied and from the fact that very few basic explanations of elementary concepts are offered, it is probable that the texts belong not to a body of elementary or theoretical astrological literature but rather to an intermediate if not advanced technical literature. Thus to understand and make use of these texts, a reader would have had to master the material in an Introductorium such as that provided by Albumasar and translated by Hermann as well as by John of Seville, or the Introduction of Sahl ibn Bišr, which John of Seville is known to have translated.

⁷These Arabic terms have been culled from the texts and in many cases doubtless reflect scribal errors. The occurrence of Arabic words throughout the manuscripts is marked by errors and inconsistencies in spelling. It would, of course, be inadvisable to blame Hermann for this, in the absence of the original copies made by him.

CHAPTER V

Conclusion

This study was originally inspired by a wish to describe and evaluate the role of Hermann of Carinthia in the intellectual life of the twelfth century. It soon became clear that what at first had seemed an attainable goal was, in the face of available information, quite illusory. Moreover, the development of the material necessary to complete a thorough assessment of Hermann represented an altogether unmanageable task. First, very little was known about Hermann's life and movements. Second, of his own works, which number at least eight, and probably several more, only five had been edited. Third, his milieu has yet to be described in even sketchy detail. Fourth, of the numerous scientific texts by Hermann's contemporaries only a handful have been edited, and thus the thorough comparisons that must inform an attempt to orient a writer among his contemporaries could not be made at this time.

In view of these formidable obstacles to the broad goal originally conceived, it was decided to narrow the scope of the project sharply. It seemed possible that by focusing closely upon Hermann, by reviewing the few contemporary sources of information on his life, such as Peter the Venerable and Robert of Chester, and by editing the three texts of his that remained in manuscript, a meaningful step might be taken toward the eventual goal of understanding

Hermann. The review of the sources on Hermann's life, while producing no hitherto unnoticed material, did serve as a basis for a somewhat fuller discussion of Hermann than any attempted to date, but it was the transcribing, editing, and summarizing of the Liber Imbrium, the Fatidica and the De Indagatione Cordis that formed the major part of this project.

In one respect it did not seem very satisfying to edit these texts. All three treatises are wholly astrological and almost entirely technical in nature. The technical content of the texts makes it quite difficult to judge these works on their own merits. However, the task of making these astrological texts available appears to be worthwhile, if only because they form a substantial portion of Hermann's known production and as such deserve full consideration in any study on Hermann that could claim to be comprehensive. While it would be incorrect to characterize Hermann as a writer whose sole interest lay in astrology, a valid assessment of the man must take into account what appears to have been his chief interest. Indeed, as Hermann's concern with astrology was shared by many of his contemporaries, an analysis of the twelfth century in terms of intellectual orientation and achievement must come to grips with this subject, through study of texts such as the Liber Imbrium, the Fatidica, and the De Indagatione Cordis.

Furthermore, a close examination of the texts suggests that they are important in a number of respects. First and most obviously, interest in astrology was quite widespread during the twelfth

century, and thus astrological texts lend some insight into the manner of thought of twelfth century scholars. Hermann, for example, appears to employ an incipient scientific method in providing references and examples to explain astrological rules. He also employed a well developed technical vocabulary, a feature that is particularly characteristic of modern scientific texts. Overall, the study of Hermann's astrological texts may shed light on an aspect of the scientific method utilized at the time he wrote.

In addition to affording insight into the nature of scientific method, the texts occasionally provide information about subjects pertaining to natural phenomena. For example, in a passage on comets in the Fatidica, comets are described as occurring in the realm of the planets. Aside from a similar assertion in the anonymous translation of Albumasar in Sadan, this opinion is unknown in other medieval texts, where comets are placed below the moon in accordance with Aristotelian notions. When such direct statements or assumptions about natural events have been drawn from the texts and compared with relevant statements in other texts, they may serve to corroborate, to correct, or to round out our notion as to the ideas current in the twelfth century about nature.

Furthermore, the three works presented in this study provide material for a description of Hermann's characteristic style of writing. Knowledge of this style, once it has been fully described on the basis of all Hermann's known works, may help in identifying previously unidentified works of his that may still be in manuscript.

The three works examined contain successions of astrological observations in which Hermann reveals a tendency to overuse postpositives and the passive periphrastic. In addition, he characteristically attempted to introduce variety in monotonous material by changing the forms of expression in ways that appear graceless and obvious to a modern reader. Moreover, the texts provide clues as to Hermann's education in a broad sense and the sources of his information. Direct references to several writers such as Albumasar, Messehalla and Sahl and to some of their books, as well as to "authorities" such as Aomar, Appollonius, and Dorotheus, are to be found in the Fatidica and the De Indagatione Cordis. References to the "ancients" and to the Indians appear in the Liber Imbrium. These clues as to Hermann's sources of learning may help to clarify questions as to what texts were available to Latin scholars of the 1130's and 1140's and whether the texts consulted were in translation. However, although the texts remain as the tangible evidence of the work of a twelfth century scholar, the three texts studied raise more questions than they answer. For example, we are left in the dark as to why they were written and for whom they were written. Hence, just as the study of the sources for Hermann's material is incomplete, so do the motives and capabilities of the man remain to be critically evaluated, as well as the influence of his work. The foregoing study has, it is to be hoped, provided a beginning toward the realization of the larger goal.

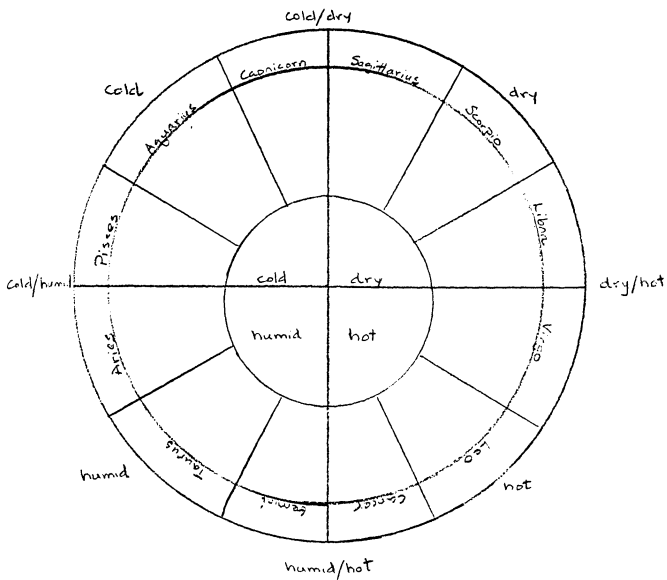
APPENDIX

This appendix contains diagrams of the houses and signs of the zodiac and the Latin texts of the three works discussed above, as well as a bibliographical essay on the treatment accorded Hermann of Carinthia by historians.

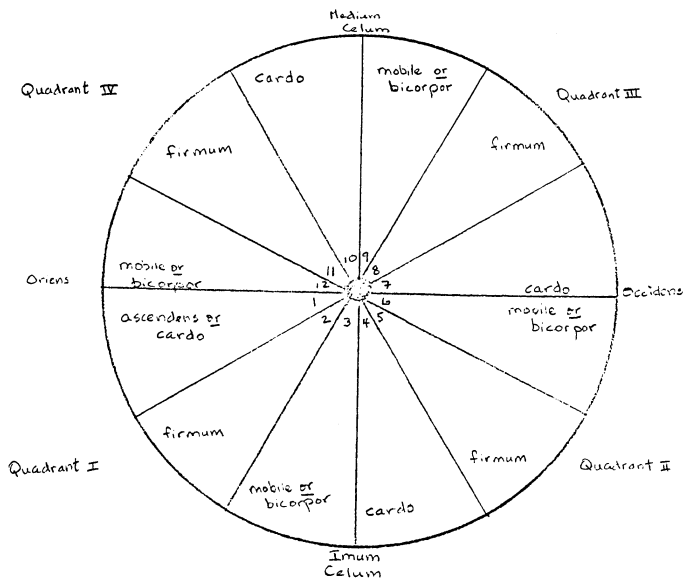
The Latin texts are presented as follows:

<u>Liber Imbrium</u>	114
<u>Fatidica</u>	138
<u>De Indagatione Cordis</u>	260

The bibliographical essay appears on p. 381.



SIGNS



HOUSES

B. The Liber Imbrium

Nine manuscripts of the Liber Imbrium were examined for this project. These are:

Sigla Manuscripts

- A (Cambridge) Clare Kk 4.2, f. 1r-2r (ca. 1280)
B Dijon 1045, f. 187r-190v (xv c.)
C Vienna 2436, f. 134r-136v (xiv c.)
D (Oxford) Corpus Christi 233, f. 120r-122r (xii-xv c.)
E Prague 433 (III C 2), f. 54v-57v (xv c.)
F Prague 433 (III C 2), f. 184v-186v (xv c.)
G (British Museum) Royal 12 E xxv, f. 170r-172r (ca. 1300)
H (Bodleian) Rawlinson D 1227, f. 106r-108r (xiv c.)
I (Munich) CLM 11067, f. 94r-95v (1445-1450)

Of the nine manuscripts studied, one--ms. (Bodleian) Rawlinson D 1227 (H)--proved to be extremely reliable, and it was selected as the basis for the working text that follows. Thus the text presented here is a transcription of H, emended as necessary. For thirty-two of the thirty-six corrections required by H, the reading of ms. (Cambridge) Clare Kk 4.2 (A) was adopted. All the corrections required by H, as well as a very few interesting variants, are listed at the end of the text. Editor's emendations appear in the text between pointed brackets.

Perusal of the numerous other extant manuscript copies of the Liber Imbrium¹ is an indispensable step toward full clarification, a step that could not be undertaken at present. The early dates of A and H and the good texts of all nine copies studied made it possible to develop a working text of the Liber Imbrium. As it appears that there are many additional manuscripts of the text, some of these catalogued but almost none indexed, and thus to be recovered only by chance during repeated perusals of the printed catalogs, a critical text at this time would be premature.

From the nine copies studied, it appears that the Liber Imbrium has a prominent position among various treatises forming a medieval tradition of astrological weather prediction. Often it may be found adjacent to other short works on the same subject, as in mss. ACEH and I.

¹Haskins (p. 49), in addition to mss. ABC and D, listed the now lost Boncompagni 4, f. 63 (Narducci, Catalogo, p. 5) and (Venice) San Marco Cl. xi, 107, f. 53 (Valentinelli, iv 285), which Carmody (p. 87) designated as fourteenth century. Schum (Beschreibendes Verzeichnis der Amplonianischen Handschriften-Sammlung zu Erfurt [Berlin, 1887]) cataloged this Liber Imbrium in (Erfurt) C. A. Quarto 361 (f. 127-128) (first half of the xiv c.), and in (Erfurt) C. A. Quarto 365 (f. 50-51) (xiv c.). He noted the last part of the work in (Erfurt) C. A. Quarto 374 (f. 86-86v) (second half of the xv c.) as "Item liber de apercione portarum." It also appears from the printed catalogs that (Oxford) Bodleian 464 (f. 120) (ca. 1318) and (Bodleian) Auct. F. 5. 29 (f. 29) (xiii and xiv c.) contain the Liber Imbrium.

In addition of mss. ABCDEF, and to (Venice) San Marco Cl. xi, 107, (Erfurt) C. A. Quarto 361 and (Erfurt) C. A. Quarto 365 mentioned above, Carmody (p. 85-87) listed thirteen manuscripts, six of these with a question mark, as containing the work, which, as mentioned, he mistakenly regarded as Part III of Albumasar's book on rains (see above, p. 28 n. 3). Curiously, while he was quite aware of the attribution to Hermann of this "Part III," Carmody did not include in his extensive list any of the following: mss. G and H above (in TKr 319), I above (in Zinner, Verzeichnis der astronomischen Handschriften des deutschen Kulturgebietes [Munich, 1925]), (Oxford) Bodleian 464, or (Bodleian) Auct. F. 5. 29.

Attributed to Hermann in the very early (original?) table of contents in ms. A and in two other manuscripts, one of the fourteenth and one of the fifteenth century, the Liber Imbrium is the initial work in ms. A and is followed not only by a work supposed to be a translation of "Ja'far's" book on rains² but also by anonymous passages beginning "Iudicium particulare de aeris mutacione in coniunctione solis et lune,"³ and "Volens prescire mutacionem aeris in singulis annis,"⁴ as well as an "Epistola Alkindi de rebus aeribus et pluviis" beginning "Rogatus fui. . . ."⁵

In ms. C, where, as in mss. A and B, the work is attributed to Hermann, the Liber Imbrium is the first of several short treatises on weather, whose authors include "Johannes Hispalensis," "Haomar," "Dorochoius," "Alkindus," and "Jergis." In ms. D the text begins a section catalogued as "De cognitione imbrium, e libro 'Japhar philosophi et astrologi Ægyptii, ' aliisque," soon after an anonymous and fragmentary section, "De cognitione imbrium ventorumque. . . ."⁶

In cataloguing ms. Prague 433 III C 2 (our manuscripts E and F), Truhlar divided the first copy of the Liber Imbrium in two: "De pluviis" (f. 54v-56r) and "De ventis" (f. 56r-57v). He listed the works immediately following as "De aura" and "De mansionibus lunae." The second copy of the Liber Imbrium in ms. Prague 433 is catalogued incorrectly as "Alkindus. De pluviis." Another "De

²Incipit: "Universa astronomie iudicia. . . ." TKr 1602.

³Cf. TKr 801, "Iudicium particulare de mutationibus. . ."

⁴Cf. TKr 1708, "Volens scire naturam aeris in singulis annis. . ."

⁵See TKr 1364.

⁶Incipit: "Nota signum aquarum et ventorum. . . ." TKr 944.

pluviis. Sors lunae" appears earlier in the codex; it is anonymous.⁷

In ms. G, the Liber Imbrium is catalogued without attribution, and appears soon after Robert Grosseteste on astrological weather predictions. The text was not listed separately by the cataloguer of H, but was considered part of item twenty-three, "Liber Jafar de temperie et tempestatibus, cum quibusdam aliis questionibus."⁸ In the manuscript itself, however, the work was designated by the scribe as a "specialis tractatus de pluviis," and no author was mentioned. A chart headed "Ad dinoscendas pluviarum horas per totum annum, juxta Indorum sententiam" follows our text in ms. H.

The Liber Imbrium in ms. I is catalogued as "Tractatus de imbribus." It is preceded by a "Liber de pronosticatione aeris et quod accidat de pluviis ventis et tonitruis et de pestilentia," a "Tractatus de praesagiis tempestatum," and "Alkindus de impressionibus terrae aeris et accidentium," and it is followed by "Japhar philosophi egyptii liber de permutatione temporum et pluviarum."

From the foregoing discussion of texts on astrological weather prediction to be found in nine manuscripts, it may be understood that the field requires a great deal of careful investigation before any real understanding of this medieval tradition can be foreseen.

⁷J. Truhlar, Catalogus codicum manuseriptorum latinorum qui in C. R. Bibliotheca Publica atque Universitatis Pragensis asservantur, I (Prague 1905).

⁸Incipit: "Superioris discipline inconcussam veritatem prout Indorum monet auctoritas toto desiderio attendere." See also TKr 1546. This "Liber Jafar" is what Carmody called "Albumasar's" book on rains. See above, p. 28 n. 3 and 107 n. 1.

Our mss. A - H have essentially the same text from first to last, but I, which has a little over three quarters of the text, diverges completely in the middle of the seventh line from the end of the column 95rb, after ". . .fructus et victualium salvatur ubertas."⁹ Ms. I continues:

Item lune cum malivolis applicatio in ipsa ebdomada pluvias largitur. Item luna veneri applicans et in eodem connexu et in signis et mansionibus humidis ymbres nunciat futuros nec humido potitus frustrari si stelle superiores infortune dico proprie respiciant mercurio attestante /95va/ sin non Si luna mercurio applicet sub eodem nodo et mansione humida. . . / . . .supradictum est se habeant pluviarum denotatur mediocritas.

Six sections indicated by initial capitals follow before a new work is announced (on f. 96vb), but as no sections are indicated in that part of the text of the Liber Imbrium that precedes the divergent passage, these six sections do not seem part of the work and are rather fragments inserted one after another without any announcement. Moreover, the fifth of these sections, beginning on f. 96rb, "Ventorum cognitio (cognitio) ex pluviarum. . ." ¹⁰ and ending on f. 96va, ". . .inter austrum et curum aquarius et pisces locantur," ¹¹ is found also in H, where it is divided into two sections, the first announced by a rubric "De Ventis et pluviis" and the second by a rubric "Secundum solis narrationes" and where it is placed before the text of the Liber Imbrium.

Thus, there is some mixup toward the end of the text in ms.

⁹See below, p. 121. 14.

¹⁰See TKr 1684.

¹¹See Carmody, p. 86, number III.

I, but relying on mss. A through H and on that part of ms. I essentially agreeing with the others, several observations about the Liber Imbrium are possible. First, the text is quite short, that is, approximately 2,500 words. Second, the scribes applied various titles to the work: in ms. A it is "liber imbrium." In B it is "Liber de pluviis" at the beginning and "liber de imbrium et nubium cognitione" at the end. In C, it is "tractatus. . . de mutatione aeris subtilis" and "liber de ymbribus et pluviis." In E "de pluviis" appears in the margin, whereas in F "De pluviis" is a rubric announcing the work. H has "specialis tractatus de pluviis" and I has "tractatus de ymbribus."

Third, Hermann is named as author in B and C in rubrics both at the beginning and at the end of the work, but only in B is Hermann called "de Karinto." In all other manuscripts, including A which seems the oldest--and where Hermann is named in the table of contents--and H which seems the best, the text is anonymous.

Fourth, the Liber Imbrium is linked explicitly with a fourteenth century summa in one manuscript: C ends, "Explicit Hermannii liber de ymbribus et pluviis qui sepe et sepius allegatur in Summa Anglicana et est insertus illi summe totus iste tractatus." This "Summa Anglicana" is John of Eschenden's "Summa iudicialis de accidentibus mundi," completed by 1349.¹² A comparison of the

¹²On the "Summa iudicialis" of John of Eschenden see Thorndike, III, p. 325 and 329-30.

texts might be made to determine the truth of this assertion that John used the text of the Liber Imbrium in his summa. If true, this is an important indication of the work's influence.

In developing the text presented below, we at first selected ms. A for transcription, as its hand appears to be the earliest of the nine manuscripts examined. However, the variants to be found in mss. B through I indicated that H generally corrects A and gives a better reading. Thus, even if ms. A antedates H, the latter may come more directly than A from the original, or may have been more carefully copied. Compared with all the other manuscripts studied, ms. H, while it may not be the apograph and while it carries no ascription to Hermann, does have the fewest unique variants and the greatest degree of agreement with the other eight copies. Ms. H also has rubrics and is clearly divided into sections, unlike all the other manuscripts.

Moreover, while ms. H itself required correction in thirty-six cases, many of these involved readily evident scribal errors. The scribe of H had some difficulty, for example, with unfamiliar words, such as orientalitas and occidentalitas.¹³

Thus the text of the Liber Imbrium that is given below, while it does not claim to be a final critical text, is a careful transcription of ms. H, corrected as indicated. Generally, ms. A has the

¹³See below, p. 119.11 and 126, and ms. H f. 107rd.

best reading in the thirty-six cases where H requires correction; often one or more of the other manuscripts agree with A. This tends to strengthen the claim of ms. A to be the "second best" manuscript in this group of nine. In only four cases where H required correction was it necessary to reject A's reading.

LIBER IMBRIUM

⟨I. Introduction⟩

Cum multa et varia de imbrium cognitione precepta Indo- H106rs
rum tradat auctoritas, ea summatim transcurrere diversorumque
5 diversam sententiam sub quodam compendio redigere curavi, ut
quicquid verborum numerositas occultabat, / aut philosophorum 106rd
dissona multitudo variabat, plerumque etiam scribencium incon-
tinua digressio dilatabat, simplicis pagine brevitatis absque omni
scrupulo representet. Quociens igitur, imbrium lapsu sollicitus
10 inquisitor accesserit, ex subscriptis certissimum manat iudicium.

⟨II. Universal rules⟩

Sol enim in hemisperio australi et Venus sub radiis, eidem
Luna applicante, ipsa die et eadem hora imbres portendunt futuros.
Non minus quoque Mercurio adusto, si Luna eidem applicet aut
15 eidem opposita, et in Scorpione commoretur, hoc idem etiam
Martis et Veneris sub Scorpione conventus indicabit. Sole etiam
in Aquario, Luna illi applicante aut in eius oppositione locata, et
Venus ibidem commoretur, in ipsa hora pluvie aderunt. Itidem
quoque Iovis aut Veneris ad Solem applicatio, et Luna in eorum
20 oppositione aut tetragono discurrens, dum Venus adusta fuerit,
certum de pluviis facit indicium. Quod si conveniant, et Mercurius
cum eis pariter discurrat, imbres continuos et ventos eadem die
reportat. Lunarum etiam in eos videlicet aspectus, nec imbres
aberunt. Sol autem in Libra, Venus in Sagittario, Luna eos com-
25 mitante, ipsa die pluvias inducunt. Sole in Aquario, Luna in Leone,

Solis inquam domo vel saltem ipsius regno, ea die nimius imbrium
aderit discursus. Si in Leone potissimum id ipsum; quidem in
Sagittario propter ipsius flumina etiam Leonis nubes harum et
non nulle in athorare et in exordio Tauri pariter consistit. Mars
5 vero Solem respiciens, et Lunam dum Venus, et Mercurius hunc
aut illam committuntur, imbres presentes et grossas insinuant
guttas. Similiter quoque in domo Veneris aut Martis, Ariete sci-
licet et Scorpione, stille grandes, / tonitrua, et chorusaciones 106vs
generantur. Sol rursus in Piscibus vel Ariete discurrens, Luna
10 in Virgine aut Libra vel Sagittario commorante, vaporosis videlicet
locis ipsa die imbrium contulit affluenciam.

⟨III⟩ De pluviis habundantibus

Amplius Veneris aut Mercurii in eisdem locis cum Sole in
domo Veneris discurrens et etiam Luna, imbrium stillas gravissi-
15 mas, lampades, et tonitrua portendit. In Leone vero Piscibus
etiam Ariete, Libra et Scorpione, Luna in Solis oppositione, aut
cum Venere discurrens, stillas, non sine lampadibus, tonitrua,
et fulgura mittit. Itidem quoque Luna in Leone lampades, tonitrua,
et fulgura generat, pari quoque modo in regionibus equinoctiali
20 lineae subiectis, in secundo climate dico, tercio et quarto horum,
inerit mediocritas; in quinto et sexto, remissius. Mars quidem
retrogradus, si eum respexerit, fulgura cadent urencia. Luna
quidem in Martis hospicio Scorpione, scilicet Mars aut in sue
domus opposito discurrens, Sol etiam in Aquario vel Piscibus
25 situs, die ipsa pluviarum notant redundanciam. Sole quidem in
Piscibus, a Luna et Marte respecto, fulgura erunt, atque tonitrua,

atque pluviarum vicissim affluentia et fulgurum lapsus. Id ipsum
etiam, Sol in Ariete aut Scorpio, Luna in Leone aut Sagittario aut
in Solis conventu, prefiguratur. Sol autem in Capricorno, Luna in
Tauro aut Virgine, Piscibus aut Scorpione, ventos generat frigidis-
5 simos. Non minus eodem in Capricorno, et potissimum in Aquario
existente, dum Saturnus in eorum oppositione discurrat et alterum /106vd
Luna respexerit.

Amplius sub anni conversione, Mars, de Scorpio Venerem
respiciens, imbribus emanat. Venus enim in Scorpio existens,
10 et a Marte respecta, propter maria que Scorpius habet, pluviarum
facit indicium. Si vero Martis careat aspectu, ex relicto ducatu
non multa imbrium ubertas. Venus, item, Luna et Mercurius, sub
anni conversione, in locis pluviarum si discurrant, ea conversio
pluviarum afferet redundanciam.

15 Sunt autem pluviarum loca: utraque domus saturnia
earumque oppositio, Leo videlicet et Cancer; de quorum numero
Pisces itidem erit, propter rivos quos habent et flumina, sicut
etiam Sagittarius, propter maria que in eius extremo consistunt,
et Scorpius propter sua. Luna itaque Veneri in hisdem locis appli-
20 cans, imbres portendit futuros.

(IV) De pluviis humilibus

Sunt item paucorum imbrium signa: Taurus et Gemini.
Verum Tauri principium et finis Arietis, propter nubes quas habent,
pluvias indicant. Non minus quoque Virgo et Libra, scilicet modi-
25 cas habent pluvias. Capricornus autem plus habet frigoris, quam
pluvie. Nec in ipso fiant imbres, nisi Luna de ipso stellam in loca

aquarum respiciant. Venus et Mercurius sub Lune Martisque respectu, Mars ipse Lune lumen ab eis resecat et prohibet, nisi inquam conventus sit vel oppositio: sic enim et pluvias affert.

⟨V⟩ De pluviis sub anni initium

5 Amplius sub anni conversione, pars pluviarum notanda; ea
namque de die a Luna ad Venerem, nocte converso assumpta et a
Sole sumpto exordio, sub numeri terminatione profecto occurret.
In loco igitur aquarum reperta, annum indicat pluviosum. Luna
quoque dum ad Martem perveniet, imbres die ipsa profecto aderunt,
10 et de Venere non aliud erit iudicium. Singulis rursus mensibus,
oriens constituto, Solis et Lune coniunctio, et stellarum notetur
conventus et applicatio. Ea enim pluvias generant hyemales. Hoc
etiam summo opere notandum occurrit quod Venus / sub manibus 107rs
Solis, imbres portendunt et rores. Veneris item cum Marte, Mer-
15 curii cum Jove, Lune cum Saturno applicatio notanda. Maius autem
Solis iudicium ad rores pertinet. Verum quia Venus quasi porta
Martis, Mercurius Iovis, Luna Saturni, quociens conveniunt vel
alterno fruuntur aspectu, rores fervore coguntur. Venere quidem
retrograda, Sol in Ariete vel Tauro, verum indicat valde pluviosum.
20 Ipsa item retrograda existens, dum Sol in Capricorno aut Aquario
commoretur, hyems illa paucorum imbrum.

Hec autem omnia sub anni ingressu notanda occurrunt.
Nam dum ipsa ut iam dictum est, retrograda erit, et Sol Capricor-
num perambulet sive Aquarium vel Pisces orientalis, in vere facta
25 imbres inducit modicos. Sed hiemis principium multiplicibus
humectat pluviis. Nam si in hieme orientalis existat, eius incia

raris, ultima vero pluribus, redundabunt. Ubi stella quelibet Soli
discurrat affinior et de pluviarum adventu suprascriptum omnino
immutare iudicium. Veneris rursus in orientem vel cardinum
quolibet discursus, certum et forte pluviarum facit iudicium. Dux
5 etiam, sub conventu vel oppositione Solem respiciens, imbre estuat
multiplici. Venus tunc sub radiis sub quolibet respectu partis car-
dinum, imbres multiplicat gravissimos. Nam quociens Luna eidem
applicat, pluvias efficit; et de Sole, in hinc modum firmissimum,
quidem in aliquo partis ipsius cardinum sive eius oriente. Dominus
10 quoque orientis, in signo aquatico, sub ducis conventu vel eidem
applicans, id ipsum. Nam sub eiusdem ad Libram ingressu, Venus
ante Solem minus triginta gradibus discurrens et directa, hiemis
principia multis humectat pluviis. Si vero / nec ad invicem desti-107rd
terit, circa finem id ipsum permittit. Si vero maior quam triginta
15 graduum assit distancia, hyemis principium frigore, sed paucis
redundat imbribus, donec interiectum spacium ad minorem redeat
quantitatem. Quociens autem sub directo gressu, minor uno signo
accedendi erit distancia, annus ille multiplices habebit pluvias.
Maiorem quoque imbrium habundanciam, Solis et Veneris in eodem
20 signo generat progressus. Stella rursus in qualibet domo eius
nature discurrens, et recepta dum recipiens bonum obtineat locum,
debitus omnino sequetur effectus. Optimum quidem et maior de
efficacia certitudo, si in ipsius natura constiterit. Ad hoc etiam
Luna cum Jove, Venere, aut Mercurio ex una parte applicans,
25 imbres generat estuantes; in austro quidem imbribus magis oportu-
num, Venere potissimum et Iove receptis, et cum Luna gradum

solarem in conventu evaserit. Saturnus, tunc, in signo humido pluviis minime contradicit, et hoc modo in Lune applicatione exequendum erit. Si vero in eadem parte coniungantur, dum inferior sub superiore moretur, cuiusmodi sunt Mercurius et Iupiter, Venus
5 et Mars, Luna etiam et Saturnus. Quociens ergo, ambe cuilibet inferiori applicent, postquam a superiore sese emergerit, rores estuare necesse est. Notandum etiam utrum Sol ipse vicesimum Scorpium perambulet gradum, singulis quoque annis oriens firmare, stellis rectificare et Lune locum diligentius attendere oportebit,
10 utrum etiam Luna Veneri applicet atque Mercurio. Veneris igitur et Mercurii orientalitas, pluvias sub anni principio, occidentalitas sub fine, largitur. Luna, tunc, lumine addens et compoto, imbricium redundanciam portendit; utrumque vero decrescens, remissus. /

107vs

15

⟨VI. Portae⟩

Antiquorum porro astrologorum peritissimi loca, que portarum nominant, attendere curaverunt, quarum hec est descriptio. Quociens videlicet Luna, a Venere recedens Marti applicet, aut a Marte recedit dum Veneri applicet, sic enim pluviarum significationem profecto reducit. A Mercurio namque recedens, et Iovi applicans, aut econtrario, aut si a Saturno recedat, Soli applicans, aut econtrario, non aliud prestat indicium. Hec autem, sunt singularum stellarum quasi quedam manatoria, que portarum aperitiones satis congrue numcupantur. Harum itaque stellarum oppositio,
20 declinante tercio et quarto et ad partem australem et altiorem terram, deprehensa, proprius emanat pluviis. Si inquam inter

undevicesimum Scorpionis ad undevicesimum Tauri gradum com-
morentur. Item imbrium, ex parte australi, tunc demum certa
occurrit significatio, quociens a undevicesimo Tauri ad undevicesimum Scorpium gradientur.

5 Ad hoc etiam sub primo Solis ad quattuor tropica--Arietem
dico et Libram, Cancrum, et Capricornum--ingressu, ut anni, sic
et temporum conversio notanda. Ex hiis namque quartis, qui apud
universas regiones, in oriente videlicet et occidente, septemtrione
et austro renovetur, poterit deprehendi. Oriente igitur ad hec
10 predicta incipia firmato, quo Luna discurrat, utrum ve signa calida
et humida, aut calida et sicca, frigida et humida, aut frigida et
sicca perambulet, diligentius attendere. Si etiam cui Luna appli-
cet non cohortatur, maius quidem pluviarum erit indicium; si
domino circuli, qui post lunarem collocatur, applicet, potissimum.
15 Luna rursus, australis descendens, stelle australi et descendenti
applicans, imbres apportat multimodas. Ea etiam Marti applicante,
aut si ab eodem recedens Veneri applicet, pluvias efficit aut rores.
Eiusdem quoque a Iove recessus, et cum Mercurio facta applica-
cio, vel dum Saturnum relinquit, / Soli applicans, non aliud dabit 107vd
20 iudicium. Pocior quidem, ea qua diximus de oppositione, et in
signis que aquas significant, facta applicatio cuiusmodi sunt Aqua-
rius, Leo, et Scorpius in gradibus 8 eorundem.

Itidem etiam in Geminis et Sagittario conventu itaque aut
respectu forte deprehenso, et Luna, in domo propria, Saturno
25 applicans, aut in Piscibus, Veneri, aut in Aquario cum Venere et
Mercurio, imbres utillimos et multiplices citius inducit.

Notandum etiam quando Sol ad primum Scorpium gradum

perveniat, si vero Mercurium et Venerem orientales esse contigerit, pluvias in anni principio futuras nulla sit hesitatio. Pocius quidem, si Luna, crescens lumine, in austrum descendat, Venerem et Mercurium respiciens, autem saltem, dum ab altero separetur, 5 alteri applicet, et undique recepta, sic enim sub anni principio pluvias indubitanter adducit. Utriusque rursus occidentalitas, et Lune, cum utroque vel saltem alterutri applicatio, etiam ipsa occidentalis dum videlicet sub mensis principio ad septimam vel octavam diem ascendit, et post Solem vadat ad occasum, et ipsa 10 etiam descendens, cursu velox et lumine crescens, imbres in fine anni portendit futuros. Si vero Lunam et huiusmodi stellas a dominis domorum suarum vel regnorum recipi contingat, ex multiplici imbrum nec inutili redundancia, fructus et victualium salvatur ubertas.

15 <VII> De virtutibus portarum

Est autem istarum portarum virtus optimaque significatio, ut qua die vel hora nubibus aut pluviis aer incipit variari per singulas regiones, urbes, etiam aut vicos. Sub primo imbrum vel guttarum stillicidio, oriens et locus Lune, sed etiam cui Luna 20 applicet--superioribus videlicet aut inferioribus--summa diligentia perquiratur; nec minus quoque, an ea Lune applicatio, de exagono fiat, sive tetragono aut etiam oppositione, vel conventu, an etiam fit recepta. Ad hoc rursus, cui Luna applicet, quoto gradu constiterit; cita etiam sit, vel tarda, aut / media in austrum 108rs 25 descendens, aut in septemtrione conscendat, quibus omnibus certo ordine deprehensis, lunaris cum stella, qua die primo pluere

incipit, applicatio, certum de imbris per singulas ferias dabit iudicium; quousque videlicet ea stella ad aliud signum transierit. Ea tamen aliud signum ingressa, de pluviarum iudicio tali vel tali die nullatenus presumendum erit, donec quando Luna eidem rursum applicet profecto decernas. Si vero ea applicatio imbres premonstret aliquos, iuxta ipsum modum et numerum, de multitudine atque paucitate, referendum erit. Sed etiam, iuxta illius signi naturam, humidum videlicet fuerit, aut siccum, vel medium. Itidem quoque signum stelle cum qua lunaris fit applicatio. Nam et ea die qua imbres expectas, Lune cursus celer vel tarditas, eiusque in austrum descensus aut in septemtrionem sublimatum notanda videntur et de stella cui hec applicat in hunc modum. Nam ex stelle huiusmodi statu, non in minima imbrium manat augmentatio. Lune rursus atque stelle latitudo periter notanda. Utraque enim australis et visioni existens affinior et latitudo similiter, ea die pluviarum largitur ingruenciam. Latitudine quidem diversa si nec assit receptio, nubes portendit steriles aut parum fecundas.

⟨VIII⟩ Omnibus locis pluvia cadere videatur

Ad hunc modum, in qualibet regione, urbe, villa, aut termino, si de Lune applicatione ac receptione aut contra de eiusdem nec ne in predictis locis situ, de natura etiam signorum et stelle cui applicat, ea que diximus reperiri contigerit. Nec aliud detur iudicium ubi inquam stelle alteri velociorum applicat aut in eiusdem sit conventu. Quia ergo et hoc ducatum promeruit, iuxta eius potentie vires et debilitatem, de iudicio erit referendum. Gradus etiam conventus vel oppositionis per singulos menses, cui etiam

Luna applicet, donec ad solis redeat conventum, aut saltem ab
oppositione separetur, nullatenus oblivionis tollat incommodum.
Nam / si Mercurio aut Veneri applicet, sub eo conventu vel oppo- 108rd
sitione, pluvias effundit. Si vero de signo alio, de exagono videli-
5 cet aut tetragono, trigono etiam aut oppositione, Lunam videris ap-
plicantem, stella cui conventu vel oppositione relictis ea applicat,
iuxta citum cursum sive tarditatem, descensum aut ascensum, nec
minus quoque secundum loci illius naturam, et secundum Lune et
illius stelle latitudinem, ut iam supradictum est, indicii semita
10 teneat. Si enim in eadem parte a cardinum quolibet discurrat, et
stella cum qua lunaris fit applicatio, sub terra moretur, de ante
dictis facit iudicium; si vero ea stella oriens non respiciat quando
quelibet figura illud respexerit, imbrium sequetur renovatio. Ad
hunc quoque modum Lune in oriens aut stellam ipsam negato aspec-
15 tu, dum tamen ea pluvias designet absque nubium obscuratione su-
bitus, imbrium aderit discursus.

⟨IX. De mansione Lune⟩

De mansione quidem Lune, Indorum animadvertit sententiam:
humida videlicet sit aut sicca. Ut enim Indorum fides est, Luna in
20 humida mansione stelle in humida existenti applicans, pluvias ost-
endit, potissimum quidem si in eodem nodo constiterit et humido,
quod si in diversis et humanibus discurrant; et si non, generales
pluvie tamen erunt. Ea item sic locata, stelle in mediocri locate
et in nodo uno, applicans, paucis attribuit imbribus, quorum incia
25 sine ipso fortiora erunt. Luna enim in mediocri existente, dum
tamen eiusdem stelle in humida et nodo uno existenti fiat applicatio;

et si in exordio minus, in fine tamen multiplex aderit redundancia;
porro si eundem minime obtineant non, dum imbrium mediocritas,
plerumque etiam imbres occurrant set steriles.

Corrections and Selected Variants¹⁴

page 114

line 3-4 Indorum ABDEFGHI / Caldeorum C

4 tradat A / tractas H

4 transcurrere BCGHI / transferre ADEF

8 brevitās BCDGHI / veritas AF, verbis E

10 subscriptis I / scriptis A, superscriptis H

23 nec ABCDEFGI / blank H

25 Sole ABCDFGI / Sol EH

115

4 in athorare ADEF / in athoraie B, in atheza re C, in azhoreie G, mathorere H, in athoreie I. (This is for the Arabic at-thoraie, the pleides, or stars indicating rains.)

7 Ariete ACDEI / Arietis BFGH

8 tonitrua / etiam add GH

17 stillas ABEFGI / stillans C, stellas H

17 tonitrua ABCDEFG / tonitruo H, tonitruis I

18 fulgura AEF / fulgure BCDHI

18 Itidem ABCD / Idem E, Ibidem F, Id idem GI, Idemtidem H

18-19 tonitrua, et ACDEFI / et tonitrua BG, omit H

25 die ACDEFGI / dies B, de H

¹⁴For the list of manuscripts and sigla, see above, p. 106.

116

1 affluencia ABDEFGI / habundancia C, in habundancia H

2 first two aut's / et AH

4-5 generat frigidissimos ABCEFGI / frigidissimos generat H,
generat vel imbres D

12 et ACDEF / omit BI, atque GH

117

18 fervore ABCEF / ferverius (ferventius?) H, fervere DI, fluere
G

24 Aquarium ABCEFGI / aquam D, aquarum H

118

17 directo ABDEFGI / omit C, directu H

20 generat progressus / general et progressus D, prorsus generat
H

23 natura ABCDEFGI / nadayr H

119

4 superiore ABCDEFI / superiori G, superiorem H

11 orientalitas ABCDFGI / occidentalis E, orientalis itas H

11 occidentalitas ABCFGI / occidentalitatis D, occidentalis sicci-
tas E, occidentalis reus H

23 manatoria H / viatoria A, armatoria D

25 declinante GI / declinate H

120

6 ingressu ABCDEFGI / ingressum H

13 non BEF / it̄ H

14 qui ABCDEFG / omit HI

17 efficit ABCDEFGI / effluunt H

27 quando AFI / quem H

121

12 domorum ABCDEFGI / domarum H

26 ordine ABCDEFGI / ordino H

26 deprehensis ACDEFG / comprehensis B, deprehensus H

122

17 fecundas ABCEFG / fixas D, fecunda H

123

15 nubium CG / imbrium BDH

C. The Fatidica

Four manuscripts of the Fatidica were used to develop the text that is presented below. These four are:

Sigla Manuscripts

- C Cambridge Kk. iv. 7, f. 107r-121v (xv c.)¹⁵
A (Cambridge) Caius 110/179, p. 295-342 (xv c.)
P (Cambridge) Pembroke 227, p. 133-77 (xiv or xv c.)
D (Oxford) Digby 114, f. 176r-199v (xiv c.)

All these manuscripts agree substantially and show generally minor but rather frequent variants. As all four manuscripts are now in England, perhaps they constitute part of a family in the manuscript tradition.

Ms. (Cambridge) Caius 110/179 (A), which according to James was a gift of Roger Marchall,¹⁶ consists of five unrelated parts that have been bound together. James isolated the Fatidica as part IV of the codex (f. 295-342) and described it as "in a rough hand" of the fifteenth century.¹⁷ While there is other material of an astrological nature in the codex, it is not possible on the basis of James' description to relate the Fatidica to this kindred material.

¹⁵The reference in Thorndike II, p. 390 n. 6 to folios 102r-115v is incorrect, as is Carmody's reference, p. 45, to folio 119r.

¹⁶M. R. James, A Descriptive Catalogue of the Manuscripts in the Library of Gonville and Caius College (Cambridge, 1907), p. 114.

¹⁷Ibid., p. 115.

Ms. Digby 114 (D) contains entirely astrological material,¹⁸ but like Caius 110/179 it is not the work of a single scribe. Macray described the manuscript as of the thirteenth and fourteenth centuries.¹⁹ Of the eighteen works in ms. Digby 114 catalogued by Macray, the Fatidica is the seventeenth. It falls between the brief "De effectu lune"²⁰ and the ". . . octava pars libri completi in iudiciis astrorum quem composuit aly filius aben Rachel."²¹

Ms. Pembroke 227 (P), like Caius 110/179, belonged to Roger Marchall and is written "in various hands" and may be dated in the fourteenth and fifteenth centuries.²² However, unlike ms. Caius 110/179--but like Digby 114--Pembroke 227 contains only astrological works. James catalogued sixteen different items; among these is (number two) "Liber novem iudicum de accidentibus mundi. . . [p.] 107 De qualitate aeris et temporum aomar. Ex conventu itaque vel oppositione Ends p. 116 pluvias renovant."²³ Other works in ms. Pembroke 227 include more treatises on weather prediction and treatises on comets and eclipses, as well as our

¹⁸G. D. Macray, (Quarto Series) Pars Nona, Codices a. . . Kenelm Digby. . . donatos, complectens (Oxford, 1883), 127-29.

¹⁹Ibid., 127.

²⁰Incipit: "De lunari effectu atque potencia secundum Se. juxta naturalem signorum ordinationem ex dictis Aristotelis," ibid., 130; not, as such, in TKr.

²¹Quoted from the manuscript, f. 199v. The incipit for this fragment or eighth book of 'Ali ibn Abi ar-Rigial's Liber completus de iudiciis astrorum is "Dixit Aly filius Aben Rachel, Laudatus sit Deus qui est dominus subtilitatum." The incipit for the first book of this work is "Laudatus sit deus dominus virtutis regni. . .," TKr 812.

²²M. R. James, A Descriptive Catalogue of the Manuscripts in the Library of Pembroke College, Cambridge (Cambridge, 1905), p. 203-204.

²³Ibid., p. 204; see also Carmody, p. 107 number 16 for the "Liber Novem Iudicum II" and especially p. 112, where he shows that the text in ms. Pembroke 227 is an incomplete version of this "second" Liber Novem Iudicum.

Fatidica, catalogued as number four, "Zael de revolucionibus."²⁴ In describing the text, James gave an incorrect explicit, by failing to note the short "Experta cognitio imbrium et ventorum"²⁵ that follows the Fatidica, which ends on page 177 with "Contrario vero benivole incommoditate loci noxiarumque vi oppresse, minus fiunt efficaces. Explicit fatidica zael benbixer caldei hermanni translatio sextus astronomie liber."²⁶

Immediately following the "Experta cognitio imbrium et ventorum" that comes just after the Fatidica there is, "secundum hermannum theutunicum," a glossary of Arabic terms in ms. Pembroke 227. This is interesting because in our fourth manuscript of the Fatidica, ms. Cambridge Kk. iv. 7, there is exactly this order of works: the Fatidica (f. 107r-121v) followed by the little piece on weather prediction and the Arabic glossary. Moreover, a fourth work, that following the Arabic glossary, is also the same in both manuscripts. In his Cambridge catalog, James described this as a "Tract on the Prognostications of Famine." In his Pembroke catalog he labeled the tract merely "Liber seni filius Haym," but he quoted the incipit in both catalogs: "Hunc librum intellexerunt romani quum quidam eorum rex. . . ."²⁷ Thus it would appear from the identical order of these four items in both manuscripts

²⁴James, Pembroke, p. 205.

²⁵Incipit: "Ventorum cognitio ex pluviarum experientia. . ."; explicit: ". . . pisces locantur," TKr 1684.

²⁶Ms. Pembroke 227, p. 177a.

²⁷James, University, p. 648 and Pembroke, p. 205. This work is identified as "Albumasar, Flores super Saturno," in TKr 646.

that there is a close connection between mss. Cambridge Kk. iv. 7 and Pembroke 227.

Ms. Cambridge Kk. iv. 7 (C), while it is written in a careful, pleasing, and apparently ancient hand, was dated by James as of the fifteenth century.²⁸ This would make it contemporary with or more recent than the other three manuscripts, each of which appears to have been far less carefully penned (as opposed to copied) than ms. Cambridge Kk. iv. 7. A case might be made that this manuscript is of a relatively recent date. It was produced with careful attention to appearance. The first leaf was "brilliantly illuminated,"²⁹ and initial capitals are gracefully painted throughout in red and blue. Perhaps it is this carefulness and elegance that lend ms. Cambridge Kk. iv. 7 the appearance of being older than the other three manuscripts. However, Thorndike, in discussing this manuscript, criticized James' dating. Thorndike suggested that the description by James "applies to the first 88 leaves" of the manuscript, while the section following (which contains the text of the Fatidica) "is in a hand which might well be of the later thirteenth century."³⁰

More work might be done on this question, but for the present my decision to base the text of the Fatidica chiefly upon Cambridge Kk. iv. 7 rests on the attractiveness and readability of this manuscript, in contrast to the rather untidy looking mss. Digby 114 and

²⁸James, University, p. 647.

²⁹Ibid.

³⁰L. Thorndike, Latin Treatises on Comets, p. 5.

Caius 110/179 and the neat but more cursive Pembroke 227.

The procedure in developing the text of the Fatidica involved transcribing verbatim from ms. Cambridge Kk. iv. 7 and then correcting the text from the other three manuscripts. The Cambridge University manuscript required very little correction, being at once extremely reliable and complete. The few corrections necessary were taken as noted below from mss. Caius 110/179 (A), Digby 114 (D), and Pembroke 227 (P), or, if editor's emendations, are indicated between pointed brackets.

Variants from the manuscripts are not reported. The text of ms. C is extremely reliable and, as with the two other works of Hermann presented here, a readable text was the aim in this preliminary stage of work on Hermann. Thus no listing of variants and emendations follows the text of the Fatidica.

In several instances where C required correction, the errors are trivial scribal errors, as for example, the following:

146.4 retrogradacionem A / retrogracionem CD

151.2 proventus P / proventis CA

158.5 renes A / regnes C

166.18 locande D / locandum CAP

166.21 quot D / quod CA

174.9 ex parte anni aliquam P / exptem anni aliqua C

179.7 ominis D / onminus C

183.4 summates P / summitates C; ex summates C

187.1 quodlibet D / quelibet C; add allia littera quodlibet C

198.2 divisio P / diversis C

- 198.7 participes A / particeps C
 206.3 Quod AP / Quot C
 216.17 statuendum D / statuendus CP
 218.24 bonorum / hominum CP; credo debet esse bonorum add in margin C
 219.21 quadrupede AP / quadrupe C
 221.1 impediuntur D / impediuntur C
 227.22 eorumque P / eorundem CD
 241.4 totidem D / totiden C
 250.17 sapientibus AP / sapienbus C

Moreover, nearly every page of ms. C carries annotations or corrections in the margins. One hand predominates throughout the text, but there appears to have been at least one other later hand at work in the margins. Whoever made most of the marginal notes contributed mainly variant readings, themselves not always correct. For example, incorrect suggestions include the following:

<u>in text C</u>	<u>in margin C</u>
141.3 nuncium	initium
141.20 clade	cladem
142.6 omen utrumque	omni utrum
142.16 convivia	coniugia
142.20 Venerem	veneris
143.12 rennuit	renuet
143.13 qui	quorum
147.13 ignibus	ignis
149.2 autem	tantum

160.15 orientales	orientalis
160.15 preminebunt	preminebit

Many of the variant readings offered by the annotator of C may be found in ms. D, which suggests that the annotator of C was using D or perhaps a progenitor of D. For example, where CAP have vires, D has vices, and C has vices written above the line (138.10). Where CAP have modus, D has nonus, and nonus is written above the line in C (139.22). Where AP have aliquo hominum, D has aliquo ominum, and C has aliquo ominum corrected from aliquo hominum (219.9).

In several cases where the annotator of C has provided the reading from D, the suggestion is correct, but in about as many cases it is incorrect. Examples of corrections from D, noted in C and adopted in our text, include the following:

<u>in D and in margin C</u>	<u>in text C</u>
140.21 signa	signo
140.24 quartana	quartano
141.24 modum	modus
146.10 Nisi	Si
148.4 fata	facta
150.18 religiosis	religionis
158.6 respiciant	respiciantur
176.2 in quarto	in celo
187.1 quodlibet	quolibet
187.16 Lune	anni
208.1 serenitatem	<u>omit</u>

221.24 signa	figuras
228.12 Martis	martibus
231.6 remoto	remitto
234.11 regionis	regiones
236.28 fuerint	<u>omit</u>

Readings noted in the margin of C where D is incorrect include the following:

<u>in text C</u>	<u>in D and in margin C</u>
141.3 nincium	initium
142.16 convivia	coniugia
143.12 rennuit	renuet
143.13 qui	quorum
147.13 ignibus	ignis
149.2 autem	tantum
160.15 orientales	orientalis
160.15 preminebunt	preminebit
166.11 possessionum	possessionem
169.15 decanum	decimum
169.17 decano	decimo
171.10 significatorum	significationi
178.5 oriente	ariete
217.18 voto	vento
219.11 oppositionis	oppositionis orientis
220.13 faciens	Fatidicus
228.1 omnem terram	omnium terrarum
230.16 alie hec <u>be</u>	aliehre

In addition to the marginal corrections discussed above, ms. C carries some longer marginal notes, including the following:

153.15 Saturnus / Nota quod actor hic non loquitur de planetis secundum quod habent dominium anni. (F. 109rd)

153.22 cauda / "Nota quod cauda infortunat. (F. 109rd)

159.1 si / In the bottom margin of f. 109v: Cum Sol intrat primum minutum Arietis vel Cancri vel Libre vel Capricorni, planete que sunt in angulis significant caritatem eorum que pertinent ad ipsos; qui autem sunt in cadentibus ab angulis eorum significata bene venalia erunt. Qui autem in succedentibus angulos res ab ipsis significate mediocriter venales erunt.

169.11 adversatum / Impossibile est quod Sol sit in termino Martis in introitu Solis in Libram, nec in aliquo introitu. Sed possibile est in introitu aliorum planetarum in exaltationibus suis, et forte ita intelligit. (F. 111rd)

171.5 infortunia / Quomodo potest Saturnus applicare alteri planete cum sit ponderosior omnibus aliis planetis? (F. 111vs)

176.20 Firma / Nota quomodo stella dicitur firma. (F. 112rd)

177.15 asserunt / Nota pluralitatem dominorum. (F. 112rd)

186.8 fuerit / In the bottom margin of f. 113r: Concordancia, Hermannus Theutonicus: Dominus orientis si in domo pecunie commoretur. Secundum aliarum respectus stellarum erit iudicium hoc excepto quod in secundo mense inducit. Si vero in 3^o fuerit in mense 3^o id ipsum largitur. Adhuc quoque modum per cetera domicilia quousque completis 12 signis menses totidem compleantur.

194.3 undecim / Hali super Centiloquium ponit solum 9. (F. 114rd)

194.17 erit / In the bottom margin of f. 114r: Dicit quidem de conceptione belli: planeta ad quem vadit cometa est eius significator. Locus in quo est tunc ipse significator erit ascendens in futuro tempore pariendi effectum talis comete scilicet bellum vel huius. Si huius effectus partu sive tempore pariendi huius effectum sicut 8^a domus locus in quo est significator in huius partu erit in domo competenti tali effectui sicut 8^a domus bello et sic de aliis unde cometa apparente. Mars fuit in Scorpione sed bello presente Scorpius fuit ascendens. Et Mars in 8^a domo in Geminis de hoc alibi.

194.20 globi / Videtur quod iste actor ponat cometas in speris planetarum. (F. 114vs)

227.10 aldebaran / Modo est in primo Geminorum et si fuit in primo Tauri tempore istius actoris oportet quod iste fuit ante tempus Ptolomei /sic/, quod non credo. (F. 118rd)

236.10 est / In the bottom margin of f. 119rd: In revolutione anni Si ascendit Aries vilescent pisces et caro gravescunt. Si Taurus, triticem est carum et caro vilis. Si Gemini, omnia erunt gravia nisi quod triticum erit vile. Si Cancer, aque minuentur et rerum et erunt exustiones multe. Si Leo, multiplicat fructus fruges et omnia victualia. Si Virgo, [blank]. Si Libra, oleum facit gravissimum. Si Scorpio, aquas detrahit flumina moderata facit et arbores fecundit. Si Sagittario, bella facit et seditiones et victualia erunt mala. Si Capricornus, carnes facit viles fructus dactilorum et palmarum et mora vilia. Si Aquarius, aquas [blank] victualia gravat. Si Pisces, mediocritatem in omnibus facit.

FATIDICA

Incipit atahuvil alalem, id est pronostica ZAHEL IBENBIXIR, C107
Hermanni Secundi translacio, sextus astronomie.

Secundus post conditorem orbis moderator, Sol; ut superne
5 ducatum potencie, ita omnium inferioris mundi accidencium
principale gerit consilium.

Omnes et enim terrarum alternationes primum Solis motu,
deinde ceterarum comitatu metimur.

Unde nec aliter diverse terrarum partes, varias stellarum
10 vires paciuntur, que in diversis temporum successionebus varii
rerum eventus administrantur.

In speculandis igitur omnibus mundi per orbem accidentibus,
primum anni dominus, omnis huius artificii dux, eligendus est.
Cuius auspicia Solis munere sumuntur.

15 Diligenter et enim, in primum Arietis punctum Solis introitu
servato, in eadem hora oriens constituendum. Et cardines circuli
firmandi, stellarumque loca per omnem circulum notanda. Simi-
liter etiam, modus itineris et respectus earum perspiciendus.
Inter hec ergo, dominus anni is eligetur qui omnium orientis
20 dignitatum plurimum sibi vendicat. Idemque firmissimus si ipse
pariter in oriente fuerit; deinde, si in summo; post hoc in septimo.
Ac deinde in quarto. Minus hiis si in undecimo. Deinde, si in
nono. Post hoc, in quinto. Ad ultimum, in tercio. Si Luna fuerit
et ipsa fortis sicut in undecimo.

Inter hec et enim cui plurimum testatur oriens, quique pro loco suo firmissimus proque domini sui respectu beatissimus et proxime musarit is erit anni dominus et gentis dux certissimus. Nam si dominus orientis simul sit et dominus solaris hospicii sive lunaris, is
5 erit dux gentis.

Nec minus, si idem orientis dominus confert consilium luminibus, aut firmum aliquod cum eis testimonium habeat, magisque die cum Sole, nocte cum Luna.

Quod si ipse Sol in oriente sit, sive Luna, et extra casum ac
10 excidium vel depressionem suam, ipsemet optinebit ducatum. Nam si vel dominus principatus orientis sit vel in ipso principatus gradu oriente vel ante ipsum quinque gradibus quantus est stelle terminus ipse optinebit. Dominus enim trigoni, si ipse fuerit in oriente, optinebit terciam partem testimonii. Dominus autem
15 termini: quintam tantumdemque in summo. Siquidem in septimo atque in quarto, minus. Cum autem in undecimo aut nono sive quinto, omnino minus. Semper etiam in hac speculatione, primo testimonium, deinde fortitudo stellarum notatur.

Postquam igitur anni dominus hac ratione deprehensus fuerit
20 intuentus erit quis applicet cum eo aut conferat ei, vel ipse cui, magisque domino suo. Cum quo si applicat, eique confert dominium anni ad illum transfert; firmiorque hic modus erit si luminum aliquo respicitur aut eorum domino.

Quod si dominus predicto modo repertus nec applicat nec

donat consilium domino suo, ipseque firmus in suo consilio, 107vs
ipse solus optinebit.

Demum videndum erit, si oriens est firmum signum,
atahuvil--id est revolutio--prime anni quarte super eminebit
5 ceteris, magisque si pariter dominus anni sit in signo firmo.
Quod si oriens signum sit bicorporum, erit atahuvil tercie
vel duarum quarte ceteris firmius, magisque domino anni
in simili existente. Cum autem mobile fuerit signum oriens,
erunt omnes anni quarte pares seu variabiles, magisque domino
10 in simili suo. Quod si quartis anni signa eiusdem nature orientur,
omnes erunt firmiores.

Post hoc, intuendum que stelle applicant cum domino anni
et ipsi conferunt, quoniam pro stellarum dono respectuque
acque modo eiusdem terrarum partes domini variantur. Nam si
15 amicus fuerit respectus, prosperum illud et salubre. Si vero
inimicus, contraria. Quoniam si in sexta domo fuerit sive
orientis dominus sive quilibet applicans, infirmitatibus illos
afficiet. In ottava vero, mortis metu terrebit. In duodecima
quoque ad signi naturam morbos plagasque minatur. Nec minus
20 Luna corrupta, dominique principatus orientis acque trigoni simulque
termini infelices, signa sunt adversitatis et angustiarum suis
terrarum partibus. Nam si infortunium fuerit pro Marte, acutos
morbos, festinam cladem, mortemque repentinam minatur. Quod
si pro Saturno sit, quartana frigore ventrisque dolore.

Deinde loca luminum intuenda: si ab oriente et atahuvil
die fiat, Solque mundus dominus ve eius oriens respiciat, eius
signi gentibus valitudinis et fortitudinis est nuncium. Si vero
nocte fiat atahuvil, Luna similiter posita, simile mandat iudicium.
5 Et si dominus Solis et Lune de loco firmo eos respicit acque reci-
pit, pacis et iusticie signum est. Quod si contra fuerit, contrarii
sequitur iudicium.

Inter hec igitur, omnia diligentissime loca et respectus
stellarum notandi; quoque modo benivole sive malivole anni
10 dominum respiciant.

De dominio Solis

Cum enim Sol ipse anni dominium optinet, mundus infortu-
nio, magnatum primatumque virorum firmam valitudinem, et
15 constanciam victualium quoque necnon et ovium acque mellis,
volatilium etiam et piscium habundanciam, ac presertim orienta-
lium gaudia acque Scithici climatis potenciam significat, omni-
umque eorum questuosas mercaturas. Ad hec autem que de sole
sunt, si Leo firmus et mundus accesserit, Parthos et Sirie
20 partes firmat. Verumptamen clade subitanea sed modica noce-
bit. Libie quoque partes Egypto conterminas roborat. Si vero
Sol anni dominus infortunatus fuerit, intuendum est unde adveniat
infortunium. Nam de quo signo, utpote domo fratrum vel domo inimi-
corum et ad hunc modum, respexerit infortunium, ex / ea parte 107vd

adversitates in terra decident. Eritque omnium que dicta sunt laboriosa difficultas. Igitur: si infortunium a Marte venerit, tribulationes et controversias magnatum ingerit. Jovis tamen si respectus interveniat, pro vi sua Marcie resistet ire. Si autem a Saturno venit infortunium, multos infert morbos. Simulque si pariter omen utrumque id est Iupiter et Venus aversi fuerint, mortis ministrant cladem, magisque in Libie partibus. Et ut breviter plura comprehendantur pro loco suo respectuque aliorum, Sol anni dominus principum magis, et magnatum res variat et administrat.

10

De Veneris dominio

Quando Venus anni principatum ducit et corrupta, parve fertilitatis est; multa diruit edificia eruntque in climate eius leves quedam litium controversie. Inter maiores autem aliorum climatum miscebit litigia. Multosque per omnem terram et pelagus ventos aget. Cum autem Venus anni domina salva ab infortunio, multa gencium gaudia, nupcias, convivia significat. Nam cum infelix per Martem fuerit, intuenda circuli domus unde Mars respicit, et pro natura domus ac stelle respectu iudicandum erit eius signi gentibus. Nam in Arabum terris, gravem significat famem, hominumque tribulationem. Jovis tamen si Venerem respectus invenerit, pro modo suo Martie obviabit crudelitati. Si vero a Saturno fuerit infortunium, primicias anni angustas et

20

graves diarome climati nunciat; finem vero levioerem. Nonnullae quoque Sirie partes famem patientur et angustias, Adriaticis vero salubre.

Omnimodis autem, quociens Venus anni domina beata,
5 prosperum est Arabum finibus et econverso.

De Mercurio dominio

Cum autem Mercurius anni primatum contrahit, mundus ab infortunio, respectus benivolis, puerorum generi, sapientum
10 studiis, mercature negotiis commodum et salubre, magisque si dominus eius hospicii ipsum recipit et crescet eis honor regum ex parte. Quod contrario continget si ipsum dominus eius rennuit. Ac si infortunio respectus fuerit, eis qui eius fuerint domus unde infortunium venit perniciosum. Nam si Saturno vel respectus
15 vel coniunctus sit, sive consilium eius recipit, frugum dampna, latronum factiones, hominum tribulationes nunciat. In Arabum quoque partibus iumentorum et pecorum pestem, si videlicet infortunium in signo quadrupedum fuerit.

Nam in quocumque fuerit signo, eius nature corruptionem
20 minatur. Quod si a Marte venit infortunium, lites et angustias terrarum partibus illorum signi actinentibus, victualium autem habundanciam. Si vero salvus sit infortunio Sirie partibus Ismaheliticis salubre Adriaticis aut perniciosum. Nam et terre motu eosdem terrebit / saluberrimum autem Sidonis provincie 108rs

multaque eo anno terras et pelagus pervolat fama.

Inter omnes autem stellas Mercurius et Luna facillime bonum malumve recipiunt, frequens enim adustio reddit imbecilles. Cum igitur alter eorum anni dominio regumve ducatu sublimatus, in-
5 fortunio vero corruptus fuerit: cladem regum, pestilenciam
gentibus dictat, fructuum quoque dampna. Et universaliter pro
loco et vi Mercurii: ventorum aura, sapientum studia, mercature
negocia variantur. Cum autem Mercurius beatus fi atahuvil
anni dominium optinuerit ipseque extra adustionem orientalis et
10 in aliqua dignitate sua eo anno clarissimi nascuntur philosophi.

DeLune dominio

Et vero cumLune concessum fuerit anni dominium ipsaque
munda sit pluviarum et mandatorum frequenciam significat,
multum quoque significat terrarum gaudium et exaltacionem
15 magisque si recepta fuerit nihilque litium aut perturbacionis
admittet. Si vero accedens fuerit ad benivolas, pluvias nivesque
fundet. Nam Diarome climati, Indis etiam et Ethiopum terris
adversatur. Si vero fortis fuerit, addens et lumine et compoto,
munda infortunio, victualia cara erunt. Nam si nocte fiat atahuvil
20 et Luna sic locata in anni dominium ingrediatur, minuet dampna
sicut et Sol in diurno atahuvil sic locatus. Que si infortunio
respecta sit, metus et ~~errores~~ in terris seminabit, discordiam
quoque presuramque gencium, mutaciones locorum; finem tamen

anni ad meliora deducet meliusque in climate suo. Nam si a
Marte venit eius infortunium, ipsa tamen eo fortior, infancium
et adolescencium laborem portendit. Quod si Mars ea fortior,
pro modo respectus eorum iudicium veniet. Ubique vero locus
5 Lune a Saturno discernendus est.

De dominio Iovis

Quando Iupiter annualis domini solium conscendit pacem
terris principibus omnium concordiam imperat, religionem firmat,
10 bonos exaltat. Qui si receptus fuerit, amorem populi regibus et
prelatis mandat, tritici et ordei, serici quoque facit habundanciam;
Persarum autem quamdam innuit perturbacionem. Qui si corrup-
tus fuerit, magnatibus Babilonie minatur. Nam si a Marte venit
infortunium ipseque fortis in anni fine famem parat ezelzeva
15 <azalza> --id est terre motum--terris eius
signi in quo Mars extiterit. Cum autem Iupiter anni dominus eo
quo diximus modo de Mercurio locatus fuerit, eo anno clarissimi
religionis magistri nascuntur. Acque ad hunc modum de ceteris
quoque stellis iuxta naturam videlicet earum venit iudicium. Sed
20 et hoc contrario. Omnis quoque stella particeps anni huius hoc
iudicium iuvat, nisi quod Iupiter et Mercurius in donis suis
largiores inveniuntur. Omnis autem stella expers anni / suis 108rd
natis laboriosa est.

Inter hec igitur intuendum que stelle anni dominum respi-

ciant, quoniam earum respectus eius natos variat. Intuenda quoque natura infortunii utriusque. Quod si fuerit in cardine, tribulationes et angustias et discordias miscebit: si fuerit rectum usque vel post ad retrogradacionem; si retrogradum, usque vel
5 post ad directionem, et miscebitur radius eius cum radiis regum. Qui si misceatur cum duce gentis, multos latrones et fuers fore significat. Quod si orientale, usque dum occidentale fiat. Et si fuerit in loco unde oriens respiciat, nec in cardine ipsum retrogradum, perniciosum est gentibus eius signi in quo fuerit infortu-
10 nium. Nisi videlicet radium suum cum domino orientis vel eius radio miscuerit sive cum domino summi vel eius radio.

Quod si infortunia aversa sint, non nocebunt nisi aliquod eorum anni dominium possideat et dux sit regum; et id si ita fuerit, discordiam et tribulationes parat.

15

De dominio Martis

Cum autem Mars anni dominium usurpat ipse mundus fertilem quidem facit annum. Sed tami et zelzen--id est cladem et terre motum--multam, armigeris autem largiorem promittit fortunam frequentique gaudet discordia. Qui si sit a Saturno
20 infelix multos metus et terrores in terris eius signi. Verumptamen Iovis si respectus interveniat, pro vi sua Saturno resistet, Martem placabit. Mars tamen, quia non leviter bono concedit,

multam mortalitatem parat magisque iuvenum et adolescentum.
Si enim Saturnus Sole respectus in tetragono aut oppositione Martis
sit, Luna vero cum Marte vel ipsum respiciens: lis et discordia
multa consurget. Qui si eo anno in aliqua dignitate sua adustus
5 fuerit, vel ipsum Saturnus tetragono aut oppositione respiciat
sive iungitur ei, in eadem scilicet latitudinis parte, rex eius
climatis ventris dolore vexabitur.

Quociens autem Mars anni dominus fortis fuerit, multa
armorum feritate Babiloniis incumbet. Qui si ita orientalis
10 fuerit terribiles tonitruos et fulgura parat. Si vero occidentalis
fuerit, tardius hoc faciet. Validissima autem erunt hec omnia
cum ad oppositum sui gradus pervenerit rerumque signo velud
ignibus aura rubescet. Qui si in summo fuerit, regibus et prin-
cipibus insidiatur, estatem quoque pulverulentam et gravem estu
15 facit.

Inter hec intuendus erit eius per circumulum cursus. Nam vel
si fuerit in Ariete aut eius ternario rectusque in cardine, acutos
homini morbos, validas principum controversias parat; si vero
retrogradus, latronum quidem factiones multaque per orbem mala
20 meditatur, Babilonem tamen precipue vexabit. Qui licet non sit
in cardine, respicit tamen oriens, discordiam seminabit peiusque
in terris eius signi; et si retrogradus, malo / rum est augmentum; 108vs
quod si adversus ab oriente rectus fuerit, non erunt que dicta
sunt preter colorem nec nisi in eius signi terris.

At vero si in Tauro eiusve ternario et in cardine rectusque fuerit, arboribus acque animalibus nocebit, hominum autem controversiis et lite gaudebit. Et si dominum anni ita respiciat, hominum fata parat. Nam si ducem regis respiciat, regi minatur. Et si radius eius cum Saturno misceatur, peius; ac deterius si ipse retrogradus. Qui si oriens respiciat rectus sineque Saturni consilio, non erunt que dicta sunt nisi in terris quarti ab ipso sive oppositi. Nam retrogradus frugibus infestus est; cui si Saturnus misceatur, quartam frugum partem vastabit. Et si 5
aversus ab oriente rectus sineque Saturni consilio, non erunt hec. Nam si retrogradus, sui signi terris magisque cum Saturno adversatur.

Cum autem in Geminis aut eius trigono et in cardine, hominum sanguinem fundet. Nam si rectus ibidem iusticiam et veritatem iuvabit, retrogradus autem odia seminat. Qui si ita oriens respexerit dolores ex vento et sanguine creat, magisque in sui signi quartive sive oppositi climate. Et si ita retrogradus hic dux est, tawan--id est cladis--ac si aversus ab oriente et rectus, latronum iuvat nequiciam, hominibus sanguinem, seminibus auram 15
corrumpit. Nam retrogradus, acutis doloribus et igne necabit.

Quod si in Cancro eiusve sit ternario et in cardine at rectus sine consilio Saturni, controversiis Arabes fatigabit vimque non nullis Sirie partibus infert. Qui si ita oriens respiciat et mundus, impotens erit mali nisi quod Parthos miscebit. Nam si retrogradus 25
fuerit, suo signo quartoque et opposito arma ingerit, omnino autem

cum in decimo est, potentibus infestus. Cum autem ab oriente
aversus rectus mundus a Saturno fuerit, suo autem signo impius
erit. Nam si retrogradus conferens Saturno in cardine sito, in-
crementa malorum iuvabit, morbos scilicet et mortem; sine
5 Saturno vero, apostemata inflat.

De Saturni dominio

Quando vero Saturnus anualis dominii sedem premit, mul-
tum frigus, morbos, amissiones, mendacia parat; nubes et ventos
australes in Babilonia, odium et invidiam seminabit, cladem quo-
10 que et devastationem donec consilium eius alia mutet stella. Cum
igitur ita contingerit si benivola interveniat, minuetur malum
eritque valida et invicta Romanorum manus, mortalitate tamen
eos impediet, eruntque fertiles Tracum frugum et Hyberie regio-
nes. Et si de benivolis mixte fuerint cum Saturno, augentur eorum
15 bona. Quod si Saturnus cum Marte in car / dine fuerit miscebunt 108vd
quidem lites et prelia sed victoriam Saturnus suis conferet. Nam
si idem Saturnus aut anni integri aut quarte anni dominus in octava
domo inventus fuerit, Mars autem in signo quadrupede, fatali fer-
ro minantur.

20 Si vero Iupiter et Sol Saturno iuncti aut eum amice respex-
erint aut etiam in domo eius sint, victoriam saturnino signo con-
ferunt. Et si Saturno anni domino Mars quarte principatum ducat,
itidem bellorum finem saturnia castra optinebunt.

Nam si sub eodem Saturno Iupiter in quarte dominium assumatur pacem suadebit. Sed si Mars Saturnum aut quarte dominum respiciat ut alter orientalis alter sit occidentalis, lites et luporum feritatem iuvat.

5 Quod si nocte fiat atahuvil et anni dominium Saturno concedat in oriente aut summo consistenti, Luna vero cum Marte, Saturnus retrogradus, Mars vero stans et Luna ad ipsum accedens, dominus autem orientis adustus, Saturnus quoque Martem sub Sole respiciat, aut Mars stans applicet cum Saturno retrogrado, aut
10 eciam Sol corruptus, aut pars fortune cum artifice Mercurio ipseque rectus Saturnum respiciat, que inquam si ita veniant omnia toti mundo sunt incommoda; presertim autem aeris corruptionem moliuntur et tribulationem hominum, magnatum quoque controversias.

15 Sciendum vero quociens in atahuvil Saturnus cum cauda in eodem invenitur signo, frigoris et famis signum est. Quod si in Cancro contingat, aque decrescent et aquatica patientur. Si vero in Piscibus, metum religiosi incutit. Quo si Mars respexerit, gladius eos persequetur; si Luna, patria pellentur; nam si Venus,
20 sufferentur; quod si Sol, regi subiacebunt.

Saturnus autem dux est terre motus, submersionis, sitis, precipicii. Cum vero Mars applicat cum Saturno, testimonium eius firmat, magisque Marte superius emisperium tenente, Saturno autem inferius. Cum ergo in signo aquatico ita locatus fuerit

eluvium generat; in signo sicco, siccitatem.

Quoniam orientalis proventus terre motu terretur, magisque in cardine et aliqua dignitate sua. Occidentalis eluvium inmit-
tendo precipicia fodit. Nam in Cancro aquas imminuit quia Cancer
5 est eius ehewebel (al-wabal) --id est exicium--et hoc modo pro
ceterorum natura et respectu iudicabis. Nam quando in Ariete
eiusve ternario recte incedens fuerit et in cardine, in partibus
Babilonis frequens erit attagir--id est alteracio--multeque pluvie,
rarum frigus, discordia principum magisque si Martis legerit con-
10 silium. Quam si retrogradus fuerit, Parthis et mariti inimicus.
Si vero in summo fuerit, pebi principum invasionem suadebit.
Nam si respiciat oriens et rectus, magnates curis / vexabit; re- 109rs
trogradus vero, thesaurorum apotecas vastabit, magisque si pari-
ter Lune Martisque legerit consilia. Hoc enim multi frigoris et
15 pestilencie in animalibus causa est. Si autem aversus ab oriente
rectus fuerit nec Marte respectus, multum frigus et animalium
mortalitas; retrogradus autem vulgo controversias mandat; quem
si Mars de cardine respexerit, omnia firmiora erunt. Si vero
aliunde respicit nichil fortitudinis affert.

20 At cum in Tauro aut eius trigono in cardine et rectus fuerit,
controversias homini, cladem ovium ei terre significat in cuius
signo fuerit; retrogradus autem omnibus germinibus nocebit;
puerorum quoque et adolescentium fata parat. Qui si in summo
sit nulli parcat etati; qui si sit remotus et aversus ab oriente et

erectus, erunt que primo dicta sunt. Quod si Luna in eius trigono fuerit, regis magni mortem nunciat; particeps autem eius erit anni dominus: retrogradus autem germinibus nocet, adolescentes et iuvenes necat. Itidem aversus et rectus et sine Martis consilio, pauca facit mala; retrogradus autem et Marte corruptus, fruges devastat, homines debilitat sui videlicet signi et quarti acque oppositi.

Cum autem in Geminis sive trigono eius in cardine et rectus, ventos agit, frigus stringet, nature sue mor. t. ibus et morbis humanum genus afficiet; volatilibus quoque nocebit. Retrogradus autem regibus et principibus arma inperat. Qui si remotus et aversus sit ab oriente rectusque, australes et septentrionales miscendo ventos et terre motu terrebit. Retrogradus autem aeriis.

Si vero in Cancro eiusve ternario sit in cardine et rectus Marte averso, post frigus locustas et brucos in suo signo et quarto acque septimo dabit.

Qui si sit retrogradus, multorum eiusdem climatis factum accelerat. Marte vero respectus et benivolis aversus, suo climati mortalis est. Et si remotus acque aversus ab oriente aquarum inundacionem et frigoris astrictionem operabitur. Nam si sit rectus applicante benivola, malignitati sue parcat. Retrogradus autem vel Marte respectus, corruptione terrarum signi quarti acque oppositi gaudebit. Quod si aversus ab oriente nec Marte

respectus, pacem sufferet meliusque peragrata medietate signi, non tamen penitus innocens eiusdem signi terras infirmitatibus afficiet. Similiter autem et retrogradus et Marte respectus et benivolis aversus, multam hominis discordiam, inundacionem,

5 locustas generat.

Post hoc igitur intuendus erit locus Saturni. Nam si fuerit in oriente, effectus eius primates invadet. Si in secundo, possessiones, et ad hunc modum per omnes 12 domos iuxta earum naturam et significationem. / Deinde intuendus anni dominus et stella- 109rd
10 rum quecumque fortuna.

De salute et corruptione stellarum

Sol enim regum et principum dux cum in atahuvil corruptus fuerit illorum corruptionem notat pro loco domus in qua fuerit. Cum autem salvus, eorundem item pro loco suo salutem.

15 Saturnus quoque magnatum et senum dux simul et agriculture, si corruptus fuerit, pro loco suo illis nocebit. Si enim cum Marte: arma illis inferet; nam si cum cauda ipseque dominus anni, gravem nunciat famem.

20 Jupiter autem iudicum et potestatum atque religionis dux si corruptus fuerit, adversitatis illorum generi signum est. Nam salvus salutis, Babilonis tamen principibus amicus esse non potest. Nam si eius corruptio de cauda venit, mortem potentum nunciat; si vero de Saturno, in suo signo reges subiectis incumbent.

Mars armorum et milicie dux cum corruptus fuerit, ducum milicie et tribunorum plebis casum significat in suo videlicet signo. Nam si fuerit in domo possessionis eiusve opposito aut domo regii thesauri, dispercionem regis peccunie significat. Qui si in summo
5 sit et retrogradus, clientele regis inimicus; quod si sit eius domus, familie regis.

Venus mulierum et eunucorum dux si corrupta fuerit illorum negocia corrumpit. Si ergo corruptio eius in oriente ipsa vero in octavo fuerit, puellarum fata flebit. Si vero in decimo, adoles-
10 cencium sepulcra querentur; ipsa autem si in oriente fuerit medio-crem mulierum etatem lugebit. Si autem in quarto in aniles annos fati convertet insidias. Et ad hunc modum in suo ducatu pro loci natura et significatione corruptionisque modo quelibet stella mira-
15 bili ratione suos in mundum agit effectus. Nam si sit corrupta Venus in signo igneo, eius pars ignis corrumpetur. Nam si in signo aereo quod ipsa possidet in aere corrumpit. Si vero in signo terreo, quod ipsi concedit de terra et deinceps. Quod si corruptio Veneris a Saturno fuerit, uxoribus potentum timendum est, Arabum quoque dampna magisque in Scorpione notat. Omnisque stella corrupta
20 sue significationis detrimentum est.

Mercurius vero scribarum, philosophorum, filiorum, puerorum et mercature ducatum gerit. Quociens igitur in atahuvil corrumpitur sue potestatis est corruptio. Qui si in oriente cor-
rumpitur, dampnosum est pueris; si in quinta, filiis; in nona vero,

scribis et philosophis. Omnisque stelle corruptio per omnes
duodecim domos pro loco suaque significatione nociva est. Nam
si Mercurii corruptio a Marte fuerit, regum secretariis et con-
siliariis nocebit, multorum hominum clades, civitatum et menio-
rum di / ruciones, turium casus. Cum autem a Saturno Mer- 109vs
curius corrumpitur perturbacionem multam significat. Quod si
simul benivole permixte sint malivolis, omnia erunt mediocria.
Si vero Mercurius licet cum infortunio sit applicet tamen cum
Iove, exaltationem sapientum tribuit. Nam si cum Venere fuerit
10 benivola miniis et puellis et ceteris propicia est. Cum autem
Mercurius in signo terreo corrumpitur, olerum corruptionem
significat vel nunciat et ita deinceps.

Luna autem esse genicium viteque eorum mandatorum quo-
que signa profert. Cum igitur in atahuvil corrupta fuerit corrup-
tionem pro loco dominii sui patitur. Nam si in sexto, infirmita-
15 tibus afficiet nature signi unde infortunium Lune advenit et sic
deinceps.

Omnis ergo stella in atahuvil corrupta pro loco suo, cor-
ruptionisque genere sue significationis dampna nunciat. Sol
20 igitur in atahuvil corruptus anime spiritum aeris quibus preest
dampnacio, Luna corporis humorum et nature hominum; utrum-
que simul utrorumque. Stelle vero superiores deprese vel retro-
grade vel aduste aut quoquo modo infortunatae, aurarum et volati-
lium corruptionem notant ad naturam loci corrupti et corrumpen-
25 tis. Cum autem supere inferiores corrumpunt in climatibus et

significatione inferiorum pro earum loco naturaque corruppen-
cium erit rerum confusio. Quod si superiores in signis aeriis
corrupte sint, firmior erit earum significatio per aera perque
loca eidta. Similiter in summo sive in superiore posite hemis-
5 perio. Nam si in signis terreis corrupte sint corruptio super
terram sedebit. Similiter supere superius, infere inferius hemis-
isperium tenentes faciunt. Quod si Mars super terram de signo
terreo cum Saturno in simili sub terra applicet, in terra signi
Martii eruptionem cavernarum casumque rupium significat. Et
10 si Mars retrogradus, inflammationes. Similiter Saturnus in alma-
grib, Marte in summo sito. Que cum in signis aquaticis corrup-
puntur in locis humidis corruptionem locant. Nam cum in signis
terreis corrumuntur, fulmina tonitrusque terris minantur. In-
feriores autem si in signis igneis corrumuntur exustionem ter-
15 rarum. In terreis enim seminum germinibus nocent. In aquati-
cis aquas inficiunt. In aeriis locustas et brucos generant.

Luna adusta con infortunio in cardine magisque in Piscibus
aquas corrumpit nisi Venus et Mercurius vel cum ipsa sint vel
ipsam respiciant. Infortunia quoque si in cardine fuerint aerea
20 corrumunt. Similiter Sol ita locatus. Omnis itaque stella cor-
rupta, suas in mundo partes corrumpit.

Si ergo cor / rumpitur in signo igneo, erit corruptio ex 109vd
igne magisque in magnates. In aquatico vero humores inficiun-
tur. Cum autem de superioribus in aeriis signis aliqua corrup-
punt ventorum malignitatem hominum et volatiliū difficultatem
5 innuit ac deinceps. Semper autem pro loco earum in circulo
acque natura corruptionis significatur, admixta videlicet respi-
ciente.

Lumina vero corrupta primatibus presertim nocent.

Postquam igitur anni dominus diligenter notatus est stelle-
10 que per circulum locate, dominium omina et infortunia in singu-
lis anni quartis, denique boni atque mali, sicut docturi sumus
solerti indagine per omnem circulum sectandi.

De salute et corruptione signorum

Aries cum fuerit in atahuvil corruptus eo anno sive quarta
15 Babilones et Perse ac quicquid in oriente summum est adversita-
te ferietur; magisque dolore capitis vexabuntur et id potius si ori-
ens fuerit Aries aut Libra. Mortalitem quoque pecorum signifi-
cat; erit autem precipue primatum perturbacio, peius autem ori-
entalibus Saturni in Ariete infortunium. Cum autem in Ariete in-
20 felix Mercurius fuerit, pecorum in oriente stragem significat,

habebitque ea terrarum pars magnas pro metallorum locis lites.
Quod si simul Mars retrogradus fuerit, orientalium regem magnum
necat. Nam si Saturnus corruptus sit vel Marte de loco averso
respectus, multam hominum tribulationem predictis adicit. Nam
5 et renes, testes, sperma, vesicam et intestina corrumpit.
Quo si Iupiter et Venus respiciant, mala omnia vetant.

Inter hec autem lumina stelleque respicientes earumque
loca notanda, inspicienda quoque et ahizemena dominusque eius,
Martis quoque locus notandus.

10

De Tauro

Deinde Taurus domicilium Veneris, principatus Lune, si Marte
corruptus fuerit, qui est eius inimicus, aut Saturno, per Affricam
usque ad perustam tribulationes hominum aget. Quem si Mars
respiciat, Venere in ipso sita, Saturno retrogrado Marte coniuncto
15 aut principatu Lune, ipsa autem in casu suo per oppositum, que
si ita sint omnes Tauri regiones pacientur, boum et segetum
stragem significat; quantoque peior incederit stella, tanto ipsius
maior perniciēs. Que si retrograda fuerit peius. Igitur ipso
corrupto omnia eius dominiū corrumpentur; erit et hominum
20 difficultas maiorque hominum in cervice passio, peiusque si
Venus averso teneatur loco, acque id deterius si Mars vel
iungitur ei vel respicit ipsam. Mars enim Venerem corrumpens
mulierum genus viciat multoque puellas afficit dolore. Inter hec

notandus locus anni domini a Tauro: qui si / male respicit Taurum, 110rs
Venusque cum malivolis applicat aut adusta sit, omnia adversa
nunciat. Quod si quibus applicat sit Saturnus et Mars idemque
retrogradus, lites et stragem hominum. Videndus quoque Tauri
5 locus in circulo: qui si fuerit in parte orientali, orientalibus
adversatur, si in parte occidentali, occidentalibus; sicque in
ceteris. De nulla ergo stella retrograda suo climati quicquam
spei proponas.

De Geminis

10 Gemini si corruptum fuerit et Mercurius in loco adverso,
Mars autem aut Saturnus in Geminis, Mercurius adustus aut ad
septem dies adurendus, dominus etiam alestima eius mensis cum
malivolis, si hec inquam ita fuerint, adversabuntur beit el mediez,
id est domui consecrate (quam nos Iherosoliman dicimus) - Assiriis
15 etiam ac non nullis Indie partibus omnibusque Geminorum finibus
discordias et lingue vicium prenunciant. Quod si Mercurius
adustus Mars autem in domo sua, exustiones significat. Et si
Saturnus aut Luna cum Marte fuerit, potentes invadunt; quo si
upiter vel respexerit vel ibidem fuerit firmus, resistit malo.
20 qui si corruptus, inpotens erit contra malum. Sicque pro ceteris
bonis, malis vel iunctis vel respicientibus iudicandum est. Nam
si Saturnus assit, discordias facit magisque in partibus Geminorum.
Deinde videndus Martis locus et in qua circuli parte fuerit; in ea
terrarum parte vim suam parat. In qua vero parte lumina iuncta

fuerunt, ea pars alias superabit. Deinde domini trigoni notantur eorum loca: qui si fuerint in locis adversis, eo anno natis parvam spem ponas, peiusque si is locus fuerit. oriens.

De Cancro

5 Cancer autem si perversus fuerit, Luna quoque infelix nec oriens nec domum suam respiciens, omnia aquatica corrumpuntur; Armenis autem et Sabeis Arabum famam prenunciant multasque illis locustas et brucos generant. In quo si Mars retrogradus sit, lites adicit atque utrumque mundi verticem sanguine
10 perfundet. Quem si Saturnus respexerit, malum augebit. Saturnus autem retrogradus, Iove temperatus, mala temperat. Inter hec intuendum oriens anni dominusque eius dux principum, dux quoque gentium in quibus sint terminis. Qui si sint in locis adversis, principum iniustam vim significat; inter quos si Iupiter
15 fuerit orientales ceteris preminebunt. Si Mars et Saturnus, alterque aut ambo retrogradi, reges manus conserent. Quod si cum Marte Iupiter ibidem et Saturnus rectus, Venusque in Piscibus, Luna vero in Tauro sit, omnes terras pace et quiete tenebunt. Si vero Mars ibidem rectus, apud Memphiticam provinciam novus
20 rex consurgens bella monebit.

De Leone

Leonem sive loci adversitas sive stellarum infortunium

corrumpat, orientibus Sabeis / Tirii Medis et Parthis sua feri- 110rd
tate adversatur. Quod si pariter Sol in loco adverso Marti vel
iuncti vel respectus, aquarum detrimentum; lites etiam orientali-
bus nunciant. Considerandus autem Solis locus die, Lune vero
5 nocte, cuique Sol applicet sicque dominos omnium per ordinem
signorum eorum status prosper et adversus. Que ergo in Leone
fuerit, eius natura cum Leone mixta indicabis; in quo si forte
eclipsis contingerit, infortunio adiuncto et presertim principibus
perniciosum est.

10

De Virgine

Virgo quoque domus Mercurii artium. In qua si Mercuri-
us extra adustionem fuerit, quasi rex coronatus inter stellas im-
perat. Eo igitur anno quicumque nascitur Mercurio familiariter
oriens eius respiciente, excellens inter philosophos regumque con-
15 silia statuatur, mercatorum quoque et scribarum quantum ad ata-
huvil respexerit lucra componet, gaudia quoque Virginis climati
nunciat. Que si pariter cum domino suo corrupta fuerit Persa-
rum, Scitharum, Romanorum quoque dampna significat. Messibus
namque et mulieribus nociva, medicorum quoque precium minuit;
20 quam si Saturnus et Mars vel possederint vel respexerint, Mercurius
autem in loco adverso benivolis aversis Luna quoque cum Marte, Sa-
turnus autem dominus alestima vel izticbel magnam sapientum ad-
versitatem significat. Et ut brevius plura pro Virgine scienciis

respondendum. Quod si Venus Mercurius et Luna pariter sint corrupti, fantasmata per aerem apparebunt. Si vero Saturnus illic benivolis aversis fuerit, Mædis inprosperum. Pro quolibet itaque climate sua consulenda erit stella, proque statu stelle climati respondendum. Si ergo stella simul cum Sole fuerit in adustione, mutaciones significat; que si fuerit Saturnus vel Mars, doloribus aut ferro vitam mutat. Et ad hunc modum in ceteris iuxta eorum situm et significationem.

DeLibra

10 Libra si corrupta fuerit, Venus autem in Ariete adusta aut in alio loco averso male domum suam respiciens, aut sit in gradu principatus Piscium, sive aqua ita fuerit, nullum in Veneris significatione sanum venit iudicium; puellarum autem multos significat dolores peiusque si infortunia retrograda ipsam
15 respiciant.

 Deinde videndum ubi sit stella necans et urens, id est Mars, eiusque utrimque respectus, dominus quoque adversitatis, id est Saturnus, loca simul Veneris et Lune stellaque magis habens in Libra; quod si Libra sit oriens et corrupta, Venus etiam adversa,
20 peiusque Venus ascendens infortunia post ipsam radiis ferentia. Que cum ita conveniant, mulieribus adversantur, ventos corrumpunt magis in Alexandris partibus et circa Cirenem, Parthis quoque nocent. Nam si hec infortunia Libram dominumque eius

ita corrum / pant, multas mundi corruptiones notant. Intuenda 110vs
quoque maxima Veneris velocitas, que est ante eius alwazat
fuerit, ab uno usque ad 70 (sive 90), queque sit coniuncta vel
respiciat ipsam; que si sit armipotens in eius regione mulier
5 eo anno regni sceptrum geret. Videndum etiam utrum sit orien-
talis aut occidentalis et in quo signo et eo modo iudicandum.

Inter hec notandum si aliqua de novem cometis appareat
et in quo signo, masculo videlicet aut femineo; Venus quoque si in
parte circuli mascula vel feminea sit, eisque qui eorum fuerint
10 dominii status sui significationem transmittunt.

De Scorpione

Scorpius si corruptus sit, Caldeis et Sabeis adversatur.
Nam et barbaris nacionibus scorpionum et luporum metum in-
gerit. In quo si Saturnus sit retrogradus, Marsque cum ipso
15 simulque invicem suis aspergantur radiis alieque corrupte,
videndus erit anni dominus si sit corruptus acque infortuniis
respectus, simul et Luna si sit maczufa, sive Sol. Nam si sit
eclipsis Solis, alestima dominus notantus erit. si vero eclipsis
Lune, dominus izticbel. Qui si sit infelix et in loco adverso,
20 adversitatis est signum, omnesque possessiones corrumpentur.
Generaliter autem omnes quorum oriens est Scorpius afficientur
usque ad mutacionem consilii magisque Iove adverso sive adusto,
Lunaque vel iuncta infortuniis vel respecta, sive in exicio--id est

detrimento--animalium interniciem significat, regesque novi consurgunt, pluvieque et frigus multum et simul et vesice impedimentum.

De Sagittario

- 5 Sagittarius corruptus et Mercurius debilis in loco adverso principum et religionis acque artificum periculum significat, maritimis perniciosum, Armenis incommodum magisque Marte et Saturno in ipso coniunctis; nam sic et oculorum dolorem adiciunt et multam potentum vexacionem, morbos etiam quarumdum
- 10 Sirie parcium sive Hispanie. Cum autem Iupiter de loco prospero domum suam respicit, ipseque in oriente aut dominus orientis, omnia emendat magisque in trigono Solis die; nam nocte minus fortis.

De Capricorno

- 15 Capricorni corruptio ac dominus eius adustus Indis et Medis barbaris et Trachibus, Albanis, nonnullis etiam Africe partibus adversatur acque in omnibus eius finibus pueris arboribus et omni germini nocet simulet omnibus eius anni natis, reges iniquos, latrones roborat.

20 De Aquario

Aquarii vero corrupcionem Adriatici, montanaque Siria

usque ad Eufraten et hinc ad Tigrim senciunt; eritque eorum e
mul / tis regnis corruptio eiusque in climate magna clades. In 110vd
quo si Mars fuerit, regem magnum destruit. Litesque validas
per omnem occidentem agat, maritimis metum incuciet.

5

De Piscibus

Pisces autem si corruptum fuerit dominusque eius adver-
sus et aversus in Pisce vero infortunium, religiosi multa pacien-
tur, Siris etiam et Romanis adversitatis signum; nautis autem
pericula multos, quia ventos ingerit; malum quoque Virginis et
10 Geminorum finibus ac deinceps.

De parte fortune

In omnibus que dicta sunt zahmazada--id est pars fortune
--eiusque dominus consuluntur nec non et locus Lune simul ales-
tima acque izticbel in quo fuerit loco sive eorum domini omnisque
15 signi dominus notandus est ubi sit ab oriente sique in aliqua dig-
nitate, sua quoque res sit respectu ad alias; post hoc igitur oriens
intuendum eiusque fortuna acque infortunium. Hincque usque ad
finem 12 domuum per omnes earum possessiones in terris acque
significationes, similiterque statum stellarum descendit specu-
20 latio. ~~Inter~~ has autem cardinibus maiores tribuende vires domi-
busque ducum similiter; nam ducis clima sive prosperam sive

adversam eius vim forcius sentit. Natis quoque eiusdem signi sive in quo dominus eius fuerit prosperum, nisi primitus corruptum sit.

Distribuerunt igitur universi terrarum orbis climata diversis stellarum dominiis; quo facto, per omnem circulum deducetur speculatio qualisque stellarum in circulo repertus fuerit status, talis sine dubio terrarum fortuna sequitur. Erit autem septem stellarum qualiscumque status per domos suas deducendus. Si enim dominus orientis corruptus fuerit substantie ipsorum hominum corruptionem molitur regisque in cardine. Si vero domus 2^a possessionum et ita per ordinem iuxta cuiuscumque significationem.

De quartis anni

Quoniam principalis annorum dominiis inventio tradita est, 15 secundarii quartarum anni principes eligendi sunt. Primum igitur semper Solis introitus in quodque signum conversivum observandus est; in eaque hora oriens constituendum, cardines firmandi, stelle per circulum locande. Stellarum quoque dignitatibus discretis locis annotatis, que in cardine sive in quolibet firmiori loco 20 fortior inventa fuerit, ei quarte dominium concedit. Sed neque tot necessaria sunt hec testimonia quot illic inquirenda prediximus.

Quod si nullam in quo dictum est modo stellam invenire contigerit, inter omnes septem erit eius quarte divisio: primum etenim orientis domino 13 dies tribuentur; deinde secunde post illam totidem, indeque ad ultimum per ordinem planetarum. Facto
5 descensu, 91 dies--anni scilicet quarta--inter septem stellas pariter est / distributa. Hanc autem rationem inveniendi huius 111rs ducatus stellis in suas prefecturas inrantibus servare oportet. A quartis autem usque ad mensium atahuvil descensus fieri solet. Nam Sole in principium cuiusque signi intrante, huiusmodi specu-
10 latio fieri potest: si ergo in principio anni bonum malumve occurrerit, et in alia quarta contrarium, commiscendi erunt stellarum affectus rerumque collate quodam modo temperandum iudicium eventusque varii per sua discernendi loca, iuxta diversitatem motusque stellarum qualem deinceps dicturi sumus.

15 De vario stellarum motu

Quociens Saturnus in atahuvil retrogradus est in Leone aut Virgine sive Libra seu Scorpione, magisque in postremis Leonis et Scorpionis--que sunt a 23 usque ad 30. Quod si sit in Scorpione, Marsque de suo sive Saturni termino ipsum respexerit, illeque
20 ita in oriente Sole averso, intuendus erit dominus termini orientis; qui si fuerit orientalis in loco prospero habeatque firmum aliorum adminiculum, eius climati prosperum est, Medis perniciosum est. Absolute vero si in Scorpione retrogradus fuerit, principibus

iras et prelia mandat. Qui retrogradando si transivit terminum stelle ipseque in loco inimico eius stelle, climati adversum; si tamen respectus hic amicus fuerit, minuit malum. Quod si cum Saturno pariter Mars in Scorpione retrogradus, multa sanguinis effusione gaudet et consurget in Martis climate rex rufus.

5 Sique ambo in Martis termino fuerint, rufi clima bellis miscebunt; si vero in termino Saturni, terre que ad Saturnum pertinent etiam sanguine madefient. Et si forte Luna ibidem intermixta fuerit, natis et matronis periculosum est. At vero si Venus in Tauro

10 occidentalis eosdem respicit, pro eius in terris dominio hominibus ipsius status revelat vel adicit. Respicendum autem in cuius termino sit Venus isque erit in melius adminiculum. Cum autem Sol aversus fuerit cum cauda, inprosperum est. Quod si ibidem sit adustus multe adversitatis nuncius esse cogitur.

15 Quando vero Mars in atahuvil orientalis fuerit in Capricorno, Medis eiusque climati prosperum. Cum quo si Saturnus sit, videndum quis vel accedit ad ipsum vel recedit ab ipso: qui si fortis fuerit, cuius nativitati preerit eo anno proximam regno dignitatem optinebit. Si vero Iupiter fuerit adustus aut retrogradus in Libra, discordiam orientalium nunciat. Qui si in Scorpione

20 retrogradus fuerit, intuere in cuius termino sit, eiusque climati stragem bellicam et aquarum corruptionem iudicabis. Videndum quoque que stella miscet radios suos cum ipso et illa iuvat. Cum autem Saturnus respiciat anni dominum respicit nec est in loco

li / tigiōso, qui eo surrexerit anno sine difficultate regnabit; si 111rd
vero Mars respexerit, litem generat.

Mars autem cum retrogradus fuerit in Ariete aut eius tri-
gono, in 12^o Sol aut in 7 sive Luna sive adusta sive depressa,
5 partibus Martis periculosum.

Si vero Saturnus in 6 fuerit et velox, Medos cum Scithicis,
Ethiopibus Batricam .Bactriam. cum India, Hyberos etiam Tyros
miscebit.

Item Mars in Tauro retrogradus Venus autem in Scorpione
10 Marsque in sexto ab oriente, Medis perniciosus est. Cum autem
Iupiter in nona fuerit, Sol autem in Libra in termino Martis, eius
climati adversatur. Quod si infortunium sit in Virgine Minerve
(vel Perse) menibus minatur. Si autem in Libra, iudicis tribunali
nocet. Cum autem Mars in Tauro retrogradatur, malus est. Qui
15 cum in Geminis post primi orientis decanum retrograditur et
die, hominibus cladem, fructibus adustionem ingerit et id quidem
in secundo decano. Nam in 3^o quadrupedibus nocet, mulierum
genus multa exurit Venere; in primo autem mimis et theatricis
omnibus adversatur. Et si ita positus Mars in 7^o, Venus autem
20 in 12^o sit, longum hoc durare significat. Quem si Iupiter non
respexerit, infortunium aut metus erit ex parte Geminorum. Cum
autem in Cancro retrograditur, navigiis et religioni periculosum
est. Peiusque in gradu principatus eius; in quo si pariter Luna
fuerit, perverso zelo multi proprios talamos illicito sanguine
25 maculabunt (qui mos apud nequam agarenos inolevit).

Deinde videndum est cum quo applicat vel a quo recedit:
utrique enim pro posse adversatur. Cum quo si Saturnus fuerit
et ipse retrogradus, magisque in Leone, lites et discordiam semi-
nat. Quod si in atahuvil anni ambo orientales et in superiore cir-
5 culi parte, multas gentes in arma vocant. Et si Iupiter cum ipsis
fuerit, Babiloniis adversatur. Quod cum Iupiter in Piscibus rece-
dit ab ipsis rectus, in partibus eius ex parte Saturni bella consur-
gent. Cum autem Venus in Sagittario conferens Iovi, bonum; Luna
vero cum in Libra, Iupiter autem sub Sole dominus Lune, eius
10 terre nocebit.

Item cum Luna sub Sole, Venus orientalis in Libra, Venus
ipsi favebit. Cum autem in Virgine Mars retrograditur, Persas
philosophos et etiam scribas invadit. Videndum quoque in quo
loco vel stat vel retrograditur. Si vero cum retrograditur eius
15 regionibus nocet. Nam in Scorpione suis nationibus adversatur.
In Sagittario autem plebis manus regibus inicit. Cum autem in
Capricorno retrograditur, videndum erit in quo termino, eiusque
stelle provinciis nocet, magisque stans ad retrogradandum. Quan-
do vero in Aquario Indis, Sabeis et Gaditanis partibus nocet, peius-
20 que Saturno in Cancro aut Leone sito; sic enim usque ad Sichiam
Ethiopiam / martialis pervenit its.

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De Saturno quoque notandum quando videlicet in primo et
medio Cancri gradu consistit in primo quoque Scorpionis et medio
Geminorum simul et in gradibus Arietis. Nam si in atahuvil anni

in hiis fuerit locis, multas significat discordias magisque Marte respectus; nec enim cessabit donec eius alia mutet consilium, ut videlicet domina domus vel prefecture in qua fuit.

Mars autem omnino dux litium et exustionum. Saturnus
5 autem infirmitatum et mortis. Si ergo ambo hec infortunia applicant cum domino orientis in atahuvil, que diximus meditantur, peiusque si ipsi fuerint in oriente anni aut quarte. Quocumque autem infortunia respiciunt, si de opposito et tetragono per inimicos malum ingerunt, de trigono autem et pentagono, per amicos
10 et in qua domo fuerint eius significatorum.

Quociens autem anni dominus duxque principum retrogradus fuerit, adversatur et si infortunium alterum in cardine in signo humano alterum autem applicet de opposito sive tetragono sive conventu, controversiarum signum est, peiusque ipsis retrogradis.
15 dis.

Inter hec intuendum si qui respicit est in oriente, qui respicitur in summo, in omnes terras suas spargere affectus. A parte autem orientis pax tandem progredietur. Nam converso locati, nichilominus quod dictum est. Quod si alter in summo
20 alter sit in imo occidentem prement. Nam in occubente quoque et imo similiter. Qui si fuerit in signis firmis, firma erunt mala; in ceteris vero leviora. Mars autem si fuerit firmus, firmus erit in calore malo; Saturnus autem in frigore malo. Quod si

infortunia non sint in cardinibus, cicius pertranseunt mala; qui si invicem recepti fuerint ex quadam receptionis gratia malignitati parcunt. Nam si sic positi bellorum duces fuerint, levibus tantum vulneribus afficiuntur.

5 Sol autem quamcumque stellam adurit debilitat. Cum igitur adustionem quelibet intrat, laboriosum est; cum autem exit, recuperat; dum vero sub radiis est, suis nocet regionibus, peiusque si in atahuvil in cardine fuerit aut infortunio respecta, multoque deterius gelut bani annazem.

10 Si ergo de opposito conveniant infortunia, medietatem necant; si de tetragono, quartam. Quod si Saturnus Martem precedat, dedecus quidem patientur, pauci tamen peribunt; si vero Mars Saturnus, multi in bellis occidentur. Cum autem aduritur stella precipue dux est exilii: que si sit Saturnus, cro-
15 nicem producit; si vero Mars, festina strage condempnat.

Quociens autem oriens anni signum fuerit aerium dominusque eius corruptus, ipsius regionis ventos validos et multa mendacia agitant. Quem si Mars respiciat, aut Luna de 6, erit dux infirmitatum. Qui si in 8 fuerit ipsumque oriens infortunatum, dominus etiam anni infelix, / multam significant mortali- 111vd
tatem; nec minus si dominus 8 in oriente fuerit. Cum autem Mars fuerit almudeber--id est consiliarius--annique dominus infelix, arma et incendia terris ingerit, hominibus apostemata inguinalia. Cum quibus si mixtus fuerit Saturnus, cladem multam adicit.

Quem si dominus octavi respiciat, firmiora erunt mala et grando
validus per omnes terras decidet. Nam si Saturnus firmus sit et
Lune vel iunctus vel respectus, in aquis et precipitiis necant. Si
vero Mars firmus, ferro trucidat. Qui si in bicorporeo signo
5 fuerit, sagittis minabitur. Idem in secundo ab utroque litium est
iudex: et si in signo masculino, marium; si in femineo, feminarum.
In quo secundo si Saturnus fuerit, animorum multam significat
vexationem acque perturbationem. Qui cum fuerit retrogradus
in oppositione Solis et in principatu suo, Mars autem Solem respi-
10 ciat et cum Saturno applicet, multas per varia loca seminant dis-
cordias.

Cum autem Mars in atahuvil in Geminis fuerit et in summo,
eo anno multi suspensio suffocabuntur. Qui si sit in oriente aut
occidente signo, manuum aut pedum truncationem minatur; simi-
15 liter in quarto, peiusque quando alterum infortuniorum in almantek
in tetragono eius fuerit. Verbi gratia, Mars conferens, Saturnus
colligens, id enim est certissimum mali signum quod primates
deiciet, ignobiles exaltat, religionem dispergat.

Inter hec intuenda est Luna. Que si consilium Saturno in-
20 ferius de almantica--id est loco circuli--alauge ad almanteket
azufile, desuper confert, permutationes rerum significat.

Videndus quoque locus alestima et izticbel quocumque
modo locati sunt eorum domini. Hii enim sunt duces omnis rerum
inicii. Cum autem Luna Saturno recepta fuerit in loco prospero
25 et firmo ab oriente, malo resistis, bonum auget; illaque pro Lune

statu in eius dominio rerum iudicia sumenda similiter et in natis eius. Fortunate quoque si firme fuerint in loco prospero, mala dissolvunt, magisque directe. Quod si aliter fuerit, aliud quoque iudicium sequitur. Nam benivola de loco amico respiciens, multiplicat bona; de inimico, pauca confert.

Considerandus etiam respectus malivolarum simul et ea que multa anni legat testimonia. Inter quas si oppositio fuerit, plena est inimicitia; si tetragonus, parvum odium. Quod si Lunam vel ex parte anni aliquam ex opposito respiciat, mali signum est; que si sit in summo, erit malum apprens. Cum autem dominus orientis in septimo fuerit, litium est signum; similiter Luna dominum orientis ex opposito respiciens. Quociens in atahuvil stelle in odioso fuerint respectu et in locis adversis, generale mali signum est. Cum autem hoc contrario et contraria protendunt.

Item cum in atahuvil malivola confert malivole: omnino malum; si autem malivola benivole: malum mutabitur in bonum; si benivola benivole: omnino / bonum; cum vero benivola malivole: bonum 112rs mutabitur in malum.

Post hoc respiciendus Mars, et in qua parte fuerit, in ea erit malum. Quociens autem anni dominus de benivolis fuerit nec Marte respectus, pacem componit et concordiam. Sciendum quoque quando Luna aut orientis dominus fuerit sub Sole alham et algam significat. Idem facit qui colligit ducis consilium si ipse garbi sub Sole fuerit.

Cognoscenda quoque natura domini anni quodque in humana possideat natura. Cum igitur hic corruptus fuerit, possessio et proprietates eius nature corrumpitur et hoc contrario.

Et sciendum quando oriens anni firmum fuerit, firma est
5 eius significatio; si vero mobile, levis; si bicorporeum, inter utrumque.

Oriens igitur cum fuerit dux, boni vel mali id consequitur is qui fuerit in eius atahuvil sub ipso natus, iuxta naturam stelle et proprietatem in hominibus. Utpote de Mercurio qui sapientibus
10 et artificii preest; acque ad hunc modum de ceteris. Hoc quoque quando Mars sub Sole, multam bellis inserit fraudem: qui si fuerit ascendens, erunt bella cum frequenti perturbatione; si vero descendens, cum magna pernicie. Itaque quecumque stella sub sole iuxta statum eius de proprietatibus ipsius erit iudicandum.

15 Cum igitur aliquod infortunium in cardine terre fuerit, terrarum corruptionem significat eruntque bella multa per insidias et ex inproviso multeque obsidiones; quecumque eius stelle fuerint ex maxima parte peribunt. Similiter si adusta ibidem fuerit quartumque eius sit prefectura, prefectum inter eius gentes gladio
20 periturum significat. Si vero in quarto non fuerit, in sua tamen prefectura, non occidetur quidem ille augustiis gravibus tamen angebitur. Quam vel si benivole respiciant simile tum ferunt iudicium, si vero malivole, periculum est mortis. Quod si pariter et hee et ille respiciant, que fortiores fuerint iudicium mandant;
25 que si equales fuerint, angustiiis quidem afficietur, evadet tamen

si illa in domo vel prefectura sua fuerit; si non fuerit, nec evadet.

Quociens igitur in quarto stella depressa vel adusta aut infelix fuerit, signum est in nativitate vel in genecia vel in fatidica mortis, in atahuvil tribulationis.

- 5 Cum autem atahuvil die fuerit, Sol consulendus est; nocte vero, Luna: cui videlicet applicet inter utrumque stellarum genus. Si ergo nocte fiat et Luna corrupta Saturno benivolis aversis multos et graves nunciat morbos. Cum vero oriens quartum fuerit a Saturno et Luna cum ipso non erit valide mortis furor. Si vero
10 Venus corrupta fuerit licet Luna salva, malum est mulieribus; quod si Mercurius, mercatoribus. Si autem die fiat et Iupiter corruptus, magnatibus periculosum est. Luna vero si firma et in loco testante ipsi, resistit malo.

- Zahmazada quoque applicans cum benivolis, malivolis aversis, / 112
15 vel Iupiter sit cum ipsa, optimam omnium vitam confirmat. Quod si zahmazada inprosper fuerit, Luna adversa, Mercurio corrupto, corruptionem et angustiam rerum significat.

- Firmam autem dicimus stellam quociens in aliqua dignitate sua similiter in quolibet sit loco respecta a domino suo. Item
20 quando orientalis est et extra adustionem. Firma quoque quando cum Sole in eodem gradu reperitur quem zamim dicunt--id est de corde eius--idque de omnibus ita.

Quociens Mars in 12^o, Saturnus in sexto: ultimum vel maximum postremum fere periculum est in eorum regionibus.

Saturnus quoque in 12^o magisque in Aquario et die, Mars autem
in sexto a Sole respecti, orienti simul et occidenti ingerunt.
Iupiter autem in Tauro amboque predicti de loco inimico eum
respiciant, universi dampnum est orbis; Luna vero opposita, Iovi
5 adusto et a predictis circumdato: omnibus dampnosum magisque
nocte et Luna sic posita anni dominus fuerit, tanto deterius.

Cum autem Saturnus in fine Aquarii in atahuvil repertus
fuerit altas per orbem aquarum inundaciones producit. Si vero
Iupiter in domo Lune ab ipsa respectus Sole adverso, aut Venus
10 et Mercurius ipsam respiciunt, aut Venus in fine Aquarii cum
Saturno, Mercurius vero in Piscibus eluiones per orbem inducunt.

Si vero Saturnus in oriente a Luna ex opposito respectus
radiumque eius Mercurius scenciat, Mars autem et Luna in gradi-
bus muellema--id est obscuris--magisque nocte, qui nascuntur
15 sub ea ita sita et corrupta, demoniacos fore astrologi asserunt.

Deinde considerata loca ducis principum simul et ducis
gencium nec non et domini anni, dominique orientis acque Solis.
Si ergo dominus orientis et dux gencium infortunati fuerint, valde
gentibus perniciosum. Sol autem si corruptus fuerit, potentibus
20 dampnosum peiusque si dux eorum pariter fuerit corruptus.

Notandum quoque signum in quo dux infirmitatum repertus
sit si sit masculinum vel femininum, sic quoque signum in quo
zahmazada inventa fuerit. Que si sint masculina, mares infirmi-
tatibus afficientur; si feminea, feminis adversantur in eorum

videlicet mundi partibus. Natura quoque signorum simul et
proprietas eorum in humano corpore genus infirmitatum et locus
in corpore demonstrat. Si autem dominus orientis corruptus,
Solque inter Saturnum et Martem, Iove averso et retrogrado,
5 Venus autem exul in oriente sub Sole, tunc Sol quasi inter ignem
et aquas male sanus. Si autem alter eorum anni dominus alter
quarte princeps existat, omnibus quidem timendum, periculosis-
simum tamen principibus.

Inter loca vero circuli de eis que in cardinibus inveniuntur
10 iudicia semper sumenda. Mars autem in nono bellum mortalibus
indicit magisque in loco averso. Quotiens autem/ sarrnum infor- 112vs
tunio corrumpitur dominusque eius in loco adverso, principibus
et prelatis extreme signum est iniquitatis. Quartum autem pro
gentibus eodem modo consulimus.

15 Omnis autem stella retrograda suis mali signum. Que si
fuerit Mars, armis invadentur; qui si sit in Scorpione aut Ariete,
victoriam suis confert; cum quo si cauda fuerit, valde timendum;
si vero caput, multorum exaltacionem significat. Cum quo si
Saturnus fuerit vel eum inimice respexerit, multas inimicias et
20 prevalentem iniquitatem.

Cum autem Saturnus orientis dominus fuerit infelix a Marte
retrogrado, suis morborum et necis signum est. Si vero Mars
orientis dominus, bellum indicit; quem si benivole respexerint,
malo resistunt.

Sol quoque maczufa Saturno et Marte respectus in Ariete aut Sagitario cum cauda, indignatione quadam orbem in bella movet.

Cum autem anni dominus fortunatus aut benivolus respectus,
5 licet dominus climatis corruptus sit, boni tamen nuncium est.

Sciendum vero quoniam nec benivole infortunium fieri possunt nec malivole naturam ominis boni contrahere queunt. Sed benivole corrumpi, malivole beari quodam modo paciuntur. Cautissime autem inter hec metiendum oriens anni, quotum sit
10 ab oriente elkiren--id est constellationis--quod, cum absolute profertur, etiam Iovis et Saturni conventum significat, natura quoque utriusque consideranda, simul etiam quas vel tempore elkiren stellas habuerunt vel tempore atahuvil habeant. Si ergo vel eclipsis vel alia adversitas quando fit atahuvil in decimo ab
15 oriente elkiren invenitur is annus regi periculosus est. Sique id signum aquaticum fuerit, navigiis pariter timendum, sicque in ceteris iuxta naturam eorum. Quod si oriens elkiren signum aquaticum sit et infortuniis possessum, erit pernicius in vulgo et in aquaticis; quod si sit muliki--id est principale--principibus
20 adversatur. Sic etiam loca superiorum stellarum notanda in utroque tempore. Nam quodlibet elkiren alhotha--id est gubernaculum--est viginti annorum.

Quociens igitur in atahuvil timendum aliquid occurrit, coniugiendum erit ad alkiren. Sique illic prosperitas inventa fuerit,
25 mutabitur adversitas atahuvil; quod si forte utrimque equa sit

adversitas victa celi benignitate infortunia terras dampnabunt.

Diligentissime quoque persequendum quod Arabes astrologi in libris atahuvil certissimum scribunt alenthie, adazir atale men al-mazal fi atahuvil, quod est: "quousque applicet circuitus orientis cuiusque inquisitionis in atahuvil," locus quoque eius anni domini; simul etiam quo applicet circuitus gradus elkiren, quosta / tu sese gerant stelle, locus quoque eius anni domini. Horum 112vd igitur collectis consiliis certissima rerum veniunt iudicia.

Deinde dominus orientis si aduritur in cardine, gentibus 10 adversatur, Si in summo regibus, et principibus. Nam si Sol pariter summi sit dominus, gentes vim principum sentient. Si autem in septimo sit adustus, controversias infert. Nam si in quarto, dempsam mortalitatem. Et si illud oriens masculinum sit, in mares; si femineum, in feminas irruit. Ac si orientis dominus 15 Mercurius sit, pueros flebit; si vero Venus aut Luna mulierum fata lugebit. Si tamen in oriente ipso aduruntur, levius erit malum.

Consideranda ergo natura orientis. Quod si sit terreum, interram malum decidet, et sic per cetera, iuxta naturam celestium, inferiorum accidentia metieris.

Deinde inter quatuor mobilia videndum est si que stella sit 20 in prefectura sua, iudicandumque erit gentibus frugi prelatos fore magisque si Saturnus fuerit et in loco receptus; nec minus Iupiter; et in omnibus ita si in eisdem locis recepti sint invicem. Nam si sit stella in prefectura Mercurii recepta cum ipso, idem

quod predicte iudicium legat. Cum autem alestima Solis fuerit, videndum si que sit stella in gradu eius prefecture; ipsius enim stelle partibus dampnosum esse solet.

Quando vero Mars retrogradus fuerit in prefectura Saturni, eius climati adversum. Cum quo si Saturnus pariter in Libra retrogradus fuerit, in mundo bella movent et moram tenent quousque alia interveniens mutet consilium.

Notandum quoque quando Sol in 19 Arietis gradu fuerit quatione sese ad ipsum habeant stelle, quotoque ipso sit loco ab oriente proque reperto habitu indicandum. Sicque de ceteris ut dictum est stellis. Nam quelibet in eis locis suum indicat clima. Que si sint retrograde, nichil sperandum ferunt; quas si simul benivole et malivole respexerint, primo quidem controversias generant, deinde ad meliorem finem spectant. Hoc quoque quoniam si hic stellarum respectus de signis firmis sit, pauca significat mala et in uno loco aliquo; si vero de bicorporeis, late spargentur; sin autem de mobilibus, frequentiam mali nunciat ipsis stellarum partibus. Que si sint retrograde, controversias augent; si vero stantes, utrique hominum sexui perniciosum.

Reges quoque et prelati climatum pro consiliis stellarum que eis presunt variantur. Inter climata vero medium semper, id est quartum, primum consideratur, inde in cetera vertitur iudicium. Solem autem et Saturnum simulque summi dominum cetera sequuntur stelle. Inter hos itaque qui firmior fuerit

ducatum quarti climatis obtinebit, et fortasse dux inventus erit;
pariter summi orientisque dominus.

Quociens igitur anni dominium Sol optinuerit summique
dominus in adustione, mortem magni regis et plerumquevar /ti 113rs
5 climatis parat. Si vero ea stella iam prope exivit necdum cum
apparet Sol, ipse cum anni dominio et regis ducatum obtinebit.

Quando vero in rebus humanis ut frequenter fit contingit
gentes in regem consurgere novique principatum parare, primum
oriens anni eiusque dominus simul et Luna in ducatum plebis con-
10 stituentur. Secundum autem eiusque dominus plebis adiutoribus
preficietur; septimo autem eiusque domino stellisque, si que sint
in eo, eorum inimici committuntur, ottavo vero eiusque domino
eorundem adiutores; summi autem eiusque domini custodie rex
ipse mandatur; undecimo vero dominoque eius clientela, faculta-
15 tes et adminicula. Imum autem, summi videlicet oppositum,
eiusque dominus regis novi ducatum suscipit ab hoc, sed res et
facultates novi tuetur. Inter hec in quamque partem infortunia
ceciderint, facilem iudiciis viam prebent.

Judicium de stellis secundum atahuvil et elkiren

20 Inventis regum et principum qua dictum est ratione ducibus
variaque fatorum per orbem sorte iuxta stellarum motus acque
status subtiliter discreta, deinde consurgencium in mundi scepra,

bellorumque eventus astrologi assumit speculacio.

Primum itaque sciendum quoniam summum inter planetas iudicem sibi posuit deus Saturnum ipsique pro dati celsitudine Solii summates humani generis ducendas commisit. Optimo autem
5 Iovi rectissimum iusticie tenorem in orbem mandavit. Rerum enim argumentum certissimum quoniam inter homines plane quidem novimus omnes in quemcumque dignitatis gradum surgentes primo semper iusticie et bonitatis promptos, mox ubi Saturni Iovisque coierit elkiren, utpote Saturni fraudulenta superante
10 violentia, corrumpi et perverti.

Superiores ergo tres stelle iuxta gradus suos quibusdam hominum ordinibus respondent. Saturnus enim regum gerit principium, Iupiter prelatorum, Mars utriusque satellitum. Inferiores autem mulierum et negociorum mercature curam gerunt,
15 feruntque superioribus efficacie rerum consilia.

Quociens igitur aliquis in regem surrexerit regisque constellatione firma fuerit, regi parat victoriam. Notandum quoque duplices stellarum itus. Alter enim est quando aliqua super aliam est in circulo, alter quando radiis suis aliam obumbrat.
20 Itaque surgente quolibet ut dictum est; itus acque status Iovis et Saturni eius anni firmandi erunt. Inter quos ergo si Mars fuerit, in eius partem vergit adversitas peiusque si retrogradus ipse sive alter eorum. Qui ergo in elkiren muztali fuerit super alterum

eius, cui si Mars fauerit tanto fortior. Et si Saturnus ac Iupiter tetragono aut opposito se respexerint firmum est surgentis malum; si vero pentagono aut trigono, minus est malum.

Quod si Mars a Saturno ad Iovem accedit, regis prodi-
5 iniuriam; qui si converso a Iove ad Saturnum, sur / gentis auda- 113rd
ciam ostendit. Notanda quoque utriusque separacio; in qua si
Mars a Iove ad Saturnum applicat, iusticiam mandat; si vero idem
Mars non a Iove veniens sed undecumque cum Saturno applicat,
iusticiam infringit. Qui si a Saturno ad Iovem accedit, malum est
10 principibus. Cum autem Mars non respicit ipsos convenientes,
qui muztali fuerit super alterum is obtinebit; qui si ambo equales
fuerint, equum in terris firmat.

In omni vero bellorum providencia a quo inter eosdem Mars
recedat et ad quem applicet principaliter spectat. Inter quos si
15 Mars inventus non fuerit nec eos respexerit, tamquam minus cre-
dito delatore arma reponunt. Quociens autem inter eos respi-
cientes Mars retrogradus fuerit, cum ad alterum applicuerit, ea
est bellorum turbinis hora. Presertim vero previdendus annus
in quo Mars in Tauro retrogradus fuerit: is enim plurimum timen-
20 dus. In quo vero anno sive mense Mars cum Saturno receptus
fuerit quasi quodam ex gaudio recepte societatis litium perturba-
tionem differunt. Nam et si sit propositum bellum Saturnusque
receptus, quietem mandat; non receptus autem iras et odia miscet.

Quociens autem adazir--id est circuitus--Martis ad eum

locum applicat in quo fuerit proximum elkiren, perturbacionem rerum movet; similiter quociens in atahuvil in cardine receptus fuerit. Nec aliter in tetragono Saturni sive in respectu loci in quo fuerit elkiren opposito sive tetragonali et ipse retrogradus
5 vel Saturnus similiter eodem respiciens.

Notandum quoque quociens superiores stelle in atahuvil retrograde inveniuntur, malum est usque ad 2^{am} earum stacionem.

In annis ergo quibus superior potencia bella minatur lumina consulenda erunt. Notandusque erit qualiscumque eorum status
10 quem videlicet cum utroque stellarum habeant genere cuive suum ferant consilium. Si ergo in oppositione aut tetragono Solis infortunium fuerit regibus timendum est. Qui si sit Mars die et in signo mobili, consurgent qui regibus arma ingerant ex parte videlicet Marcii signi. Si vero Saturnus morbis et rerum amissione
15 rees afficit. Nam si benivolis respectus fuerit Sol, regum et principum salutem tuetur. Ad hunc igitur modum in atahuvil pro regibus Solis status respondet.

Omnia fere que timenda in atahuvil occurrunt prenunciata opinor. Nunc qua hora quelibet accidere debeant providendum
20 est.

De horis eventuum

Omnium variacionum in rebus is qui in atahuvil malorum dux repertus fuerit certissimum ponit initium, Si enim rectus est in atahuvil, ubi primo retrogradari ceperit, ea est malorum
5 hora; et e converso similiter si retrogradus ad directionem. Nam et tunc variaciones rerum inicianur cum idem dux radiis suis dominum summi tetigerit; aut si in atahuvil orientalis fuerit dux, ubi primum occidentalis fuerit / ea est hora et similiter 113vs
e converso. Nam si fuerit Mars occidentalis, validissima in
10 opposito gradus primi ponit inicia. Quicumque vero dux orientalis fuerit omnia accelerat; et similiter cum fuerit inter oriens et summum. Ea quoque rerum est hora cum Sol aut ad ipsum pervenerit signum ubi dux est, aut ad eius aliquem respectum firmum. Frequenter etiam Luna cum eodem duce applicante
15 rerum prodeunt inicia: que cum vel in tetragono eiusdem fuerit, nonnunquam stelle propositum inicit; similiter et Sol. Si vero dux in atahuvil retrogradus fuit nisi postquam directus fuerit ad eundem gradum pervenerit si luminum aliquo respicitur institutum inchoat. Si ergo benivole eo respiciant malo resistent. Nam si
20 dux occidentalis fuerit, cum Sol ad eius signum aut signi oppositum pervenerit, ea est hora.

Sciendum quoque quia Mars ut est colericus et impetuusus nec usque ad tempus furorem suum sustinere potest; Saturnus

autem melancolicus et piger, licet tardius quodlibet aggrediatur, pertinacie tamen invericundus. Quociens itaque Mars bellorum anni dux repertus fuerit, ubi primum Sol ad id pervenerit signum, illis est instituti inicium. Finis autem cum primum eandem
5 domum benivole radii tetigerint. Videndum quoque si dux in signo firmo fuerit, tarditate rerum tenebitur; si in mobili, propositum accelerat; in bicorpore vero, mediocris tarditatis.

Denique si infortuniorum alterum anni, alterum quarte dominium possiderit, perturbaciones rerum in ea quarta prodibunt. Similiter si dominus quarte dominum anni inimice respexerit aut oriens anni. Eodem modo Mars si fuerit in primo signi decano in prima anni tercia Martis veniet effectus; si in secundo, in secunda et similiter in tercio. Idem si fuerit in signo mobili, primicias anni corrumpit; in bicorporeo, medium anni intercipit;
15 in firmo, usque in finem anni natura loci ardores ire sustinere cogitur. Intuendum etiam ubi sit Lune dominus proque modo status utriusque rerum eventus prenunciandi.

In regis autem electione Saturni locus notatur in quo sit et ab oriente et a Luna. Quociens igitur infortunium vel in signo
20 climatis vel in eius opposito retrograditur, perniciosum ipsi climati. Verbi gratia: Arabum climati Mars in Tauro sive Scorpione retrogradus; Persarum finibus idem in Leone aut in Aquario. Romanis in Ariete aut in Libra. Indis in Capricorno aut in Cancro. Similiter Saturnus in eisdem retrogradus earundem partibus

adversatur nisi quod aliquanto Marte levior Saturnus invenitur.

Item Mars quociens in cuiuslibet hominis signo eiusve
opposito retrograditur, si Luna simul cum ipso sit, dampnosum
eis, peiusque Sole averso. Nam cum et Sol acque Saturnus cum
5 Marte iunguntur vel eum opposito respiciunt timendum. Multo
vero Mars orientalis in omni adversitate vehemencior. Saturnus
autem occidentalis magis timetur.

Ad hec omnia concurrunt / locus alestima vel izticbel, simul 113vd
et Sol ac Luna quoquo modo sese cum illis habeant, Sol videlicet
10 cum Saturno, Luna cum Marte.

De spacio bellorum

Prescriptis itaque bellorum iniciis consequens est
ut eorundem finem meciamur. Cum ergo videndum fuerit spacium
malorum, consulenda erit infortunii auctoritas in quo eorum causa
15 inventa fuerit. Quod si sit in signo firmo et atahuvil die fiat,
Solque in tardiore cursu suo; si vero nocte fiat atahuvil, et Luna
decrescens, bella eius anni usque ad alterius stelle dominium
perdurabunt. Sin autem infortunium predictum in signo mobili
fuerit dominusque eius in simili, lumina quoque sive saltem
20 alterum eorum finem malorum accelerant. At vero si in bicor-
poreis, que dicta sunt fuerint, quale est bicorpor inter mobile et
firmum, talis eius significacio. Deinde intuendum si infortunium

in cardine fuerit, maiores tribuit annos. Si post cardinem medios.
Si in remoto minores. Notandum quoque que ipsum adiuuant,
predictisque annis iuvantium dono adiuncto, quot omnes excreverint
anni, tot erunt dies rerum spacii. Si ergo infortunium domi-
5 nus eius sive signi sive prefecture aut cuiuslibet sequencium
respexerit, habebit pars eius familiares et domesticos adiutores.
Itaque pro celeritate sive tarditate rerum infortunia consuluntur,
signorumque in quibus fuerint natura. Sed etiam zehmein--id est
Saturnus et Iupiter; qui si fuerint orientales, rerum accelerant
10 finem eis precipue qui Marcii fuerint climatis. Quod si zehmein
batie fuerint, spacia producunt. Eorundem quoque loca in diversis
ut predictum est signis notanda. Martis autem atasric pro victoria
cui danda sit consulitur. Est autem atasric Martis a decimo Tauri
gradu usque ad decimum Leonis, indeque usque ad decimum Alacrab.
15 Hinc autem usque ad decimum Aquarii, eiusdem atagrib, indeque item
usque ad decimum Tauri, sicque de ceteris. Itaque dum Mars in
atasric fuerit, orientalibus triumphum confert; in atagrib, occi-
dentalibus; sicque in ceteris mundi partibus. Quem si lumina vel
conventu vel respectu iuerint, forcior efficitur; quod si non
20 iuerint lumina, respicienda erunt loca dominorum Solis et
Lune, qui in qua parte celi fuerint ea pars terrarum optinebit.
Et si fuerint in summo, pacem firmant. Saturnus quoque respici-
endus; qui si Lune infelici confert, summopere ab omni fere bel-
lico negocio cavendum. Qui si item retrogradus aut stans fuerit,

similiter. Nam in signo femineo aut termino femineo violencior
in omni potencie sue malo. Hic itaque cum primum cessare
ceperit, morte afficit.

Iudicia iuxta conventus stellarum

- 5 Hactenus varii stellarum motus et status diversis mundi
responderunt accidentibus; deinceps iuxta conventus astrorum que
Arabes elkiren nos constellationes dicimus rerum alteraciones
investigande. Cum itaque Venus et Iupiter in aliqua quarta in
Scorpione simul inventi fuerint, anni vero dominus Mars, in terris
10 Meso /~~potamie~~ graves nunciant infirmitates, bella tum quietem 114rs
inperat. In eodem si Sol et Saturnus iuncti fuerint, populum
Romanum eiusque clima seditionibus miscebunt, Iove tamen ac
Venere aversis. Quos si Iupiter respexerit, dissensiones quidem
ipsi movebunt. Iupiter tamen arma reprimet. Mars autem et
15 Mercurius cum in Ariete eiusve ternario conveniunt, Babiloniis
morbos, cladem gravemque minantur famem. Cum quibus tum
si Iupiter misceatur pro vi sua Marcie resistet crudelitati: nam
et Mercurium in partem suam convertet, mox enim Mercurio, ut
quam levissimus est, facillime in quamlibet concedat partem.
- 20 Luminum quoque in eodem signo conventus--qui proprie
dicitur alestima--si alter eorum pariter anni dominium ducit
Ismaelitis Sirie partibus gravissimus. Iupiter tum si mixtus

fuerit familiarem placat febum. Solis autem et Martis in primo solaris domicilii gradu colloquium, regibus et principibus iracundiam atque atrocitatem suadet. Item Iovis atque Veneris coitus ut ipsorum pariter et anni sit dominium, Marte autem averso, multa
5 connubiis gaudia promittit. Et si Saturnus pariter cum Iove mixtus dona quidem illorum firmat sed saluti eorum invidet. Quod si Mars immixtus fuerit divorciis coniugii gaudet.

De astart 5 stellarum

Omnis stella sub Sole debilitatur, orientalis autem firmior
10 efficitur. Itaque Venus orientalis Iovi coniuncta, saluberrima orientalibus. In cuius tetragono si Saturnus fuerit reges orientali-
um perverso coniugii zelo et suspicionem vexabit. Si vero et Mars ita site Veneri iungatur equestri salutiferum ordini. Quos
si ita Saturnus retrogrado respexerit, illis obest, Tyrios autem
15 confortat. Si vero Saturnum iunctum Veneri Mars tetragono respexerit regibus orientalium adversatur. Cum qua si Mercurius fuerit, Iupiter autem tetragono respiciat, scribis et prelatis gaudium
et inimicie vindictam conferunt. Si vero Mars ita respiciat, vim illis infert. Quod si Venus pariter cum Mercurio a Marte coniuncto
20 corrupta, scribarum adversitatem notant. Iupiter autem et Mercurius orientales, simul scribarum et prelatorum generi salubres; quos si Saturnus tetragono respexerit, opes illis de absconditis venient.

Mars enim si cum Saturno fuerit in signo, consilii discooperien-
tur abscondita. Quum vero Mars et Iupiter simul conveniunt, sub-
limantur indignitates mali cordis bonum habitu simulantes. In
quorum tetragono si Saturnus fuerit per multum tempus huiusce
5 iniquitatem deducet.

Cum autem Saturnus Iupiter et Mercurius orientales simul
a Marte tetragono respiciuntur, orientalibus adversum. At cum
Venus et Iupiter orientales fuerint, omnibus prosperum et salubre.

Iudicia per stellas fixas

10 Superiores libri partes planetarum vires et effectus per
universum orbem sequuntur; nunc earum que fixe dicuntur--quas
Arabes tebiten vocant / --eo quod in his iudicia assumuntur, po- 114rd
tencia perscrutanda.

Igitur in Arietis septimo gradu de fixis quedam est cum qua
15 si Mars in atahuvil iunctus et retrogradus inveniatur, orientalium
regi mortem minatur. Persarum finibus bellum indicit. Saturnus
autem cum ibidem fuerit, regibus adversatur, auras exsiccatur.
Nam et caput ibidem similiter. Mars autem et Saturnus cum cau-
da ibidem, omnia fere contaminant.

20 In Tauri vero 13^o alias qua si Mars retrogradus reperi-
tur, septemtrionalium regem necat, Persarum climati bellum indi-
cit. Saturnus autem in eodem gradu frigus astringit, montana

corrumpit consurgentque non profecturi. Cum quo si cauda fuerit malum adauget.

Post Taurum autem in Geminis in 5 gradu stella cui nomen kelbaliebar in qua cum fuerit Mars retrogradus utrumque mundi
5 verticem armis premet. Saturnus cum cauda mortem potentum parat.

In Virginis 25 gradu cum qua Saturnus retrogradus malos et nequam homines effert, bonis et presertim orientalibus insidiatur. Mars autem ibidem Persarum principes necat, septemtrionalium
10 prosperitatem patitur; cum quo si cauda fuerit, tanto peius.

Inter postremum Virginis et primum Libre sub qua dum Mars retrograditur animalia necat, opes dissipat. Saturnus autem reges cupiditate et avaricia astringit, suspicione vexat, septemtrionales tamen firmat; cum quo si cauda fuerit, deterius.

15 In Scorpionis 28 sub qua Mars retrogradus animalibus et germinibus nocet, auras siccitate, homines ventris dolore afficit. Saturnus autem frigus astringit, ventos agit, lumbis indulget et presertim in occidente.

In Piscium 18 stella sub qua Mars retrogradus maritimis
20 Persie et Indie adolescentulis utriusque sexus ipsius adversatur. Saturnus autem terre motu et tonitru terret, lumbis indulget, naufragiis gaudet, aquaticis omnibus nocet. Cauda vicina malum adauget.

Iudicia per cometas

Cometas quoque in iudicia seculi assumunt astrologi. Sunt autem comete undecim numero; corpora celestia quibus propter longos tractus a coma nomen apud nos. Nam apud Arabes qui est
5 addeweib--non enim sunt ut ceterae stelle globose et rotunde quas sapiens rerum factor Solis familiam constituit--ideoque semper sub Sole radiis eius tamquam secretarie ipsius in eiusdem abditis obumbrate; rarissime, nec nisi certis rerum iudiciis, licet in incertis temporibus apparent. Ex apparitione tame, quamvis
10 rara et incerta, indagatrix vetustas et numerum et effectus earum deprehendit. Ac pro ratione deprehensa, et nomina imposuit.

Cum igitur aliquae earum apparent sive in eclipsi sive extra, in marciam et mercurialem sepius apparent naturam in contro-
15 versiam videlicet et prelia. Itaque in partem earum astrologi vertetur intuitus; quae si altissime fuerint, erunt in medio Saturni et Lune. Si vero nec adeo sublimes nec infime fuerint erit / iter 114vs earum in medio Iovis et Mercurii. Ac si infime feruntur, erunt medie inter Venerem et Martem, fere scilicet in regione solaris
20 globi.

Videndum igitur in quo signo apparent, ubi quoque sit dominus eius ac qualiter, et signum et dominum utrumque stellarum genus respiciat. Si ergo in signo regum et principum apparuerit

dominusque firme ipsum respiciat, de regia stirpe consurgent in regiam dignitatem. Si vero dominus eius aversus fuerit, de inferiore principum ordine principatus aggredientur. Atque ad hunc modum cetera signa prosequenda.

5 Sciendum autem quod Solis domicilium simul et Iovis acque Martis principum prosapie ducatum prebent. Saturnus autem nominatis viris preest et excellentibus; domicilium autem Lune inferius mercurialibus invenitur. Veneris quoque minora marciis.

10 Locum autem in terris ubi predicta futura sint dominus quarti a signo comete monstrat, tempus autem ipsemet: nam si fuerint orientales rem accelerant, occidentales namque tardiores esse solent. Spacium vero ex ipsarum in apparendo mora. De hiis igitur Indorum omnis hominum sapientie principum clarissima in ceteras mundi partes descendit auctoritas.

Cum enim in Ariete apparent ex parte orientis, Romanorum climati bellum inducunt, casum minantur remque omnem prope-modum ut ab hodie ad cras accelerant.

20 Sin autem in Tauro et in oriente, ex quatuor mundi partibus factum in reges et principes agitant; que omnia germina simul cum hominibus dampnant, volatilibus etiam nocent, universamque mortalitatem afficiunt, maiorique rerum concusioni astrologos decipiunt, astronomie veritatem perturbant. Que si ita 51 dies apparuerint significatio earum septem agitabit annos.

25 Ac si in Geminis ex parte occidentis per undecim annos

universum orbem plena rerum affluentia, firma salute, multaque alacritate deducunt.

Cum autem in Cancro, lumbis indulgent maximumque septemtrionalibus regem preficit.

5 In Leone vero, sive orientales sive occidentales, vel propter signi fervorem quam flammearum post se ducunt caudam, univ-
ersoque timende orbi. Deprehensum autem eas in Leone non plus novem apparere diebus.

Ac vero in Virgine tamquam ex quadam solaris cancellarii
10 violencia (reverencia), omnibus germinum generibus salubres, mercature quoque negociis prospere.

Cum autem in Libra et orientem versus, mulierum continentiam simul cum castitate pervertentes prostibulo plurimas exponunt. Conceptusque frequenter in abortum reiciuntur, principibus
15 tamen gaudia ferunt nisi quod meridianis adversantur. Hic autem vel tridua tantum apparitione contente sunt.

In Scorpione vero cum ad meridiem apparent apostematum et prurignis putredine vexant; 15 autem diebus humanos trahunt visus.

20 In Sagittario quoque meridiane sive orientales, iumentorum copiam generant; 30 vero diebus / extra Solis penetralia spaciuntur. 114vd

Est in Capricorno, et eos que sunt principes firmant et que non sunt in principatum efferunt; perturbationem tamen in
25 orientem vertentes per Asie partes superiores arma miscebunt.

In Aquario vero penitus controversiis et lite orientem movent

simulque cum septentrione tandem succubituro bellis permiscent;
rerum autem huiuscemodi fluctuationem triennio ducant, 41 diebus
cladem humanis visibus exponentes.

Denique cum in Piscibus, orientalibus item controversandi
5 signa preferunt rerumque signo astra ipsa quodam modo tremore
videbuntur ut vel ex hoc tremore rupte terrarum caverne
abscondita auris patefaciant valideque nubium impulsus celum
frangere videantur. Ac scisso nimbis et herevina, ut ipse
Fatidicus assert, quedam animalia decidant.

10 Hee sunt comete que velud scintille a solis flammante pro-
siliences camino terribilia mundo prodigia pariunt continuaque
adustione tamquam in conum acuuntur. Que si semper cum Sole
non essent, nec eum plus ceteris radiare posse nonnulli opinantur.

In omnibus autem astronomie iudiciis facillime surreperit
15 fallacia. Si videlicet in respectibus stellarum que nostros ducunt
intuitus non eque latitudo ut longitudo status earum diligenter
observatur--distancium etenim trigono aliove quolibet modo stel-
larum nonnunquam alia septentrionalis alia fertur australis; con-
tingit itaque quod sepius ut licet in longo simulent amicitiam in
20 lato fere opposite sint. Necesse est igitur astrorum statu confuso
astrologum quoque perturbari.

De divisione circuli in partes stellarum

Quoniam fatidica divisio mundi partibus respondere consuevit restat ut qualiter mundi partes suis stellarum dominiis antiquitas distribuerit, ut undique providus incedat astrologus exponamus.

5 In primis igitur omnem mundum in tres diviserunt partes easque iuxta situs et nature congruitatem inter stellas superiores earumque participes inferiores distribuentes;que longissime a medio mundo distabat eam primum Saturno qui similiter a Sole medio distat ditaverunt; Lunam vero propter eandem et situs et
10 nature similitudinem participem eius posuerunt. Nam circularum similitudinem et mobilia utriusque domicilia firmant. Hec autem pars sunt extrema duo climata. Homines autem eius partis naturam Saturni et Lune sequentes ebetis ingenii, coloris candidi, et domino suo nequaquam contradicunt.

15 Mediam autem partem ad situm item et nature temperanciam optimo Iovi et perspicatissimo Mercurio propter eandem in circulis ac domibus paritatem divinitus commissam moribus et statu simulque studiis ipsorum hominum a parte probaverunt.

Terciam vero partem,que proxime ad medium spectat
20 quemadmodum sunt primo duo prima climata,proximis circa Solem Marti Venerique pro eadem similitudine dicantes, ipsorum hominum / 115rs testimonia confirmationi rerum asciverunt. Sunt enim et Martis colore tincti et Veneri nimium concedentes.

Post hoc quatuor circuli ternariis per quatuor cardines mundum omnem per ordinem distribuerunt.

Deinde mundum item omnem in septem climata distribuentes totidem planetarum circulis secundum ordinem ut a summo circulo et primo climate incipiat locaverunt. Demum omnis
5 regionis sive civitatis eius oriens horeque dominus non minimam in iudiciis partem optinent; quas ex diversorum commentis hic noster non adeo necessarie quam laboriose colligit: utpote Aries cum Iove Babiloniam occupavit. Saturnus cum Libra Romam.
10 Mars cum Leone Tiriam. Sol cum Aquario Memfin. Venus con Scorpione Mediam. Mercurius con Capricorno Indiam. Luna cum Virgine Sciciam.

Postremo quoque mundum omnem in 360 gradus circuli, gradumque sexagena puncta sollers et indefessa geometrarum
15 indagatio in longum et latum divisit. Que omnia prosequi longius esset quam utile; quapropter ad sequencia transeamus.

Exempla iudiciorum

Omnium que dicta sunt ZAHEL per omnia 12 signa exempla ponit que si omnia scriberemus vel sponte prolixitati operam dare
20 videremur. Igitur duo tantum que sufficere visa sunt elegimus. Nam in anno sui temporis cum in atahuvil oriens et cardines stellarumque loca firmaret. Erat oriens Capricornus, dominus eius Saturnus in decimo, scilicet prefectura sua, cum capite retrogradus. Iovis acque Solis consilia legens. Erat itaque Saturnus

anni dominus et dux gentium. Regis autem dux, videlicet decimi dominus aversus et sub Sole indicium equalis. Sol igitur ut erat in principatu suo conferens Saturno in decimi domino illata regis ducatum aufert. Luna vero cum Mercurio in tercio. Quoniam
5 ergo Saturnus in principatu suo retrogradus Soli acque Marti oppositus visum est in iudiciis annum bellicosum et perturbatum fore, magisque in Babilonio climate.

Item in atahuvil anni erat oriens Aquarius in quo Venus et Luna nichil habentes illic testimonii, dominus autem orientis Saturnus retrogradus in 11 simul cum Marte. Saturnus ergo, quia familiaris respiciebat anni dominum, tum ducatu gentium obtinuit, decimi vero dominus aversus ab ipso nec receptus, Sol vero vim conferens Saturno. Visum est igitur eo anno gentem regibus manus iniecturam et infra sex menses propter gradus inter Martem et Saturnum. Frigus quoque multum futurum.
15

De ventis et pluviis

Hactenus de variis hominum per totum anni tempus tribulationibus dissertum est. Deinceps menstruos et diurnos aurarum agitatus exequamur.
20 Ventos igitur et pluvias Arabum ita discriminat sententia; ut ex vapore terre ventos, ex aquarum minutissimis guttis propter levitatem ascendentibus pluvias nivesque eliciant. Que quoniam

alterius sunt negotii, longius prosequi supervacuum est.

Illud autem / omittendum non est quoniam elementa omni- 115rd
no stellarum obediencia consilio ad quoslibet celestium affectus
facile patent. Visa namque stellarum validissima in sensibili
5 universitate potencia natura elementorum cum stellis concordiam
percunctis necessariam ducit. Sunt igitur inter stellas que
naturali affectu varias elementorum vires trahunt ut Saturnus
frigus, Mars calorem, Luna humorem. Sol tamen quia omnium
princeps est celestium in omnibus terrarum accidentibus privile-
10 gio quodam primus consulitur.

Cum itaque Sol principium Libre intrat, inventa sunt in
eius alwazat 6 signa 2 gradus 9 puncta 45 secunda; in 19 Scorpio -
nis in alwazat 7 19 3 21. Sol igitur et Mars ubicumque sint quia
calidi sunt et sicci raris delectantur pluviis. Cetera autem omnes
15 sponte annuunt. Luna tamen inter omnes obtinuit quoniam et sua
seorsum natura humoribus gaudet, et saturnalis licet opposito cir-
culi respectu non minimum iuvatur. Siquidem et Saturnus humoris
materiam gerit; qui quociens in loco connaturali, occidentalis et
humiliatus fuerit, multis et intempestis indulget pluviis. Cum
20 enim ~~in~~ alienis a natura sua locis orientalis et sublimatus fuerit,
velud impotens sui cessare cogitur a pluviis, frigori tamen, si
potest, indulget. Notandus ergo Saturni locus in huiusmodi iudi-
ciiis. Nam et Luna in Cancro eiusque ternario aquarum ducatum
obtinet. Cum autem Mars in hiis fuerit locis detrimentum aqua-
25 rum parat. Saturnus vero per eadem gradiens loca plurimum

aquis indulget. Mercurius autem et Sol foncium duces feruntur.
Venus vero pluviis preest. Luna presertim in mari fluviisque
potens. Iupiter autem cum Mercurio ventis imperat. Quicumque
igitur occidentalis et humiliatus fuerit, in hoc ducatu potentior
5 invenitur. Nam orientalis et sublimatus cum alibi pluris scilicet
fortitudinis sit, hoc inde contrahitur. Sol autem et Mars vetant
pluvias nisi sint in domo benivolarum in suis terminis permixti.

Igitur in hora atahuvil rectificatis stellis notandum erit si
fuerint stelle in respectu sui domini: quas si Luna iuverit, plu-
10 vias conducunt; a quibus si Luna decrescens aversa fuerit, negant.
Quotiens item in atahuvil, sub Sole aut eius opposito fuerit celes-
tem promittit humorem.

Similiter si complicant circuli Saturni sublimati et Lune
humiliate vel econtrario, apertis videlicet utriusque sibi invicem
15 circulorum portis, magisque Luna in Capricorno, Saturnus in
Cancro, alter sublimatus alter humiliatus, Luna vero crescens
in compoto, Luna quoque cum Venere orientali. Quod si Venus
sublimata Luna vero humiliata sit, multo rore terre faciem
aspergent. Si vero Saturnus retrogradus et Luna minuens in
20 alchezib, multum frigus nubesque conglomerant, pluviis tamen
parcendum existimant, licet nives insolito more coagulentur.

Item Saturnus stans in Cancro, / Luna vero in Capricorno 115vs
at Piscibus, Scorpione, Libra sive Aquario, nives et nimbos equali

fundet impendio. Saturnus item in Aquario, Luna vero in Leone, et alter sublimatus; at quociens Luna humiliata fuerit in Leone, urne aquarii effluent. Item Saturnus et Luna humiliati, frigori et ventis indulgent, pluvias nive miscebunt. Sciendum vero quia
5 Mercurii Iovisque circuli convexi sunt invicem. Nec enim inferiores sine superioribus multam ducunt potenciam. Similiter enim Martis acque Veneris intervexi sunt circuli.

Quum ergo in atahuvil Mars Lunam acque Venerem opposito respicit, nisi is respectus de Scorpione fiat, non vetabit pluvias.
10 Cum autem Luna in Scorpione, Venus in Piscibus, ubi ipsam citius consequitur, in Pisce videlicet sive Scorpione sive Aquario, pluvias promittit.

Nam cum in Aquario fuerit similiter. In Ariete vero et Tauro raras dant pluvias. Item Luna in atahuvil Saturno aut Soli
15 opposita pluvias impendit. Nam quarumcumque stellarum in Piscibus conventus pluviarum impendii signum est, utpote Venus et Luna aut Mercurius, Lunaque ipsos respiciat de Sagittario aut Scorpione aut Tauro sive Capricorno sive etiam opposito.

Videndum quoque qualiter Venus per circulum feratur. Que
20 si fuerit in signo Solis et orientalis inter Virginem et Arietem, pluviarum impendii signum est quousque sub radios revertatur. Cum vero Sole in Libram intrante Venus orientalis integro signo destiterit, siccitatem quidem cum frigore notat donec ad tantumdem inter se et Solem revertatur; tunc iam pluviarum claustra resolu-
25 vet. Cum autem in Arietem intrante Sole Venus minus uno

distiterit signo, in ea quarta pluviis indulget. Quociens Venere retrogradante Sol in Ariete aut Tauro fuerit, pluviosum scilicet tempus est in ea quarta; in ea vero qua Sol, ipsa retrograda, in Capricorno Aquario aut Piscibus fuerit, pluviarum sinus obstruit.

- 5 Quociens Venus iniciante hyeme orientalis fuerit, principio hyemis celestem negat humorem, finem vero nimietate confundet. Eodem tempore si orientalis et retrograda fuerit, pluvias negat quousque ad Solem rervertatur et directa sustinet. Cum autem mediocriter incedens cum Sole sive post ipsum triginta gradibus fuerit, plu-
10 vias impendit nisi sit retrograda. Nam sic eas differt donec cum Sole in eodem signo conveniat respecta oriente atahuvil et duce, sive in signo humido. Mercurius quoque notandus: si enim retrogradus fuerit, usque ad directionem pluvias impendit.

- Cum itaque sciendum fuerit quante future sint pluvie, oriens
15 atahuvil dominusque eius nec non et termini eius dominus obser- vandi, nec minus omnium eius dignitatum dominia, dominus quoque signi alestima vel izticbel, pariter et zahmazada eiusque dominus, lu / ~~mm~~metiam termini dominia. Que si omnes in signis humidis 115vd aut applicantes cum stellis in signis humidis, validas pluviarum
20 inundaciones per totum annum conducunt. Post hec intuendus multi parvive dux in suo itinere; qui si sit in mediocri cursu, mediocres facit pluvias; sin autem humiliatus, indulget, nam sublimatus coerchet. Qui si sit tarde incedens, tardabit; si retrogradus, minuet.

Venus autem quociens Sole intrante Arietem orientalis fuerit
rore multo terras humectabit. Sique simul cum Mercurio applicet,
ventis et pluviis indulgebit. Et si pariter Mars Mercurium res-
piciat, tonitrus et fulgura miscet; si vero Saturnus, frigus, ventos
5 et nebula quassat. Venus autem Martem respiciens fere idem
quod Mercurius facit preter tantam vim ventorum. Deinde notan-
dum cum quot stellis applicet; cum Venere Mercurio acque Iove,
multas; Luna antequam in quo fuerit signum exeat que si applicet
anni primo medio et fini promittit, si videlicet hii tres nulla ad-
10 versitate impediuntur. Que si cum una earum primo, deinde cum
Marte applicet, primo pluvias profundet, deinde restringet. Pre-
sertim autem que firmior inventa fuerit stella notanda, et iuxta
statum eius de pluviis iudicandum. Nam ducatum multi parve
ita discernimus. Quociens enim oriens atahuvil signum humidum
15 fuerit dominusque in humido applicans cum Venere aut Mercurio,
Luna quoque in signo humido applicans cum stella humida, ut
Venere aut Mercurio, et Venere orientali, Sole in Arietem intrante,
aut occidentali in Libram, si hoc inquam ita fuerit, multis testantur
pluviis.

20 Deinde cognoscenda caloris testimonia utpote si oriens
signum sit igneum dominusque eius in igneo, Luna quoque in simili
pariter applicans cum ignea stella, ut Sole et Marte, aut in eorum
sit locis; enus autem orientalis, Sole in Libram intrante, occidentalis
in Arietem. Hec sunt itaque pluviarum raritatis testimonia.

Post hoc ergo benivole simul cum noxiis notande. Quociens igitur in cardinibus benigne a Luna et orientis domino respiciuntur, pluviarum donis annunt. Quod si noxie ita sint, negant.

Quociens autem Luna in atahuvil cum cauda fuerit pluviarum
5 detrimenta delet, magisque in signo igneo. Caput autem iuvat
Lunam; Mercurius quoque et Venus in pentagono Saturni aut
cardine eius si fuerit, quociens applicat cum ipsis, pluet. In
quorum cardine si Mars fuerit, respice ad quam partem magis
attingit Luna. Si ergo ad Venerem et Mercurium, quociens de
10 cardine eos respexerit aut cum ipsis iungitur, pluet.

Deinde Mars intuendus qui si sit anni dominus, Saturno Venere
et Mercurio ab ipso aversis, nubila quidem spissa validique toni-
trus et fulgura omne celum pervolabunt, pluvias tamen paucas
dabunt omnibus dampnosum aquaticis nisi forte Luna firma sit / et 116rs
15 applicans cum Mercurio; pluviis tamen parvum adminiculum.

Post hec orientis dominum et quem habeat intuebere. Qui
si sit Saturnus, nebulas et pruina largitur. Si vero Iupiter et
Marte corruptus, pluviarum detrimentum est. Si vero Mars ipse,
omnem fere humorem negat; sin autem Sol, parvo minus.

20 Nam et Venus Marte corrupta Soleque adusta nubes quidem
agitabit sed inefficaces. Ac vero Mercurius si fuerit et infelix,
benignis scilicet aversis, in loco tamen firmo a Luna aversus,
nubes multas validis conflabit ventis sed inefficaces.

De aurarum variacione in quartis anni

Qualiter in atahuvil anni varietates aurarum deprehendi
possunt partim expositum est; nunc qua ratione per singulas anni
quartas eadem fiat speculatio docendum opinor. Quartarum autem
5 anni principaliter alestima et izticbel proximum ante Solis introi-
tum in quodlibet signum conversivum providenciam prebent. Sci-
endum enim in quo termino fuerit illud, dominusque eius utrum
sit orientalis an occidentalis, retrogradus an rectus, et omnino
quidem virium habeat.

10 Si ergo is dominus Saturnus fuerit et adustus aut in oriente,
ea quarta pluviosa est et nubilosa, et magis in Capricorno et Pis-
cibus. Qui si sit occidentalis, id est in occidente, grandines et
pruinis minatur. Sin autem orientalis turbidum reddit aerem et
suaves pluvias frigusque multum addit etiam in aquis germinibus
15 adversatur. Cum autem occidentalis aque decrescent nives auge-
guntur.

Ac si Iupiter termini dominus adustus sit aut occidentalis
pluviis indulget. Si autem orientalis aut in oriente serenitatem
mavult fructibusque et germinibus prodest. Et si sit in signis
20 humidis piscium habundanciam promittit. Si vero in signo huma-
no, infirmitatibus homines liberat. In Tauro vero aut Virgine
arboribus bonus est.

At cum Mars termini dominus adustus fuerit, pluvias et
nubila tollit. Qui si sit orientalis bellorum iudex existit, tonitrus
25 et fulgura miscet.

Sin autem Venus termini domina fuerit orientalis serenitatem mavult; que si sit occidentalis, frigori et ventis indulget.

At si Mercurius termini dominus orientalis fuerit serenitate gaudet; sin autem occidentalis mediocris erit. Qui si sit
5 adustus, ventis et frigori indulget et multo torrente ruet. Quod si sit in signo firmo, apud Memfiticam provinciam magis ea venient; si vero in signo mobili, in maritimis.

Quociens igitur alestima vel izticbel fuerit antequam Sol in signum mobile intret, notandum quomodo orientis dominus
10 acque oppositi sese gerant acque respiciant, sique sit inter eos stella transferens ea ratione qua id in atahuvil mensium docebimus, scilicet in alestima luminum et izticbel, de domino scilicet orientis et septimi. Non autem aliud est opere.

Nam aquarum incrementa Saturnii sunt muneris. Quo-
15 ciens enim Saturnus a 25 Gemi / norum usque ad 25 Cancri 116rd fuerit, aquarum grande facit impendium magisque fluviorum ut Tigris et Eufrates, qui solutis Croceratum Araris que nivibus extra alvei capacitatem intumescunt. Nam et Nilus incrementa capit Saturno in 25 Cancri, et Mahram, aliud Egipti flumen,
20 horum autem incremento addit etiam Asere semia (i.e. Sirius) stella quociens ipsa oritur cuius locus ante canem in Cancro, Adde-
autem Babilonium flumen (quem ego Orontem opinor, de quo videlicet Babilonius arsit Orontes), infra triginta annos uno et longo tempore nimirum in medio excrescere et veteres tradunt et nos

ipsi experti sumus. Nam anno quo Abeziam opidum irrigavit
erat Saturnus in vicesimo quinto Ceminorum tantumque incre-
mentum eius supervisum est quousque ad vicesimum quintum
Cancri Saturnus pervenit. Igitur incrementum aquarum singulis
5 annis quidem, etsi non tantum accedit, et in hyeme videlicet et
estate hoc autem ipso humano sensu tam in mari quam fluviis
fontibus et puteis cognoscitur. Nam et ex solutione nivium hoc
cognosci datur. Nivium autem solucio hinc certissime perpendi-
tur quociens videlicet australes ventos Nothum et Affricum incre-
10 mentum Lune iuverit que cum proxime cum hoc vento plenilunio
accesserit, is erit aquarum additamenti dies. Cum ergo certis-
sime aditamenti sive detrimenti dies providendus fuerit, rectifi-
canda erit Luna. Id igitur atadil--id est equacio argumenti--
reperitum fuerit, si additur ad alwazat--id est medius cursus--
15 augmentum aquarum significat; quando vero nec additur nec
minuitur, invariabilem illarum quantitatem notat. Nam ubi pri-
mum idem subtrahi ceperit, detrimentum aquarum minuit. Hec
itaque consideranda sunt in additamenti sive detrimenti.

In anni vero quartis presertim Aries et Libra consulendi
20 sunt. Aries enim dux pluviarum, Libra vero ventorum obtinet
ducatum; Cancer autem et Capricornus caloris acque frigoris.
Itaque in atahuvil quartarum anni quod proximum precessit inter
alestima et izticbel precipue consulendum est. Nam eius oriens
constitutum et cum oriente atahuil collatum, intuumdum erit simul

et ipsum et eius dominus necnon si qua sit in eodem stella; Luna
recedens quoque a qua sit hec est orientis dux. Deinde septimum
eiusque dominum intuebere, simul et cum qua applicet Luna. Hic
enim dux erit septimi. Post hoc igitur hii duces respicientur qua
5 se ratione gerant: si videlicet elevate sint an contra, seu medio-
cres. Hiis ita constitutis orientis dominum intuebimur, qua sci-
licet ratione cum domino septimi conveniat, ac qualiter se ad
septemtrionem austrumve habeat, et in cuius climatis et regionis
signo consistat. Itaque duces predicti si humiliati fuerint et ap-
10 plicent invicem, sive intersit stella transferens, pluviarum est
signum. Qui si sint mediocres, et modum in pluviis servabunt;
at si qui inter eos altior est sublimatus, alter vero contra, plu-
vias negant. /

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Qui si ambo sint elevati siccitatis et caloris signa ge-
15 runt. Nam si ambo humiliati nec applicantes nec fuerit inter
eos stella transferens, minuunt pluvias. Quod si Mars
pluviarum ducatus particeps extiterit, tonitrus et fulgura
miscet. Nam si caloris dux reperiatur stabilitatem et vires
addit. Iupiter autem ventorum dux. Si enim Saturnus plu-
20 viarum dux, stabiles erunt et suaves; nam si ventorum, et
hiis stabilitatem adicit. Oriens vero calidus et humidus; si
ergo dux eorum que dicta sunt hora sua in ea mundi parte re-
pertus fuerit, omnia erunt firmiores. Occidens autem firgidus
et humidus, eorum que sue sunt nature stellis vim confert. Auster

vero calidus et siccus: itaque caloris ducibus apud se repertis vim addit. Septemtrio namque frigidus et siccus, sua namque natura iuvat. Sciendum quoque si stelle calide et sicce ducibus pluviarum iuncte vel opposite fuerint, donum eorum imminuunt.

5 Ad hunc itaque modum et de ceteris aurarum variacionibus iuxta stellarum status iudicandum.

Sciendum enim omnia quecumque per universum prodeunt orbem ex contrariorum quodam produci coitu. Nam agi et pati quodam modo contraria dicimus: nullo modo siquidem eiusdem esse possunt de eodem. Superius etiam et inferius, licet ad aliquod oppositione tantum distant. Igitur ex superiorum actione stellarum et inferiorum compassione universam prodire genituram, eorum videlicet que secunde sunt generacionis. Inter has etenim eandem que inter formam et materiam seu movens et motum,

15 qualia sunt corpus et anima, astrologi ponunt armoniam: et hec est circuli quam apertam Arabes dicunt portam. Si ergo dominus orientis alestima vel izticbel fuerit, 12 locis que iam dispositurus sive Solis et Lune vel in equa linea, sive saltem uno gradu ante vel uno retro: illa est item quam portam apertam vocant. Nam

20 temporibus suis et calorem et humorem et quaslibet elementorum vires provocat. Omnis quoque stella quociens in elaciore sui circuli parte fuerit quasi anime vim obtinebit; cum autem in inferiore, velud corporis vicem gerit. Cum igitur huiusmodi portarum apercionem scire convenerit, respiciende erunt stelle

due supradicte que circuli porte dicuntur. Que si applicant sibi
invicem, erit porta aperta; et si utraque earum cum alia qualibet
applicans fuerit, similiter; meliusque si suas respiciunt domos.

De duodecim porcionibus

- 5 Nunc que Solis et Lune prediximus in circulo duodecim loca
discernamus.
- Horum itaque primus quociens Sol et Luna in uno fuerint
gradu.
- Secundus quando 12 distant gradibus.
- 10 Tercius cum 45.
- Quartus 90 et hec est nodi solucio.
- Quintus 135.
- Sextus 168.
- Septimus 180.
- 15 Octavus 192. Secunda videlicet nodi solucio.
- Nonus 225.
- Decimus 270.
- Undecimus 325.
- Duodecimus 360.
- 20 Primus videlicet in alestima/ introitus. Alestima quoque 116vd
omni tempore in terminis suis spectatur. Cum igitur in hyeme
in terminis Veneris fuerit, nebulas et pluvias significat. In

terminis autem Mercurii, frigus et ventos. In Saturni, gelu et obscuras nubes. In Iovis autem humidum tempus et suave. In Martis calidos et siccos dies.

5 In estate vero si in termino Veneris fuerit, eo die nubes auris inducit. In Mercurii ventis aerem agitabit. In Saturni ventos et nubes confundit. In Iovis tempus suave et mediocre. In Martis estum gravissimum inducit.

Quociens autem Luna mixta cum humida stella in aliquo duodecim locorum in signo humido et frigido fuerit, licet non sit porta aperta, pluvias fundet. Similiter de calore et frigore. Non enim in omnibus signis humidis Luna dat pluvias, nisi videlicet Venus et Mercurius mundi de signis humidis pentagono ipsam respiciant. Nam et Venus Mercurium respiciens si uterque in suo termino fuerit, pluvias fundet, si scilicet sint in signis humidis. Nam in aliis nubes inefficaces conducunt. Quociens Mercurius tardior cum Venere in eodem termino cuiuscumque signi coit, pluvias longas significat etiam infortunio respectus. Luna in termino Veneris et Mercurii ipsis aversis validos quidem et inefficaces tantum aget ventos. Si vero Venus Mercurium de loco humido respexerit, pluvias donat; aliunde namque ventos quidem et nubes sine fructu conduit.

Cum itaque finis pluviarum deprehendendus fuerit notandum est quando Luna aut Venus sive Mercurius aut dux ipse pluviarum transierit suum terminum in quo fuerit sine explicacione, is

erit finis pluviarum.

Quociens enim et Luna signa per circulum mutat tociens auras variat. Idem est et incii pluviarum auspiciam. Similiter in calore et frigore.

- 5 Notandum etiam quando Sol in Martis terminis fuerit si Mars eam respexerit validum conflat calorem. Idem de frigore venit iudicium quociens Saturnus Solem in termino suo viderit.

Quociens autem Luna obscura et spissa visa fuerit pluviarum signum est.

- 10 Item omnis ventus qui principio cuiuscumque lunaris mansionis oriente nascitur usque ad medium eius ortus, qui in septem diebus consistet, perdurat.

Nunc de ducatu Lune per signa

- 15 Luna in Ariete in atahuvil reperta pluvias frequentes donat, aerem temperatum reddit. In Tauro vero ventos validos aget, spissos fundet imbres. In Geminis ventos et solitudinem hominum. In Cancro ventos et pigriciam hominum. In Leone calorem. In Virgine ventos et auras variabiles. In Libra ventos, nubes et pluvias. In Scorpione frigus cum siccitate, si cum ea applicat
- 20 Mars. In Sagittario ventos. In Capricorno calorem siccum. In A / quario pluvias. In Piscibus ventos, nubes et pluvias et aerem 117rs temperatum reddit.

De mensibus

Anni simul et quartarum atahuvil et per auras deducto, in mensibus quoque rerum huiusmodi speculationem mandat astronomia.

5 Cum enim cognitum fuerit de quantitate pluviarum per totum annum in Ariete cum ceteris conversivis, deinde in mensibus alestima et izticbel consultitur.

Nimirum siquidem quociens aurarum lumina seu mundi tocius, Sol videlicet et Luna, conventu sive oppositione mutantur
10 tociens ipse pariter variantur aure.

Nam si in hyeme fiat 18 diebus nubilus et ventosus erit. Si vero in estate dies venti vel caloris additamento variatur.

Igitur in singulis mensibus oriens conventus luminum et oppositionis principaliter consideratur: firmus autem
15 naturaliter conventus testimonium; oppositionis tamen adhibetur rerum iudiciis suffragium si oriens conventus mobile sive bicorporum fuerit. Nam si firmus sit eius oriens, ipse totum indicabit mensem. Itaque si id oriens signum aereum fuerit, ventosum fore portendit mensem. Si aquaticum,
20 nebulis obscurat. Si igneum, tonitru et fulgore terrebit et calore. Si terreum, multum frigus minatur magisque in Capricorno.

Pluvie vero de portis apertis producentur eo modo quo dictum est duabus circuli portis, id est orientis et septimi

dominis, qui seu sint humiliati sive sublimati.

Hiis itaque perspectis notandum cum quo applicat Luna in
hora alestima vel izticbel. Que si sit applicans cum domino
orientis aut eius principatus aut trigoni, sive cum Venere et
5 Mercurio qui licet non sint participes orientis pluvias tamen
promittunt; post hoc itaque a gradu Lune usque ad gradum stelle
cum oriente climatis quot inter sunt graduum numerus fiet.
Quotus hic ergo repertus fuerit, tot diebus interpositis eiusdem
orientis regionibus pluvias promittens. Cum autem gradus ales-
10 tima vel izticbel cum stella orientis ex parte applicans inventus
fuerit, nec erunt pluvie nisi pauce forsitan. Similiter si ea stella
sub Sole fuerit, diem quoque conventus servare oportet, pro stel-
larum scilicet conventibus acque respectibus. Qui si fiant in signis
humidis, fazaiar edelile ad cardines ab oriente eorumque dominos.
15 Sciendum enim quodlibet oriens ad naturam propriam dominique
sui revertere.

Cum hiis autem stelle que in cardinibus fuerint participes statu-
endum. Si ergo alestima in oriente ipso aut cardine quolibet fuerit
firmum est et in pluviis et ceteris donis. Cum ergo dux Solem
20 respicit vel applicat cum ipso pluvias impendit. Ita Venus
quoque sub radiis et in cardine. Cum qua si Luna applicat
similiter.

Dominus autem orientis quociens in signis aquaticis fuerit
duxque vel coniunctus vel applicans cum ipso et signo aquatico

ori / ente, Sol et Luna eius domino testantur in oriente, omnio 117rd
pluvias fundi necesse est.

Quociens autem alestima in summo fuerit et Sol liber in-
fortuniis, certissimum pluviarum est signum; Luna quoque rece-
5 dens a Sole cum quo applicet notandus simul et dominus orientis.
Si enim cum Venere applicat, Marte averso, pluvias sine dubio
promittit quociens videlicet vel applicet cum Venere vel ad cardi-
nes Solis venerit.

Infortunia siquidem, ut sicca sunt, pluviarum dona ve-
10 tant. Ita si Luna recedens a Sole cum Marte applicat, ventis et
tonitru ac fulgure valido terrebit, paucas tamen pluvias promittit;
qui si mixtus sit cum Luna recedente, aversa Venere, penitus ei
mensi pluvias negat ubi forte prius ipsum cum Iove aut Venere
applicet. Nam si converso post benignas Luna cum nociis appli-
15 cet primo quidem boni donum confert, pluvias deinde mali corrup-
tio restringit.

Item si Luna recedens applicet cum Saturno et a Venere et
Mercurio respecto, voto pocietur ubi forte Saturnus in signo
igneo inventus sit, Marte tetragono sive oppositione respectus
20 qui nubes quidem et ventos concedet nequaquam tamen pluvias
permutet.

Mercurius autem si pariter cum Saturno Veneri applicet
Lunaque respectus Saturni particeps multas significat pluvias

nisi forte retrogradus inveniatur mercurius.

Ac quociens Luna recedens a conventu applicat cum Venere aut Mercurio sive Saturno, pluviarum est signum, si videlicet ars sit aversus.

5 Quociens item conventum in cardinibus invenire contingerit notandus erit orientis terminus simul conventus. Si ergo benivole utrumque respexerint totus is dies pluviis undabit. Dominus quoque signi conventus pariter cum orientis domino considerabitur, qui si sint in cardine ab alterutro, eo die pluviarum non erit
10 finis.

Quociens autem orientis simul et signi conventus domini ambo a signo conventus aversi fuerit, cum Luna primum ad tetragonum eius pervenerit, pluvias promittit.

15 Item cum Luna de primo cardine dum domino suo applicat ipsa felix vel in termino felicitatis, eiusdem est largitatis.

Quod si infortunia de secundo cardine ipsam respiciant, que in primo cardine largitur, in secundo contradicit.

Cum autem qui cum domino Luna applicat fuerit infelix et in termino proprio in cardinibus, vetat pluvias donec eos terminos
20 transeat. Hic ergo si cum domino suo applicat et ille felix, malignis scilicet aversis, largas promittit pluvias. Cum autem noxie simul cum benignis in alestima participant de cardinibus et propriis termino respiciendo, quociens Luna applicuerit cum cardinibus bonorum largitur pluvias; cum cardinibus autem / infor- 117vs
25 tuniorum vetat.

Deinde utriusque infortunii loca notanda. Quae si sint in opposito conventus et in terminis suis, paucas dant pluvias nisi mixte sint benivole non tamen bone erunt. Si vero oriens liberum fuerit infortuniiis, Luna vero in cardinibus aliquo autem omnium
5 vel cum ipsis vel in tetragono aut oppositione eorum, crebras et suaves promittunt pluvias.

Luna quoque si in primo cardine fuerit ab oriente in termino benivole, firmiores erunt pluvie quam si Sol ipse inibi esset. Cum qua si Saturnus ibi fuerit, aliquo omnium respectus de cardine
10 secundi et termino benivole, longas et utiles faciunt pluvias.

Deinde Saturnus, Venus acque Mercurius in hora oppositionis spectantur; qui si sint in cardinibus in propriis terminis sive saltem oppositionis orientis, suaves dant pluvias.

Quod si loco Saturni Mars sit id izticbel, ventis et nubibus
15 fecondabit pluvii aut effectum faciet magisque si Mercurius eius quarte sit dominus. Sin autem Iovem et Venerem in oriente invenire contingat Solemque cum ipsis, Saturnum autem in tetragono, Martem aversum, paucas pluvias. Ac si infortunia cum Luna in signo oppositionis fuerint in terminis aut propriis aut
20 Mercurii, erit illud izticbel ventis et igne rerum corruptio. Nam et quadrupedibus adversatur si Solis izticbel in signo quadrupede fuerit. Nam si in signo aquatico, aquatica corrumpit. In signo autem humano vite hominum nocet. Sic etiam in signo terreo germinibus adversatur, Quod si simul sint benigne et adverse,

que inter eas fortiores fuerint obtinebunt. Si autem in signis aquaticis, aquatice post dominum eorum fortiores, utpote Luna in Cancro in hora izticbel benivolis respecta fortissima magisque in pluviis Venere respecta. Postremo oriens alestima et izticbel
5 considerandum cuius terre sit oriens, eique dux erit omnium variacionum.

De diebus

Tres sunt etheree lucis conversiones. Prima et maxima omnis propremodum geniture principis Solis, quem annum vocamus. Secunda proxime post Solem Lune qui mensis est. Tercia est diurna syderum conversio.

Habet autem quelibet quatuor partes. Itaque partes anni que maiores sunt per se quoque discerni faciens necessarium ducit. Mensis autem partibus que per septenos numerantur dies
15 ipsorum atahuvil dierum sufficere arbitratus est.

Sunt itaque in circulo quedam pluviosa signa ut Leo, Aquarius, Cancer, Scorpius, Pisces. Et inter hec precipua Leo et Aquarius.

Sunt et stelle pluviales ut Venus, Mercurius, Luna. Et
20 potentiores Venus et Luna.

Australis etiam mundi pars humidior quam septemtrionalis.

Si ergo Luna septemtrionem versus fuerit, infortunium fuerit

ad austrum, pluvie signum est. Quod si converso fiat impedi / untur. 117vd

Quociens enim Luna applicat cum Iove aut Venere sive Mercurio in eadem latitudinis parte, eo die dat pluvias, magisque si Luna recedens ab alestima recipit Iovem aut Venerem, sive Mercurium et maxime ad austrum.

Saturnus quoque in signo humido pluvias non vetat.

Cum autem stelle aquatice in eadem parte iuncte fuerint queque superiores sunt altius eant quam inferiores sub illis, utpote Luna sub Saturno, Mercurius sub Iove, Venus cum Marte, pluviarum est signum.

Notandus vero dux cum Sole et Venere; qui si omnis aut saltem unus in termino stelle nebulis propositae, nebulosum faciunt diem.

Videndum etiam quando stelle vel iunguntur vel respiciunt se in cardinibus ab oriente anni vel mensis. Si itaque in cardine id contingat pluvias conducunt. Nam et mensis oriens cum fuerit signum humidum fazaia edelile ad cardines ab oriente eorumque dominos.

Semperque cursus Mercurii notandus.

Nam retrogradus vetat pluvias, rectus annuit.

Luna quoque recedens a Sole quamdiu in eodem signo fuerit, licet non applicet cum alia, tamen annuit pluviis.

Quociens autem Luna ubicumque consistens pluvias dederit per omnia eiusdem trigoni signa pluvias daturam, certum cercius

si in signo aquatico iungitur eo die noto potitur.

Item Luna per signa notanda. Nam quociens cum Sole in Aquario iungitur eo die vero potitur. Similiter Venus et Mercurius. Cum autem omnes hii tres simul iunguntur non finiunt pluuias donec Luna con Sole conveniat. Nam et Sole in Aquario exeunte, quociens Luna in Leone fuerit pluet.

Venus etiam et Mercurius cum Sole iuncti pluunt.

Item Sol in Piscibus aut Ariete, Luna vero in Cancro aut Virgine, Libra sive Sagittario, pluvias conducunt.

10 Quod si Mars Solem aut Venerem sive Mercurium respexerit, tonitrus et fulgura miscet; qui si sit retrogradus, rem adauget.

Nam et Luna aut quilibet illorum cum Marte applicans idem partitur.

15 Item Luna in Tauro, Mars in Scorpione vel econverso, Sol autem in Aquario aut Piscibus sive Ariete, tonitrus et fulgura miscet.

Mars autem in Geminis Luna vero aut Sol in Piscibus, cum pluviis fulgura.

20 Sol quoque in Scorpione aut Sagittario, Luna quoque in uno eorum aut Piscibus, Mars autem in Geminis aut Tauro sive Virgine, nubes et fulgura cum pluviis.

Venus etiam in Tauro aut Aquario, Luna Marti iuncta de Scorpione respiciente idem conficit, sique Saturnus respicit grandines

addit.

Item Venus in Scorpione, Luna vero in Tauro, pluvias conducunt.

Cum autem Mars humiliatus, Venus vero sublimata fuerit
5 in Aquario videlicet aut Pisce quociens a Luna de Leone, aut in
Ariete de Libra, aut in Piscibus de Sagittario (respectus) , eis
diebus fecundas largitur pluvias, quarum tamen respectum si
Mars intercipit, / donum minuit.

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Eedem iuncte in Aquario vel Piscibus, idem.

10 Item quociens in Piscibus iunguntur stelle, superflue sunt
pluvie.

Nam cum due iunguntur, utpote Venus et Luna, aut Venus
et Mercurius, Luna vero respiciat aut applicat cum eis de Capri-
corno aut Scorpione, Tauro, Sagittario aut Virgine, pluviarum
15 est signum.

Nam et si Venus, Mercurius et Luna in signis humidis
sint, Mercurius autem retrogradus in adustione sit, vetat pluvias.

Luna in Tauro eiusque ternario Venere et Mercurio rectis
de opposito respecta, licet infortuniis oppressa, voto potitur.

20 Item Luna cum cauda in Tauro, Mars cum Venere in Aqua-
rio, Mercurius in Piscibus aut Capricorno, pluvias conducunt.

Quando vero Luna cum Venere ad aquatica signa pervenit
Venusque sit in stacione, omnem terram celesti rigabit humore.

Si vero non sit stans, nec tantam largitur copiam.

Item de inferioribus quociens due in signis humidis conveniunt, pluvie signum est.

Sed et Luna per se in signo humido illud respecta, eiusdem
5 largitatis est.

Quociens autem has tres infra iunctas infortunium respexerit, larga quidem influunt copia sed inutili.

Luna quodcumque signum intrante in eadem hora notandum oriens, terminique Lune dominus, simul et qui oriens de cardine
10 respicit. Si ergo benivole in cardine ab oriente in suis dignitatibus fuerint, in eis signis conducunt pluvias. Quod si ita malivole site fuerint, vetant. Deinde primus ab oriente cardo respiciendus. In quo si fuerit Sol aut Iupiter, Venus, Mercurius, pluvie signum. In quo vero si noxie fuerint, benignis aversis, impedimentum.
15 Verumptamen et infortunium annuit si Luna intrante signum ipsum in oriente fuerit in dignitate ominis, ipsamque vel iunctum vel respiciens, magisque si Saturnus.

Item Luna in signa intrante et hore notande. Nam si in hora Saturni in Scorpionem intret, suaves et tardas donat. Si
20 vero Iovis hora in Leonem vel Libram intrat, tonitrus et fulgura miscet. Nam et in Taurum hora Martis intrans, pluet. In Cancrum quoque hora Solis, necdum in Virginem hora Veneris, sive

Geminos hora Mercurii, sive Sagittarium sui ipsius, aut Pisces sive Arietem vel Taurum in hora, vel propria vel Mercurii. Quociens enim in hec signa hiis horis intrat antequam exeat, pluet.

Deinde discernende sunt pluvie partes. Die namque a
5 gradu alestima usque ad signum Lune numerabis, nocte vero
econverso, et ubicumque ab alestima oriente precedens numerus
steterit, ibi erit pars pluvie. Cum hac itaque parte si in cardine
aliqua inferiorum fuerit, ubi primum Luna ad eam pervenerit,
10 eo die terras eius signi rigabit. Est autem alia pars pluvie cot-
tidiana, qua videlicet a Sole ad Saturnum metimur, numerumque
inventum a gradu Lune, in quo est oriente Sole singulis diebus
eicimus. Hec itaque pars si in domum Iovis ceciderit, ventosum
/ nunciat diem; si vero in Martis calidum, et in Solis similiter. 118rd
In Veneris autem pluviosum. Nam in Mercurii ventosum. In Lune
15 quoque pluviosum.

De signis visis

Aurarum variacionibus in cursu et statu stellarum discretis, nunc quidem et varia in supernis signa visa seu monstrent sive portendant disserendum videtur.

5 Nam plerisque visum quociens Sol oriens vel occidens clarus apparet, serenum indicare vel presentem vel crastinum diem. Quod si vel in corpore Solis vel in radiis inpensior videatur rubor, ventum ex eis aget partibus. Cum autem Sol oriens aut occidens obscurior apparet, aut circulo quodam quasi corona-
10 tus, pluvias promittit. Item Sole oriente vel occidente si nubes quodammodo secte videantur, differunt pluvias. Si turbulente, accelerant.

Luna vero quattuor notatur terminis: primum tercia, secundo media, deinde, plena; ad ultimum 25^a. In hiis itaque terminis si quodammodo gracilis et acuta et cum claritate rutila aut
15 quasi saliens apparet, ventos ex eis aget partibus; si vero demp- sior et fusca, pluviarum signum est. Eadem rubeo aut sanguineo coronata circulo, frigoris est iudicium; subnigro, pluviarum. Si vero plures huius fuscique videantur circuli, maximi frigoris
20 multaque hominum dissencionis signum.

Stellarum etiam si tales videantur orbes, idem ferunt iudicium. Ille vero que fixe dicuntur si forte maiores solito seu cor-

pore seu radiis appareant, ventos ex eis partibus agent; que si obscuriores appareant, pluviarum est signum.

Nam et ea radiorum tela que per auras feruntur et vulgo stelle decedentes dicuntur, si frequencius volitent, aurarum mutationem significant.

Arcus quoque aereus quadricolor—ille quam nos sereni dicimus—si forte post serenitatem appareat, pluvie signum est. Si post pluvias, serenitatis. Cum vero multi simul, multi frigoris et tempestatis signum est.

Sol autem quociens oriente aldebaran Tauri primo, ipse in Scorpione consistens, nubilus apparet: gravis inter homines tempestatis et cladis est nuncius. Similiter cum alhava, id est elmice. Nam et cum adoraia (i.e. athoraia) ita visus turbat.

De ventis

Igitur de natura et diversitate ventorum Arabes proculdubio aliter atque nos sentiunt. Arbitrantur enim ex qualibet aeris aplosione ventos citari qui diversis temporum terrarumque qualitibus infecti nunc calidi veniant. Sed quid mihi contra huius insulsam ire opinionem. Cum modum Latinis sollers intimarit grecia ex aquarum refusionibus atque concursu quattuor principales, ex reiectibus autem utrinque quarum binos collaterales consurgere ventos atque ita a quattuor mundi cardinibus eorumque

qualitatibus in omnem terram orbem irruere tractumque terre
vaporem per auras cogere. Itaque valida manu per vastum inane
invicem obviantibus nubes confractas auras incensas terribili
tonitru stupendo ful / minē prius oculis deinde auribus mortalium 118vs
5 significare. Atque hec actenus. Sicque enim tanto opere ad artis
officium quam nature cognitionem pertinent. Id igitur de hiis quoque
quid actinet exequamur.

Sunt itaque circuli planetarum diversis rerum significatio-
nibus prestituti. Inter quos intervexi iovialis acque Mercurii
10 ventorum causas moderatur. Frigidi vero venti Soli in Capricorno
et Aquario debentur.

Tonitrus autem et fulmina presertim in domibus Martis,
Marte scilicet Lunam de Piscibus respiciente, Sole autem in Scor-
pione aut etiam Libra.

15 Mercurius quoque quando Iovem respicit alter sublimatus
alter humiliatus et hic illum ventosum significat annum, Luna autem
de Tauro Mercurium in Aquario aut Piscibus ipsam principem in
atahuvil Iovique receptum eo die ventos aget. Similiter Mercurius
in Aquario Luna vero in Leone, aut Mercurius in Piscibus Luna vero
20 in Sagittario a Virgine sive con Iove sive Mercurio in hiis videlicet
signis aut Iupiter in principatu suo Mercurius aut in Sagittario
aut Piscibus. Nam et Mercurius in Scorpione. Iupiter in Tauro
aut Leone applicantes sive Luna cum Mercurio de Aquario aut
Piscibus aut Tauro.

Item Mercurius in Sagittario Luna vero applicans de Geminis
aut Piscibus sive Virgine. Sol etiam in Libra aut Scorpione sive
Sagittario aut in Aquario sive Piscibus sive Ariete.

Mercurius vero sub Sole ventos eluit quos si Venus respiciat
5 pluvias adicit. Si Mars fulmina. Nam et Luna pluvias.

Sed et Luna Venus atque Mercurius aut omnis aut Venus
Martem respiciens tonitrus minatur.

Caloris autem inequalitas pro Martis statu deprehenditur
sit calorem auget. Et si simul tardius incedat incrementum
10 producit. Si velocius cicius minuet qui si ambo sublimantur
calorem minuunt. Quod si Sol humilietur Mars autem sublimetur
augmentum frigoris patientur qui si ambo humiliantur frigus
minuunt. Cum autem Sol humiliatur Venus vero sublimatur in
estate rores in hieme pruinas faciunt. Item Sol in signis frigidis
15 similiter.

Nam et Venus occidentalis ventos placat calorem mitigat.
Orientalis autem calore pestifera.

Infortunia quoque per signa considerantur pro que motu et
statu huius rerum variacionem discriminant. Nam Aries eiusque
20 trigonus cum Marte autem calorem cum Saturno frigus minuunt.
In Tauro vero eiusque trigono Saturnus auget frigus Mars minuit.
In Geminis quoque eiusque trigono Mars calorem auget Saturnus
minuit at vero in Cancro eiusque trigono Saturnus auget frigus
Mars minuit.

De victualibus

Tria sunt omnino que tocius libri seriem texunt: primum et maximum diverse terrarum alteracines. Secundum discrete aurarum variaciones. Tercium et ultimum inequalitatis hominum / necessitas. 118vd

Duobus igitur huc usque prout facultas tulit executis, restat tertium iuxta eosdem stellarum situs et motus quantum homini concessum est non minus sollerti indagine per omnem circulum sectari. Quociens igitur in atahuvil anni in secundo ab oriente infortunium inventum fuerit victualium et annone caritatem pre-nunciat presertim autem signi nature corrupcionem. Nam si omne ibidem inventum fuerit, spem bonam homini affert necessitati. Tempus autem boni malive cum Sol idem intraverit signum, idque certissimum.

Venus autem cum primum in aliqua benivolarum dignitate apparuerit a principio albutan usque ad alie hec be--quod est ab Arie ad Leonem--prosperitatis est nuncia. Si autem in medio apparere incipiat--videlicet ab alchuratem usque ad esseule--quod est a Libra usque in finem Scorpionis--mediocre tempus significat.

Si autem ab annaim usque ad asseriten--que est anuath--gravitatem rerum deplangit.

Deinde in atahuvil infortunia consideranda. Si enim haberint anni dominium sine dubio gravem faciunt annum. Peius

autem si Saturnus anni dominus in summo inventus fuerit; nam si alibi fuerit, ei tantum climati adversatur. At si omnium sit anni domini aut saltem in oriente inventa fuerint, prosperitatis est signum.

5 Deinde orientis dominus consulendus qui si in cardine sit gravitatem rerum minatur. Si in remoto abundantiam promittit si vero post cardinem quale est id inter cardinem et remotum talis est significacio. Dominos etiam cardinum in rerum testi-
10 monia adducemus. Nam primam anni partem orienti eiusque domino dicamus; media vero pars anni medio celo eiusque domino mandatur simul et ei qui cum orientis domino applicat; ultimam vero cardini terre eiusque domino, stellis etiam que instar vel respiciunt trigoni quoque modo dominium eorum respiciant vel
15 ubi ipsi sint, proque statu suo in iudicium assumitur. Nam et orientis dominus si sit in loco alacri ut in cardine vel receptus sive rectus quasi terrenorum indignacione quadam nichil prosperi-
tatis hominum necessitati mandat.

 Inter omnia vero principaliter orientis dominus consulendus deinde prefectus ac deinceps omnium orientis dignitatum, ut sese
20 secuntur, ita prelati in iudicium veniunt. Hore quoque dominus simul et luminum acque alestima sive izticbel nec non et dominus partis fortune. Inter quos omnis qui fortissimus inventus fuerit in ducem eligitur. Hic igitur qualis in circulo fuerit, talis eius est in terris significacio. Hoc scilicet diligenter observato ut

si eedem benigne stelle que omnis boni sunt nuncie fuerint in
locis firmis et fortes, gravitatem necessitatis hominum porten-
dunt. Si vero in locis remotis et aversis abundantiam innuunt.
Quod hoc prorsus aliter acque alias accidit. Opinor enim ex
5 fortuna stellarum terram adeo lascivire ut hominum necessitati
obtemperare indignum ducat. Quod genus et apud Georgicos non
ignoratur. Illud autem non minus /attendendum quam in quo signo 119rs
dux inventus fuerit eius nature quamcumque fortunam gerere,
utpote in Ariete eiusque trigono quadrupedum in Tauro et eius
10 trigono graminum et deinceps.

De mensibus

Sed quoniam de necessitate hominum in annali atahuvil pre-
libatum est, deinceps per singulos anni menses rerum diversitatem
plenius exequamur.

15 Per singulos itaque menses sciendum quoniam quecumque
stella in anno principatu suo inventa fuerit, in eis que sue sunt
nature sue semper addit; que autem in casu, detrahit. Harum
itaque si cursus per circulum in loco adverso sive omni alio
infortunio inventus fuerit, minuunt. Si vero pariter cum aliis
20 infortuniis propremodum adnichilant ut videlicet ad naturam
stellarum respiciat.

Nam Mars si anni dominus fuerit militibus quidem omnimodo

prosper; ferri tamen et quadrupedum detrimento gaudet. Si vero Saturnus agriculturam et cetera id genus pro loco et statu suo variat. Si vero Iupiter, gemmas, aurum et argentum. Ac si Venus in aereis et sponsalibus statum suum demonstrat. Mercurius vero anni dominus si in loco prospero fuerit, mercatoribus quidem questuosus, germinibus autem incommodus pro signo videlicet in quo fuerit. Luna vero pro loco suo cotidiani usus necessaria variat. Quod si Sol anni dominus fuerit magnatibus salubres. In loco vero adverso, vulgo principum minatur iram.

5

10 Post hec duces varietatis rerum intuebere. Qui si sit in oriente aut in decimo, erit variatio in prima mensis septimana; si vero a septimo ad quartum, in postrema.

 Saturnus enim dux victualium si fuerit retrogradus tamquam ex apopinquacione ad terram annone augmentum affert. Qui si sit rectus et Iove respectus, velud superbia quadam terras dedignans donum suum subtrahit. Mars vero respectus, tamquam coactus manum porrigit.

15

 Mercurius autem dux mercature similiter ex parte hac spectatur. Cauda quoque pro loco detrimentum iuvat. Caput augmento gaudet.

20

 Sciendum etiam quociens benivole signum quodlibet intrant, eius nature proficuum. Malivole autem contra. Nam et Venus et Iupiter in Ariete ovibus et ceteris huius generis prosperi. In Tauro messibus. In quibus si Saturnus et Mars sint, contra facient.

25 Et ad hunc modum in ceteris.

Quod si Arietis dominus in principatu suo sit, proficuum Iovis et Veneris in Ariete principum est; si vero in exicio suo, vulgi. Et deinceps iuxta naturam cuiuslibet eodem modo.

Profundissimum autem id in omni hominum conceptione, quoniam planete signorum tantam vim gerunt ut spiritus eorum astronomice dicantur. Maior autem omnium virtus est Sol. Hic ergo de quocumque signo erit quodam modo spiritum eius auferens vires ipsius extinguit. In quo autem intrat quasi vivificans naturam eius excitat. Eruntque possessiones signi sub consilio Solis donec inde exeat, eritque interim medius inter signum eius regionis nuncius vel minister.

Luna vero que citima est conventum eius / con Sole et oppositionem speculamur. Igitur in anno 12 sunt Solis et Lune conventus. In quolibet igitur constituendum erit oriens, stellarumque loca per circulum notanda. Itaque fazaiar delile inventum usque ad principium alterius conventus. Quod cum ducem inventum, iudicem mensis statuere. Nam si conventus oriens signum firmum fuerit, totum mensem dux hic iudicabit. Si vero bicorporeum aut modile et iztichel, in partem assumetur. Videndum enim si signum oppositionis ducis predicti legit consilia, quisve alius de planetis seu locis circuli vel ei consentit vel aversus est.

Deinde natura ducis consideranda. Qui si sit retrogradus vel aversus sive quoquomodo corruptus sue significationi adversatur. Dominum etiam conventus orientis intuebere, quo scilicet

se modo gerat; si videlicet est zeit si alchezib an nakiz, stellam
etiam alienam, si que sit in oriente, si aliquid habeat cum
domino eius. Que si sit expers, in eo mense ducis potenciam
pro natura sua locique corrumpit. Quod si in oriente nulla sit
5 stella, eius dominum simul cum eo qui ducis legit consilia in
iudicium assumere oportet. Et si dominus orientis in cardine
aut undelibet oriens suum amice respiciat, ipse erit dux iudicii
certissimus. Qui si sit orientalis velocius incedens, addit in
rebus pro sui cursus addicione magisque eo die quo ad oriens
10 ipsum pervenerit aut eius amicum respectum. Luna vero contra.
Nam si addit a conventu izticbel, detrimentum facit; si minuit
ab alestima in oppositione, augmentum facit. Deinde orientis
dominus si fuerit receptus stelle addenti et in cardine site addit.
Nam et si ambo in alchezib addunt, in rebus etiam augmentum
15 mandant.

Quecumque vero stella in cardinibus fuerit applicans cum
stella aversa vel minuente detrimentum rerum nunciat.

Cum autem orientis dominus et recipiens stella ambo sci-
licet minuunt in alchezib, detrimentum item significant magisque
20 si remoti fuerint. Dominus autem orientis si in cardine fuerit,
erit firmum detrimentum; magisque si idem addens simul vel
cum respiciente stella in undecimo aut duodecimo fuerit. Cum
autem orientis dominus applicat cum stella addente, eo die res
augentur; contrario quoque cum idem orientis dominus applicat

cum stella minuente, eo die rebus detrahent; magisque in nono
aut undecimo. Cardines etiam firmitatem prebent, interdum
tamen detrimenti ducatum gerunt, cum videlicet in eo dominus
orientis applicat cum stella minuente. Idem orientis dominus
5 si minuens fuerit nihil interest, si quisquam alius addens sit.
Quod si orientis dominus Sol sit aut Luna, qualiter se habeant
in alchezib intuendum erit. Magis itaque rerum addicio futura
cum scilicet subtracta alauge de eius alwazat sex signa remane-
bunt usque ad novem. Nam a novem usque ad 12 detrimentum
10 est. /

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A tercio usque ad sex mediocris rerum status ab uno us-
que ad 3. Similiter minuunt si scilicet tantum addebant, magisque
Luna velocius incedente.

Dominus igitur orientis quicumque fuerit intuendus qualiter
15 se habeat in alchezib. Acque respectu stellarum queque applicent
cum eo addentes videlicet vel minuentes et utrum de cardinibus
aut aliunde.

Quociens enim orientis dominus cum stella in cardine appli-
cat firment rerum sive detrimentam sive augmentum quoadusque
20 vel eadem stella de eo exeat loco, aut mensis ipse finiat.

Quod si dominus orientis remotus sit qui vero cum ipso
applicat in cardine addent donec idem recedat ab ipso; tunc enim
detrahere incipient. Item dominus orientis aut ipsius dominus
si applicans inventus fuerit cum stella in summo sita, summum in
25 rerum precio additamentum significat peiusque si addentes ipsi
fuerint. Nam minuentes parum adiciunt. Orientis autem dominus
et oppositi si addentes inveniuntur, addunt in rerum precio; si
minuentes, minuunt. Quociens autem in mediocri itinere fuerint,

mediocritatem res tenebunt.

Et sciendum quando Venus et Mars ducatum additamenti sive detrimenti gerunt sicut in cursu sunt prompti, ita in ducatu impensi.

5 Quociens Luna corrupta aliorum legit consilia, annona precio carebit. Eadem salva sine consilio, victualium addit precio. Deinde notandum quociens Sol aliquod signum intrat in quo alio sit Luna. Si enim id fuerit addens, addet ipsa in omnibus que signi nature fuerint. Contrario similiter in signis
10 minuentibus, utpote in Ariete eiusque trigono, aurum et argentum acque id genus et ita de ceteris.

 Omnem autem rerum in maius minusve diversitatem primum ab alestima anni, id est antequam Sol in Arietem intret, deinde quarte, postremo mensis id est antequam Sol quemlibet seu con-
15 versivum, seu quodcumque aliud intret signum, Memfiticis speculari mos est. Nam PTOLOMEUS non solum pronosticorum, verum etiam genezie et annalium omnisque astronomice rerum providencie alestima et izticbel principale ponit fundamentum. Nec inmerito. In omni quippe rerum vicissitudine mundique
20 accidentibus quidem Solis et Lunæ viribus equale, quod consilio simile. Quod enim iustius et sanctius accidentisve quoslibet motus digno philosophancium prodit animo quam quid et movet et sustentat metamque ipsam perscribit.

De eclipsi

In conventibus autem et oppositionibus Solis ac Lune quoniam alterutrius rara vicissitudinis lege cum multa gravique rerum significatione defectus accidere solet, quod huic quoque providendum antiquitas legarit nichilominus exequendum.

Sciendum itaque nisi circa caput vel caudam eclipsim fieri non posse. Duplex est ergo eclipseos cognitio. Caput siquidem calidum connaturale benivolis. Cau /da facta de natura noxiarum. 119vd
Nullum igitur maius omen benivolarum circa caput conventu,
10 nullum maius infortunium cauda noxias coniungente. Benivolarum autem optimos affectus non minus eadem circa se corrumpit quam capitis vicinia noxiarum temperat factionem.

Postremum igitur eclipseos periculum circa caput in domo Martis, circa caudam Saturni.

15 Signi quoque in quo patitur lumen proprietates in terris et occupatio notanda; in eius enim parte eclipseos irruit adversitas. Locus etiam eiusdem signi in circulo respiciendus; in qua enim circuli quarta fuerit, ei terrarum parti adversatur. Quod si
20 signum et locus circuli ita diversa sint, ut alterum orientale, alterum sit occidentale et ad hunc modum conferendum erit inter utriusque naturam cuique plura accesserint testimonia ei concedendum.

Eis vero terrarum partibus Solis eclipsis timenda ad quarum visus pervenit. Sic enim cum sub terra contingit, nichil superiori

nocet emisperio.

Cum signo autem eclipseos et oriens considerandum.

Oriens vero triplex, videlicet principium medium acque
finis, quod hugile dicimus. Videndum etiam cum quibus applicet
5 stellis utriusque generis.

Color etiam patientis, signi quoque natura. Hec enim
diligenter observata certam iudicantis dirigunt viam. Si enim
in Ariete eiusque trigono fuerit, omnibus fere quadrupedibus est
nociva, presertim vero principibus adversatur. Aries enim
10 omnibus villosis preest, Leo autem ad nucis rostris. Sagittarius
vero omnibus que calce minuta sunt.

In Tauro vero eiusque trigono bobus et germinibus acque
pueris dampnosa; Taurus enim boum eorumque laboris ducatum
gerit. Virgo omnia tenella ut pueros et germina preit. Capri-
15 cornus capris earumque victui prestat.

In Geminis autem eiusque trigono hominum volatiliumve
nacionisque periculum gerit. Geminis enim principum et magna-
tum commissa est providencia. Libre religionis custodia, mandata.
Aquarius vulgi principatum optinet.

20 At vero in Cancro et eius trigono satis aquis et aquaticis
periculosa est; etenim Cancer ominis superne terrent et aquatica
cuncta gubernant. Constituto igitur medie eclipseos oriente
locisque dominorum per circulum firmatis diligentissime servandus
erit qualiscumque sive respectus sive applicacio primum inter

dominos eclipseos et eius orientis. Deinde ad dominum anni
ducemque regis sive gencium inter utrumque genus stellarum.
Si enim dominus eclipsis ipsam respicit corruptus respectu
noxiarum, firmissima est mali significatio. Peiusque si is
5 eclipseos dominus et regis dux sit. Si enim ita sit, timendum
erit regi cum primum Sol ad idem eclipseos oriens pervenerit.

Cum autem ad colorem discernendum speculatio versa
fuerit. Si in Aquario eiusve trigono contingerit, Saturnus autem
in cardine ab eclipsi Martem cum So / le tetragono respiciens. 120rs
10 Mercurius vero cum Sole in termino vel proprio vel Saturni,
niger erit color eclipseos. Si vero Mars in cardine ab eclipsi
fuerit, Mercurius vero cum Sole in termino Martis cum ipso
applicantes, erit rubeus magisque in domo Martis. Si vero
Iupiter in cardine ab eclipsi Venere vel respectus vel applicante
15 de termino utriusvis eorum, albus erit. Cauda vero pallori
adiciet.

Ad meciendam vero malorum quantitatem tocius ecliptici
status spacium, a principio usque ad finem in horologio deduci-
mus.

20 Quot igitur hore equales in toto status spacio invente fuerint
tot annos eclipseos effectus durabit, hii vero anni in Solis eclipsi
numerantur. Nam lunaris mensium numerum observat.

Aut quod facilius est: quot enim signa intersint ab eclipsi
usque ad oriens medium tot anni vel menses numerentur. Lune
25 quoque notandum iter. Si enim velocius incedit, accelerantur

mala; si tardius, tardabuntur. Stelle quoque superiores notantur in eclipsi: quoniam si stantes reperiuntur, firmamento malorum adiciunt.

Summopere autem circa lunarem eclipsim 3 ante totidem retro. Circa solarem vero 7 ante totidem retro servandi sunt dies. In eis enim ab omnibus fere negociis abstimendum.

De tempore mali

Nunc malorum adventus suis distinguendi sint temporibus. Ab oriente namque medie eclipseos quot inter sunt usque ad
10 locum eclipsi in medio signa, tot mensibus transactis proven-
tus ecliptice significationis presagiunt astrologi. Nam si tunc Sol vel ipsum oriens vel signum eclipseos intraverit, omnio rerum eventus movebit. Quod autem Sol in signo eclipseos movet, Luna in eius oriente incipiet. Et converso: quod motum fuerit a Sole
15 in oriente eclipsi, Luna incipit introitus signum eclipseos.

Item si signum eclipsi vicinius fuerit orienti, intra 4^{or} primos anni menses rerum eventus parat. Si decimo propinquius fuerit, in sequentibus quatuor. Si autem septimo, usque ad ultimos quatuor rerum auspicia differt. Nam ecliptica significatio
20 nequaquam duodecim integros menses moratur.

Deinde notandum cum quo applicat Luna ab eclipsi evadens. Si enim in septimo infortunium fuerit cum quo applicet aut ad quod accedat, videndum erit si ipsa est in eius termino. Quod

si fuerit augmentum, est malorum; nam si non sit in eius termino,
nec tantum erit malum. Locus quoque infortunii orientis notare
oportet. Si enim in cardine fuerit, rerum eventus accelerat
magisque solaris signi partibus, maxime vero qui eius circuli
5 quarte fuerint: si scilicet circa caudam sit eclipsis. Si vero id
infortunium Mars fuerit, multa lite et discordia gaudet, morbis
etiam calidis afficiet, omnemque vim suam/ in impetu aget. Quod 120rd
si sit Saturnus cronicis passionibus humanum vexabit genus,
ventrisque dolore mortem inferet. Et si simul et infortunium
10 stella sit feminina et in signo simili feminino, sexui manum
inicit. Nam Mars adolescentibus timendus, Saturnus autem
senibus. Et si cauda cum hiis sit, vulgo prorsus adversatur.
Nam caput principibus.

Deinde lumina consideranda: que si cum fortunatis applicant
15 in cardinibus fortunateque orientis terminive eius dominium gerant,
simulque malivole sint averse, medietatem malorum deponunt;
que si pariter cum utriusque applicant, videndum erit cum quibus
prius. Si enim cum benivolis: prius bonum initium, exitus
adversus excipiet; et e converso similiter. Deinde oriens eclip-
20 seos intuebere; cuius si Sol sive Luna particeps fuerit ipsumque
beatum, malis resistet; quod si oriens infortunium de cardine
respiciat, ipsum pariter cum partibus suis corrumpit.

De eclipsi per duodecim domos

Postremo eclipsios diversitas per omnes duodecim domos seu signa prosequenda, cuius absolutio finem operi imponat. Martis itaque locus ut magis timendus est, sic potius per totum
5 circulum consideratur. Intuendum enim qualiter se habeat ad eclipsim, sique eius signi sit particeps.

Si ergo Martem eclipsios ducem--id est potenciosem in eclipsi--et ipsam in Ariete invenire contingat, principibus quidem et equestri ordini commodus, vulgo vero fataliter adversatur.
10 Exustiones quoque et lites acque controversias terris ecliptici signi minatur. Hic autem si Iupiter Lunam de loco firmo respexerit prout facultas feret, Marcie resistet immanitati. Caput etiam si circa se videat eclipsim, Marciam temporat violenciam. At vero si Solis eclipsi in Ariete contingat, ita ut principium
15 eius in oriente, Mars autem in gradu principatu sui, regi Babilonio proprie clientele manus inciet.

Cum autem in Tauro eclipsi fuerit, Mars autem muztali, Venere ab ipso sive a Saturno corrupta, muliebris sexus corrupcionem et frequentis prostibuli copiam significat; regibus quoque
20 simul et gentibus ecliptici signi perniciosum, boum etiam et segetum dampna significat. Nam si forte ibidem circa caudam contingat gravissimam boum mortalitatem nunciat, peiusque Venere cum Saturno adusta; id namque muliebri sexui mortale.

Sique immixtus sit Mars, et terras scorti turpitudinem fedabit
et omnis eius anni natos malicia acque perfidia contaminabit.

At cum in Geminis fuerit eclipsis, Mercurii locus principaliter notandus. Si ergo Mars vel Saturnus almuzzceuli repertus
5 fuerit, Mercurius vero cum Marte, Luna ab altero eorum corrupta, controversias frequentes validamque hominum cladem, viarum quoque corrupcionem notant; valide eciam agentur venti per / 120vs omnes Mercurii regiones. Eodem pariter anno quicumque in Geminis nascentur statim occupabuntur morte certosque parentibus
10 dolores relinquunt.

Cum autem in Cancro fuerit, infortunia vero, ut prediximus locata Lunaque corrupta, Iupiter aversus, multum frigus nivesque frequentes, raras autem pluvias significat. Discordiam etiam inter reges Cancri nunciat, simul et morbos in hominibus. In
15 aquaticis corruptionem, cavernarum etiam eruptionem. Hic itaque si Iupiter de loco firmo Lunam respexerit, infortunia mitigabit. Ubicumque ergo fuerit eclipsis semper notandum que vel respiciant Solem aut Lunam, vel iunguntur cum ipsis. Si ergo Luna aversa infortuniis respecta sit, cotidiani usus necessaria
20 corrumpuntur omniaque simul eius anni germina, lites etiam miscebuntur. Venus quoque si Marti coniuncta fuerit, nuptiis eius anni frequentes infert iras.

In Leone vero cum fuerit eclipsis Marte immixto, lites et discordias equestris ordinis terre motum ac gencium terrorem

significat. Solem ibidem si infortunia de locis firmis respexerint, orientalium regem magnum eo perimunt anno sicut in Ariete.

In Virgine vero cum fuerit, Lunaque cum Marte mixta benivolis aversis, famis gravitate Virginis regiones dampnant, nisi
5 Mercurius infortuniis Iovis respectu iuvetur, ea tum que virginei fuerint domini illesa non evadent.

Cum autem in Libra fuerit Saturno aut Marte almuzteuli Arabum finibus litis ac discordie magnum cladis certum mandat nuncium. In Babilonie vero partibus frequentes pluvias, graves
10 morbos.

In Scorpione quoque Marte vel Saturno almuzteuli eiusdem regionibus perniciosum est, famem etiam et lites densamque rabum mortalitatem significat.

Cum autem in Sagittario equestri ordini regumque apotecis
15 incommodum. Hic si Iupiter in cardine a Luna inventus fuerit malo resistet. Sagittarii tamen natura illesa non evadet. Quod si pariter et Iupiter aversus acque corruptus sit, philosophie et religionis pericula patientur.

In Capricorno quoque Marte almuzteuli latera hominum,
20 quadrupedum nec non et seminum interniciem significat, malorum autem exaltatione gaudet quo si familiaris Saturnus de loco firmo respexerit aquarum elumen variamque rerum dampnationem adicit. Iupiter autem si pentagono aut de cardine eodem respiciat, Marcie resistet iniquitati beneficium autem non impedit.

At cum in Aquario fuerit et Saturnus ac Mars almuzeuli,
Iupiter autem aversus orientalium Ethiopiam et Nubiam usque
ad insulas Indie dampna patrabunt.

In Piscibus autem eclipsis terre motus hominumque terrores
5 crebrasque meniorum diruciones, rupium casus per mundi climata
aget. Si Iupiter tamen respexerit prout facul /tas feret domicilium 120vd
suum marcia liberabit violencia. Ubi cumque demum eclipsis
fuerit si circa caudam peius; at vero si Saturnus scilicet loco
Martis almuzeuli super eclipseos, locus inveniatur cornicas
10 citabit passiones.

Huc si Iovis accedat aversio potentia regum minuit, omneque
terre et aqua intersticium, quod nos necessitatem vocamus, cor-
rumpit. Malorum etiam sublimacionem, famem quoque gravem
portendit. Quod si Iupiter aut Venus de cardine respiciat, omne
15 malum pro vi sua minuetur. Nam potentissima Saturni malignitas
in eclipsi quociens in domo Martis fuerit et Iove averso ipseque
super locum eius exaltatus.

Nam si fuerit in domibus Veneris, Mars autem debilis,
Venus conveniens cum Saturno, alacritatem rerum significat.
20 Solis autem eclipsis cum Saturno deterior quam Marte, peior
etiam in Ariete eiusque trigono; quo si Iupiter de cardine respex-
erit, malignitatem Saturni minuit.

Deinde locus eclipseos ab oriente notandus, simul etiam
infortuniorum loca notanda proque stelle affectu acque statu
25 locique dignitate et natura rerum accidentibus iudicandum.

Omnis etiam stella adusta sue parti nociva.

Post hoc medie eclipseos oriens in quo signo sit vel termino
conscribendum locus etiam eclipseis in cuius decano sit vel termi-
no queque stellarum de quove loco respiciant. Si igitur eclipseis
5 in oriente pariter cum infortuniis fuerit, vite hominum minatur.
In secundo possessionibus et ita per ordinem iuxta significationem
cuiusque domus et naturam signi. Quod si in septimo sit Solis
eclipseis, Saturnus in octavo, Mars autem orientalis in sexto aut
orientem altera principum significat stragem in eo tamen climate
10 qui eius fuerit orientis. Cum igitur eclipseis in signo terreo
fuerit, et infortunia almuzteulia, terre motu valido crebraque
scopulorum ruina humanum genus terrefaciet. In signis autem
aquaticis ei nature similiter adversatur. Hic itaque si Luna dom-
inus addens fuerit in alchezib--id est numero--pro nimietate
15 nebularum et pluvie rerum venit corruptio; si minuens, pro de-
trimento humoris. Infortuniorum quoque si respectus lumina
corrumpat, siccitatem terris minantur.

Deinde Luna notanda eclipseis in eodem trigono simul con-
domino signi ecliptici et domino orientis acque terminorum quove
20 Luna loco sit ab oriente. Si ergo Luna in ipso oriente aut cardine
ab ipso sit aut dominus eius, ipseque de infortuniis prefatis,
nebulae et pruinae diu mansuram significat, magisque si circa
caudam. Hic enim et validos adicit ventos. Cum autem circa
caput feri contingat eclipsim fere sine corruptione est.

At si Sol in hiis trigonis circa caudam paciatur unumque de
infortuniis cum lumibus que post eclipsim ad aliud accedant in-
fortunium omnio necessario celesti fluore omnia sata cor / rum- 121rs
pentur. Quod si non immixtum sit infortunium, sed quoquomodo
5 respiciat, minoris erit efficacie. Nam si post infortunia cum
omnibus iungantur, dabunt quidem pluvias sed inutiles et in post-
remo anni; contra vero si e converso fuerit.

Si vero eclipsis circa volatilis forme signa vel stellas fuerit;
volatilibus nocet, magisque eis que humano data sunt usui. Sunt
10 autem Virgo, Sagittarius, et addigeia nazar attair. In Piscibus
autem et Cancro, Capricorno et Aquario: aquaticis. Cum autem in
signis masculinis et directis fuerit, aeris corruptionem tempor-
isque signum sequentis notat. Item in Ariete fructus arborum
ledit. In Cancro segetes dampnat, nilumque adauget. In Libra
15 gramini et germinibus nocet. In Capricorno olera dampnat, vola-
tilia perdit, aquatica necat. Item in Ariete et Libra templis tem-
plorumque cultoribus invidet. Sed etiam in signis firmis edificia
sternit. In bicorporeis homines ledit. Itaque si orientem versus,
iuventuti insidiatur; ad occidentem, in senes irruit; circa summum,
20 principibus minatur. Eorundem dampnum quociens Sol ubi longis-
simus dies id est in principio Cancri patitur, Luna vero ubi longis-
sima nox, scilicet in principio Capricorni.

Demum in eclipsi Lune presertim servandus Saturni locus.
Si videlicet trium eclipseos oriencium aliquid quoquomodo respi-
25 ciat. Nec minus ipse locus eclipseos quo statu se habeat ad

oriens dominorum etiam status observandi simul et ad quos usque gradus radii eorum perveniant versus radios Solis et Lune. Dominum quoque Lune cum domino ecliptici termini consulere oportebit ipsiusve maior vis in eclipsi an aliis concesserit.

5 Inter omnes igitur has modus respiciendi notandus, aut si sint averse in sexto sive duodecimo; dominus etiam izticbel et loco et statu in consilium hoc assumetur. Omnino vero benivolaram sive noxiarum respectus ad eclipsim observandus.

 Omnibus utique ratione et intellectu perspectis pro statu
10 siderum et affectu certissima rerum veniunt. Ut si fuerit Mercurius eclipseos dominus puericie dampna flebit. Quod si Marte sit corruptus, crebro apostemate et Cancro gravique calore teneram afficit etatem; quod si Saturnus, premit ventositate ventrisque dolore ac nocturnis terroribus mercuriales fatigat annos. Sic
15 etiam si in Ariete fuerit eclipsi capiti magis et oculis nociva et maxime si patitur in oriente. Hic itaque si Iovis aut Veneris succurrat interventus et Marti resistet et Saturnum placabit, at si Iupiter cum Saturno sit et Marte respectus, mali signo philosophiam et religionem invadet pro signi videlicet admixta natura
20 qualiter dictum est de quadrupedibus sive aquaticis signis. Postremum autem eclipseos periculum / quociens domino eius adusto, 121rd Iove averso, Mars tetragono respicit. Sic et Saturnus pro modo status et habitus sui ad triplex eclipseos oriens iudicia variat. Quod si forte ipse in oriente inveniatur universo fere orbi minatur

magisque Marte in summo existente. Nam et si ambo in oriente sint, nihil emendant.

De coloribus

Ultimo loco varie colorum significaciones astronomica

5 ratione digeste, ducumque potentia dinumerata omnino fatidice finem assequuntur. Itaque si totus luminis globus eclipsi obruptus in nigrum transeat colorem omnibus quidem videntibus saturnia vis metuenda, gravissimam tamen signi nacionibus famem nunciat. Nam si rubeo colorata appareat, principem et equestrem dampnat
10 ordinem, bellumque signi regionibus indicit. Rubrum autem cum albo mixtum iovialis nature dampna verumptamen levia presumit. Sed nigro permixtum, pluvias nocivas reddit, vulgo que valde fatale omen. Hiis accedit et ventorum quedam significatio. Nam unde ventus in hora eclipseos agitur eius terrarum partis certa
15 nunciat pericula; hora vero hugile contra.

Deinde notandum in qua circuli quarta contingat eclipsis, nocte sive die. Nam si in prima sit, prelati et sapientibus adversatur. In secunda vero, principes et equestrem ledit ordinem. In tertia vulgus dampnat. In quarta hominum necessa-
20 riis inimica.

Consideratis igitur stellarum respectibus ad eclipsim, ipsoque edipseos loco in quacumque sit dignitate omnibusque locatis

per circulum planetis, tum demum et fixe in iudicium venient.
Non omnes quidem: infinita siquidem hominis excedunt ingenium.
Sed inter nominatas eam que vel in oriente termino vel in summo,
seu proxima loco eclipseos inventa fuerit, eam inquam pro natura
5 ecliptice adversitatis nunciam statuemus.

Deinde sciendum quoniam Sol et Luna ut in effectibus stellarum principatum optineant sic passionis sue dampna mundi sensibus insinuant. Eis vero presertim periculosa luminum passio terre partibus qua vel ipsius signi fuerit vel principatus seu
10 cuiuscumque dignitatis. Ad hec et eis que orientis atahuvil et orientis elkiræn dominio parent. Hiis autem segregatis, deinde natura mali ex ipso colligitur duce: utpote si tristis. Saturnus Solusque ducatum eclipseos obtineat, frigoris et nivium largus. Sub hoc vero duce si eclipsis humana fuerit ex melancolia cronica
15 cas producit passiones ventositate gravi universo fere hominum generi incumbet; principua tamen mortalitate principes dampnat. Ac si quadrupedum ducat eclipsim, quadrupedibus nocens et escam eorum hominum inquinat.

Cum aerie pre fuerit eclipsi auras dampnat, aerem obscurat
20 graves immittit nebulas frigore et siccitate semet. Nam aquaticæ præstitutus nichilominus aquas turbat, fluctus irritat, navigiis insidiatur, aquaticis perniciosus.

Terree vero prelatas nichil humane compaciens, necessitati semina suffocat, germina dampnat, fructus negat gravique

mortalitate fame afficit.

At vero cum optimus iupiter eclipsios vexilla Solusque
suscipit tamquam humanus humanam pre omnibus tuetur salutem
et fortunam. Nam et si brutorum ducat eclipsim, velud industria
5 quadam secernens ea que hominibus favent salvat, que vero
nocent condempnat. Aerie quoque prelatus aerem prorsus ad
libitum et necessitatem hominum variat. Nec minus in aquis
suum genus hominum incolume eorumque utilitatem servat.
Nam terream ducens eclipsim nichil eque postulat quoniam, ut
10 omnibus terre debitis familiaris, affluat humanitas.

Cum autem ipsius Mars eclipsios ducatum invaserit arma
exserit, bella miscet, sanguine terram humectat. Nec dum
furore posito quibus arma nequit extrinsecus inferre intrinsecus
cuius letiferos infert calores confusaque bonorum concordia
15 tamquam premio prelio quodam nature gaudet discordia. Aeriam
autem occupans eclipsim, aerem distemperat, terras exurit,
aquis exsiccat, naufragiis exultat: nam quadrupedum quoque
gubernans. Sive terream eclipsim, nichilominus omnia fervore
nimio condempnat.

20 Venus autem cum in eclipsios ducatum advocata concesserit,
Iovi suo per omnia nititur adequari; nam si humane presit eclipsi
multa simul adicit hymenei gaudia et sic deinceps ad disciplinam
Iovis sui per omnia gratulabunda respondet. Neuter autem
Mercurius ut levis est, et sic cui iunctus fuerit, ad eius naturam

iudicus respondet. Si vero Soli commissus fuerit eclipseos
ducatus, itinera expedit, ventos agit, mercature negocia celer-
iter absolvit quadrupedibus etiam et arboribus proficit. Aquaticae
vero prestitutus, si orientalis fuerit, aquas auget; si occidentalis,
5 minuit iuxta ceterarum consuetudinem. Qui si mixtus fuerit
benivolis, earum affectibus addit; si noxiis, et earum iuvat
affectus.

Generaliter autem quociens malivole in loco alacri benivolis
respecte fuerint tamquam verecondia quadam et domestico delivite
10 gaudio violencie sue pereunt. Contrario vero benivole incommo-
ditate loci noxiarumque vi oppresse, minus fiunt efficaces.

Explicit Fatidica Zeel Benbixer Caldei Hermanni translacio
sextus astronomie liber. /

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D. The De Indagatione Cordis

Five manuscript copies of the De Indagatione Cordis³¹

³¹In addition to the five copies in hand, at least four others may contain excerpts of the De Indagatione Cordis. The catalog of manuscripts in Avignon has the following entry for ms. 1020 (xv c.): "Fol. 108. 'De rebus absconditis et primo de proprietatibus planetarum, quando sunt significatores seu duces rerum absconditarum. Saturnus dux in signis igneis indicat viliora. . .'" --Fol. 109v^o. Explicit: '. . .ad oriens albus.' --Dans la table de la fin du volume, en regard des rubriques de ce traite (fol. 179v^o), on lit: 'Iste rubrice sunt supra extracte de libro Hermen-ni [sic] de indagatione secretorum.'" (Catalogue General. . . , vol. xxvii [1894], p. 475. Note the title suggested here, "De indagatione secretorum.")) From the incipit given, it appears that this "extract" corresponds to our text beginning on page 292. 12.

Ms. Boston Public Library 1488 (German, several hands, 1329) opens with "Albumasar: De meditationibus cordis." (C. U. Faye and W. H. Bond, Supplement to De Ricci's Census of Medieval and Renaissance Manuscripts [unpublished], p. 207.) As the work occupies only seven folios in the Boston manuscript, it may not be complete. Information given by Carmody (p. 99) from this manuscript makes it possible to identify passages with our text, page 269. 18 (Incipit: "In disponendis stellarum radicibus orientibus iuxta. . .") through page 272. 13 ("Aries siquidem Persiam, Babiloniam. . ."). In addition, Carmody (p. 107) suggested ms. New York Plimpton 163 (xv c.), folio 13v-16r, for a certain "liber iudiciorum," which he divided into three parts, quoting titles and incipits for each one. The third of these parts is to be found in our text (p. 338. 2) and begins "Omnis iudicanda res. . ." A fourth manuscript suggested by Carmody as containing part of the text of the De Indagatione Cordis is ms. Paris BN 7316A, folio 86v-87r. See Osiris xii, p. 52 for L. Thorndike's description of this manuscript.

were consulted for this project. They are as follows:

Sigla Manuscripts

- O (Bodleian) Laud. miscellaneous 594, f. 144rd-153vd (xv and xiv c.)
- L Leningrad Academy of Science F N 8 (xx Ab-111), f. 155rs-169vd (xiii and xiv c.)
- D Dijon 449, f. 17rs-25rs (xv c.)
- E Dijon 1045, f. 148r-172r (xv c.)
- B Berlin 192 (Rose catalog number 963), f. 130rd-138vs (xv c.)

The Laud. manuscript appears to be the most reliable of the five copies at hand, although it required frequent correction and may be later than the Leningrad manuscript. The latter gives every appearance of being an early and carefully written copy, but it has many errors compared to the Laud. copy. The two Dijon manuscripts are more often to be corrected by the Laud. manuscript than providing correction themselves. Finally, the Berlin manuscript, as a paraphrase or perhaps a revised version of the De Indagatione Cordis, proved useful occasionally for clarification, but no attempt was made to incorporate it in the text presented below.³²

The text of the De Indagatione Cordis given below is that of ms. (Bodleian) Laud. miscellaneous 594 (O), with corrections

³²For further discussion of the texts of the De Indagatione Cordis in these five manuscripts, see above, p. 63 n. 3.

where necessary from mss. Leningrad F N 8 (L) and Dijon 449 (D). As with the Liber Imbrium and the Fatidica, editorial intervention was held to a minimum and indicated between pointed brackets where it occurs.

A list of emendations and selected variants follows the text. Only those placed between pointed brackets were supplied by the editor. All the others were selected as indicated from mss. O, L and D. However, the text in the Dijon manuscript ends on page 337 of the text (f. 25rs); thus from that point, only variants from the Laud. and Leningrad manuscripts are given. Moreover, not all variants from the three manuscripts were reported. The aim here was to develop a readable, reasonably complete text, not a critical edition, and to present the most significant instances where the text deviates from the Laud. manuscript. Although some instances of the following types of variants appear in our list, we have by no means noted all cases of the following: 1) omissions or substitutions of conjunctions or enclitics, 2) repetition or omission of prepositions, or 3) scribal variants involving singular or plural nouns or verbs. Furthermore, while it seemed useful to list the most important instances where our text deviates from ms. O, no attempt has been made to list instances where mss. L and D themselves differ significantly from our text. In short, we have read the text against ms. O, listed variants that appear significant, and given the readings in these cases from all three manuscripts.

None of the three manuscripts carries extensive marginalia.

Legible marginal notes are reported in the list of variants, or are incorporated into the text where necessary.

The Manuscripts

O. The text and some notes and corrections are in one careful but inelegant hand (f. 145r, 150r, 151r, 153r); some marginal notes or corrections are written in what appears to be a second hand (f. 144v, 147r, 149v, 152v). Marginal notes on f. 152vd and 153rd are illegible. There are three diagrams (one on f. 146r and two on f. 153r), and a blank was left for a fourth on f. 147r. There are fourteen rubrics in O. Of these, none corresponds to any of the six rubrics in D except the first, but ten correspond almost exactly to ten rubrics in L. That is, these ten appear at the same places in the text and are worded almost exactly as the corresponding rubrics in L. At the four other places where rubrics appear in O, differently worded rubrics appear in L. There is thus some correspondence between O and L on the subject of how to word and where to place rubrics. For a full description of O, see H.O. Coxe, Catalogi codicum manuscriptorum Bibliothecae Bodleianae. Pars secunda Codices Latinos et Miscellaneos Laudianos complectens (Oxford, 1885), 422.

L. Of the three manuscripts used, only L has an elegant appearance, with the text written in a good gothic bookhand, apparently by a single scribe. Marginal notes and additions and corrections appear in the hand of the scribe (f. 156v, 157r, 163r,

and 163v), and also in what appears to be at least one other hand (f. 155r, 156v, 157r, 163v, 168v, 169v). The many notes in the margins of f. 156vd and 157rs are illegible as they have been taken up in the binding. Three glosses of about fifteen words each in the margins of f. 157rd and 168vs are also illegible. L has no diagrams. It has about sixty-four rubrics, many of which are misleading or inappropriate. In addition, it has three different lists of topics covered in three different sections. The first list has sixteen topics and appears at the beginning of the text (f. 155r). The sixteenth topic on the list, "De querentis persona quid conferat," appears as a rubric and begins a section on f. 159rs (p. 285.8 in the text below). Although it is difficult to tell where this section of the text should end, as there are three rubrics after it in the text itself ("an sit utile," f. 159v; "de vite statu," f. 160r; "de fortuna rerum," f. 160r), on f. 160r there appears a rubric "Finitur liber 1^{us} et incipit 2^{us}." A second list of topics follows, which presumably is a table of contents for the "second book," which begins "Superioris voluminis tractatus. . ." The sixth and last item on this list, "De duplici questione," appears as a rubric on f. 164v, but it is only many folios and many rubrics later that the third list of topics appears, so once again the value of the lists and rubrics is doubtful. On f. 168v the rubric "Explicit liber secundus. Alius tractatus. . ." appears, indicating a new book or section of the text. All the rubrics in L may be found in the list of variants that follows the text below. For a description of this manuscript,

see M. A. Šangin, "De codice Latino Acad. XX Ab-III₁," Catalogus codicum astrologorum Graecorum (Codicis Rossicos), Tome xii (1936), p. 205-210.

D. The text, corrections and marginalia in ms. D all appear to be the work of a single scribe, whose hand is quite cursive and somewhat cramped. There are several marginal notes on f. 21r, 21v, and 23v. A diagram appears at the bottom of f. 19r. There are only six rubrics (f. 17rs, 20rs, 21rs, 21rd, and 25rs). For a description of this manuscript, see Catalogue Général des Manuscrits des Bibliothèques Publiques des Départements (Octavo Series), vol. v (1889), p. 109.

It is difficult at this stage to determine the relationships among the manuscripts of the De Indagatione Cordis. In the list of selected variants that follows the text below there are many instances when O and D agree against L; however, there are about as many cases of L and D agreeing against O. It is comparatively rare to find O and L agreeing against D.

DE INDAGATIONE CORDIS

⟨Pars prima⟩

Incipit Hermannus De Indagatione Cordis.

O144rd

Hic liber maioris in astronomiam commenti ALBUMASAR

5 ⟨al-Balchī⟩.

Iudiciorum ducatus quadrifariam partitur. Primum est a quo sumitur pars quelibet. Secundus ad quem. Tercius a quo incipit computus. Quartus locus ipse in quem sumpta pars incidit.

10 Partes igitur quot ex omnibus Persarum, Babilonie atque Memphiticis collecte sunt libris XCVII (id est 97) numerantur tripartita discrete differentia. Alie siquidem sunt planetarum. Alie domiciliorum Alie sua seorsum necessitate quadam adhibite.

Ille ergo que planetarum sunt totidem sunt numero et que-
15 que sue stelle nomine potitur.

Earum vero que domiciliorum sunt multiplex est per ordinem subdivisio atque iuxta generis diversitatem vocabulorum proprietatis.

⟨Partes domiciliorum⟩

20 Orientis etenim sunt 3. Prima est pars vite; secunda sustentationis; tertia rationis et sensus.

Secundi sunt tres: prima possessionis; secunda mutuandi;

tercia inveniendi.

Tertii tres: prima fratrum; secunda numeri fratrum;
tertia mortis fratrum.

5 Quarti octo: prima parentum; secunda mortis parentum;
tercia pars avorum; quarta generis parentum (id est nobilitatis);
quinta fundi iuxta HERMETEM; sexta iuxta Persas ad idem; sep-
tima agriculture; octava finis rerum.

10 Quinti 5: prima prolis; secunda hore et numeri natorum;
tercia prolis masculine; quarta prolis feminee; quinta cognitio-
nis utrum scilicet masculus sit an femina.

Sexti 4: prima pars infirmitatis iuxta HERMETEM; secunda
etiam iuxta alios; tercia servorum; quarta captivorum.

15 Septimi 16: prima desponsationis virorum iuxta HERMETEM;
secunda eiusdem secundum welitem; tercia qua viri mulieres
alliciunt; quarta conveniendi marem cum femina; quinta
adulterii viri; sexta desponsationis femine iuxta HERMETEM;
septima eiusdem iuxta MESSEHALLAM; octava qua femine mares
alliciunt; nona conveniendi feminam cum mare; decima adulterii
femine; undecima castitatis femine; duodecima desponsationis
20 utriusque sexus; tredecima hore desponsationis; quartadecima
modi desponsationis; quintadecima cognatorum; sextadecima
controversiarum.

Octavi 5: prima pars mortis; secunda stelle necantis;
tercia anni timendi; quarta pars loci periculosi; quinta angustie.

25 Noni 7: prima pars vie; secunda navigii; tercia religionis;

quarta ingenii; quinta sciencie; sexta memorie <placitandi et>
fabularum atque id genus; septima pars mandati utrum verum
sit an falsum.

- Decimi 12: prima diviciarum nati patrisque discre-
5 tionis; secunda regni; tertia principii; quarta victoriae ac vincu-
lorum; quinta subite exaltationis; sexta pars prosperitatis
divitum atque nobilium; septima sequacium regis et militie;
octava officii in regno; nona operis manualis; decima mercature;
undecima operis debiti; duodecima pars matris. / 144vs
- 10 Undecimi xi prima divitiarum; secunda amoris inter
homines; tertia cognationis inter homines; quarta deliberationis
rerum; quinta deliciarum; sexta spei; septima amicorum; octava
penurie; nona habundantie; decima ingenuitatis; undecima bone
existimationis.
- 15 Duodecimi 3: prima inimicorum iuxta HERMETEM; secunda
eiusdem iuxta alios; tertia laboris et pene.

Atque hee sunt domiciliorum partes 80 numero.

<Partes tercii generis>

- Restant tercii partes generis que x numerantur: prima
20 pars alhyleg; secunda corporis viciosi; tertia audacie et strenui-
tatis; quarta angustie in pugna; quinta fraudum et doli; sexta
affectuum et desiderii; septima rerum impediementi iuxta
Egyptios; octava eiusdem iuxta Persas; nona retributionis;

decima veracis effectus.

〈Partes stellarum〉

Ex hiis igitur que stellarum sunt prima est pars Lune
que quoniam Sol diurnum vite fortuneque rerum lumen est, Luna
5 vero nocturnum, die a Sole ad Lunam nocte e converso sumitur.
Sumpta vero ratione quantum exortum est signum oriens adicitur
totumque hoc a principio signi orientis inceptum per gradus
equales deducetur. Ubi ergo numerus desierit in eo gradu et
puncto erit pars Lune quam zahmazada--id est partem fortune--
10 vocant. Quod si luminaria in eodem gradu fuerint in gradu
oriens consistet. Ad eadem omnia quibus luminaria presunt
secularia quadam virtute ducens in eorum que forinsecus
accidunt fortuna. Nam Solis pars quoniam ut pars Lune pro
lunari officio magis ad corpus spectat sic ad eorum que animo
15 accidunt pro Solis debito fortunam ducit. Die a Luna ad Solem,
nocte converso sumitur. Atque ut illa adiectis gradibus exortis
a principio orientis incipit cui nomen zahmalgaib--id est pars
celati, id est intrinseci boni.

Pars quoque Saturni quibus ipse similiter secundo modo
20 preest sumitur autem in die a gradu partis celati ad gradum Jovis,
nocte converso sumpta. Martis quoque similiter die a Marte ad
gradum partis fortune, nocte converso.

Nam Veneris pars ad eundem modum: die a parte fortune

ad partem celati nocte converso tractatur sumpta.

Non aliter pars Mercurii: die a parte celati ad partem fortune, nocte converso.

Omnes igitur hee precedencium ducum partes officium
5 secularia quadam efficacia sequentur. Deinde domiciliorum partes per ordinem sequentur. /

144vd

⟨Partes domiciliorum⟩

Trium quidem orientis partium. Prima pars vite que
die a Jove ad Saturnum nocte converso sumitur, adiectoque
10 quantum transiit orientis signi totum hoc a principio orientis incipiet. Secunda pars sustentationis: die a parte fortune ad partem celati nocte e converso. Ac deinceps ut ante. Tercia pars rationis et sensus: die a Mercurio ad Martem nocte e converso.

Trium secundi partium. Prima est questus: die noctuque
15 a domino secundi ad gradum secundi sumpta, adiectisque ab orientis gradibus ex orientis principio incipit. Secunda mutuandi: die noctuque a Saturno ad Mercurium sicque ab orientis principio incipit. Tercia pars inveniendi: die a Mercurio ad Venerem nocte e converso sicque deinceps.

20 Trium terti partium. Prima fratrum: die a Saturno ad Jovem nocte e converso. Secunda numeri fratrum: die noctuque a Mercurio ad Saturnum. Tercia mortis fratrum: die a Sole ad cardinem celi nocte e converso.

Quarti 8 partium. Prima parentum: die a Sole ad Saturnum nocte econverso. Secunda mortis parentum: die a Saturno ad Jovem nocte econverso. Tercia avorum: die a domino solaris hospicii ad Saturnum nocte econverso. Quarta generositatis: die a Saturno ad Martem nocte econverso sicque a principio Mercurialis hospicii incipiet adiecto quantum in eo signo pertransiit Mercurius. Quinta hereditatum iuxta HERMETEM die nocteque a Saturno ad Lunam sicque ab oriente incipiet. Sexta eiusdem iuxta Persas: die a Mercurio ad Iovem nocte econverso. Septima agriculture: die nocteque a Venere ad Saturnum. Octava rerum finis: die nocteque a Saturno ad dominum conventus aut oppositionis.

Quinque quinti partium. Prima est prolis: die a Jove ad Saturnum nocte econverso. Secunda hore <partus> et numeratorum: die nocteque a Marte ad Jovem. Tercia nati masculi: die nocteque a Luna ad Jovem. Quarta femine: die a Luna ad Venerem nocte converso. Quinta numeri filiorum atque discretionis sexus: die a domino Lune ad Lunam nocte econverso.

Quatuor sexti partium. Prima egritudinis et cronice iuxta HERMETEM: die a Saturno ad Martem. <Secunda egritudinis aliorum: die nocteque a Mercurio ad Martem.> Tercia servorum: die nocteque a Mercurio ad Lunam. Quarta captivitatis et vinculorum: die a domino Solis ad Solem, nocte a domino Lune ad Lunam sicque adiectis gradibus exortis ab oriente incipiet.

Sexdecim 7ⁱ partium. Prima desponsationis viri

iuxta HERMETEM: die noctuque a Saturno ad Venerem, sed iuxta
 Grecos a Sole ad Venerem. Pars qua viri feminas aliciunt
 desponsationis, etiam iuxta Grecos, eodem modo. Similiter
 adulterii pars / virorum. Pars conventus viri cum femina, ut
 5 desponsationis femine iuxta Grecos. Pars desponsationis
 femine apud HERMETEM: die noctuque a Venere ad Saturnum;
 iuxta Grecos die noctuque a Luna ad Martem. Pars qua femine
 viros alliciunt. Pars que stupri femine, ut desponsationis
 femine iuxta Grecos sicque conventus femine cum viro. Pars
 10 castitatis femine ut pars nate femine. Pars desponsationis viri
 cum femina iuxta HERMETEM: die nocteque a Sole ad Lunam. Pars
 studii in conficiendo coniugio: die noctuque a gradu Solis usque
 ad Lunam sicque a signo Veneris inchoat adiecto quantum permea-
 vit. Pars cognatorum ut desponsationis iuxta HERMETEM. Pars
 15 controversiarum: die a Marte ad Jovem, nocte e converso sicque
 ab oriente inchoabit.

Quinque 8ⁱ partium. Prima pars mortis: die noctuque
 a gradu Lune ad gradum 8ⁱ adiectoque quantum Saturnus per-
 meavit a principio eius signi inchoabit. Secunda pars stelle
 20 necantis: die a domino orientis ad Lunam nocte converso sicque
 ab oriente incipiet. Tercia pars anni timendi: die noctuque a
 Saturno ad dominum conventus aut oppositionis sic ab oriente
 incipiet. Quarta pars loci periculosi: die a Saturno ad Martem
 nocte converso adiectoque quantum Mercurius permeavit a

principio eius signi inchoabit. Quinta involuti et angustie: die a Saturno ad Mercurium nocte everso sicque ab oriente incipiet.

Septem 9ⁱ partium. Prima pars itineris: sie noctuque
5 a domino 9ⁱ ad gradum 9ⁱ sicque ab oriente incipiet. Secunda
navigii: die a Saturno ad 15 Cancris sicque ab oriente incipiet.
Quod si Saturnus sit in 15 Cancris ipse Saturnus et oriens navigii
ducatum obtinebunt. Tercia pars religionis: die a Luna ad Mercurium
nocte everso. Quinta pars sciencie: die a Saturno ad Jovem, nocte
10 everso adiectoque quantum Mercurius permeavit ab eius signi
principio inchoabit. Sexta pars rumorum et fabularum: die a Sole ad
Jovem nocte everso. Septima pars verum an sit mandatum aut
falsum accipitur ut pars servorum.

Duodecim xⁱ partium. Prima pars est potestatis nati: die
15 a Sole ad 19 Arietis nocte a Luna ad tertium Tauri sicque ab oriente
(deducitur). Quod si Sol N. . Arietis aut Luna tertium Tauri
obtineat is gradus oriens obtinebit. Pars regis: die a Marte ad
Lunam nocte everso. Pars principum et consulum regis atque
artificii liberalis: die a Mercurio ad Martem nocte everso.
20 Pars vinculorum regis et victoriae: die a Sole ad Saturnum nocte
everso. Quod si Saturnus interim adustus sit, / die a Sole ad 145rd
Jovem nocte everso. Estque hec pars cognata parentum parti.
Pars subite exaltationis: die a Saturno ad partem fortune nocte
everso. Estque cognata parti Saturni. Pars prelatorum inter

homines: die noctuque a Mercurio ad Solem. Pars sequentium
et militie regis: die a Marte ad Saturnum nocte e converso. Pars
officii in regno: die noctuque a Saturno ad Lunam. Pars operis
manualis et mercature: die a Mercurio ad Venerem nocte e converso.
5 Pars mercature iuxta Persas: die a parte celati ad partem fortu-
ne nocte e converso. Estque hec pars cognata parti Mercurii.
Pars ministerii debiti: die a Sole ad Jovem nocte e converso.
Pars Matris: die a Venere ad Lunam nocte converso.

Undecim xiⁱ partium. Prima est pars divitiarum: die a
10 parte fortune ad partem celati nocte e converso. Pars notitionis
inter homines et precii: die a parte fortune ad Solem nocte
e converso. Pars deliberationis et constancie: die a parte
fortune ad Jovem nocte e converso. Pars voluptatis: die a parte
fortune ad partem celati. Pars spei: die a Saturno ad Venerem
15 nocte e converso. Pars amicorum: die noctuque a Luna ad
Mercurium. Pars penurie: die noctuque a parte celati ad
Mercurium. Pars habundancie: die noctuque a Luna ad
Mercurium. Pars ingenuitatis cum die a Mercurio ad Solem
nocte e converso. Pars bone existimationis: die a Jove ad Venerem
20 nocte e converso.

Trium 12 partium. Prima est pars inimicorum iuxta
antiquiores: die noctuque a Saturno ad Martem. Pars inimicorum
iuxta HERMETEM: die noctuque a domino 12ⁱ ad gradum 12ⁱ. Pars
pene: die noctuque a parte celati ad partem fortune.

⟨Partes tercii generis⟩

Restat tertium genus quod supranominatum est ratione
prosequi. Pars alhyleg: a gradu et puncto conventus sive oppo-
sitionis ad gradum Lune sicque ab oriente incipiet. Pars corrupti
5 corporis: die a parte fortune ad Martem nocte converso. Pars
militie et animositatis: die a Saturno ad Lunam nocte converso.
Pars audacie et pugne: die a domino orientis ad Lunam nocte
converso. Pars fraudis et doli: die a Mercurio ad partem celati
nocte converso. Pars necessitatis et desiderii: die noctuque
10 a Saturno ad Martem adiectoque quantum Mercurius permeavit
a loco Mercurii incipiet. Pars impedimenti iuxta Persas: die
noctuque a parte Veneris ad Mercurium sicque ab oriente incipiet.
Iuxta Egyptios: die noctuque a Marte ad domicilium fratrum.
Pars retributionis: die a Marte ad Jovem nocte converso. Pars
15 veracis effectus: die a Mercurio ad Martem / nocte converso 145vs
sicque ab oriente incipiet.

Sentencia dirigendi

In disponendis stellarum radiorum orientibus, iuxta
Persarum sententiam diligenter primum computari oportet
20 gradus equales a principio Arietis usque ad locum stelle totusque
numerus inter orientia recti circuli requiratur quotque equales
designaverit; gradus totus est dexter stelle tetragonus. Verbi
gratia: stelle in 20 Geminorum gradu tetragonum inventuri
sumimus 80 gradus, qui in recto circulo gradus equales 19 Piscium

designant. Orientium autem recti circuli 79 gradus 54 puncta
supersunt 5 puncta solum. Dicimus itaque stelle eius dextrum
tetragonum in 19 Piscium gradibus ac 4 punctis incidere, cuius
oppositum in Virgine tetragonus sinister. Ad inveniendum deinde
5 exagonum, a gradu stelle usque ad sinistrum eius tetragonum
sumimus, et quotcumque inter fuerint gradus equales totius
numeri bisse loco stelle adiecta sinistrum stelle exagonum
conficit, eius oppositum dexter eius trigonus est. Nam trigonus
eius sinister quotiens sumendus fuerit, a sinistro stelle tetragono
10 usque ad oppositum stelle sumimus, totiusque numeri triens
sinistro tetragono adiectus, sinistrum stelle trigonum conficit,
cuius oppositum dexter eius exagonus est.

⟨Pars secunda⟩

Quibus modis fiat via iudiciorum

15 Astronomie iudiciorum omnimodo bipartita est via: una
siquidem est questionum genezie sive etiam annalium. Altera,
consilii et cogitationis hominum et rei abscondite personarumque
proprietas. Que ut natura diversa creavit, ita ad intellectum
eorum astronomie speculatio dissimili ratione ducit, cuius
20 specierum suus quemque tractatus exequitur.

Primum itaque nobis est quemadmodum MESSEHALLA
trahit: siderum stellarumque natura quantum hoc genus postulat
speculanda; tum ut HERMES exponit quantum de accidentibus

eorum attinet prosequendum. Postremo qua indagine dux omnis huius artificii eligi possit simulque adminicula eius adhiberi insinuabimus.

⟨De natura 12 signorum⟩

5 Signorum igitur 12 principalia sunt, quorum quedam ignis naturam sorciuntur, cuius generis primum Arietis natura est ad omne incidum levigatum igneque excoctum ducit ut sunt metalla preciosa ut aurum et argentum et hiis similia. Leo lucidis quoque applanatis preest et que magni precii sunt; qualis est
10 iaccintus, smaragdus atque id genus, nisi Sol aut Mars duci sit iunctus; sic enim tunc cuprum aut ferrum. Sagittarius infra subsistens quod vilius est; in hoc genere notat ut sunt gypsus, lateres, tegule et testilia hisque simile igne excoctum.

Secunde dignitatis sunt aëria ex quibus aliquod /est Gemini 145vd
15 ductus primum ad homines tum ad animantia levis parvique corporis cui manus pedesque sint aut pluma. Libra item ad id cui pedes sint et forme diverse varii coloris cuius pars parti dissimilis de gravioribus animantium. Aquarius ducit ad vilia ut sunt aquarum quadrupedia aut stercoralia, id est terre
20 reptilia.

De hiis que sunt terre nature ut Taurus ducit ad altiores arbores quarum fructus in usum conceduntur. Virginis sunt que irriguum postulant ut segetes, linum, bombax et olera. Capri-

cornus: arbores spinose, arbusta virgulta arundinetum victus
et gramina.

De aquaticis: Cancri inter animancia aquatica possidet ut
cancros, testudines atque id genus nisi Luna pariter in aqua-
5 tico sit. Sic enim ducit ad aquam gelatam aut excoctam ut est
sal aut zucarum hisque similia. Scorpius est multa aquositas
omnisque gravis humor et commixtio quale est lutum coagulatum
aut aliquid commassatum atque id genus. Piscium sunt cetera
piscium genera. Nam terras corpusque humanum hoc ordine
10 partiuntur.

Que signa quibus membris et
quibus regionibus presint

Aries siquidem: Persiam et Babiloniam et de homine
caput et faciem. Tauri: collum. Geminorum: brachia et de
15 terris Armenia maior et Memphis. Cancri: pectus et Armenia
minor. Leonis: dorsum et de terris Parthia. Virginis: venter
et Furaa. Libre: ylia et femora et de terris, Roma et hinc ad
Affricam, inde ad confinia Memphis. Scorpionis: inguen et
Arabum ruricole. Sagittarii: clunes et coxe, cenobia et ora-
20 toria. Capricorni: genua, valles et Mauri et India. Aquarii:
tibie et agricole. Piscium: pedes, Aracoa et a Roma usque ad
Siriam.

Continuatio signorum in variis

Sequitur deinde quod oriens vitam hominis et animum
corpusque designat. Secundum: possessionem hominis questus-
que et substantiam. Tercium: fratres et sorores. Quartum:
5 parentes, fundum, et rerum fines. Quintum: prolem, nuncios,
dona. Sextum: servos egros bestias. Septimum: sponsalitia,
coitus, adversarios, controversias. Octavum: mortem et
metum. Nonum: iter, sompnia, sapientiam, legem. Decimum:
dominia, regna, et artificia. Undecimum: regnum, pecunias,
10 spem. Duodecimum: inimicos, carcerem et iumenta.

Quibus regionibus planete presint

De stellarum vero proprietatibus hec sunt dicenda: / 146rs
Solis vero sunt principes et reges et de terris Roma et
Anicosea. Saturni sunt senes et vulgus et Alpes et de terris
15 Hibernia et Muetica loca et saxosa. Jupiter habet Mediam,
Persiam, Babiloniam, prelatos, iudices, et amicos. Mars
habet arma et militias et de terris Siriam. Venus habet mulieres,
cibos, potum, indumenta preciosa et de terris Arabiam cum
marte. Mercurius: mancipia, mercatores, libros, India. Luna:
20 nuncios, mandata et matres, Parthiam et Armeniam.

Que cum ita nature stellarum quoddam modo subiecta sint
per totum circulum per locorum mutationem, accidencium sit
varietas; variisque inter se applicationibus, effectuum sit

alteratio. Hinc etenim est quod orientales juvenibus rerumque
novitati presunt; occidentales e contra. Retrograde: involutionibus
et reversionibus; directe contra. Sublimes et addentes, augmentum;
depreste et minuentes, detrimentum. In dignitatibus suis, fortes;
5 extranee, debiles.

De sensibus

Sunt enim in homine luminum, visus; Saturni et Jovis,
auditus; Martis et Veneris, odoratus; Mercurii, sermo.

De ascendente

10 Hiis inspectis primum necesse est oriens certissime
constitui, cardinesque celi firmari ut locorum stellarum certa
possit esse discretio. Nonnichil enim est inter celi cardinem
proprio in loco consistere aut in nonum aut in undecimum
incidere, hiis enim in discretis plerumque accidit stellam in
15 oriente locatam in secundo esse aut in 12^o cuius non est levis
error. Id igitur cum acciderit maiori parti concedetur. Hiis
ordinatis tota deinde artificii industria in eligendo rei ducem
consumitur.

Quo invento tum demum testimonia competencia adhiberi
20 convenit. Nunc non iudicando statim antequam omnia ducis

testimonia integre sint concepta consiliaque pertractata. Quod
ut caute saneque fiat primum locum ipsius ducis principalis, tam
naturalis quam accidentalis, ipsiusque tam natura quam accidentia
pertractanda sunt. Deinde dominia, applicationes et separationes;
5 deinde quoque eius locus, vis et modus. Quibus diligenter
integreque prospectis, nichil est quod cautum ingenium involvere
possit.

De oriente

Postquam igitur ut RASIS docet oriens gradibus et punctis
10 constitutum ceteraque ut sese sequimur domicilia ordinata
stellarum quoque gradus et puncta firmata fuerint, tum demum
primo loco ducis indago iuxta MESSEHALLE sententiam prose-
quenda. Neque enim ut ait MESSEHALLA dux / aptus est nisi aut 146rd
dominus orientis fuerit aut principatus orientis aut dominus
15 trigoni primus aut gradus orientis vel haizehu aut dominus
hore. Addunt alii de domino decani et de domino termini. Quod
si omnes hii ceciderint nullusque inter omnes aptus fuerit
diurna que fuerit questio Sol consulendus erit; si nocturna Lune
consilium adhibendum aut dominus partis fortune. Quod si hii
20 omnes adversi fuerint ut nullus omnium aptus relinquatur, Lunam
amplectemur die noctuque ubicumque locorum sit.

⟨OROTHEI⟩ vero sententia est ut a gradu domini hore ad
gradum domini orientis numerus graduum sumatur totusque

compotus adiectis Solis gradibus ab ipso Solis gradu incipiet aut a cardine medii celi unicuique signo scilicet 30 gradus assignando ubi ergo numerus desierit inter dominos eius signi eiusque termini conferetur. Qui igitur familiarius extiterit cuique plurimum concesserint testimonia is nimirum ducatum obtinebit.

Quot sint dignitates planete cuiuslibet

Possumus autem et hoc modo invenire ducem, ut dignitatum stellarum partes computentur, et cui plures concesserint, melius constiterit, is obtinebit.

10 Cuiusmodi vero est partium distributio: orientis dominus 18 vendicat. Dominus principatus, 13 dum in ipso gradu sit orientalis. Dominus trigoni primus, 10; dominus termini, 6. Hac discretione adhibita id observandum est quoniam in cardinibus partium numerus integer est; extra cardines, diminutus ad
15 hunc modum. Dum vero in 3° fuerint aut 9° aut 5° aut in xi° bissem retinent. In aversis 4, in 2° 6° , 8° , 12° : trientem. Hiis diligenter prospectis, cui plures concesserint partes, meliusque constiterit, is nimirum obtinebit ducatum.

20 MESSEHALLA vero: inter omnia providendum est inquit quis in oriente plures habeat dignitates. Domicilii siquidem sunt 5. Principatus, 4. Termini, 3. Primi dominorum trigoni, 2. Decani, unus. Qui enim plus habuerit in oriente fortiorque familiarius locatus fuerit, eum obtinere planum est. Is qui in oriente est,

ut MESSEHALLA docet, 12 habet partes. In 10^o, xi habet partes.
In xi^o, 10 partes. In 5^o, 9 partes. In 7^o, 8 partes. In 4^o, 7
partes. In 9^o, 6 partes. In 3^o, 5 partes. In 2^o, 4 partes. In
8^o, 3 partes. In 12^o, 2 partes. In 6^o, unam partem. Atque id
5 iuxta <DOROTHEUM>, nam plerique cardines non ponunt.

. Testimonia.

Deinde competentia adhibenda sunt testimonia domini sci-
licet hore, dominique diei: die quoque Solis; nocte, Luna atque
partis fortune. Hec enim omnia ducis inde adaugent ducatus que
10 viam dirigunt. /

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Ordine tali et hoc modo deprehenso duce firmatisque testi-
moniiis, intuenda est ducis integritas et ipsius equitas. Est enim
integritas ut sit in domicilio suo aut principatu aut trigono aut
termino aut decano aut gradu aut haizehu. Equitas autem est ut
15 sit vel in oriente vel celi cardine vel occasu vel cardine terre
nec adustus nec sub radiis Solis nec in casu suo nec retrogradus
nec infortuniis iunctus non oppositus nec in eorum tetragono.

Sic enim constituto non erit de aliis qui hunc prohibeant
inquirendum. Quod si que predicta sunt minus fuerint, sitque
20 inimicus prohibens, quo dictum est modo locatus prepotens impleri
necesse est; sin autem sanus sit ducis tenor tum Lune testimonium
adhibendum nisi forte, ducatum ipsa optinuerit tunc enim duplex
fit eius testimonium. Que causa est ipsam principaliter amplecti,
dum aut orientis aut principatus aut trigoni dominium obtineat,
25 presertimque recepta ceterisque minus aptis.

Quot sint impedimenta Lune

Impedimenta vero Lune que huic ducatum prohibeant 5 sunt numero, quam ita involutam necesse est ducere ad furta, fugitivosque in locis absconditis subfossis et controversias. Primum 5 igitur impedimentum est eam esse sub radiis. Secundum, in oppositione. Tercium, ligatam infortuniis. Quartum, in domiciliis esse infortuniorum aut terminis aut conventu aut iuxta caput vel caudam. Quintum, non respectam esse a domino suo aut solitariam incedere.

10 Quid valeat dux et ubi

Tripartita est igitur omnino ducis sententia: una siquidem est dum solitarius intendit, nulli applicans, nullus illi. Altera dum cum aliis fuerit fortiter. Quotiens igitur dux solitarius nulli respectus in oriente fuerit, cogitatio nimirum querentis 15 de ipso est aut re propria proprioque negotio; similiter per ceteros cardines in eis significat vero que accedunt vel de re aliqua adveniente. In remotis de transacta et preterita sive que de potencia querentis exierit.

In 2^o igitur de familiaritate locatus de possessione aut 20 questu aut ministris atque id genus.

In 3^o de fratribus et propinquis et cognatis et visionibus.

In quarto de parentibus, de fundo vicis, supellectilibus, ponderibus, sciencia veterum atque acriter incarcerato. Est

enim terre cardo strictissimus carcer. Nam sextum et duodecimum, non adeo.

In 5 de prole, parentumque pecuniis, amico amici, fratre fratris.

5 In 6 de servo egro, bestiis quadrupedibus, patribus aut patruelibus, amico matris aut avunculo.

In 7 de consortiis, coniugibus, adversariis, avo. Aut ei simili, controversiis inter ipsum et mulierem, presertim si septimum femineum est.

10 In 8 de ministris coniugum, et morte mortuive substantia, id est reliquiis rebus antiquis, fugitivo aut furto.

In 9 de profectu aut itinere, sompno, viro legali--aut lege aut pontifice--precone noto in divinis officiis, fratre amici, servo parentis.

15 In cardine celi, de sapientia artificii, viro ruricola; de rege aut cliente / regis, aut socero, aut noverca.

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In 11^o, de amicis aut complicibus in artificio, aut ministris regum et ex insis aut consortiorum prole, sive adversariorum 4 privignis.

20 In 12 de passionibus, inimicis, stultis, amicis artificum, servis coniugum; de re amissa aut fugitivo aut re furto sublata.

Cum itaque tot tamque diversa eisdem domiciliis inficit, discretio rerum ducis consilio captatur. Verbi gratia, septimi sunt coniuges, captiones, adversarii. Si ergo 7 dominus Mars

fuerit, questio fit de controversiis et inimicis. Si Venus, de coniuge et gaudio. Si Jupiter, de ambitione et participatione; sicque omnium signorum atque domiciliorum permixtiones, ducis consilium discernit.

- 5 Nec pretereunda loci natura, ut si tercii dominus in 5^o fuerit, questio fit de prole fratris aut sororis; atque est huius discretio si tertium masculum sit aut dominus eius masculus, fratris proles in questione est; si femina, sororis. Idque ingenium in omnibus adhibendum, nec discedendum a Lune
- 10 testimonio. Quoniam enim una finitima terris celestium in mundo inferiorum ducatum obtinuit. Id autem est ut servato ducis loco notetur: si Luna eius locum respicit, firmissimum est iudicium, presertim si loci ducis particeps fuerit Luna; quod si minus fuerit, debilius. Sciendum autem quod si Luna aut ori-
- 15 entis dominus aut principatus est aut trigoni aut termini, sive faciei fortis familiariter locata sit, ipsa obtinebit ducatum. Nec omittendum testimonium stellarum participum orientis. Atque actenus que dicta sunt duci solitario conveniunt, quando nec applicat ulli, nec ullus sibi.
- 20 Deinde iuxta applicationes ducatus diversitatem persequamur. Dux cum cauda vel capite in 4^o aut 5^o, de pecunia subfossa.

De proprietate ducis

Universis huius artificii preceptoribus, visum est quotiens

dux in casu suo reperitur plane signum esse furti aut captivi aut
 rei perditae. In transitu vero de signo ad signum, motus localis
 aut vie. Quotiens orientis aut secundi dominus 4^m occupat aut
 converso, de fundo aut pecunia suffossa aut adhuc apparente,
 5 et ad hunc modum, de ceteris. Dux cum capite in principatu suo
 aut 10^o, de rege. In domicilio, questus thesauri iudicium est.
 Cum cauda, controversie aut incantationum, presertim si Mer-
 curius testatur. Nec aliter, dux cum Venere, Marti respectus.
 Dux enim 8 aut 3, domino applicans, de morte iudicat
 10 aut metu. Dux ad retrogradandum stans viatoris signum est
 revertentis. Stans ad dirigendum, signum est rei quoniam
 dirigatur. Dux cum Saturno, Mercurio respectus, aut cum
 Mercurio Saturno respectus, cogitationes incantationesque; sicque
 adustus. Nec aliter in terminis Mercurii aut Saturni, de demoniis
 15 prodit. Luna cum duce, sermonem indicat aut controversias.
 Nec aliter dux Marti coniunctus. Quotiens hospicium ducis signum
 igneum Mercurii respicit, de alkimia / ~~indica~~; humane forme, de 147rs
 pugna. Sique Mars inibi oriens Mercurii domicilium aut princi-
 patus aut locus cuius particeps sit, Mercurius inibique dux,
 20 Mercurio respectus, questionem dat de libris aut re figurata
 aut aliqua sapientia re vel artificio confecta. Atque ad hunc
 modum ceterarum stellarum vires, pro locorum qualitate pro-
 sequimur; dum dignitates earum dux optinens eis applicat, vel
 ipse illi, sic enim omnino ducatus firmus est. Cum enim dux
 25 applicat alii, aut alius illi, statim ad applicationem inspiciendum

est et separationem, id est cui vel ipse applicat vel quis sibi.
Aut vel quis ab ipso separetur, aut a quo ipse. Qui enim duci
applicat, aut cui dux, eius naturam atque accidens comitatur.
Cumque alius duci, duxque alii, is praepriciendus erit qui propin-
5 quior orienti fuerit.

Id autem est ut inter utrumque conferatur hoc modo. Qui
enim vel orientis vel secundi atque deinceps, ante alium dominus
extiterit is equidem propinquior erit. Si enim orientis dominus
fuerit questionem fert de ipso atque negotiatione propria. Secundi
10 vero quia proximum est orienti, de possessione et questu et
ministris. Tercii, de fratribus propinquis, cognatis, visionibus
atque id genus.

Atque ad hunc modum cetera per ordinem ratione qua dictum
est exequamur adhibita semper participatione, tam cum duce,
15 quam cum applicante aut cui applicatur. Id autem est quoniam
si Luna applicat ei stelle aut eam respicit, certus est ducatus,
firmumque testimonium stelle participis orientis, qua de Luna
dictum est ratione. Hec igitur cum duce aut amice respexerit
aut ipsi applicarit, testimonium firmans, errorem negat. Atque
20 ad hunc modum ducis iudicium testiumque applicationem prose-
quimur, de re videlicet ipsa que in questione incidit.

De duabus circumstantiis questionis

Restant due questionis circumstantie. Prima est motus

causaque questionis; secunda proventus finisque rei quesite.
Que ex mutuis ducis affectibus perpendimus. Observanda siquidem omnino stella, cui vel dux applicat vel ipsa duci, a qua stellarum separetur. Hec enim est causa et principium questionis, quam causam natura et accidentia eius certissime exponunt. Eadem demum, cui dux applicat aut que duci, notanda cui stellarum applicet. Hec enim omnino rerum proventus excipit, pro qua natura et accidentibus, rerum finem certissime prescribit. Hic occurrit quod ait RASIS: primo siquidem dux cogitationis observandus est; deinde dominus eius, ipsiusque natura, et locus eius pariter; locique nature et statim ad questionem respondere necesse est.

Exemplum questionis

Exemplo rerum. Questionem primum ab HERMETE iudicatam, postea a pluribus astrologis ventilatam in medium adducimus, qua et RASIS et ZIMUS prout opus erat in suis tractatibus utuntur. Erat enim oriens Taurus, x gradibus. Venus in Cancro --trigono suo--15 gradibus. Luna, in Libra x in nulla dignitatum suarum. Sol, in Sagitario aversus dominis partis fortune. Saturnus in Leone, in / nulla dignitatum suarum. Exstitit ergo Venus 147rd questionis dux. Cui quoniam Luna a Saturno separata, ligetur e sexto; quo iudicatum est questionem esse de matre infirma. Et quoniam Luna matribus preest, separatur autem Luna a Saturno,

qui causa est infirmitatis, frigidam esse et siccam. Et quoniam
Leo de corpore humano stomachum occupat, eam esse in stomacho
ostendit. Cuius in primo gradu cum Saturnus sit, ostendit esse
infirmitatem circa os stomachi. Hec sunt igitur materia et causa
5 questionis.

Finis autem rei quesite ad hunc modum perpensus est. Luna
igitur que huius cogitationis ducatum optinuit cui applicet inspectus
est. Quoniam ergo Veneri forti et recipienti applicat, sanandam
esse dedit sententiam. Inter erant autem ut inter Lunam et
10 Venerem 5 gradus, que quia in conversivo erat, dictum est ad
5 dies; hic enim si Luna firmum occuparet, ad 5 annos. Si biper-
titum, ad tot menses. Si vero Saturno loco Veneris applicaret,
diceremus ad tot dies morituram. Nam converso, si in Lune loco
Venus esset, questio foret de aliqua muliere gentis sue. Si Satur-
15 nus, de patre. Si Mercurius, de filio. Si Sol, de rege.

Si vero 7^m Venus optineret, de sponsaliciis foret. Si
Mercurius, de filio sororis dum masculus foret; dum femina,
de filia sororis ideoque de luminibus observandus est; est enim
Sol: die, masculus; nocte, femina; Luna, converso. Nam si
20 Jupiter hoc modo nonum optineret, de sompno foret questio. Si
Mars in 7^o, de controversia; atque ad hunc modum pro celestium
consilii, accidencium inferioris mundi iudicium assequimur.
Ait enim RASIS in hac questione: cum viderem oriens femineum
dominumque eius feminam; et in femineo de femina questionem
25 fore planum erat. Cum vero dominus domini orientis Luna, in

quarto ab ipso, ipseque in domicilio fratrum ipsi applicans,
a Saturno qui quartum optinebat quod parentum est separetur
de matre fieri questionem certum habui. Quoniam et Lune
matres sunt qui quoniam domino 6ⁱ de ipso 6^o applicat, infirmam
5 esse demonstrabat; et quoniam a Saturno separabatur, cuius est
noxa, sanandam esse ostendit. Hac itaque RASIS in eam questio-
nem commentatus est.

De querentis persona quid conferat

Hiis itaque pertractatis deinde et de ipsa querentis persona
10 non nichil in iudicium venit. Ac primum si quid nobis allatura
sit proficui nec ne. Quociens enim querente quoquam fortunati
liberi x^m oriensque possident aut saltem xi^m vel secundum,
domino xⁱ possidentes et amice cum receptione ligate proficui
promissum est. Si non, minus. Deinde 4 animi affectus sunt
15 habendi ipsius persone: artis fortune corporeique tenoris discre-
tio habenda est; interposita solum affectione querentis circa
occasionem questionis. Quociens enim querente quoquam orientis
dominus et Luna in exitiis suis fuerint, valida impulsione coactum
et ad questionem invitum venisse iudicium tribuit. Nunc ergo, quam
20 si hora questionis fortunatae x^m cardinem / vel possident aut amice 147vs
respiciunt, sensatum predicant. Nam si infortunia x^m interim
possident, dum id eorum aut domicilium sit aut principatus,
manuum arte eum vivere indicat. Hic si orientis dominus in

principatu suo fuerit, querentis personam aut de quo queritur, regem esse. Si in domicilio, magnatem. Si in trigono, divitem; in termino et decano, minus. In casu et exicio est contrarium et Luna utrumque consenciat.

5 Hic inserendum quod MESSEHALLA in primo libro scripsit: quociens enim sub questione nocturna, pars fortune 12, Luna 6 optinet, dum termini eius dominus pariter extraneus sit, qui questionem dat, servus est aut serva, presertim si Luna signum masculinum optineat, oriens vero femineum; si vero diurna
10 fuerit questio, Solque in signo femineo, oriens autem masculinum nichilominus servum prodit. Luna cum parte fortune in 6^o aut 12^o Saturno aut Marti respecta, questionis dominum egrotum aut veneficiis aut beneficiis infectum prodit. Quod si Jupiter aut Venus respiciunt, minime. Quociens trigoni orientis dominorum
15 primus ipsum de loco adverso, Lunamque ex opposito respiciat, aut infortunium Solem pariterque Lunam in 12^o tam parentes querentis aliene potestatis produnt quam ipsum aliene servitutis debitum. Quod si Jupiter trigono respexerit aut se ipsum redempturum aut gratis liberaturum fore insinuat. Si autem Mars Lunam
20 Saturno applicantem respexerit, in ea conditione designat moriturum. Nec aliter si Saturnus Lunam applicantem Marti respexerit, aut ipsa cum infortunio in cardine fuerit, servum notat. Nec tamen interea testimonium partis fortune pretermitendum.

Hoc questionum genus (DOROTHEUS) simplici quodam alio

modo iudicat, specialiter partem fortune observandam mandat; que si in oriente fuerit questio de ipso fit reve propria. In secunda, de mercatura aut de deposito. In tercio, de fratre, amico motuve locali aut re perdita. In quarto, de re transacta
5 aut veteri et antiqua. In quinto, de prole aut dotio. In sexto, de incommodis corporis, demoniacis et incarceratis aut naufragio atque id genus. In septimo, de sponsaliciis, femina, controversiis. In octo, de mortuo eiusve reliquiis, ut sunt hereditates. In nono, de via, libris vel prophecia. In decimo, de sapiencia,
10 principatu aut re alta sive rege. In undecimo, de clientibus regum. In duodecimo, de latrocinio aut servo rebelli.

Qui si in signo quadrupede fuerit, de quadrupede. Sin in humano, de homine. Sique in igneo, de igneis. Si in aereo, de aereis.

15 Atque ad hunc modum, adhibendus est ubique in testimonium eius termini dominus. Qui si masculus fuerit, de masculino. Si femina, de femina. Qui si sit Saturnus, de sene aut servo. Jupiter, de questu. / Mars, de latrocinio et pugna. Venus, de 147vd divite et sensato. Mercurius, de scriba aut mercatore multumve
20 sapientie diversi consilii. Sol, de rege. Luna, de viro subitaneo effeminato.

Quod a primordio tractatus huc usque ducis indaginem tam
studiose prosecuti sumus; eque tot tamque diversis eligendum
mandamus, ea causa est. Quoniam si vel orientis dominus vel
luna tantum semper ducatum optinerent, aut nullum signum plus
5 quam uno momento oriretur, neque applicatio *Lune* plus duraret
quam quodlibet unum signum oritur in quo *Luna* stelle cuilibet
applicat, diversorum questiones fieri impossibile esset, quod
quando non accidit, per domiciliorum ordinem aut *Lune* applica-
tionem questiones ordinandas precipiunt. Illud etiam notandum,
10 quociens in hoc ducatu infortuniorum cum fortunatis, testimonia
eque fuerint, errorem evitari impossibile est, necnon quod hic
labor, nisi de cogitatione questionum fiat, vacans: querentem
siquidem circuli motus adducit, humana affectione celestium
affectus sequente.

15 Postremo sunt in hoc negotio questiones 3 que frequenter
incidunt. Primum utrum ve proventurum sit quod queritur.
Secunda, utile ne futurum sit quod proponitur. Quare prime
questionis, scilicet absolutionis cuius inter spem et metum,
subdivisio formanda est. Primum oriens constitui, cardinesque
20 firmari, atque domicilia cum locis stellaribus ordinari convenit.
Quo facto computandum erit, a domino septimi usque ad gradum
orientis, totusque numerus a gradu x^i incipiens per gradus equales
deducetur. Qui, ubi steterit eius signi eiusque decani domini
consulentur. Qui si ambo oriens respexerint, plenarie proventum

firmant. Si alter tantum partim. Si neuter negant. Sique amice facile. Si inimice difficile. Sique is dux, oriens aut 10^m occupaverit, celeriter. Si in 4^m aut 7^m, tarde ad incipiendum.

- 5 Deinde unde sit questio ducem consulemus. Quod si Saturnus sit, fundum, sementem, remque antiquam indicat. Jupiter: prelatum, aurum, argentum, et cuprum. Mars: pugnam, controversias, iter, viatores. Venus: voluptates, jocos, negotiaque mulierum. Mercurius: mercaturam, libros, incantationes.
- 10 Utrumlibet luminum: mandata regum. Loca vero discretionis adhibet.

An sit utile

- Secunde questionis, scilicet expediende, computandum erit a domino orientis ad dominum hore, totusque numerus a gradu
- 15 Solis incipiens ubi desierit eius signi eiusque termini consulemus dominos. Qui si ambo stelle fortunate sint, aut inibi stelle fortunate fuerint, sine infortuniis, utilitas plenaria est, dumtaxat libere sint. Infortunia, contra. Quorum si alter de infortuniis, alter de fortunatis sit fortior propriis viribus optinebit. Nam
- 20 cuiusque studii agrediendi pars a Saturno ad Lunam fuerit sumpta, ab oriente incipiens, ubi steterit numerus graduum, loci illius dominus diudicat.

De

Tercia questio est scilicet de vite statu rerumque fortuna
cuius priorem partem APPOLLONIUS solvens / orientisque termi- 148rs
num ita metitur ut translatio prima HERMETEM totum per seipsum
5 multiplicatum annos hominis utriusque temporis numeret: quot
autem gradus exorti sunt vitam transactam, quot sequuntur
consequentem. MESSEHALLA autem: stellam a qua orientis
dominus aut Luna separatur transacto spatio proponit, cui applicat
consequenti, quod in translatione libri eius plenius exequimur.

10

De fortuna rerum

Rerum autem fortunam oriens eiusque dominus atque Luna
pro statu suo indicant. Si enim fortes atque fortunatis fortibus
amice cum receptione ligantur, plenarie fortune est signum.
Contra de infortuniis. Similiter quidem fortune signum est cum
15 ab infortuniis ad fortunatas transeunt, mutatur enim malum in
bonum, et e converso. Nam a fortunatis ad fortunatas de bono in
melius. De infortuniis, contra. Nam et si a fortunatis separantur,
dum non applicent infortuniis, bonum. Si ab infortuniis non a
fortunatis excipiuntur, malum. Qui si mediantes sint, ex forti
20 et debili permixti, mediam tantum fortunam designant. Nam
producitur fortune quantitas spatiumque mutationum ad mensuram
applicationum; quod alibi planius exequimur. Interim de alio.

Explicit liber primus. Incipit secundus de natura signorum.

De natura signorum

Superioris voluminis tractatus de consilio querentis et cogitatione concipienda antiquam auctoritatem executus; huius libelli series absconditarum rerum genus et formam ab eadem auctoritate mutuatur. Postquam enim signorum natura que in capite 5 primi libri exposita est, diligenter perspecta fuerit, tum stellarum ducatus quo duce qua datus est ratione. Hoc invento, per ordinem exequendus stellarum affectus.

Quadripartitam signorum naturam quadrifariam agitare 10 necesse est; atque id primum disputabimus. Deinde quid singulis stellis per singula signa sit proprium commutabimur. Postremo suas cuiusque seorsum vires exequemur. Multa siquidem huius partis in stellarum proprietatis expositione in omne astronomie secretum intelliguntur adminicula. Nam superioris tractatus 15 plus accidentia signorum comitatur. Hic, siderum et stellarum naturam magis amplectimur.

⟨Stelle duces in igneis⟩

Saturnus dux inigneis, viliora eius generis indicat, ut lutum, 20 ceram, plumbum.

Jupiter: utriusque sexus ornamenta, ut sunt iaccinctum, 20 argentum, anuli cinctoria.

Mars: arma, atque id genus.

Venus: monilia, eiusque generis ornamenta mulierum.

Mercurius: manualia instrumenta, ut urceolos, cultellum, forsices, rasorium, atque id genus levium et tenuium.

Sol: vasa tenuia magni nitoris deaurata, ut sunt. patine. atque id genus.

5 Luna: margaritas idque genus.

Hoc in hiis autem generaliter advertendum, quociens ducem absconditi Lana respexerit, id esse nitidum, levigatum, ut vitrum, marmor, ferrum elimatum. Quod si alterum <luminum> tantum, pro viribus suis rerum addit splendori. Nam Sol, bissem; Luna, / 148rd
10 trientem.

<Stelle duces in aereis>

Saturnus dux in aereis de animantibus mortuum indicat, ut sunt pili, lana, coria.

Jupiter: animancia domestica, munda altiliaque parum
15 volantia, nisi in domicilio martis; marti ligatus, sic enim canem aut catum.

Mars: ferarum genus et accipitrum nisi adversus aut retrogradus in casu suo ve fuerit. Sic enim venenum.

Sol: extranea corporis, ut ungues et capillos.

20 Venus: animancia domestica, quibus laboratur, quorum carnes sunt in usu.

Mercurius: plumam, levesque aviculas, nisi sit in signo calido et humido. Sic enim aquarum humecta reptilia, ut sunt

vermes et id genus. Hic, si Mercurius cuique applicat stelle,
rerum Mercurio attinentium ad naturam cui applicat discretio
sit.

Luna: testudines et ostreas atque id genus, nisi sit in
5 domicilio Jovis; sicque altilia domestica et animalia quibus
laboratur.

⟨Stelle duces in terreis⟩

Saturnus dux in terreis: res insipidas eiusque generis
ut glandes, grana et carnes cucurbitarum et cucumeres agrestes,
10 hisque similia.

Jupiter: gramina sani odoris munda, ut paxa.

Mars: gramina rubei coloris, quorum fructus acres, ut
sunt sinapis, piper, eruca, et arbores spinose.

Sol: arbores grandes, quarum fructus inutiles, lignum
15 inutile.

Venus: gramina dulcia, visu pulcra suavis odoris, ut mala
et pomum cedrinum, dot et zamdal.

Mercurius: levia et subtilia, ut sunt lenticule atque id genus,
nisi cum aliis ligatur. Sic enim illius nature concedit.

Luna in terreis et aquaticis ad naturam eius a qua separatur.
20

◀Stelle duces in aquaticis▶

Saturnus dux in aquaticis: lutum, chelidros, arboresque
que sine aqua moriuntur.

Jupiter: aquatica alba, ut sunt margarite et id genus.

5 Mars: feras marinas et salem, atque hiis similia.

Sol: fenum exsiccatum.

Venus: ordeum triticum eiusque generis frumenti, volatilia
aquatica et cetera idque genus et corpora.

10 Mercurius: venas terre, ut sunt radices que supra terre
superficiem extenduntur, ut corrigia nigra ac tubera terre.

◀De genere et colore rerum absconditorum▶

Omne igitur absconditorum genus aut novum quidem est,
aut vetus; sicque utile est, aut inutile, aut est noxium. Simplex
quoque, vel multiplex. Cum itaque dux in abscondito orientalis est,
novum designat; occidentalis, vetus. Idem infortuniis ligatus aut
15 coniunctus, inutile vel etiam noxium; fortunatis, contra. Idem in
bipartitis aut aliis iunctus duplex; quoque in coniunctione ergo, si
nature conmixtio fit, id genus ex altero in alterum conduplatum
est, ut sunt anuli rasorium, cinctoria, idque genus.

20 Sciendum est quoniam dux celerius incedens, rem alleviat;
tardius, aggravat. / Omnis etiam stella superiorem sui circuli partem 148vs
obtinens, in sua ipsius natura consistit. Inferiorem, subsequentis
nature concedit.

In principatu quoque suo, quodlibet, quod in suo genere
preciosius est, designat; in casu quod vilius.

De colore absconditorum

Colorem autem absconditorum ex duce pro loci qualitate
5 mutuumur. Dux enim in Ariete, album colorem indicat mixtum
rubeo. In Tauro, album citrino. In Geminis, album rubeo. In
Cancro, viridem. In Leone, rubeum. In Virgine, glaucum. In
Libra, nigrum. In Scorpione, nigrum. In Sagittario, flavum.
In Capricorno, citrinum. In Aquario, celestem. In Piscibus,
10 album.

Preterea quod Cancer, Scorpius et Sagittarius complicata
designant; aut que ventus agitat.

Quid quisque planeta per singula signa significat

Deinceps quid singulis stellis per singula signa iuxta anti-
15 quam experientiam commutabimur. Qui locus non solum abs-
conditi qualitatem et essentiam exponit; verum et cogitationum
secretis detegendis non nichil opitulatur.

Saturnus itaque dux in Ariete bovem significat. In Tauro,
equum. In Geminis, virum iter proponentem. In Cancro, argen-
20 tum. In Leone, aurum. In Virgine, feminam corruptam. In
Libra, regem coronatum. In Scorpione, vestem laneam. In
Sagittario, virum metalla et gemmas querentem. In Capricorno,

frumentum. In Aquario, hominem occisum. In Piscibus, ferrum, cuprum, stagnum.

De Jove per singula signa

Jupiter in Ariete, equum. In Tauro, bovem et ovem. In
5 Geminis, virum mulierem querentem. In Cancro, regem. In
Leone, ornamenta et gemmas. In Virgine, vestem tinctam. In
Libra, multiloquium multaue comprehendentem. In Scorpione,
frumentum. In Sagitario, equitem de exercitu. In Capricorno,
servum fugitivum. In Aquario, hominem occisum. In Pisce,
10 erminium serico laborata copiamque lane.

De Marte per singula signa

Mars in Ariete, gladios, cinctoria laborata opusque
ignitum. In Tauro, quadrupedia. In Geminis, suavem odorem,
ornamenta gemmata. In Cancro, servum fugitivum. In Leone,
15 virum equitem bella affectantem. In Virgine, feminam venerem
queritantem. In Libra, sponsam sponso subtractam. In Scorpione,
hortum et arbores. In Sagitario, virum detrahentem viro. In
Capricorno, regem. In Aquario, homines advenientes. In Pisci-
bus, vestem lucidam discolorem.

20 De Sole per singula signa

Sol in Ariete, regem coronatum. In Tauro, sponsam in
thalamo. In Geminis, aurum et argentum. In Cancro, frumentum.

In eone, virum equitantem in pugna. In Virgine, vestem laneam.
In Libra, servum fugitivum. In Scorpione, furem et ornamenta.
In Sagitario, virum severum. In Capricorno, feminam / carmine 148vd
lesam et coniugi subtractam. In Aquario, hominem mortuum.
5 In Piscibus, muscum alambrum et odores.

De Venere per singula signa

Venus in Ariete, quadrupedia. In Tauro, sponsam in thalamo.
In Geminis, margaritas. In Cancro, aurum et argentum. In
Leone, frumentum. In Virgine, servum fugitivum. In Libra,
10 virum de femina querentem. In Scorpione, thesaurum. In
Sagittario, feminam de viro viatore querentem. In Capricorno,
vestem tinctam discolorem. In Aquario, virum homicidam
socii. In Piscibus, regem coronatum.

De Mercurio per singula signa

15 Mercurius in Ariete, capras et oves. In Tauro, equas et
equum. In Geminis, scribam. In Cancro, ornamenta. In Leone,
odores. In Virgine, regem. In Libra, feminam coniugi detrahentem.
In Scorpione, vestem laneam. In Sagitario, frumentum. In
Capricorno, thesaurum. In Aquario, hominem qui multa discolora
20 amisit. In Pisce, regem regi detrahentem.

De Luna per singula signa

- Luna in Ariete, quadrupedia. In Tauro, regem. In Geminis, vestes. In Cancro, fundum et sementem. In Leone, aurum et argentum et margaritas. In Virgine, feminam divisam a coniuge.
- 5 In Libra, vestem laneam. In Scorpione, servum fugitivum, thesaurum quoque si celi cardinem aut oppositum obtineat. In Sagitario, virum proficiscentem in itinere. In Capricorno, ficus, ordeum, triticum. In Aquario, hominem mortuum. In Piscibus, stagnum.

10 Quid planete in coloribus et in rebus significant

Nunc sue seorsum cuiusque vires exsequende, in quo omne fere mundi rerum stellarum dominium breviter amplectimur.

Saturni: color, plumbeus; gustus, insipidus; lana pilus coria pelles alkohol, nomina servi de hominibus iudei.

- 15 Jovis: aqua dulcis, smaragdus, pomum, cucumeres dulces nomina dei, color viride, unde almumi(n), id est que Jovis sunt, eo colore plurimum utuntur. Unde et Persarum regibus antiquis uti mensalibus mos esse solebat. Inter Jovem autem et Solem et Venerem et Mercurium et Lunam familiaris
- 20 est atque fraterna cognitio.

Martis sunt silices igniti, auripigmentum, confectio coloris viridis, nausturcium, piper et id genus: eruca, sinapis, cardus,

colubri, angues, lacerte, cocodrilli, delfines et hec de aquaticis
atque id genus sine pilis fere et accipitres.

Solis: albedo, mundicia, nitor, palma, resina, nuces
pinei, cervi nocte silvestres, oves albe, homines grandes.

5 Veneris: animancia maris, perdices, caturnicas, et id
genus eius quoque caro et adeps.

Mercurii: aurum sculptum compotum, libri sapiencia,
sericum, spelta, porri, legumen, topazius.

Luna : principatu suo, dulcis; in casu, fetida. Eius sunt
10 saxa, mar tite, vacce domestice, oves albe/ panthere, homines 149rs
grandes, c ini.

Caput est nature Solis. Cauda, Saturni.

Amplius Saturnus, primum rex; deinde hereditorum
dominus, prepositus agricola, ypocrita medicus morientium tum
15 furnarius; postremo latrinas purgat.

Jupiter: iudex iudicium, heremita, venditor gemmarum et
anulorum.

Mars: iudex, dux, miles, tinctor latro faber.

Sagitarius: carnifex, telonarius.

20 Sol: rex magnus, geometer, divisor fundi.

Venus: venditor odorum et ornamentorum, artifex anulorum,
et iocorum canticorum, leno mechus.

Mercurius: magnus artifex, scriba, consiliarius, magister,
philosophus, sculptor, dominus alkemie et experimentorum.

Luna: regum socius, venator, piscator, aquarius viator;
postremo qui pannos abluat.

De coloribus et saporibus planetarum

Hactenus in absconditorum iudicio MESSEHALLE auctori-
5 tatem secuti sumus; nunc auditoris eius ALKAMAZ quedam sen-
tencia subiungenda. Ait enim oriens eiusque dominum naturam
materiemque rei testari; dominum hore colori, dominum termini
orientis, saporis. Oriens igitur igneum de ignitis indicat. Aerium:
de animantibus. Aquaticum: de humectis. Terreum: de grami-
10 nibus, ut antedictum est. Hore itaque dominus vel dominus termini
orientis: Saturnus, nigrum insipidum. Jupiter, viride dulce.
Mars, rubeum amarum. Venus, album saporem adipis. Mercu-
rius, celi colorem acetum. Sol, glaucum acre. Luna, grisium
salsum. Quorum aliunde trahit sumendus inde numerus a Luna
15 ad Mercurium, quotque inter fuerint signa aut gradus, reservandi
sunt. Si igitur sumptorum numerus impar fuerit, quod abscondi-
tum est, unum est. Si par, plura. Item orientis dominus in firmo,
simplex; in bipartito, duplex; in conversivo, multiplex indicat.
Item orientis dominus orientalis, novum; occidentalis, vetus.
20 Sicque in x° et 4° . In superiori hemispermio, supra terram. In
inferiori, sub terra. In x° , in aere. In conversivo, in re mobi-
li. In bipartito, circa fenestram. In firmo, in immobili loco.

⟨Ad thesaurum inveniendum⟩

Rerum absconditarum generi magis firma quedam species
subiacet de absconditis aut subfossis: pecuniis, thesaurisque,
antiquitus sive recenter. Quod artificium, cum ex diversis
5 scriptoribus colligere vellemus, sentencie dissonancia ipsorum
pocius sua cuiusque verba, a nobis in latinum sermonem trans-
formata, in medium adducere compulit. Ut si quicquam sors
adduxerit magis proprie, cum non tanti sit laboris, nichil pigeat
singulos / experiri.

149rd

10 Sentencia ⟨ZYM⟩ ad thesaurum inveniendum

ZYMUS quidam Grecus quem in Arabicum EGIGIUS quidam
transtulit sic ait: in inquisitione de thesauro, an insit loco nec
ne notandum primum est 7^m ab oriente, in quo si quemquam de
fortunatis repereris inesse firmat idemque in ceteris cardinibus.
15 Hinc itaque si pariter Sol et Luna oriens respexerint, infra edifici-
um indicant. Deinde hore dominus observandus: qui si in oriente
fuerit, in introitu est edificii. In x^o, in medio. In occidente
ad occidentalem partem. In 4^o, ad aquilonem. Item hore
dominus orientalis recens demonstrat. Occidentalis, vetus et
20 antiquum. Hic igitur si Mercurius oriens possidet, in fundo suf-
fossum indicat. Si Jupiter, in pariete. Venus, circa cunabula
et cubilia. Saturnus, in loco fetido, obscuro, et immundo. Mars,
circa inquilinem et ignitabula. Sol, in medio domus loco. Luna,
in loco portario aut circa mulierum sedilia. Capud, in loco alto.

Cauda, in loco horrido et tenebroso. Si ergo pariter Sol et Luna aut occupent oriens aut respexerint, facile reperiendum promittunt. Deinde stella que 7^m possiderit aut saltem dominus eius consulendus. Hic enim absconditi qualitatem omnino describit.

5 Postremo totum edificii aut curtis spacium in 4^o partes dividetur: orientalem; occidentalem; australem; septentrionalem. Quo facto quot signi sui gradus hore dominus emensus fuerit totus numerus per 12 multiplicabitur productaque summa ab oriente incipiens per gradus equales deducta ubi steterit; ibi signum
10 notandum erit, an occidentale sit, videlicet aut orientale, australe sive septentrionale, et in ea siquidem parte inesse iudicat. Denique et ea parte quadripartita eius signi dominus, rursum quot hospitii sui gradus peragraverit, totus numerus ab eo signo incipiens per singula signa septenis gradibus et dimidio deducetur;
15 atque ubi steterit, id signum similiter notandum erit; illaque pars divisa in 4 partes discernetur. Inventaque parte item quadripartita similiter. Item et eius signi dominus quantum de hospitio suo permeavit deducetur idque totiens fiet quo usque ad locum perveniatur.

20 Exempli gratia: Aries erat oriens x gradibus; hore dominus, Mercurius in Cancro 13, qui numerus duodecies acceptus atque a principio Arietis per gradus equales deductus, in Virgine constitit signo australi. Cuius dominus Mercurius, quantum in Cancro peragravit, deductum est a Cancro per septenos gradus et

dimidium constititque in Leone signo orientali. Cuius dominus Sol cum esset in Geminis, eiusque domini Mercurii gradus in Cancro inde item ut ante deducti ubi prius inciderunt idque tociens repetendum est, quo ad locus ipse deprehensus est.

5

Sentencia Aomar de eodem

AOMAR autem TIBERIAS Sirius hoc artificium hoc ordine instituit. Discernenda est, inquit, primo loco querentis intentio, utrumne de pecunia querat quam ipse recondiderit / locumque 149vs postea ubi assit quale oblitum sit: aut terre suffossam in curte aut in domo, locumque quem ignoret ut de reposito parentum 10 atque id genus, aut de thesauris antiquis, hac discretione habita: querenti oriens preponetur, sicque de re propria quesierit, secundi dominum prosequimur. Qui si vel in oriente vel orientis dominus in cardinibus fuerit aut in propria domo, rem absconditam 15 designat, aut coniugis aut parentum aut artificii sui; cui si parentes non sint, in medio domus aut curtis sue. Sicque de ceteris per ordinem eodemque modo. Si vero orientis, secundique domini ab invicem aversi fuerint, nec sit inter eos luminis translatio, nec qui lumina eorum colligat, labor inefficax est. Atque ad hunc 20 modum, parentum quoque reliquias investigabimus.

Cum vero questio fit de thesauris, videndum est in primis utrumne quicquam sit in loco necne. Si igitur fortune septimum occuparint, aliquid ibi inesse testatur. Quem si infortunia possi-

derint, fuisse quidem sed iam est extractum. Qualitatem itaque suffossi stella que in 7^o est indicat. Si enim particeps eius fortuna fuerit, idem quod 7ⁱ dominus metalli genus designat. Si vero expers duritatis cum domino 7ⁱ communicabit, si enim
5 Sol fuerit, sitque id Aries aut Leo, aurum et gemmas preciosas designat. In aliis, argentum, cristallum aut vitrum. Mercurius: monetas, argentum, liquidum, libros, sicque de ceteris, iuxta naturam et affectum.

Deinde utrumne consecuturi sumus in id quod intendimus.
10 Si enim stella 7^m occupans particeps ipsius, aut 7ⁱ dominus orientis, aut hic illi applicaverit, sitve inter eos aut luminis translatio aut luminis eorum collectio, consequendum promittunt. Et si ex trigono vel exagono, cito et facile; et ex tetragono aut
15 oppositione, contra. Conventus inter utrumque, dumtaxat cum receptione. Deprehenso itaque spatio infra quod thesaurus sit, cum locus ipse inveniendus fuerit, notandus 7ⁱ, dominus in utraque circuli parte sit, inter orientalem et occidentalem. Si ergo in orientali, orientem versus est in edificio aut curte; si in occidentali ad occidentem. Idem in signo firmo: in fundo rem firmat.
20 In bipartito, in pariete. In conversivo, in tecto. Deinde domus ipsa aut curtis aut spacium quamtumlibet, bipartito dividendum: in partem orientalem et occidentalem, videndumque utram dux occupet, ea que metienda quolibet genere metiendi pertica scilicet vel cubito sive pede; quo facto, notandum quem decanum signi

sui dux obtineat, sicque ea parte tripartita, eum trientem occupabimus; deinde quotum decani gradum atque trientem, et ad eum numerum diviso incepto numero ab oriente aut occidente ad ipsum denique locum pervenietur.

5 Sentencia ALKINDI de eodem

 ALKINDIS vero post doctissimum MESSEHALLAM ad hunc modum: cum queritur, inquit, an in loco thesaurus sit suffossave quantalibet pecunia, constituendum est oriens et circuli cardines firmandi. Quo facto, si in oriente fortuna liberaque reperitur, 10 rem firmat. Pro cuius validudine aut debilitate pecunie quantitas est; que si cor / ~~rupta~~ fuerit infortunio forti, fuisse quidem, sed 149vd iam translata. Deinde orientis dominus et Luna notandi: si enim inter ipsos et prefatum ducem applicatio cum receptione fuerit, querenti consequendum promittit; si non, minime. His 15 prospectis, a tocius loci centro lineae recte ad extremitatem erecte circuitum totum equalibus angulis, duodecies secabunt; quibus productis, orientis signi punctum orientale loci punctum figetur certissime; deinde discreto stelle ducis loco, in ipsum loci punctum a spacia centro linea recta producet. Quo facto, 20 stelle ducis dominus ubi sit, quamtumque ab orientis gradu distet, deprehendendum: tanta siquidem est thesauri ab orientali puncto loci distancia. Et hunc locum illinc habemus: a centro recta linea deducetur; deinde utrum centro an circumferencie propinquior sit discernendum.

Quod ut facile fiat, lineam per medium secabimus circinique
pedum altero in centro fixo, alter id punctum occupans viam Solis
circumducet. Statim igitur videndum est: quoniam si latitudo
stelle australis fuerit, austrosum indicat; si septentrionalis,
5 ad aquilonem; cui si non est latitudo, in ipsa via est. Hac dis-
cretione habita, in quam partem declinat ea pars, quot gradum
est tota stelle latitudo tot partibus equis a medio circulo sive
ad centrum sive ad circumferenciam, quod tunc interfuerit spacium
secabitur equalibus sectionibus, quota pars totius latitudinis
10 presens stelle latitudo fuerit, ad eum recta proportione tot
segregabitur. Hicque certus thesauri locus est, in utramlibet
partem ad austrum sive ad aquilonem, in ea linea; si enim sine
latitudine fuerit stella, ut dictum est, in ipso puncto lineam
dividente. Profunditas autem iuxta sublimationem stelle et
15 depressionem: in suo parvo circulo nam si in medio est stella,
medius est thesauri locus, inter fundalem scilicet antiquam
terreque superficiem. Deinde cum ydonea fodiendi eligenda
fuerit hora Lunam orientisque hore dominum duci felici amice
cum receptione ligabimus, cardinesque omni infortunio liberabi-
20 mus, sique facultas tulerit, fortunatis beabimus.

De discretione <personarum>

Personarum quoque discretio rerum absconditarum
nonnullum fert iudicium. Quod genus quanto vilius in rerum
amissione, tanto carius in recuperatione rei, furisque aut

cuiusquam de quo queritur demonstratione non parvi adminiculi.
Ut Saturnus furis aut cuiusquam id genus persone dux, in signo
masculino (fihaizehu) occidentalis, masculum indicat: senem
obscurum fuscum nigrum taciturnum, ample frontis et capitis,
5 turpem, facile dolosum. In femineo vero signo, quadranteque
femineo eunuchum aut anum. Orientalis autem in principio
puerum forme senilis; in medio, quadrante iuvenem; in fine, virum
eiusdem similitudinis huiusmodi forma proprietati saturnine.
Deinde quid tam huic quam ceteris signorum natura adiciat
10 exequendum.

Saturnus dux in Ariete: voce ingratum, oculis subalbidis / 150rs
et tumidis prominentibus superciliis, grossa facie canoque narium,
genis parum barbatis, crine raro, grandes inclunes, gracilesque
tibias habentem.

15 In Tauro, narium summum grossum, ample frontis, obtuse
vocis, turpia labra, raro crine, tumidis oculis, tergum latum,
pedes latos, obscurum sollicitum si infortunio leditur.

In Geminis, mediocris stature, voce gratum, lingua bonum,
consilio discretum, scapulis amplis, apta barba et equali, nitido
20 crine, et si calvus fuerit providum dolosum.

In Cancro, oculorum venis nigris prominentibus, facie
lenticulosa, ample frontis, multicolora lumina, sicca membra,
magnos pedes, turpes manus moribus et affectu instabilem.

In Leone, vultu crucem, profundis oculis interluminari

plano summum naris grande ampla narium foramina, labia tenuia,
breui collo et spisso, grossis brachiis et pectore inferiori parte
mediocri, et talis acutis et siccis et grandi ventre cervice pilo-
sum audacem protervum, alte vocis, validum comedonem.

5 In Virgine, mediocris stature, ample verticis, corpore
pilosum magisque desuper in brachiis et extremitatibus discretum
moribus providum dissimulantem equo et pace.

 In Libra, capud mundum gerit, longos nares, longum collum,
nigerrimos crines, graciles tibiae, impressivum tergum, erectam
10 inclunem, longos pedum digitos.

 In Scorpione, prominentia supercilia, angusto confinio,
multo crine plerumque spisso capite grandi, magnos pedes,
turpes manus, pallidus ex viridi et glauco, minutos oculos,
breve dorsum, longas tibiae, prominentes inclunes malivolum.

15 In Sagitario, ampla supercilia, prominentes palpebras,
longa facie, amplis naribus et ore tumencia labia, longo crine et
multum, pilosa cervice.

 In Capricorno, longa facie sub rubea, mollibus oculis,
acuta voce confinibus superciliis fuscum grosso crine, corpore
20 piloso.

 In Aquario, capud quadrate forme et faciem desuper amplam,
deorsum acutam, artem in aqua et humectis qualis est nautarum
et piscatorum quique pannos abluunt.

 In Piscibus Saturnus dux fortis fortunatis receptus personam

de genere divitum notat. Aversus infortuniis corruptus, fuisse quidem sed deiectum describit aut oculos placidos, os amplum, dentes inordinatos, corporis habitudinem planam taciturnum, vastumque comedonem.

5 De notis Lune (si sit dux persone)

Hic si Luna ducis hospicii multum particeps ipsi de cardine fortiter testatur, iudiciis addit notas quales in corporibus humanis ex quibuslibet humoribus nate quoslibet colores sortiuntur. Que si in Ariete ita locata fuerit notam fert in capite pulcritudinemque
10 in capite aut in facie. Taurum possidens in collo. Geminos, in humeris et brachiis. Cancrum, in pectore et mamillis. Leonem, in ventre usque pubem. Virginem, in tergo et lateribus. Libram, in iliis et femoribus. Scorpionem, circa inguen. Sagitarium, circa inclunem. Capricornum, in coxis penes genua. Aquarium,
15 in tibiis. Pisces, in pedibus. Hanc autem pulcritudinem gerit, dum fortunata fuerit. Nam corrupta, turpitudinem in eis locis ad mensuram et qualitatem corrumpentis in compoto addentis seu minuentis.

De Jove si sit dux persone

20 Jupiter / autem persone dux preter quod signi natura sug(gerit): 1501
barbam rotundam notat, colorem flavum venas oculorum nigras albugines parum bone habitudines decentis tenoris de genere divitum.

De Marte

Mars: rubeam faciem rotundam, inimice mentis, acuti visus, raro crine, acutum asperum levem protervum.

De Sole si sit dux persone

5 Sol album notabilem, rotundam faciem, nominatum veneratum, divinationem, medicinam aliquo ve limpha mundandi artificio.

De Venere si sit dux persone

10 Venus album colore mundo, placitum visu, grossas oculorum venas, apta motu et figura, dulcem amabilem, dignas coxas et inclunem.

De Mercurio

Mercurius leve corpus, raram barbam, venosam faciem, album citrino mixtum.

15 Hiis stellarum proprietatibus que dicte sunt, natura signorum adicit discreta ut prius de Saturno dictum est, etate sexuque persone pro natura stellarum et accidentibus.

Que accidunt iudiciis vel que aditiant

Quoniam absconditorum iudicio que siderum et stellarum natura tribuit prosequiti sumus, deinceps quid eorum accidencia rerum iudiciis aditiant investigandum. Quod genus celestium
5 secretis detegendis nichilominus adminiculatur; in quo stellarum naturam figuras premittimus. Deinde singulorum naturis domiciliorum testimonia adhibebimus. Sol siquidem rotundus, levigatus, pulcher, lucidus. Lune: rotunde nec plene fragmen inest et foramen plene minime in colore fusco nitor alba nisi in 6^a et 7^a
10 obscura. Mercurius: levis vilis cuius forme pares designat medios stantes. Venus: lucida, odora cuius figura triangula aut in speram. Mars: rubeus, siccus longo, maior lato. Jupiter: flavus pulcher longus inclunis canus. Saturnus: niger, longus, vilis.

15 Previso itaque de quadripartita signorum natura que pars ducatum optineat, tum demum accidencium testimonia accedunt. Constituto siquidem oriente firmatisque cardinibus, si portio que gramminibus preest ducatum obtinuerit, oriens quidem arboris stipitem vendicat: terre cardo, radicem; cardo celi, folia et florem;
20 occidens, fructum. Deinde nam secundum, corticem et lanuginem; quintum, venas; octavum, testarum fructus granaque medio inutilia; xi^a corruptionem et putredinem. Orientis autem dominus cum

loco suo ad genus et formam ducit. Orientis termini dominus, saporem. Lune dominus, numerum. Dominus partis fortune, etatem. Ipsa locusque eius, quantitatem. Hore dominus, colorem. Orientis dominus duodenarie, naturam.

- 5 Quibus prospectis oriens rei materiam designat. Secundum, genus. Tercium, figuram. Quartum, radicem. Quintum, odorem precium et gradus. Sextum, corruptionem. Septimum, oppositum rei. Octavum, discessum et vilitatem. Nonum, motum localem. Decimum, altitudinem et quantitatem. Undecimum, 10 convenienciam. Duodecimum, discrepantiam.

- His locis prospectis, dominorum omnino consilia captanda quorum qui salvi fuerint, liberum gerent ducatum; si vero portioni que ad animancia ducit ducatus concesserit, pertractandum primum in corporibus animancium signorum partitionem, cum 15 inter stellas ipsas membrorum corporis sit discretio. Est enim Saturni auris dextra et splen. Jovis, sinistra et os / stomachi. 150vs Martis, dextrum narium foramen et epar. Veneris, sinistrum et renes. Mercurii, lingua et fel. Solis, die oculus dexter, nocte sinister, cor et stomachus. Lune, die sinister, nocte 20 dexter, et cerebrum et pulmo. Horum igitur huiusmodi sunt iudicia: ad rerum namque colorem dominus oculi ducit; ad vocem, dominus aurium; ad saporem, dux oris; odorem, narium

dux indicat; sensum, dux cordis; novitatem, <dux> epatis, mali-
volenciam, <dux> splenis, ornatus <dux> renum; esum <dux> sto-
machi; qualitatem forme, <dux> pulmonis; dolum, <dux> fellis.

Materiam rei et naturam <ducit> Lune dominus: ducit enim
5 ad corpus idemque rei corruptionem. Creaturam aut capitis rei
creaturam <dux> capitis. Orientis format <dux> pectoris dominus,
xⁱ Veneris venter, 7ⁱ pedum et formam et numerum, 4ⁱ pedum
creaturam indicat.

Hic igitur utriusque stellarum generis testimonia adhibenda.
10 In quo namque de hiis locis in circulo Lunacorruppta fuerit, eius
loci in corpore deformitatem notat. Tum locorum quoque domini
adnotandi commiscendaque utrorumque testimonia. Si enim locus
terreus est, dominus autem aquaticus, gramina indicat; quorum
si alter terreus, alter igneus, metallum aut sulfur aut id genus.
15 Quorum si alter terreus, alter aereus, animancia ex terra capta.
Nam si ambo terrei, rem terream firmant, atque ad hunc modum
de ceteris. Sciendum siquidem quociens Jupiter et Venus in ani-
mancium ducatum conveniunt firmum esse. Sique Jovis et Martis
conveniens fuerit ducatus, in metallis et gemmis ducatus firmus.
20 Sicque Saturni et Mercurii, in gramminibus naturaque terrea. Deinde
quociens stella dux retrograda invenitur, absconditum replicatum
quidem esse designat. Hinc si Luna vel applicat Soli vel a Sole
separatur, in abscondito nondum esse. Dux orientalis, rem novam,
bonam, preciosam indicat. Occidentalis, econtra. Sol in oriente,
25 paucitatem rei. In cardine celi, magnitudinem et altitudinem,

latitudinem et nitorem. De genere longorum dum in signo multorum orientium sit; in signo paucorum, e contra. Idem in domicilio aut principatu suo aut x° rem copiose quantitatis, magnique precii, ut si ad metallum ducat, aurum sit aut argentum, si ad
5 gemmas, iacinctus aut smaragdus seu saphirus, si ad gramina, lignum ve maioris precii id ve genus.

Oriens igitur masculum, mascula indicat; femineum, feminea, dum orientis domini ~~Lureque~~ loca inter utrumque sexum consentiant. Nam orientis dominus et signum in quo fuerit, rem
10 ipsam designat. Dux igitur liber, felix, fortis, rem sanam et preciosam designat. Corruptus et involutus, contra. Quoniam si Saturnus ~~corruptus~~, rem corruptam aut exiccatam. Si vero Mars, rem aut ferro cesam, aut igne perustam. Quoniam si caput aut cauda involverit, rem involutam ex altero in alterum.
15 In bipartito siquidem, duplex aut bipartitum.

Stella humida in signo terreo de germine terre indicat. Converso vero lutum atque id genus. In signo aereo, libera a malis vivum; corrupta, mortuum. Sique a ~~Marte~~ igne excoctum, ut corium cornu, hisque similia. In igneo, de re igne tacta. In
20 aquatico, ex aquis educta. Eius loci dominus, si ducem in / aerio 150vd respexerit, de animantibus aquaticis iudicat. Nam in igneo, de margaritis, gemmis ve ~~marinis~~. In aquatico, de gramine ex fundo aque, atque ad hunc modum stellarum natura et affectus permiscendi, dux super terram orientalis dum extra adustionem,
25 rem notat frequentem manibus hominum; converso, contra.

Sciendum enim quia Solis sunt res apparentes et preciose.
Lune, minores. Mercurii, leves et tenues. Veneris, tactu
molles odore suaves, nisi corrupta sit. Sic enim testimonia
pro ducatu converso, permiscenda. Saturni, gravia et fetida.
5 Jovis, munda et humecta. Martis, calida.

Amplius questione de gramine intellecta: dux in Jovis et
Veneris aut Mercurii domiciliis, gramen usus humani designat; de
animantibus similiter. De ignitis in domicilio: Martis de excoctis
igne; in termino Martis, malleis contusum. Dux in x^0 rei
10 abscondite opertorium esse designat aut testa circumdatam ad
figuram stelle in x^0 . Nam creatura eius et forma ad naturam
 x^i . Dux in 4^0 rem intra aliam ad eundem modum discretam.
Pondus rei locus stelle ducis librat: terrea siquidem graviora;
post hec aquatica, minus aëria ignea levissima; firma quoque
15 graviora; conversiva, leviora; bipartita, mediocria. Item super-
iorum stellarum domicilia, iuxta quod sese sequentur: graviora,
inferiora vel leviora per ordinem.

ALBUKEIZ autem quoddam expertum se asserit: Martis
in signis aquaticis terminos hoc in genere testilia et lateres desig-
20 nare. Hic itaque Luna Saturno respecta in eiusdem aliqua dignitate
lateres testiliave confracta. Decimum autem signum, longum
latumque metitur. Deinde oriens, mediocritatem. Occidens
imminutum designat. Stelle siquidem in x^0 aut post x^m rei
longo presunt; in remotis aut in 4^0 , brevi. Sole Saturnum respi-
25 ciente, Mars in signo terreo auripigmentum et minium designat.

Mars Saturnum respiciens, rem de suffossis aut mortuo similem. Cauda cum duce in signo firmo, fustem aut lignum confractum seu putridum. In terreo, naturam terream. In igneis, ut lateres et testilia confracta, nec aliter in gradibus orientis. Sol in
5 signis aereis, lanam indicat aut pilum. In signis terreis, gramen, pannos diversi coloris. Veneris siquidem panni candidi. Martis rubei. Saturni viles et nigri.

Sciendum igitur ab orientis gradu usque ad terre cardinem, rubeus color. A cardine terre usque ad occidens, fuscus.
10 Ab occidente ad celi cardinem, viridis; inde ad oriens, albus.

Incrementum autem rei et detrimentum, quadrantes circuli metiuntur ascendentes et descendentes. Est enim quadrans circuli ab orientis principio usque ad tercii finem; a fine rursus tercii usque ad sexti finem; a fine rursus 6ⁱ usque ad noni finem.
15 Sicque a fine 9ⁱ usque ad oriens. Reliqui descendentes. Ut igitur questionis diversi sunt rami, ita diversa rerum accidencia ex diversis locis investigantur, ut ex toto circulo tota quelibet substantia conficiatur.

Retrogradus siquidem rem involvit, adustus corrumpit.
20 Dum ergo coniuncta sint fortunata cum infortuniis conferendum utrum fortior sit. Si ergo fortunata fortior est, post desperationem fiet; si infortunium, post spem inficiet, fortunate vero sine impedimento coniuncte rem omnino perficiunt. Infortunata vero summe adapta, sperata omnino inficiunt. Metum autem Luna et
25 orientis dominus deliberant: qui si infortunia secundo iam gradu

precesserint, nichil potest esse metu/endum. Si ligati, vel ap- 151rs
plicant, periculosum est. Omnis etiam questio, si de acciden-
tibus est, fueritque orientis dominus aut Luna stelle in cardine
posite ibique recepte sine corruptione nec aduste nec retrograde
5 ligata, sitque de motu in remotis, ad effectum pervenit. Stella
ergo sive orientis sive questionis domini consilium sine prohi-
bitione legens, si domicilium suum respexerit, ante oculos rei
proventum firmat; quod si non respexerit, sitque inter orientis
legentisque dominos sine prohibitione et corruptela, commixtio
10 post desperationem fiet.

⟨De septimi partibus questionis⟩

Omnis autem astronomie questio generaliter bipartita est:
aut enim in cogitatione est, aut in voce; utriusque generis eedem
fere circumstantie exceptis quid et ubi; quorum quidem quid
15 cogitatur in circumstantia est et ubi, et quid rei abscondite.
Voce enim duobus modis exprimitur secundum raro necessarium
est. Exceptis igitur quantum in loco suo exsecuti sumus de com-
munibus tractatus instruitur.

Communes 7 sunt numero, quarum ut omnium natura est
20 primum optinet locum an fiat. Secunda integre an particulariter;
3^o } sique particulariter quata parte; 4^o } quoto loco qualiter f'at;
5^o } ubi; 6^o } unde; et deinde 7^o } ultimus rei finis. Quod si negat,
quicquid sit quod impediatur alterius partis est.

Hunc igitur ordinem AOMAR TIBERIAS post HERMETEM,
<DOROTHEUM>, PTHOLOMEUM, et MESSEHALLAM sequitur,
cuius operi nonnichil ex aliis quoque necessarium adiungimus.

De 15 stellarum habitudinibus

- 5 Huic itaque speculationi AOMAR BEN FARGAN 15 stellarum
 habitudines necessarias numerat: accessum, recessum, applicatio-
 nem, separationem, translationem, collectionem, prohibitionem,
 receptionem, remuneracionem, solitudinem, donum virtutis,
 donum consilii, donum nature, fortitudinem, debilitatem.
- 10 Accessus est in cardine, seu post cardinem.
 Recessus, in remotis.
 Applicatio est levioris ad graviolem, bipartita radiis scilli-
 cet et corpore, quarum altera ligatio vocatur, altera coniunctio;
 firmior in eodem termino, firmissima in eodem gradu.
- 15 A quo cum recesserint, separatio vocatur.
 Translatio est cum inter duas stellas tertia ab altera
 separata, alteri applicat.
 Collectio est cum plures non ad invicem sed alii graviori
 applicent.
- 20 Prohibitio est cum parente aliqua seu applicare alii seu
 convenire, alia medio interveniente que cicius illam consequatur
 radios intercidens alterius lumen intercipiat.
 Receptio est cum alteri altera applicat de principatu suo

aut domicilio aut ceteris dignitatibus similibus.

Remuneracio est dum altera applicat alteri de casu aut retrogradatione.

5 Solitudo est incessus stelle sine aliarum applicatione et separatione.

Donum virtutis est cum stella applicat alii de sua ipsius dignitate cum receptione, ut Luna de Cancro.

Donum nature est cum de illius cui applicat, ut Marti de Ariete.

10 Donum consilii, cum huiusmodi applicationibus rei effectum persuadent, ut cum orientis domino questionis dominus applicat, aut hic illi dum nec intersit prohibitio.

Fortitudinis stellarum x sunt species: prima ut orienti familiariter consistat. 2^a, in dignitatibus suis. 3^a, directas esse. 4^a, ab infortunii conventu respectuque liberat esse. 5^a, nec
15 stelle remote vel averse nec in casu suo posite applicare nec ipsam in casu suo existere. 6^a, receptam esse. 7^a, orientalem. 8^a, sit haiz, id est die diurnas, nocte nocturnas, masculasque in masculis circuli partibus, feminas in femineis. Nona, in
20 signo connaturali. Decima, zamim cum Sole forti.

Debilitates quoque x: prima remotam esse, et aversam. 2^a, retrogradam. 3^a, adustam. / 4^a, infortuniis convenire aut
invicem ligari nec recipientibus. 5^a, (maa al-gādbīn an-nuhsān).
6^a, esse in casu suo. 7^a, a recipiente separatam remote et
25 averse applicare. 8^a, extraneam. 9^a, iuxta caput aut caudam.

10^a, lumine apud sese impeditam esse, ut cum fuerit in suis
exitis. Nam cetera lune impedimenta, vel ex xv illis que in
cogitationum libro primo exposuimus, vel ex illis x que in
translatione ZAHEL BEN BIXIR, vel ex eisxi que in ALBUMAXAR
5 commentatione enumeravimus, quot necessaria fuerint studiosa
speculatio mutuari potest.

Totius igitur negotii primo loco ducem illum cui nomen
almubtez investigari convenit, qui ut TIBERIADI visum est 5
ex locis eligitur. Aut enim erit orientis dominus, aut alterutrum
10 luminum, aut pars fortune, eiusve dominus; inter quos omnes qui
fortior extiterit cuique plura testimonia faverint, eum optinere
planum est. Nam si omnibus forte equa sint testimonia, omnesque
ad rem attinentes cui validior ut supra dictum est fortitudo fuerit
eum amplectemur. Hoc itaque duce principali, quem almubtez
15 nominant ad hunc modum invento, deinde inter duces duos super
orientis et questionis domicilio, querentis scilicet et quesiti
huiusmodi speculatio est adhibenda. Si enim aut applicatio inter
ipsos aut translatio aut collectio sine corruptione et prohibitione
fuerit, rei proventum firmant. Que si minus fuerint, fueritque
20 Luna alterutri ducum quomodo dictum est permixta, vicem supplet
atque si nec id cum conveniencia accessus et receptione fuerit,
sitque de motu idve genus, questionem negant. Accedant ad
huiusmodi negotii testimonia, almubtez invento questionis domi-
cilium eiusque dominus, dominique loca; ubi vero stelle consortes

questionis domicilio, ut Jupiter, questuum; Saturnus, parentum;
Mars, itinerum. Nam si, ut dictum est, nec applicatio nec
translatio nec collectio nec receptio inter duces fuerit, contingat-
que aut querentis ducem in domicilio questionis aut converso
5 reperiri sive stellam consortem, ut pro questu secundi dominum
aut Jovem in ipso aut in x^0 ; decimi dominum, aut Solem pro regno,
atque ad hunc modum. Conversoque ut aut secundi dominum in
oriente aut Jovem pro questu; pro regno, x^i dominum aut Solem,
firmant, nisi forte aut casus eius sit is locus aut ipse questionis
10 dominus inibi sit adustus. Quod si ita fuerit rem confectam
inficit. Adhibenda quoque pars fortune, quod Lune oriens est,
secundumque signum a parte questus eiusque domicilium; tertium
fratrum atque ad hunc modum per ordinem circuli. Hic igitur
dux stelle questionis loci participi in ipso posite applicans, rem
15 conficit. Sique questionis dominus stelle in oriente posite parti-
cipi applicans nisi sit infortunium, nec recipiens aut fortunata,
vel huiusmodi infortunio incorporata aut retrograda aut adusta
aut corpore secta.

In omni autem hoc negotio Lunam participem adhiberi con-
20 venit pro indeque domicilia per omnem circulum distingui. Si
enim unum domicilium in duo dividi contingat ex duobus ducatum
requiremus, ut cum 10^m in 9^m incidat ex 9^0 et 10^0 , non autem
ita cum in undecimum.

Hoc ordine habita ratione an fiat, consequens est
integre fiat, an particulariter. Huic autem operi tres hii

duces attinent, Luna scilicet orientis questionisque domini.
 Itaque Luna multum particeps orientis, sicque domicilii orientis
 questionis dominorumque particeps, in cardine corrupta rem
 integre negat. Luna, siquidem dum equaliter sit cum orientis
 5 reique domino, testatur. Amboque salvi rem integre conficiunt,
 quorum si alter corruptus in cardine, medietatem fere inficit.
 In ceteris, minus. Interea Luna orientis particeps aut oriens
 femineum preter Virginem et Capricornum dum nocturna sit
 questio Luna que in in cardine aut questionis multum/particeps 151vs
 10 corrupta adustione sive stella infelici et retrograda, partem
 inficit. Nam dum exers est orientis nec in domicilio questionis
 nec in cardine, dum nec nocturnum sit negotium corruptio Lune
 non nocet. Orientis quoque dominus corruptus, rem pro quanti-
 tate corruptionis inficit. Dux enim almubtez in cardine corruptus,
 15 totum inficit; post cardinem, dimidium. In remotis, trientem.
 Infortunia quoque in cardinibus, magisque Mars in die, nocte
 Saturnus, et rem minuunt et querenti minantur. Nam orientis
 dominus sive Luna in cardine corruptus, bissem inficit; in
 succedente, dimidium; in remoto, trientem. Ad hunc itaque
 20 modum pro natura stellarum et consiliis, locis etiam quibus
 insunt, domiciliis quoque in suis principaliter que respiciunt
 rerum proventus iudicandi.

Exemplum de iam dictis

Exemplo rerum: Erat oriens Aquarius, 10^a Scorpius,

cuius cardinem Jupiter cum Marte pariter obtinebat. Secundum, quod questus domicilium est, erat Pisces, quod Jupiter respiciebat. Nona autem Sagittarius. Indicatum est ergo querenti quesita adepturum idque per manus magnatum, iudicum scilicet et ducum atque id genus.

Sequitur deinde ut iuxta applicationum, consilii receptionumque genus qualitatem proventuum indagemus. Dum enim amicis figuris invicem applicant, faciles eventus promittunt, sicque recepte; inimicis contra. Sicque non recepte; sicque persone dux dum questionis domino applicat, eius studio; converso, alterius partis. Translatio vero per internuncios. Collectio, per manum componentis alicuius. Unde quoque fit quod causam rei didiscimus, motum et principium ex eisdem ducibus perpendimus. Dictum enim est quod aut applicatione fiat aut translatione aut collectione aut locorum stellarum aptitudine. Ex 4 igitur hiis generibus causam rei producimus. Si enim applicatione fit, applicantem consulemus: que si ab alia separatur aut alia sibi applicat, illius natura et accidentia rei causam exponunt, sive a qua dominus ipsius. Atque ad hunc modum de transferente et colligente: nam si stellarum in locis aptitudine est, proventum firmat. Causam item ex eis a quibus separantur, aut a domiciliis suis que respiciunt, aut ab eorum dominis educimus.

Quoniam a primordio tractatus ceteras per ordinem ut
 propositum erat astronomie questionis circumstantias breviter
 ut exigebat absolvimus, suis enim in tractatibus plenarie quelibet
 enodantur, consequens est ut quoad quidlibet sperandum sit aut
 5 metuendum certamque horam quando quidlibet proventurum sit
 deinceps indagemus. Quod genus ZAHEL BEN BIXIR suo seorsum
 integro volumine tractat; proprios siquidem quosdam multa rerum
 diversitas ducatus sequitur. Nos igitur quod utriusque commodum
 visum fuerit in nostro labore conferimus. Ait enim Zahel quoniam
 10 alteratio figurarum stellarum circuli que status mutatio proventuum
 inferioris mundi varietas est, alteratio vero figurarum bipartita
 est, longo scilicet et lato. Longo quidem nunc orientalis est
 stella, nunc occidentalis; lato nunc australis, nunc septentrionalis.
 Nam et Luna nunc usque ad oppositionem orientalis est; inde usque
 15 ad conventum occidentalis est. Circuli quoque mutatio iuxta alios
 quadripartita, iuxta MESSEHALLAM vero, quantum huic attinet
 negotio bipartita, ascendens, et descendens: ascendens a gradu
 quarti usque ad gradum x^i sicque descendens ab hoc usque ad
 gradum quarti. Est et alia stellarum figurarum in cursu alteratio,
 20 a conventu Solis ad primam stationem; a prima / statione ad opposi- 151vd
 tionem Solis; ab oppositione ad stationem secundam; ab hac usque
 ad consecutionem Solis. Addit AOMAR: a summo absidis usque ad
 medium; a medio ad oppositum; indeque item ad medium; inde ad
 absidem. Est etiam alteratio, proventus ad loca circuli et

stellarum corpore seu radiis sicque tezir--id est ductus stellarum graduum, signorum, partiumque per circulum ad ea loca per singulos gradus equales sive orientium singulis annis aut mensibus sive diebus quidem et horis. Quod ut planum fiat discernendum est ut et quod ZAHEL inter signa firma, bipartita, et tropica, sicque inter signa levium stellarum et gravium, sicque circuli pars ascendens et descendens. Cum enim dux tropicorum signum occupat attazir gradus, dies sunt; in bipartitis, menses; in firmis, anni. In leviorum autem stellarum signis, dies aut menses, in graviorum, menses aut anni. Sicque ferunt pars ascendens et pars descendens.

AOMAR autem id quadripartito sumit. Primo ut sit stella in ascendente circuli parte. Secundo, orientalis. Tercio, velociter incedens. Quarto, recepta velociter incedenti libere. Quod si omnia simul fuerint attazir gradus, hore sunt. Si vero unum defuerit, dies. Si duo, menses. Si tria, anni.

Omnem igitur hunc ducatum quem attazir nominant ZAHEL 7 modis discriminat: primo ut quot gradus inter applicantem et recipientem fuerint tot numerentur vel hore vel dies, seu menses aut anni ut dictum est.

Secundo, quod applicans ad recipientis gradum et punctum corpore perveniat aut converso, seu ipsum corpore consequatur.

Tercio quot gradus inter ipsorum corpora sunt aut equales aut per oriencia climatum tot per singula singuli computentur dies.

Quarto quot inter ipsos signa sint aut alegente consilium usque ad oriens sive converso tot per singula singuli computentur menses.

5 Quinto quot gradus a principio orientis usque ad gradum orientem pro singulis singuli computentur dies.

Sexto quotus orientium fuerit applicans tot computentur dies vel menses vel anni.

10 Septimo ut invento alaoukat spacii duce quot fuerint eius anni minores tot computentur hore, dies, menses, vel anni. Qui quotiens in bipartito reperitur, duplicandum esse spacium utrique consentit alhileg, et eclypsim aut infortunium corrumpens. Summa, transacta nutritura, per xii multiplicata, annos nati numerat. Quod expertum se refert TIBERIAS in numero BENLAFAR. Erat enim, inquit, alhileg Luna paciens ad caudam. Erantque inter Lunam
15 et caudam 3 gradus qui duodecies sumpti 36 confecerunt annos videlicet eius nati.

Hunc itaque ducem primo investigari convenit. Ut ait BEN BIXIR fi kateb aloukat non quelibet stella huic officio apta est licet fortis. Cui siquidem in questione testimonium non fuerit, nichil
20 attinet. Primum itaque Luna consulenda est; post, orientis dominus, deinde qui inter orientis et questionis dominos alterius legerit consilium aut stella cui alteruter applicat. Inter quos omnes qui fortior plus ad questionem attinuerit huius negotii ducatum obtinebit. Nam si equalia omnibus utriusque testimonia fuerint, nec

facile almubtez eligi possit, luminum id quod oriens familiarius respexerit amplectemur.

Ad hunc modum invento duce, cum eo discernendum est attazir. Si enim conferens simul consiliumque legens ambo
5 ascendentes orientales velocesque fuerint, applicationis gradus hore sunt aut dies, tardi vero et occidentales atque descendentes, menses vel anni; permixti vero cum fuerint: sunt enim ab oriente ad x^m hore; a x^o ad 7^m , menses; / a 7^o ad quartum, anni; a quarto 152rs ad oriens, dies. His conferenda et locorum testimonia pro tri-
10 partita signorum divisione domiciliisque utriusque stellarum ordinis atque id de productionibus proventuum expectationibus. Nam sunt preter hec determinata quedam alia spacia. Luna siquidem in loco questionis domino locum questionis respicienti ligata, ipso die rem conficit. AOMAR addit quod Luna in questionis
15 loco aut loco forti questionis consorti, ut pro questu in domicilio Javis, rem conficit; sique aut orientis aut questionis domino ligatur, dum aut questionis locum respiciat aut respicienti applicet, ipso die consumenda.

ZAHEL autem observandum dat quotiens spacium infra per
20 mensem metimur, haut statim firmandum donec Lunæ circulus conficiatur interim. Eademque de causa etiam AOMAR tradidit, quotiens Luna, questionis particeps, fuerit maius spacium mense terminari, siquidem dum omnia circuli stellarumque loca peragravit, quoniam omnis fere ducatus particeps est, fortassis ad

locum perveniat, ut rei proventum consequi necesse sit: ut cum orientis aut questionis domicilium dominive alterutrius gradum attingat vel ipsa vel orientis dominus sive questionis aut etiam Sol: Solis enim in circuli quadrantes introitus tempora mundique accidentia legitimis quibusdam mutat successibus, ut merito quemadmodum Luna corporis leges dicit sic Sol anime conditionem universam vegetet. Omne igitur hoc genus enumerandum: metitur enim spacia proventuum omnis almubtez figure alteratio. Ut cum sit orientalis, questio occidentalis fiat, aut converso; sitque directus quoad retrogradus fiat et contra; sitque remotus quoad cardinem perveniat et contra; est liber quousque aduratur et cetera, est extraneus quousque ad dignitatem suam perveniat. Terminant etiam proventus horam fortunate in loco questionis convenientes, aut recipiens consilium eo perveniens, Sol quoque questionis particeps ad oriens perveniens, sicque Luna et orientis dominus si fortunate applicant aut stelle questionis consorti; quoniam id effectus signum est. Applicationum gradus proventum metiuntur, gradus inquam equales, aut orientium per climata minus prius, deinde maius. Hii ergo sunt termini qui non alterantur. Nam supra digesti modi inter horas, dies, menses et annos discernuntur.

Quoniam tanta rerum huius negotii diversitas est ut nec pauca numero, si sparsim dentur, firme amplecti possint, omniaque prosequi vix finitum, quid ex hoc ducatu singulis per circulum

domiciliis discriptim attineat deinceps investigemus. Hora
questionis vite de spatio quam oriens vendicat, tria loca notanda
sunt: oriens scilicet eiusque dominus, pars fortune eiusque dominus,
conventus etiam aut oppositio proxima. Inter quos qui fortior
5 extiterit cuique testimonia plura fuerint, is almubtez officium
obtinebit. Hunc itaque locum ut alhileg ad conventum infortuniorum
per gradus orientium climatis producemus, quocumque attazir
--id est huiusmodi ductus--pervenerit, nisi fortunatarum inter-
veniant radii, is annus mortalis est. Sique infortuniorum radii ex
10 opposito aut tetragono terminum alkizme feriant, nec is interventus
proderit. Unde MESSEHALLA observandus est, inquit, orientis
dominus partimque luna dum ante orientis dominum fuerit. Qui
si ambo aut alter infortuniis applicant aut adustionem accedunt,
graduum numerus inter ipsos et infortunia sive adustionem colli-
15 getur. Quod si orientis dominus in signo firmo fuerit, anni sunt,
in bipartito menses, in tropico dies. Qui ergo ex orientis domino
gradus applicationis educti fuerint, vitam metiuntur. / 152rd

Secundi questionis: ut quanto tempore consequamur quod
quesierimus de questu atque id genus, numerus item graduum
20 inter duces, dies, menses, vel annos intervalli numerant quo ad
secundi dominus aut oriens aut domicilium suum intret, aut

orientis dominus secundum, aut alter alterum corpore consequatur, ut nichil pigeat tribus id terminis interclusum prescribi.

Nam tercia et quarti questionibus eadem huius generis portio respondet.

5 Quinti vero negociis ut cum queritur ad quem usque terminum pregnans quelibet paritura sit. Primo dominum 7ⁱ notabimus, quo deprehenso, quot inter ipsum quintique gradum signa tot menses, quot gradus tot dies, numerabimus; ad quorum terminum partus absolvatur.

10 Sexti questionibus nullo modo Lunæ consilium pretermittendum. Que si corrupta fuerit producetur ad gradum infortunii corrumpentis aut gradum octavi. Si ergo antequam ad gradum 8ⁱ perveniat infortunio iungatur perveniente ad eum gradum timendum est. Id igitur infortunium si Saturni fuerit, applicatio-
15 num gradus menses sunt aut anni; si Mars, menses sunt aut dies ad naturam valitudinis natureque morbi atque hoc ubi iudicium de mortē datum fuerint. Nam in libro iudiciorum de salute, circa dies creticos discussum est.

20 Septimi negociis, ut cum queritur usque quo differendus sit timor belli et invasionum, Luna consulenda. Primo quando fuit opposita, acceleratur. Si vero Luna ab applicatione 20 gradibus distiterit, tardat; accelerat autem cum stellis in domicilio suo, magisque Soli respecta. Sicque duodenaria Luna in oriente aut in 10^o sive cum Sole dominove eius aut stella recenter orien-

tali. Intervallum autem iam incepti belli HERMES determinat:
lumina siquidem, inquit, si sese trigono respexerint nec ab
oriente aversa, finem accelerant; nam tetragono, tardant; sicque
si sese ex opposito respiciunt. Notanda quoque pars fortune
5 simulque stella si qua cum Marte fuerit aut in tetragono eius; que
si fuerit quasi fortunata, alleviat et celeriter absolvit; quod si
infortuna, infortunium producit bellique fervorem aggravat.
Victorie quoque moram discernit HERMES. Si enim, ut ait,
Saturnus et Jupiter veloces fuerint, accelerant; tardi deferunt;
10 ei videlicet parti cui iudicia dederunt. Sicque de controversiis
quantum huic attinet negotio. Nam quod sponsaliciis hoc genus
tribuit ex secundi sententia cum res exegerit transsumi potest.

Noni questionibus ut cum de reditu profecti queritur: primo
Sol consulendus est. Qui si in exitu infortunam respexerit a
15 tetragono aut ex opposito, ipsive coniunctus fuerit et iter prolongat
et reditum tardat. Nam fortunatis applicans accelerat; qui si post
infortunam fortunatis applicaverit, in itinere quidem periculum
parat; post tamen salvat et reducit. Luna vero et stationem
metitur et reditum terminat. Que si in exitu oriens occuparit,
20 stationem prolongat, magisque cum Saturno aut in termino eius.
Cum igitur in exitu Sol liber extiterit, reditum quidem differt
quousque ad tetragonum loci sui perveniat aut oppositionem, aut
ad eundem locum redeat. Si vero infortuniis corruptus, corrup-

pentem intuebimur. Qui si sit Saturnus, idemque aut orientis dominus aut in nono existentis, integro fere circuitu suo reditum tardabit aut saltem tot mensibus sive diebus. Nam et Jupiter cum Saturno retrogradi in cardine reditum tardant. Cetera siquidem
5 huic negotio promptiores sunt.

Ait autem MESSEHALLA in profecti reditu metiendo conferendum inter Lunam horeque dominum. Quorum qui fortior extiterit si circuli partem ascendentem occuparit, numerandi erunt gradus inter ipsum et oriens. Si ergo fortior fuerit dominus hore, / quot 152vs
10 fuerint gradus tot hore reditum terminant. Si vero Luna graduum numerus per 13 dividatur quota ergo fuerit divisio tot dies profectum reducunt. Si autem circuli partem descendentem obtineant, collecti similiter preterminati gradus: si hore dominus fortior extiterit, dies sunt; si Luna, per 13 divisi menses; qui si ambo minus
15 apti fuerint ut oriens dominus validior obtineat, reditum differt quousque vel ad oriens perveniat vel ad decimum. Cum autem et orientis domino debili et averso Luna fortis multo iungetur testimonio familiariter orienti locata dum et domicilium suum respiciat, gradus inter ipsam et domicilium suum collecti predicto modo,
20 reditum terminant.

De scriptis etiam cum queritur usque ad quem terminum veniant. Primo Mercurius notandus, qui si in oriente aut in 12 fuerit, iam in- turus in signum oriens, sitve Luna aut ipsi aut orientis domino applicans, vel Mercurius orientis dominus aut

orientis multum particeps venturum dicemus cum vel orientis domino Mercurius applicarit vel ad oriens pervenerit si propinquus fuerit. Nam si Luna Mercurio applicat quo ad ipsum corpore consequatur aut ad oriens perveniat. Quod si Luna a Mercurio
5 vel ad orientis gradum vel eius dominum transferat, dicemus quod ad eum cui confert consequatur.

In decimi negociis multa huius generis opera est. Observanda siquidem hora aut sublimationis regum aut principum sive prelatorum introitusve in quaslibet dignitates seu officia vel artificia
10 aut saltim questionis eorum huic negotio attinentis. Eademque hora oriente constituto firmatisque cardinibus, videndum erit si qua stella oriens occupet aut x^m cum testimonio. Que quando in cardine aduretur, finem regni in officiis parat, nec aliter eorum
15 domini. Timendum etiam quotiens stella in x^o reperta dominum casus x^i consequatur ut simul dominum x^i respiciat: nam eius que oriens occuparit adustio in cardine magis metuenda. Si vero uterque locorum vacuus sit, ad Solem convertetur: qui si Saturno applicarit aut Marti in cardine, cum ad eum locum pervenerit metuendum; si vero Jovi aut Veneri applicarit cum Saturnus aut
20 ad locum eius aut ad oppositionem sive tetragonum loci pervenerit. Si autem Sol in remotis fuerit, magisque in ix aut 12^o cum testimonio cum Saturnus aut Mars ad eum locum aut oppositum loci pervenerint. Ut autem die Solem, sic Lunam nocte prosequimur. De qua primo videndum si vel applicat Soli vel separetur a Sole,

terminum regni vel officii solari consilio, ut de ipso dictum est,
committemus. Si enim nec applicat Soli nec separatur a Sole, id
officium aut regnum infra eum annum terminat. Nec aliter si
solaris hospicii principatus dominus infelix fuerit. Deinde viden-
5 dum cui stelle applicat Luna; que si vel infortuniis vel adustione
corrupta fuerit, applicationis gradus terminum prescribunt. Nam
si nec Luna recepta sit et dominus principatus eius hospicii cor-
ruptus fuerit, infra annum terminat nisi hospitii dominus mundus
sit et fortis. Quod si recepta sit Luna, quousque ad gradum reci-
10 pientis infortunia pervenient.

His pertractis oriens sublimationis aut introitus si de super-
iorum stellarum signis fuerit dum Lune dominus ad finem anni
ducat, convertendi erunt anni quod tanil zanat dicunt. Cum
igitur infortunium ad x^m revertitur ut orientis dominus in x^o
15 aduratur in regno vel dignitate moriturum designat. Cum autem
ad secundum, possessiones eius corrumpit. Nam in x^o opus eius.
In xi^o redditus. In oriente, clientelam. / 152vd

Quo prospecto, observande sunt stelle ministre quas
~~beibenias~~ vocant. Quod si fortes cardines obtinerint, suos
20 minores dant annos aut menses, ut si Saturnus in oriente fuerit
aut x^o cum testimonio receptus dat annos 30. Cum igitur anni
conversio fuerit, si orientis dux aut dominus in cardine aduritur,
corruptionis signum. Hic si Saturnus fortis dum anni dominus,
non firmat donec anni conversio corrumpatur, testimonium autem

eius et valitudo recedens. Hic inquam Saturnus ut ante locatus
 30 dat menses. Deinde anni conversio notanda. Que si adustione
 aut infortuniis corrupta sit, si ergo qui consilio preest retrogradus
 in cardine fuerit, corruptionis subitaneae mina est. Jupiter autem
 5 in oriente aut in x^0 cum testimonio xii annos. Nam Venus ibidem
 ita munda et recepta, 8; non recepta, menses. Quod si infra hos
 annos vel menses infortunium ad locum suum revertens, regni
 corruptio est et debilitatio. Nam si Mercurius in oriente sit
 vel x^0 testimonio fortis receptione potens, 20 dat menses. Con-
 10 verte itaque annum sique debilem inveneris dat 5 menses. Sique
 aduritur in cardine dominusque x^i aut infortunio ipso aut
 radiis eius involvitur, regni finis est. Mars autem si in oriente
 fuerit aut in x^0 videndum erit, si infra 16 menses in cardine
 aduratur, regni finis est. Convertite igitur annum: sique Luna
 15 munda et recepta cum testimonio fuerit, dat 24 annos. Cui si
 testimonium non sit, dat 25 menses. Notanda itaque stella cui
 confert: que si in cardine aduritur, finit; si vero non aduritur in
 cardine receptaque fuerit, ad eius annos vel tot menses ducit. Si
 autem Sol hoc modo locatus stellarum testimonia receperit ad
 20 annum perducit. Sique plurimum fuerit dat 19 annos; corruptus,
 19 menses. Omnis itaque stella ministra, si converso anno in
 cardine adustione non confunditur nec infortunio dampnatur salvat
 usque ad dominum suum. Contra, confusio et detrimentum. Deinde
 ut in genezia, sic in sublimatis, al eptyphe promovetur singulis

annis per singula signa quousque applicuerit eius signi dominus quem Persica lingua selchude vocant pro statu modoque suo cum anni domino permixtus qualiter 10^o ab oriente anni eorumque dominus consenciat discutiendum. Quo facto si orientis anni, 5 x^i -que domini, invicem applicant, regnum firmant. Sicque Luna libera stelle in cardine conferens. Sicque Sol in die. Nam in anni conversione x^i dominus adustus, aut infortunium ad x^m revertens, ad finem ducit. Sique regis dominus in conversione anni x^i dominus orientalis si fuerit, regni dignitatisve ministerium innovat, occidentalis vero inficit. Item in anni conversione, 10 si finis dominus x^i domino applicat, regnum firmat. Converso namque si x^i dominus quarti domino applicans fuerit, finit, magisque Sole a cardinibus remoto, Lunaque 7^m aut 12^m occupante dum simul et annus ad locum adversum applicarit.

15 Undecimi negotiis, ut prosequenda spe, idem qui in secundo expositi sunt termini prescribuntur.

Nam 12ⁱ ut pro evadenda pena idem qui in 5^o determinati sunt.

Omnibus igitur executis de propositis rerum finem speculari 20 restat. Finis autem duci reperiendo notanda est primo Luna. Luna siquidem ipsa dux est rerum incicii, unde consequens est

stellam cui applicat Luna finis ducatum obtinere. Cui dominus
Lune communicat, quem quodcumque non respexerit Luna rerum
iniciium vacuum est. Nam quotiens Luna rerum / proventus duca- 153rs
tum obtinuerit, nec dominum suum respexerit, et principium rei
5 cassat et finem involvit.

APPOLLONIUS autem omnem astrologorum questionem
interim per 4 cardines distribuit. Querentem siquidem ipsum
orienti committit. Rem quesitam, 7^o. Causam rei, celi medio.
Finem, terre cardini.

⟨Pars tertia⟩

Omnis iudicanda res ut primum necessariam habet certissimam ducis inventionem, ita duce pre omnibus observato intentionis finem rectius et absolutius consequitur. Quod quoniam ceteris minus diligenter prospectum est, nos iuxta MESSEHALLAM ut
5 hoc genus plurimum etiam plectendum videmus ceteris diligentius indagandum instituimus, eam recte sequentes viam quam Messehalla in libro suo qui septem claves intitulatur hoc artificium ordinat.

Stellaris inquit in mundo inferiori ducatus omnino bipartita
10 est via vel ratio. Altera siquidem ex natura stelle, altera ex accidente. Ex natura quidem ut Solis et Saturni ad regum patrumque negocia. Ex accidente ut Jovis ad uxores et Martis ad inimicos. Ac naturalis quidem nec locorum mutatione nec aliena permixtione aliquove inter utramlibet fortunam affectu variatur. Unde cotidianis
15 accidencium mundi successibus minus frequens utpote simplex et idem nichil novum nil alterum movens.

Accidentales autem ducatus tres sunt loci: dignitas, fortitudo, respectus.

Dignitates 5 sunt: domicilium, principatus, terminus, trigonus, decanus. Quarum proportio ad totidem principes. Solem super oriens, diurnum, Lunam super oriens, nocturnum, partem
20 fortune, conventionem luminum aut oppositionem, cum ergo discernendum fuerit quis plures in horum locis dignitates obtinuerit huiusmodi ordo prosequendus est. Initio a domicilii domino

sumpto, cui primum 5 partibus dicatis, principatus domino 4 concedunt, termini domino 3, primo trigoni domino 2, decano unam.

Fortitudo autem stelle in hiis locis hoc ordine ut que in
5 principium loci plures obtinuerit partes, dignior sit; et que in maiori dominio suo fuerit, fortior sit.

Respectus partium huiusmodi est ordo. Que enim in oriente fuerit partes 12 obtinet. Cardo celi xi. Spei domicilium, x. Occidentalis cardo 9. Quintum 8. Quartum 7. Nonum 6. Tercium
10 5. Inter ea vero que adversa sunt 8, 4. Secundum 3. In duodecimo, 2. Sextum unam.

〈DOROTHEUS〉 autem post oriens, x^m , post x^m , xi^m . Deinde 5 ac sic 7^m et 4^m . Alii, cardines per ordinem ceteris preponunt.

Cum igitur eligendus fuerit dux, conferendum erit inter
15 omnia stellarum loca per circulum, notandaque primum de dignitatibus ditior. Deinde fortitudine potentior; postremoque respectu beator. Que ergo inter omnes numero superhabundaverit eam ducatum obtinere planum est. Que cum reperta fuerit
20 non pro locorum incommoditate reicienda est: potest remota esse et adversa, numero tamen tam dignitatis quam fortitudinis partium superhabundans; qua causa ducatus principatum optinet. Si enim non esset ita, eisque solum ducatus dignitas concederet qui cardinem optinerent aut saltem accedencia possiderent, diver-
25 sos ducatus esse non contingeret. Cum igitur hoc in artificium

opera danda fuerit, conferendum erit inter stellas, signa, negotiorumque loca, omnesque naturas, proprietates et affectus. Quibus undique versum prospectis facile demum patebit quis aptus ducatus officio principatus arcem teneat.

- 5 Exempli gratia: Oriens / erant Gemini in termino Martis, 153rd
in decano Solis. In Cancro Jupiter 5, in decano Mercurii, ibidemque pars fortune. In Scorpione, caput 28. In Sagittario, Saturnus 22. In Capricorno, Mars. In Aquario Sol 25; luminum coniunctio 24. In Piscibus Luna x; Mercurius in facie Martis. Venus quoque
10 26. Habita ergo collatione inter stellas et signa, dignitate, potentia et respectu, inter omnes inventus est Saturnus, et supra loca principum dignior, et fortitudine potens, et respectu beatus, numero ceteris superhabundans. Quod enim Sol est dominus 5ⁱ, dignitatis confert partes. Quod coniunctionis, totidem. Quod
15 orientis trigoni dominus, 2. Quod solaris hospicii, totidem. Totidemque etiam quod coniunctionis. Fortitudinis autem partes quoniam directus, orientalis, locique sui trigoni particeps. Respectus partes 8 occidentalis cardo tribuit, 16 ergo dignitatis tribuit partes; sunt quot nulli alii in hoc negotio concedunt. Nam
20 et Mercurius huius ducatus particeps et Mars propterea quod alter orientis signi dominus alter termini. Atque alter in x^o, alter in principatu suo. Sed et Luna quidem partis fortune domina quorum Mercurius et Luna Saturno conferunt annos averso Marti, Saturnus prepotens. Exemplum in prepotenti item ut supra par-

entum eligendo provisum est. Ergo cui planeta concedant testimonia impotentum supra 4 hec loca, Solis videlicet, Saturni, partis parentum, et partum. Quoniam indago consecuta est Venerem numero partium superhabundantem. Quod enim ipsius
5 cardinis terre domina est, dignitatis 5 partes tribuit. Quod eiusdem termini 3. Quod Saturni loci trigono possidet 2 confert; quod decano loci solaris unum. Fiuntque omnes xi quot nulla alia in hoc negotio consecuta est. Atque in hunc modum in omni negotio ducis indago prosequenda.

10 Deinceps ordinandi sunt 3 omnis negotii ministri: almubtez, alhileg, alcuthude. Almubtez in rei proventus ducatum. Alhileg, principium. Alcuthude in terminum ad naturam et affectus stelle atque loci. Almubtez quidem est prepotens et sublimatus super principes. Alhileg, aptus de 5 principibus. Alcuthude, particeps
15 loci alhileg ipsum respiciens. Nam finis iudex, alhileg dominus ut ipsam initii. Hoc in omni tam questione quam naturali institutione.

Quoniam ergo qua ratione almubtez eligendus sit dissertum est deinceps alhileg cum alcuthude investigabimus. In eligendo
20 alhileg inter 5 principes, die primum Sol consuendus est. Nocte primum Luna. Sunt autem alhileg diurni 5 loca; nocturni, 8. Data siquidem questione diurna sive nato, primum Sol intuendus. Qui, si oriens aut x^m aut xi^m occuparit seu masculinum seu feminum sit, erit aptus hileg; nam in 7^o aut 9^o , masculum sit, est ineptus.

Nec vero Sol in hiis nec alius quisque in quocumque loco aptus, sive omni loci participis respectu; id autem est nisi aut domicilii, aut principatus, termini, trigoni, decanive domino respectus. Quo averso nec ille aptus hileg, nec hic alcuthude.

5 Sin autem Sol ineptus sit, tunc Luna consulenda. Que si, ut de Sole dictum est, in altera circuli parte in commodo sue nature loco reperitur, apta est. Nocturna vero questione sive nato, Luna primum intuenda; que si in cardine sive post cardinem sit, dumtaxat in signo femineo locique particeps respecta, et illa apta alhileg et 153vs
10 particeps respiciens alcuthude. Accidit et tunc inde Lune (in 3^o) utSoli (in 9^o). Quod si Luna inepta sit, Sol in oppositis superiorum locorum commode existens aptus. Deinde si neutrum luminum die noctuve aptum fuerit, sitque natus sitve questio post coniunctionem gradus orientis antequam pars fortune tracta-
15 bit, post oppositionem converso, si ergo gradus orientis utriuslibet sit sexus, dignitatis sue domino respectus, erit ipse alhileg respiciens alcuthude.

Pars autem fortune in cardine aut post cardinem dignitatis sue domino respecta, et ipsa alhileg et respiciens alcuthude. Ad
20 ultimum hii omnibus ineptis ipsam coniunctionem aut oppositionem in cardine sive post cardinem, dumtaxat 5 dignitates dominorum cuique respectam amplectemur. Quod si minus fuerit, nec alhileg aptum, nec alcuthude observandum. Postremo quidem utrumlibet luminum aptum fuerit alhileg in domicilio aut principatu suo,

alhileg pariter est et alcuthude.

De via discernenda

Ordinatis iudiciorum ducibus tum demum ipsam iudicandi
viam discernendam.

5 Iudiciorum ratio generaliter tripartita est: loco per circulum, loco a Sole, permixtione.

Locus per circulum tripartitus est: cardo, accedens, remotum. Cardo quidem certus verax stabilis presens perfectus, pre manibus ante oculos rem conficiens. Accedens adventum applicationem sequenti perfectionem acceleravit spem metumque confirmat. Remotum fugax inane varium perdita et remota ut bonorum spei contradicit sic malorum metum frustratur. Et ut breviter comprehendam: cardinis inventio, remoti perditio, accedens medium. Itaque dux in cardine aut ascendente nichil
10 abiens re certa perfectionem firmat; in remotis mobilis dubius vacuus. Atque huiusmodi locus est per circulum.

Locus a Sole nichilominus triformis: orientalis, occidentalis, sub Sole. Orientalis quidem cognatus cardini. Occidentalis accedenti. Sub Sole remotis. Item rectum cardini. Statio
20 secunda accedenti. Retrogradatio cum statione sua, remotis.

Permixtio vero bipartita est: applicatione et coniunctione, utraque bifido sublimata inter utrumque stellarum genus. Similis est item coniunctio cardini, sicut est applicatio accedenti, aversio

remotis secundum utriusque stellarum generis affectus.

Accedunt supradictorum ducum testimonio et adminiculis
oriens, Sol, Luna, eorumque domini. Quorum qui fortior exte-
terit vel ipse almubtez erit vel dignitate eximius. Deinde
5 et ceteros ipsamque alhileg ut 5 vel pro omnium si facultas fuerit,
maioris saltem partis inter utrumque fortuna, statu et affectu
pertractanda. Siquidem huiusmodi ducatus loca per circulum,
loca a Sole, domicilia, principatus, introitusque terminorum
suorum, itineris modus, applicationes, separationes tamque
10 ipsorum quam signorum et graduum in quibus fuerint natura.
Duces etenim fortunati in cardinibus aut accedentibus coniuncti
seu ligati vel etiam respecti, sive in domiciliis eorum, bonum
absque impedimento firmant. In remotis, promissum quassant,
pactum divertunt, boni spem frustrantur. Infortunia vero in
15 cardinibus aut accedentibus sive domiciliis eorum, difficultatis
incomoda et noxia minantur. In remotis vero, angustias, timores, / 153v
terroresque nocivos. Hec omnia bipartito iterum sic: etenim
bonum et malum, commodum et incommodum. Tribus disparata
ordinibus seu temporibus preterito, presenti, futuro, principio,
20 medio, fine. Hec igitur Persarum inventio, Chaldeis, Egyptiis
invicta argumentorum copia comprobata, ut Indorum contra inter
pares et impares stellaris consilii et testimonii numeros iudicandi
ratio cogit.

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line 3 Incipit Hermannus de indagatione cordis O / rubric O; Albumasar (then, in a different hand: de meditatiobus cordis), Quomodo quadrifariam partitur hic liber 1, De duce inveniendi 2, Determinatio locorum 3, Ordo partium 4, Tercium genus 5, Sententia dirigendi 6, Quibus modis fiat iudicium 7, Que signa quibus membris et quibus regionibus presint 8, Continuatio signorum in Arietis 9, De planetis et regionis quibusque 10, De sensibus 11, De ascendente 12, De oriente 13, Quid valeat dux et ubi 14, De proprietate ducis 15, De querentis persona quid conferat 16 L; Albumasar de occultis in top margin D.

4 Albumasar D / Albumazar O, Albumaxar L

5 <al-Balchi> / ab alambricum O, ab albli L, ab alai D

6 Iudiciorum ducatus OLD / This is the true incipit of the text of part one.

11 (id est 97) O / added above the line O, omit LD

15 potitur LD / petitur O

261

5 (id est nobilitatis) O / added above the line O, omit LD

12 captivorum LD / captivitati O

18 feminam cum mare OD / marem cum femina L

20 utriusque sexus LD / sexus utriusque O

22 controversiarum L / controversarium D

262

1 <placitandi et> / planctus et placitationes O, planctus vel placitationes L, planctus atque placitationes D. The emendation is taken from Hermann's version of Albumasar's Introductorium maius, Book VIII, Chapter 5.

³³For the list of manuscripts and sigla, see above, p. 255.

11 cognationis O / congregationis L, coniunctionis D
11 deliberationis OD / debilitationes L
18 <Partes tercii generis> / de duce inveniendo rubric L
19 numerantur LD / nominantur O

263

1 veracis LD / veraces O
2 <Partes stellarum> / determinatio locorum rubric L
10 luminaria O / sol et luna LD
11 presunt LD / prefert O
14 que LD / qui O
15 ducit LD / dicit O
20 sumitur OD / Si si martis L
23 fortune D / omit OL

264

2 Non L / Nec OD
4 ducum L / ducunt O, ducit D
6 sequentur L / sequimur O, sequamur D
7 <Partes domiciliorum> / ordo partium rubric L
8 quidem L / igitur OD
10 orientis signi O / oriens LD

265

2-3 Secunda. . .econverso OD / omit L
5 -6 Mercurialis hospicii OLD / dubitatur hic de falsitate Mercurialis hospicii marginal gloss O; Mercurialis hospicii underlined in gloss O

- 12 Quinque quinti O / communiter coniuncti L, Quinta quinti D
- 13 ¶partus¶ / omit O, partis LD
- 13-14 et numeri natorum O / omit LD
- 15 femine LD / prolis femine O
- 19-20 ¶Secunda. . . ad Martem¶ / omit OLD. The addition comes from Hermann's version of Albusar's Introductorium maius, Book VIII, Chapter 4.
- 23 exortis LD / exorti O
- 266
- 1-2 sed. . . Venerem L / sed iuxta Grecos O, omit D
- 2 aliciunt D / omit O, aliciuntur L
- 2-3 a Sole. . . .Grecos L / omit O, Pars qua. . .Grecos D
- 3 desponsationis D / omit O, dispensationis L
- 6 apud L / iuxta OD
- 12 usque L / omit OD
- 21-23 die. . .incipiet LD / omit O. However, the scribe of O left a blank space.
- 22 oppositionis D / omit O, appositionis L
- 267
- 6 15 OD / 20 L
- 9 Quinta OLD / deest quarta marginal gloss O. All three manuscripts omit this "Quarta pars," which in Albusar reads: "Quarta pars providentie die a Saturno ad Lunam, nocte converso sumpta ab oriente inchoat. Ducit autem ad sensum. . .respecta." (Book VIII, Chapter 4.)
- 12 verum. . . aut LD / mandati utrum verum sit ve O
- 14 pars est L / omit O, est pars D
- 16 ¶deducitur¶ / omit OLD
- 16 N. . Arietis L / omit OD

- 17 obtineat LD / possideat O
- 17 oriens obtinebit L / obtinebunt orientis O, et oriens obtinebunt D
- 21-22 Quod. . .econverso OD / omit L
- 23 fortune LD / femine O; corrected from femine D
- 268
- 1 sequentium LD / sequadium O
- 2 et militiae regis L / regis et militiae OD
- 3-4 operis manualis L / manualis operis OD
- 8 Pars matris. . .converso D / omit O, Pars martis. . .converso L
- 12 die LD / omit O
- 13 fortune OLD / ad solem add O; dubito de hoc marginal gloss O
- 16 parte celati LD / Luna O
- 18 cum L / animi OD
- 22 noctuque LD / noctuque expunctuated O
- 22 Martem OLD / nocte converso add OL
- 269
- 1 **«Partes tercii generis»** / Tercium genus rubric L
- 17 Sententia dirigendi / rubric OL; Scientia L
- 19 sententiam OD / scientiam L; aliter sententiam add marginal gloss L
- 23 inventuri O / inventum L; et aliter inventuri add in margin L
- 270
- 1 54 LD / 55 O. L has 5q for 5 quattuor; D has 5q, corrected from 55.
- 1 puncta OLD/ designant add in margin L
- 2 5 OLD / vel 6 marginal gloss L

- 5 tetragonum OLD / gradus omnes add in margin L
- 6 equales LD / omit O
- 7 stelle OLD / vel eius add in margin L
- 10 numeri LD / omit O
- 14 Quibus. . . iudiciorum / rubric OL; iudicium L
- 15 omnimodo OLD / Both mss. Dijon 1045 (E) and Berlin 192 (B) have omnium. Haskins (p. 51) and TKr (158), using ms. Dijon 1045, give omnium.
- 19 dissimili OD / difficili L; est aliter dissimili added in margin L
- 23 accidentibus O / accedentibus LD
- 271
- 8-9 lucidus quoque L / quoque lucidus et OD
- 12 quod LD / quale O
- 14 aliquod L / quidem excellencius OD
- 16 pedesque L / qut pedes O, pedes D; corrected from aut pedes L
- 21 sunt terree nature L / terree nature sunt O, terree sunt nature D
- 21-22 altiores arbores LD / arbores altiores O
- 23 bombax L / bombem OD
- 271-272
- 23-2 et olera. . . .gramina OD / omit L
- 272
- 3 ut L / omit OD
- 7 coagulatum L / coloratum OD; corrected from coloratum L
- 10 partiuntur LD / patiuntur O
- 11 Que signa. . . presint / rubric OL; quibus membris et omit O
- 13 1st et LD / omit O

14 faciem LD / facies O

16 Parthia LD / Persia O

17 Furaa O / Siria L, Persuvia ? D; corrected from Furia L

21 Aracoa O / aracon L, aricoa D

273

1 Continuatio. . . variis / omit OD, vacat L

3 possessionem OD / possessiones L; corrected from possessionem L

5 prolem OLD / id est filios add L

6 sponsalitia L / sponsalia OD

7 coitus L / cogitatus OD; corrected from cogitatus L

8 iter L / itinera O, ite D

9 dominia LD / divina O

10 spem OLD / et amicos add OD/ et amicos added and expunctuated L

11 Quibus. . . presint / rubric O; De planetis et regionibus quibusque rubric L

12 hec sunt dicenda OD / expunctuated L

14 et Alpes L / omit OD; added in a later hand L

15 Muetica L / inventa O, montanea D

19 libros OLD / cuius est add OD

20 Parthiam D / Persiam O, et de terris Partiam L

22 per locorum mutationem L / prolocorum mutatione OD

23 effectuum sit L / affectuum O, affectum D; corrected in a later hand from affectuum L

274

2 presunt LD / preest O

3 addentes L / dominantes OD; corrected in a later hand from dominantes L

- 4 minuentes OLD / corrected in a later hand from non ingentes L
- 5 extranee OLD / id est quando non sunt in suis add in margin L
- 6 De sensibus / rubric L; Alia etiam proprietas stellarum est: "sunt enim et cetera" add in margin L
- 9 De ascendente / rubric L
- 10 conspectis L / prospectis OD
- 11 celi firmari L / celi omit OD; corrected from constitui L
- 11 stellarum OLD / id est planetarum add in margin L
- 12 cardinem LD / cardine O
- 18 consumitur LD / sumitur O
- 20 iudicando L / iudicandum OD
- 275
- 1 testimonia L / consilia OD
- 1 consiliaque L / testimoniaque OD
- 1 pertractata LD / pertracta O
- 2 locum L / locus OD
- 6 est OLD / amplius add O
- 8 De oriente / rubric L
- 10 sequimur L / sequatur OD
- 12-18 prosequenda OLD / est add OD
- 15 <haizehu> / hazehu O, arseu L, haizeu D
- 18 Lune OD / lunae L
- 22 <Dorothei> / Dorii OLD

276

4 extiterit LD / constiterit O

4 plurimum L / plurima OD

4-5 concesserint LD / omit O

5 testimonia OLD / fuerint add O

6 Quot. . . cuiuslibet L / Quid post directum rubric O. But note that the rubric in L comes after is obtinebit, on line nine, not before Possumus. Another rubric, Quomodo dux possit inveniri, appears here in L,

8 melius L / meliusque OD

10 Cuiusmodi L / Huius O, Huiusmodi D

11 ipso OLD / eius add above the line O, add D

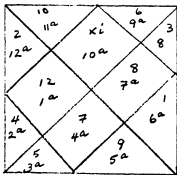
14 partium LD / omit O

22 enim L / ergo OD

277

5 <Dorotheum> / Dorium OLD

10 dirigunt OLD / A diagram appears here in O, f. 146r:



12 equitas OLD / add rubric De integritate et equitate L

16 Solis L / omit OD

19 predicta LD / dicta O

20 impleri L / impediri OD

23 ipsam LD / ipsa O

278

- 1 Quot. . . Lunc / rubric L
7-8 aut terminis. . . vel caudam LD / omit O
8 a L / omit O, cancelled D
10 Quid valeat. . . / rubric OL; valea O
11 Tripartita OL / Bispertita D
11 omnino L / omit O, omnis D
12 intendit L / incedit OD
16 re LD / omit O
19 familiaritate L / familiariter OD
23 acriter LD / actum O
23 incarcerato OD / incarcaerato L

279

- 6 matris aut avunculo OD / matrix aut amiticulo L
9 est LD / fuerit O
10 coniugum LD / coniugium O
13 noto LD / nato O
19 4 L / nec non OD
22 inficit L / insit OD

280

- 5 pretereunda LD / pretereundo O
7 masculum L / masculinum OD
8 femina LD / feminum O
12 eius L / eum O, in D
19 ulli O / illi LD

19 sibi L / ipsi OD

22 De proprietate ducis / rubric OL

23 Universis O / In mensis L, In universis D

281

10 retrogradandum LD / retrogradum O

17 alkimia O / alleuma L, alheuma D

25 aut alius illi OD / omit L

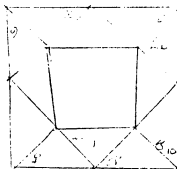
282

1 cui LD / an O

8 equidem LD / equi est O

10 quia LD / quidem O

14 tam OLD / A diagram appears here in the bottom margin of D, f. 19rs:



16 aut LD / ut O

18 respexerit D / respexerint OL

19 applicarit L / applicaret O, applicant D

20 applicationem L / applicatione OD

22 De. . . questionis / rubric L

283

9 Hic. . .RASIS OLD / written in margin O

11 ad L / omit OD

13 Exemplum questionis / rubric L

15 ventilatam LD / ventilatum O

15 medium O / medio LD

21 ligetur L / ligatus OD

284

14 foret LD / forte O

285

3-5 Quoniam et. . .demonstrabat OD / omit L

8 De. . .conferat / rubric OL

10 . . .atura L / a natura O, allatum D

14 4 LD / e ? O

286

3 est contrarium L / eontra dum OD

9 diurna LD / diuturna O

13 aut beneficiis L / omit OD

13 prodit L / notat OD

18 trigono D / e nono O, nono L

24 <Dorotheus> / Durius OLD

287

3 deposito D / desposito OL

4 motuve D / mortui vel O, motuvo L

5 dotio L / dono OD

7 controversiis L / controversia OD

17 sene LD / seno O

18 latrocinio L / latrocinia OD

20 subitaneo OD / subitineo L

21 effeminato OLD / An interpolation of approximately 400 words appears here in ms. Dijon 1045 (E) as well as in ms. Berlin 192 (B), where the passage, like the rest of the text, is in a paraphrase. The interpolation, as it appears in ms. E, reads as follows:

HERMETIS autem in hoc negotio sententia ut quem interduces validissimum invenire contingerit qualis est aut orientis dominus aut consilium eius recipiens eiusdem genus cogitationis pro qualitate loci ab oriente nec minus ex ipso orientis gradu cuiusmodi questionum elicimus; stella siquidem cui orientis gradus ligatur, pro loco suo, questionem indicat; nec minus stella oriens occupans, si nec dum ab orientis gradu ceciderit, pro natura sua, domini que sui loco ab oriente.

Terttia vero est Indorum auctoritas, ut inter dominos gradus orientis termini et decani, qui validior fuerit et cui stelle applicaverit, eius loci, dominus obtineat, firmiter vero, ut dignitas gradus orientis in quod signum ceciderit observetur, hic itaque si vel eius loci dominus vel alia quelibet stella reperitur, locus stellaque obtinebunt cui si non insit stella tum eius signi dominus loco suo communicabit. Verbi gratia: cum esset Aries oriens 12 gradibus abiecti sunt, gradus exorti ab Ariete per singula signa binis gradibus et dimidio stetit, que numerus in Leone domicilio 4°. Ubi cum nec Sol nec stella extranea

reperitur, Solem prosequi sumus. Sol autem 7^m optinebat, iudicatum est ergo questionem esse de filio mulierem queritantem.

Per novenas etiam huius artificii ducem indi sequuntur id autem est ut a principio Arietis usque ad gradum orientem per singula signa 9 colligantur novene totique numero 12 trahantur donec minus relinquatur. Reliquie autem ab oriente ubi steterit ibi orientis est novena. Id ergo domicilium questionem iudicat. Verbi gratia: cum esset oriens Aries 10 gradibus 3 novene collecte 9 ab ipso oriente deducerentur numerus stetit in Geminis 3^o domicilio hic ubi Saturnus repertus est retrogradus. Iudicatum est questionem esse de exule quando revertetur dominus autem eius cum pariter cum Sole orientis principatus domino decimi in Saturni domicilio possiderit vasum est eum esse exulem regem atque ad hunc modum.

Quartus est MESSEHALLE ducatus generaliter hos omnes complectens ex oriente si 9 preter oriens 3 dominum signi orientis dominum principatus dominum trigoni terminum decani novene duodenarie stellam cui gradus oriens ligatur stellam que oriens occupaverit preter oriens partem fortune cum domino suo dominum hore dominum Solis die noctu Lune. Inter quos omnes que plurimum potuerit et cui plura testimonia faverint eum obtinere planum est. Is igitur cui applicet quisve illi observandum. Nam si pluribus simulve plures ipsi ligantur propinquiori concedetur solitariis siquidem nature proprie loci tantum testimonia miscet. (f. 153r-153v)

(End of interpolation)

288

- 6 Luna OLD / que add OLD
6 cuilibet OLD / Luna add O
12 questionum LD / questio non O
16 Primum L / Prima OD
23 decani LD / decatu O
24 proventum L / proventurum OD

289

- 6 indicat LD / indicare O
12 An sit utile / rubric L
13 expediende O / espediende L, excipiende D
14 hore OLD / lune add O
19 alter de fortunatis sit OD / altero de fortunatus est L
20 cuiusque O / cuiuscumque LD

290

- 1 De vite statu / rubric L
4 prima L / primam O, omit D
5 multiplicatum D / multiplicat OL
7 stellam D / stella OL
10 De. . . rerum / rubric L
16 ad fortunatas LD / adfortunat O
18 1st non LD / vero O
18 bonum. Si ab LD / omit O
21 mutationem OD / mutuationem L
23 Explicit. . . signorum O / rubric O; Finit liber primus et incipit secundus: De natura signorum I, Quid planete in coloribus

et rebus significant 2, De coloribus et saporibus planetarum 3, Quid accidentia siderum et stellarum iudiciis aditiant 4, De retrogradatione 5, De duplici questione 6. 1 De natura signorum rubric L; De consilio querentium rubric D

291

1 De natura signorum / rubric L; 1 add before L

3 antiquam LD / antequam O

4 rerum LD / omit O

7 quo LD / qua O

8 exequendus LD / insequendus O

9 Quadripartitam D / Quadrupartita O, Quadripartita L

9 naturam D / natura OL

12 exequemur L / insequimur OL

14 intelliguntur L / omit OD

16 amplectimur L / amplectitur OD

17 .Stelle. . .igneis. / Saturnus dux in igneis rubric L

19 ceram OLD / id est picem add above line O

292

3 ⟨patine⟩ / patina O, patitia L, patina pelves D, pelves E

7 absconditi D / abscondita OL

7 nitidum LD / lucidum O

8 ⟨luminum⟩ / omit OLD

9 rerum LD / omit O

11 ⟨Stelle. . .aereis⟩ / Saturnus dux in aereis rubric L

17 accipitrum D / ancipitrum O, accipitrem L

293

5 quibus LD / omit O

7 ¶Stelle. . .terreis¶ / Saturnus dux interreis rubric L

9 cucurbitarum LD / cucurcubitarum O

9 agrestes OLD / mirabolis add in margin D

11 paxa O / para L, pira malagranata D; corrected from patra D

16 suavis odoris D / suavis coloris O, sua in coloris L

17 et pomum OL / omit D

17 dot L / dod OD; aloes add above line D

17 zamdal O / namdal L, zamdalis D

294

1 ¶Stelle. . .aquaticis¶ /Saturnus dux in aquaticis rubric L

2 chelidros LD / celidros O

10 corrigia L / corrigiola OD

16 quoque D / quidem que O, quidque L

17 alterum D / alteram O, altera L

18 cinctoria LD / cinctura O

19 incedens LD / incidens O

295

3 De. . .absconditorum / rubric L

4 ex LD / quod O

5 indicat LD / significat O

7 rubeam LD / rubrum O

12 aut que LD / antiqua O

13 Quid. . .significat / rubric L

15 commutabimur LD ; commutabitur O

15 Qui LD / Quid O

16 essentiam ODE / scientiam L

16 verum LD / numerum O

18 significat L / figurat OD

19 iter D / tunc OL

296

3 De jove. . .signa / rubric L

8 equitem LD / eque esse O

11 De Marte. . . /rubric L

13 odorem LD / omit O

17 hortum L / ortum OD

20 De Sole. . . / rubric L

297

5 alambrum OD / alaberrin L

6 De Venere. . . / rubric L

10-11 In Scorpione. . . .querentem LD / omit O

14 De Mercurio. . . / rubric L

298

1 De Luna. . . / rubric L

7 proficiscentem OL / proficientem D

8 ficus, ordeum O / fiscus odorem L, ordeum D

10 Quid. . . significant / rubric O

11 Nunc sue O / Sunt sive L, Nunc D

11 quo LD / omit O

14 alcohol D / alkobol O, allexol L; corrected from alhohol D; add
coloria D

16 viride L / viridis OD; eius add D

16 almumiz L / almumiz O, almunes D

18 Inter OLD / id est add OL

19 autem D / quam OL

22 nausturcium D / nasturcii OL

299

2 accipitres LD / antipicitres O

8 legumen LD / legimen O

8 topazius L / copancius O, topacius D

19 telonarius D / telonearius O, thelonsarius L

22 canticorum L / cantorum OD

24 alkemie D / alkimi O, alleumi L

300

1 regum D / regnum O, regni L

2 abluat OLD / quoniam absconditorum et cetera add OLD; quere in
prima pagina secundi folii add D

3 De coloribus. . . / rubric OL

5 Alkamaz O / Alleaman L, Alhomiaz D

6 oriens D / orientis OL

6 eiusque dominum LD / orientis dominique eius O

6-7 naturam materiemque rei D / naturamque rei materiemque O,
naturam reique manere L

14 Quorum D / Quod O, Quomodo L

14 aliunde D / et unde OL

14 sumendus inde numerus D / sumendum numerum O, sumendum
inde numerum L

22 loco OLD / add rubric Jergis D

301

1 <Ad thesaurum inveniendum> / Jergis rubric D

3 aut LD / videlicet O

8 magis O / magna LD

10 Sententia <ZYMI> ad thesaurum inveniendum / rubric L; Zini L

11 ZYMUS OD / Cimus; alias Jergis add in margin D

11 EGIGIUS O / Egregius LD

12 sic L / ita OD

15 infra LD / infodi O

15 edificium L / edifici O, edificium D

22 et immundo L / omit OD

23 ignitabula OD / ignis tabula L; alias in coquina aut ubi fit ignis
add in margin D

23 medio LD / medie O

24 loco portario L / loco potario O; cancelled D; promptuario add
in margin D

302

3 saltem L / saltim OD

6 dividetur D / dividentes O, dividet L

9 ibi D / ad O, omit L

10 occidentale D / orientale OL

10 orientale, australe D / australe occidentale OL

16 divisa in D / interdivisa OL; corrected from interdivisa D

16 quadripartita LD / quadripartitam O

17 signi LD / signum O

22 constitit L / consistit OD

303

3 deducti LD / deductum O

3 inciderunt OD / deciderit L; sed etiam partis fortune quacumque parte inciderit ostenduntur amminicula add in margin D

5 Sentencia. . . eodem / rubric L, Aomar rubric D

8 utrumne LD / utrumve O

10 reposito D / reposito O, reposito L

12 oriens LD / orientis O

13 prosequimur OLD / Secundi dominus in oriente, dominium quesitum infra proprios lares fossam testatur marginal gloss D

13 oriente D / signorum OL

15 designat OLD / In septimo namque consistens, in mulierum domo, in medio quidem celi, artificii sui cuiuscumque officinam, in quarto autem, parentis, sive avi, vel propinquorum marginal gloss D

21 Cum LD / Quod O

21 questio LD / quo modo O

22-23 Si igitur. . . testatur D / omit OL; in margin D

304

3 fortuna D / infortuna O, in fortunata L; corrected from infortuna D

3 fuerit D / fit fuit O, sit fuit L; corrected from sit D

4 duritatis D / omit OL; added above the line D

5 aurum OLD / et substantiam preciosam rubri coloris add in margin D

8 affectum OLD / Utrum possit inveniri add rubric in margin D

11 orientis OLD / domino add OD

21 quantumlibet LD / quantamlibet O

22 utram OLD / earum quem decanum add in margin D

305

1 parte OLD / facie sue add in margin D

1 trientem OLD / id est primam faciem in qua est dux add in margin D

5 Sentencia. . . eodem / rubric L

10 cuius D / qua OL

10 valitudine LD / validine O

14 promittit LD / promitte O

15 recte LD / omit O

16 totum LD / totus O

18 discreto D / discretio OL

22 illinc D / illic OL

306

1 circinique D / eiusque O, circumque L

3 circumducat D / circumducitur OL

6 declinat D / declinaret OL

7-8 sive ad centrum OD / omit L

8 centrum D / terram O, omit L

10 latitudo. . . tot OD / omit L. However, the scribe of L left a space.

10 eum recta D / eam ratione O, omit L

12 sine LD / omit O

14 sublimationem LD / sublimiorem O

15 in suo parvo circulo / omit OL; added above the line D

16 antiquam L / aut aquam OD

19 ligabimus OLD / potiorque utriusque cum domino conventus applicatio add in margin D

365

20 tulerit D / fuerit OL

21 De discretione <personarum> / rubric L; perserarum L

22 Personarum OLD / Add note in bottom margin of f. 149vd in O: Ascriptio persone secundum eundem. Personarum et cetera.

23 quanto L / quam O, quantum D

23 vilius D/omit OL

24 amissione D / amissarum OL

307

3 <fi haizehu> / fiebetum O, fiabetum L, fihabetum D

5 facile D / facie O, faciem L

5 quadranteque D / quadrantemque OL

6 principio D / primo OL

8 eiusdem OLD / generis add O

11 voce LD / luce O

11 subalbidis OLD / This is the end of f. 149vd in ms. O. In the bottom margin are the words et tumidis, marking the quire.

13 barbatis L / barbatius O, bartinis D

21 venis L / viris OD

308

1 labia LD / labra O

2 collo LD / coli O

3 et talis L / thalis O, talis D

8 longos D / leves OL

9 erectam LD / erectem O

11 prominentia LD / prominenta O

17 multum L / multo OD

21 forme et D / fere maius O, fere navis L

309

2 quidem LD / omit O

5 De notis Lune (si sit dux persone) / rubric L

8 humoribus OD / morbus L

19 De Jove. . . / rubric L

20 natura LD / naturam O

20 sug_gerit LD / subiungit O

21 venas L / uvas OD

22 habitudines L / habitudinis OD

23 divitum OLD / Duos dentes superiores habet manos aliquantulum
divisos add in margin L

310

1 De Marte / rubric L

2 Mars OLD / rubrum mixtum bruno velud pergens ad Solem add
in margin L

3 nasus L / visus OD

4 De Sole. . . / rubric L

6 mendandi O / mundandi LD

8 De Venere. . . / rubric L

9 colore LD / colorem O

9 placitum visu D / placitum visum O, placidum visum L

10 venas L / uvas OD

10 figura OD / signa L; alia littera figura add above the line L

10 dignas coxas O / signas caras L, magnas coxas D

12 De Mercurio / rubric L

16 prius L / primum O, primo D. Add 3 which refers to the fol-
lowing marginal note in O: "3 omnis astronomie et cetera defectum
habet." Then add a rubric O: "Explicit liber 3^{us}. Incipit liber

quartus de cogitationibus et rebus absconditis. All this, in addition to the 2 (referring to the text at p. 300. 2 and between columns on f. 150r) appears to indicate a rearrangement of sections of the text.

17 accidentibus OD / accedentibus L

311

1 Que. . . aditiant / rubric L

4 aditiant LD / adiciatur O

4 investigandum OLD / restant add in margin L

5 secretis LD / sequitis O

6 singulorum D / signorum OL

7 siquidem D / quidem OL

9 nitor OD / nitro L

10 vilis D / vel OL

17 portio OL / operatio D

18 ducatum L / omit OD; in margin L

20 nam O / 2 in L, 7^o corrected from 7^m in ? D

20 corticem OD / carticem L

21 quintum, venas OLD / added above the line in a later hand L

21 octavum OD / 7 L

312

12 qui LD / si O

12 ducatum OLD / add rubric Que membra quibus planetis subsint L

13 concesserit LD / et cesserint O

17 Martis LD / Mars O

21 ducit LD / domino O; corrected from domino D

313

4 dominus LD / dux O

6 dominus L / pectus O, omit D

7 xⁱ OD / 12ⁱ L

7 pedum D / sedum OL

8 creaturam LD / creatura O

14-15 igneus. . . terreus, alter LD / omit O

18 ducatum LD / ducatus O

18 conveniunt LD / convenerint O

21 invenitur L / reperitur OD

23 rem LD / omit O; added above the line D

314

5 saphirus OD / zafirus L

5 gramina L / germinatium O, graminantium D

6 lignum L / linum OD

6 maioris OD / marmoris L

11 designat L / notat OD

12 ~~corruptus~~ / corrumpit OD, corrupt L

17 libera LD / libram O

17-18 a malis D / alis O, illegible L

18 corrupta L / corruptam OD

20 ducem LD / ducere O

22 gemmis ve OL / omit D

22 ~~marinis~~ / maritis O, maritinis L, omit D

24 dum extra D / dextra OL

315

2 tenues LD / tenuas O

4 converso LD / conversa O

11 forma LD / formam O

16 sequentur O / secuntur L, committantur D

17 vel leviora per ordinem L / per ordinem leviora O; D omits the entire line.

18 ALBUKEIZ D / Albukarz O, Albuleaiz L

24 presunt LD / prefert O

24 brevi L / brevitati O, breviati D

316

1 Mars. . . similem OD / omit L

5 2nd signis LD / omit O

9 fuscus LD / fuscum O

12-15 Est. . . .descendentes. / OLD have the following for these lines:

O "Est enim quadrans circuli ab orientis principio usque ad tercii finem rursum a fine 9ⁱ usque ad oriens ascendentes reliqui autem descendentes."

L "Est autem quadrans circuli ab orientis principio ad finem tercii a fine rursus tercii ad noni finem. Sicque a principio noni usque ad oriens reliqui descendentes."

D "Est enim quadrans circuli ab orientis principio usque ad tercii finem a fine rursum tercii usque ad 6ⁱ finem a fine rursum 6ⁱ usque ad 9ⁱ finem. Sicque a fine (corrected from principio) 9ⁱ usque ad oriens reliqui descendentes."

18 conficiatur OLD / Ait in absconditis 3 et cetera add OL; In absconditis et cetera add D; add rubric De retrogradatiōne L

22 fiet. . .vero OD / fierent infortunate L

23 omnino D /termino OL

23 perficiunt D / conficiunt OL

317

1 precesserint LD / precesserunt O

1 metuendum LD / metum sine dubium O

1 Si L / sed O, Sed si D; si added above the line D

8 Si non D / omit OL

10 fiet OLD / In omni autem hoc negotio et cetera add OLD

11 <De septimi. . . > / Quot modis fiat questio add rubric O; De duplici questione add rubric L; ad tali signi ~~o/-o~~ add rubric D. This ~~o/-o~~ refers to f. 23rd, line 7 of D, or p. 321 of the text.

14 quid LD / omit O

16 modis L / omit OD

318

2 <Dorotheum> / Durium OL, Derurium D

3 nonnichil L / nos nichil OD

4 De. . . habitudinibus / rubric L

5 BEN FARGAN L / Benfargamus O, Benfragani D

5 15 LD / omit O

7 collectionem LD / collationem O

8 remuneracionem OD / renuntionem D

16 stellas D / alia O, omit L

17 separata LD / separatura O

20 parente LD / petente O

23 alteri altera applicat O / altera alteri applicat L, altera applicat alteri D

319

1 similibus D / simul O, similiter L

4 aliarum LD / alterius O

12 nec intersit D / nec sit nec intersit O, nec sit intersit L

18 haiz, id est O / haetu id est L, omit D

20 forti OLD / Quot sint debilitates planetarum add rubric L

23 «maa al-ğadbīn an-nuḥṣān» / mabulud beni annazaim O, maaludbeni annazam L, mahuludbeni annazan D; obsessi infortuniis add in margin D

24 remote D / remotam OL

320

3 cogitationum D / cogitatione O, cogitationis L

3 primo D / omit OL

4 BIXIR D / Bresit O, Bersit L

4 xi OL / viiii D; novem add in margin D

4 ALBU MAXAR L / Albumazar O, Albumasar D

17 inter LD / super O

21 accessus D / accessum O, accessam L

23-24 questionis domicilium. . . consortes D / omit OL. Most of this is added in the margin in D.

321

1 questuum D / questum OL

5 reperiri D / omit OL

5 consortem D / consencientem OL

5 questu OD / questum L

5-7 secundi dominum. . . ut aut OD / omit L

9 is LD / ille O

12 eiusque D / que OL

18 secta O / Retrograda siquidem et cetera add OL; hanc causam deberet hic poni add in margin O; vide in 4^a columnna prius add in

margin D. The editorial note in D refers to folio 22vs, and it and the one in OL refer to p. 316 of the text.

22 ut OLD / aliter ut cum xi^m in x^m incidit ex xi^o in x^o non aut cum ix^m in x^m incidit add in margin O

22 9^o OD / 19 L

22 autem OD / intra L

23 ita OD / ut L

23 undecimum OD / undecimo L; Si fiat res integris aut non add rubric L

322

5 reique D / omit OL

11 dum LD / dux O

11 expers L / expars OD

18 sive Luna OD / omit L

19 succedente D / accidenti O, accedenti L

23 Exemplum. . .dictis / rubric L

323

3 querenti LD / querentem O

5 genus OLD / De qualitate proventuum add rubric L

9 persone L / prime OD

11 per D / omit OL; written above the line D

12 componentis OD / petentis L

13 didiscimus D / cominus OL

20 est L / omit OD

20 proventum LD / adventum O

21 a D / ea OL

22 aut. . . dominis D / sive dominorum OL

22 educimus OLD / De hora quando proveniat quod speratur add rubric L

324

7 tractat LD / tractatque O; cuiusmodi liber horarum nominatur add in margin D

14 ninc L / omit OD

17 2nd ascendens D / omit OL; written above the line D

325

10 ferunt D / fere OL

18 discriminat LD / determinat O

22 ipsum LD / ipso O

326

1-5 Quarto. . . dies OD / omit L

6 quotus D / quot OL

8 ~~alaoukat~~ / aloaukat O, alkat ulkat L, omit D; D had alo, but this was cancelled.

8 spacii D / omit OL

11 consentit OLD / Addit Aomar add in margin D

15 36 OD / 30 et 6 L

15 confecerunt D / conferunt O, consequuntur L

18 fi kateb aloukat O / fibciteb aloabcat L; in libro termi D. The phrase "in libro termi" in D is written above the line, over sibeṭeb alo auleat, which is crossed out.

19 questione LD / omit O

21 legerit LD / legit O

327

4 attazir LD / attaxir O

7 cum fuerint D / confert OL

13 1st questionis OLD / id est orientis querentis aut questionis
add OL

13 respicienti D / respiciencia OL

15 consorti D / consortium OL

17 1st aut D / aut si OL

20 haut D / aut OL

328

4 introitus OLD / etiam circuli add OL

6 ditat D / discat O, distat L

7 universam L / universa OD

11-12 est liber. . . perveniat OL / omit D

12 dignitatem suam L / dignitates suas O; corrected from dignitates
suas L

18 metiuntur D / metuntur O, metuuntur L

19-20 alterantur LD / alternantur O

23 sparsim D / parsi O, sparsi L

329

4 Inter L / In OD

5 extiterit LD / omit O

5 fuerint LD / faciunt O

7 producemus D / proximus OL

7 quocumque L / quo cum O, quotiens D

10 tetragono O- / retrogrado L, omit D

12 partimque L / partim O, partumque D

17 metiuntur OLD / Qui ex Luna incommoditates (incommoditatis O) corporis numerant add rubric OD; De secundi questionibus add rubric L

330

4 respondet OLD / De quinti negotiis add rubric L

6 7ⁱ L / 5ⁱ OD

9 absolvatur OLD / De sexti questionibus add rubric L

17 de salute OL / omit D

18 discussum est OLD / De septimi negotii add rubric L

331

2 lumina D / luna OL

4 respiciunt OL / respiciant D; Si vero luna ab applicatione 10 graduum distiterit, tardat; sicque si sese ex opposito respexerint add D

7 aggravat D / agravat O, agravat L

10 cui iudicia dederunt OD / qua vindictam dederint L

12 potest OLD / De reditu profecti add rubric L

13 Noni OL / Zehel in D

15 iter D / tunc O, reditum L

16 tardat LD / retardat O

21 differt D / defert O, difert L

23 corruptus LD / corruptis O, fuerit add D

332

2 existentis D / exeuntis OL

7 extiterit L / fuerit OD

8 occuparit L / occupaverit OD

11 dividatur L / dividetur OD

15 oriens L / orientis OD

15 differt LD / omit O

333

1 orientis OLD / add fuerit O

2 applicarit LD / applicaverit O

6 consequatur OLD / De fine rerum add rubric L

13 finem LD / finis O

13 in officiis OL / vel officii D; corrected from in officiis D

16 occuparit L / occupaverit O, occupat D

18 eum LD / eundem O

19 Jovi D / jovis OL; scilicet sol added above the line O

19 Veneri D / venus OL; ipsi scilicet soli add O

20 locum eius OLD / id est solis added above the line O

334

19 ~~beibenias~~ / elimeias O, elimetuas L, elumelias D

22 fuerit OD / finierit L; corrected from finierit D

335

4 subitaneae LD / subitanea O

4 mina LD / micra O

14 regni finis est OD / omit L

14 annum LD / annos O

20 perducit LD / producit O

24 genesia O / corrected from genesia O; genesia L; gene iam corrected from genesia D

24 al eptyphe O / aleptife L, aleptie D

336

2 selchude OD / selcude L

9 regni LD / rem O

14 applicarit LD / applicaverit O

337

2 quandomcumque D / quando OL

7 interim D / intervium O, iterum L

9 cardini OLD / Explicit. De inventione de inveniendū ducem add rubric O; Explicit liber secundus. Alius tractatus secundum alios: qui valet ad ducem inveniendum. 1 (in margin) Alius tractatus de absconditis secundum alios qui valet ad ducem inveniendum. De via discernenda 2 add rubric L; Finit deo gratias ac1 rubric D. However, Finit is crossed out in D; the text ends here in D.

338

5 iuxta O / omit L

10 via vel L / omit O

339

12 «Dorotheus» / Sarius (but scribe indicated a D for the illuminator) O; Durius L

24 aut. . . possiderent O / omit L

340

4 teneat L / optineat O

12 respectu L / respectus O

341

23 occuparit O / omit L

23-24 seu feminum. . . masculum O / omit L

342

9 respecta OL / There are two diagrams in the bottom margin of f. 153r in O:



10 < in 3^o / omit OL

11 < in 9^o / nonum O, omit L

12 existens L / consistens O

13 die noctive O / nocturne L

13 sitve L / vel O

16 respectus OL / fuerit add O

343

1 pariter est O / omit L; added above the line O

2 De via discernenda / rubric L

7 tripartitus est O / omit L; added above the line O

10 acceleravit L / ac certa veritate O

11 confirmat L / firmat O

11 perdita OL / irrita add O

14 ascendente L / accedente O

344

4 eximus O / added above the line O; omit L

5 fuerit L / illegible O

7 ducatus L / ducatum O; ali. ducis added above the line O

13 quassant L / cassant O

17 nocivos L / vacuos O

18 et incommodum L / omit O

20 Egyptiis O / et Grecis added above the line O

22-23 iudicandi ratio cogit O / ratio iudicandi L ; Explicit added and then cancelled L; Explicit liber Albumassar de meditationibus cordis add in a different hand L

E. Historical Treatment of Hermann

Although Hermann's name is to be met with in a number of accounts of twelfth century scholarly activity, he has received detailed attention from very few historians. An exhaustive study of the man and his known works has not been attempted, although Charles Homer Haskins laid the foundation for such a study in 1924 with his concise summary of what was then known about Hermann.¹

Before Haskins, a number of writers had presented material on Hermann. The first of these was Charles Jourdain,² who relied for his very brief account of Hermann on Peter the Venerable and on a manuscript (Paris BN latin 7377B) of the Planisphere. He corrected an impression that Rudolf of Bruges translated Ptolemy's Planisphere and credited it to Hermann; he also pointed out that the translation was from the Arabic rather than the Greek.³ Jourdain noted the dedication: ". . . the author dedicates his version to a certain Thierry, Theodorice diligentissime praeceptor."⁴

¹C. H. Haskins, Studies in the History of Mediaeval Science, 2nd ed. published 1927 (republished New York, 1960), p. 43-66.

²Amable Jourdain, who revised his father Charles Jourdain's Recherches Critiques sur l'Age et l'Origine des Traductions Latines d'Aristote et sur des Commentaires Grecs ou Arabes Employes par les Docteurs Scholastiques (Paris, 1843).

³Ibid., p. 100.

⁴Ibid., p. 103-104.

He did not suggest Thierry of Chartres, and aside from the Planisphere and the Koran translation project, Jourdain mentioned no other works by Hermann.

F. Wüstenfeld listed Hermann's two contributions to the Koran project, De generatione Machumet and Doctrina Machumet, and he cited Jourdain on the Planisphere, which he listed, however, under Rudolf of Bruges.⁵

After Jourdain and Wüstenfeld, Abbé Clerval, in his studies on Chartres, treated Hermann more fully. In an article on the liberal arts in the twelfth century Clerval discussed the Canons of Ptolemy, which he suggested were not composed until a. d. 534, compared this work to Hermann's Planisphere, part of whose dedication he printed from ms. Paris BN latin 7377B as an appendix, and asserted that Hermann should be credited with the translation of the Canons from the Arabic because of similarities of form, of terms, and of subject matter. Clerval suggested that both works were translated from Arabic, and that the Greek words that appear in the Canons betray no knowledge of Greek. Rather, he said, they "are so little intelligible, so incorrectly written that they point to a translator absolutely ignorant of the language of Homer, and incapable of understanding a Greek text."⁶

⁵F. Wüstenfeld, "Die Übersetzungen Arabischer Werke in das Lateinische seit dem XI Jahrhundert," in the Abhandlungen of the Akademie der Wissenschaften, Göttingen, 1877, volume 22, p. 50-53.

⁶Abbé Clerval, "L'Enseignement des arts libéraux à Chartres et à Paris dans la première moitié du xii^e siècle d'après l'Heptateuchon de Thierry de Chartres," in Congrès Scientifique International des Catholiques tenu à Paris du 8 au 13 avril 1888, Tome II (Paris, 1888), p. 293-96.

Clerval devoted a second article exclusively to Hermann. He pointed to the tentative assignment of the De Utilitatibus Astro-
labii, usually attributed with the De Mensura to Hermann the Lame, to Hermann "surnamed the Dalmatian." Clerval stated that he wished "to withdraw from Hermann the Lame, in order to restore to Hermann the Dalmatian, the authorship of these two works of astronomy. . . , the first that evidently carry Arab influence." Clerval argued that Hermann the Lame's being known as "inventor astrolabii" did not imply that he wrote the two treatises in question. He cited a statement said to be from Albertus Magnus that "the author of these treatises was one Hermann" and pointed out that Albertus mentioned no surname. Clerval stressed the importance of the "absolute silence of Berthold, the student, the continuator, the biographer of Hermann the Lame, who in the detailed catalog of his works does not mention those that concern us and does not mention that his master knew Arabic." Clerval further asserted 1) that the author of the two works would have had to know "Arabic astronomy, the Arabic language, the Planisphere of Ptolemy, and the Canons in Arabic," 2) that Hermann the Lame knew none of these but that "Hermann the Dalmatian" knew all of them, and thus 3) that Hermann the Dalmatian deserves the attribution.⁷ Clerval argued that Hermann translated the Canons of Ptolemy as well.⁸

⁷ "Hermann le Dalmate et les Premières Traductions Latines des Traités Arabes d'Astronomie au Moyen Age," in Compte rendu du Congrès Scientifique international des Catholiques tenu à Paris du 1^{er} au 6 avril 1891, Cinquième section: Sciences Historiques (Paris, 1891), p. 163-69.

⁸Ibid., p. 168-69. Many years later, however, A. Van de Vyver

In his long study of Chartres Clerval linked Hermann closely to the school of Chartres, making him a member of "the group of translators of Arabic books that resided at Toulouse,"⁹ and further asserted that Hermann sent his translations to Thierry of Chartres¹⁰ and the Astrolabe of Rudolf of Bruges to Bernard Silvester.¹¹ Clerval made Hermann the author of De mensura astrolabii, tentatively the translator of Ptolemy's Canons, and positively the translator of the Experimentarius which he asserted Hermann sent to Bernard Silvester, who "arranged it."¹²

Clerval's analysis of Chartres has been heavily criticized by R. W. Southern,¹³ who in turn has been answered by Peter Dronke. Dronke tends to adhere to Clerval's view of Chartres.¹⁴ Whether or not Clerval's view is correct, it may be said that his treatment of Hermann, while well reasoned, does not provide documentation, and at the same time Clerval made many assumptions that remain to be tested.

("Les plus anciennes Traductions latines médiévales [X^e-XI^e siècles] de Traités d'Astronomie et d'Astrologie," Osiris I [1936], p. 665), without mentioning either Clerval's work or Hermann of Carinthia, argued against the then conventional attribution of De utilitatibus astrolabii to Gerbert or the attribution, "even less justified," to Hermann of Reichenau (Hermann the Lame) and suggested instead that the Abbot of Fleury (986-988) was responsible for this work (p. 665) as well as for the Canons of Ptolemy. Van de Vyver cited a copy of the Canons in ms. (London BM) Harleian 2506, which he judged to be of the tenth or eleventh century (p. 687).

⁹Ecoles de Chartres au Moyen-Age (Chartres, 1895), p. 169.

¹⁰Ibid., p. 174.

¹¹Ibid., p. 190.

¹²Ibid. On the Experimentarius, see Brian Stock, Myth and Science in the Twelfth Century. A Study of Bernard Silvester (Princeton, 1972).

¹³R. W. Southern, "Humanism and the School of Chartres," in Medieval Humanism and Other Studies (New York, 1970), p. 61-85.

¹⁴Peter Dronke, "New Approaches to the School of Chartres," in Anuario de Estudios Medievales VI (1969), p. 117-40.

Hermann of Carinthia was mentioned several times by Bubnov in his edition of the works of Gerbert (Pope Sylvester II), in connection with some of the works usually associated with Gerbert and/or Hermann the Lame,¹⁵ but Bubnov was unable to clarify fully the question of authorship in these cases. The frequent confusion of three medieval Hermanns,¹⁶ especially with respect to treatises on the astrolabe, is itself a large and troublesome problem requiring study and clarification.

Three short notes on Herman of Carinthia--one each by Eneström, Björnbo, and Bosmans--appeared in the course of the years 1902-1904. Eneström, citing no manuscripts, noted the attribution of the Planisphere and Albumasar's Introductorium maius to Hermann. He also mentioned the confusion 1) between Hermann and Rudolf of Bruges as the translator of the Planisphere, 2) between "Toulouse" and "Toledo" as the site of the translation, and 3) between 1143 and 1144 as its date. He asserted that the attribution to Hermann was not yet certain, and ended with a question: "Is it feasible to establish whether Hermannus Dalmata [*sic*] really translated astronomical or mathematical works, and which these works are?"¹⁷

¹⁵Gerberti postea Silvestri II papae opera mathematica 972-1003, collected and edited by N. Bubnov (Berlin, 1900).

¹⁶These are: the eleventh century Hermann the Lame, the twelfth century Hermann of Carinthia, and the thirteenth century Hermann the German.

¹⁷G. Eneström, "Hermannus secundus (Dalmata)," in Biblioteca Mathematica 3, 3 (1902), p. 410-411.

In reply to Eneström, Björnbo cited Steinschneider (see below) and discussed several manuscripts of the Planisphere. He quoted two manuscript headings, where he found the attribution to Hermannus Secundus, and he quoted two subscriptions, one with "Toleto" 1143 and the other with "Tolose" 1143. He showed that the confusion over 1143 and 1144 and the confusion over Rudolf of Bruges as possible translator arose with the early printed editions. In addition, Björnbo quoted lines from the preface in which Robert of Chester was mentioned. For Hermann's claim to the Albumasar translation, he cited the heading in ms. (Erfurt) C. A. Quarto 363, where "Herm. Sec." appears. He insisted that Hermann translated both the Planisphere and the Introductorium maius in 1143.¹⁸

In a brief note Bosmans criticized both Eneström and Björnbo for seeming to ignore the work of Clerval. Praising Clerval and Jourdain, he suggested that the problem lay in identifying just what Hermann translated and whether he worked alone or with others. Pointing to the Koran translation project, Bosmans favored a theory of collaboration and suggested that the Planisphere might have been a joint project with Rudolf of Bruges. His reasoning ran as follows: "I believe that it has been proven by Jourdain and Clerval that because the same Latin version of an Arabic author was attributed to several different translators of the twelfth century, it must be admitted, until it is proved to the contrary, that all effectively

¹⁸A. A. Björnbo, "Hermannus Dalmata als Übersetzer astronomischer Arbeiten," in Biblioteca Mathematica 3.4 (1903), p. 130-133.

contributed."¹⁹

Subsequent writers have relied heavily on Clerval, but major advances were made by M. Steinschneider in his presentation of information on the manuscripts of the various translations. With Steinschneider it is possible to see for the first time at least the outline of a corpus for Hermann. Although he studied the translations and thus did not concern himself with original works, such as Hermann's De Essentiis, Steinschneider mentioned not only the Introductorium maius and the Planisphere, but also the Fatidica, the Liber Imbrium, and the De Indagatione Cordis.²⁰ About the same time that Steinschneider was publishing his studies on the translations, C. Brockelmann made available much information on the Arabic literature itself from which the translations had been made.²¹ Brockelmann's work has been augmented and will probably be completed by F. Sezgin.²²

In Le Système du Monde, P. Duhem relied for his brief discussion of Hermann on Clerval, Bubnov, Jourdain and Wüstenfeld,

¹⁹H. Bosmans, "Hermann le Dalmate, traducteur des traités arabes," in Revue des questions scientifiques lvi (1904), p. 669-72.

²⁰Moritz Steinschneider, Hebraeischen Uebersetzungen des Mittelalters (Berlin, 1893), p. 534-35, 567-89, 604; ibid., Die Arabische Literatur der Juden (reprinted Hildesheim, 1964), p. 25; ibid., Die Europäischen Uebersetzungen aus dem Arabischen bis Mitte des 17. Jahrhunderts, A. Schriften Bekannter Uebersetzer (Vienna, 1904), p. 33-34, 67, 74; ibid., B. Uebersetzungen von Werken Bekannter Autoren, deren Uebersetzer Unbekannt oder Unsicher Sind (Vienna, 1906), p. 36, 54.

²¹C. Brockelmann, Geschichte der Arabischen Literatur vol. I (Weimar, 1898) and vol. II (Berlin, 1902).

²²Fuat Sezgin, Geschichte des Arabischen Schrifttums (Brill, 1967-1974). To date five volumes have appeared, and a sixth has been announced.

but he disagreed with Clerval's decision that the Tolose in ms. Paris BN latin 7377B stands for Toulouse. In another connection, Duhem suggested, on the basis of a manuscript ascription referring to Hermann as scholasticus and quoted by Bubnov, that "Hermann had a school at Leon." Without citing the manuscripts themselves, he reported that in the manuscripts "Hermann the Second received the names Suevus, Dalmata, and Sclavus, which do not make clear his homeland." Duhem discussed 1) the Planisphere--whether translated by Hermann alone, or by Hermann and/or Robert of Chester and/or Rudolf of Bruges; 2) the Astrolabe tre tise, now attributed to Rudolf; 3) the Experimentarius (from Clerval's discussion), and 4) the Introductorium maius, for which he cited two early printed editions, and quoted from the preface, attributing the work to Hermann and noting Hermann's date of 1140. Duhem also credited Hermann, citing Bubnov, with "a treatise on the calendar (De compoto)."²³

Lynn Thorndike added somewhat to the picture of Hermann's production. Although as pointed out by Haskins²⁴ Thorndike discussed the important De Essentiis of Hermann hesitantly under Adelard of Bath, to whom it is attributed in ms. (London BM) Cotton Titus D IV, this was merely a slip, for in his brief section on Hermann Thorndike called the De Essentiis Hermann's "chief work . . . a cosmology which he finished at Béziers in the latter part of

²³Pierre Duhem, Le Système du Monde: Histoire des Doctrines Cosmologiques de Platon à Copernic, Tome III, nouveau tirage (Paris, 1958), p. 172-76.

²⁴Haskins, p. 48 n. 17.

. . . 1143." Thorndike relied on Clerval, Björnbo, and Steinschneider and gave several citations from manuscripts and also from printed editions. He took pains to distinguish Hermann, whom he called "the Dalmatian," from the eleventh century "Hermann the lame" and the thirteenth century "Hermann the German." Thorndike listed some of Hermann's works: the Liber Imbrium, the Planisphere, the Fatidica, the De Essentiis, and Albumasar's Introduction to Astronomy. He also credited Hermann with "a brief glossary of Arabic astronomical terms" and a translation of Al-Battani.²⁵

It was C. H. Haskins who pulled together what was known about Hermann and added considerably to this information. In what remains the best overall study of Hermann,²⁶ Haskins accomplished several tasks. First, he provided a list of Hermann's writings, giving the titles, incipits, secondary references, manuscripts and printed editions known to him, and a brief commentary. Second, he printed the introduction to the Introductorium maius and the dedication as well as numerous long passages from the De Essentiis. Third, he composed a brief biography on the basis of evidence in the sources. Fourth, he discussed in some detail two works conjecturally attributed to Hermann: a treatise on the astrolabe

²⁵Lynn Thorndike, A History of Magic and Experimental Science During the First Thirteen Centuries of Our Era, vol. II (New York, 1923), p. 84-85.

²⁶Haskins, "Hermann of Carinthia," in Studies in the History of Mediaeval Science, p. 43-66.

and a translation of Ptolemy's Almagest. Fifth, he commented at length on the De Essentiis, "the only independent work of Hermann which has so far been identified."²⁷ Sixth, he pointed to some questions for further research. Seventh, he presented a brief and lucid evaluation of Hermann:

The total impression is rather confusing, a conglomerate rather than a fused whole, but we must remember that Hermann stands at the meeting-point of diverse currents of thought and tradition, where only a distinctly superior mind could achieve consistency. He clearly lacks the originality and experimental habit of Adelard of Bath, but he has mastered a considerable portion of the new mathematics and astronomy and has a respectable place among the transmitters of the twelfth century. The list of his works is impressive, and it is to be hoped that others may yet be recovered.²⁸

Haskins provided in a brief essay a great amount of detail to which anyone studying Hermann may refer time and again before digesting it fully. The essay is at the same time full and by and large free of conjecture, so that only incidental details seem to require correction or contradiction. Possibly among these few is his reading of Béziers for Byterri and Toulouse for Tolosa in manuscripts of the De Essentiis and the Planisphere respectively.

Ever since Haskins' article appeared all work on Hermann has had reference to this important study and has found its orientation in it. Thus Manuel Alonso, in his editio princeps of Hermann's De Essentiis, relied for his account of Hermann's production upon the list compiled by Haskins. Alonso amplified somewhat the role of Hermann, whom he called "uno de los principales autores, a quien

²⁷Ibid., p. 56.

²⁸Ibid., p. 66.

en ese tratado seguía Gundisalvo." He appears to mean here that Gundisalvo followed Hermann, as he elaborated: ". . . Gundisalvus transcribe o copia casi litteralmente la obra de Hermann. . . cierta manera nueva de nomenclatura no es original de Gundisalvo, sino de Hermann."²⁹

Alonso distinguished "Hermann de Carintia" from Hermann the Lame and Hermann the German, and dated his "principal actividad" between 1136 and 1160. He listed the few secondary sources on Hermann in a footnote. Next Alonso discussed: 1) the translation of the Introductorium with respect to Hermann's interpolation announcing his own birthplace and the possibility that he studied Greek as a child; 2) the dedication of the Planisphere in "1144" (an error; the actual date is 1143) with respect to Hermann's connection with Thierry, reserving judgment about whether Hermann studied at Paris or at Chartres; 3) the translation of the Fatidica in 1138 in terms of Hermann's knowledge of Arabic, which knowledge Alonso insisted Hermann must have acquired in Spain; 4) the Koran translation project of Peter the Venerable, quoting extensively from Peter and drawing the conclusion that Peter's reference to Hermann as scholasticus "indica un magisterio efectivo y no tan sólo un título honorífico. . . ." ³⁰

Alonso summarized Haskins³¹ but disagreed with his inclination to read, with Jourdain and Clerval, Tolosa as Toulouse in

²⁹Hermann de Carintia, De Essentiis, edición preparada y anotada por el P. Manuel Alonso (Comillas [Santander], 1946), p. 9-10.

³⁰Ibid., p. 10-13.

³¹Ibid., p. 13-14.

the subscription to the Planisphere and he cited Duhem's argument in favor of Tolosa.³² Alonso also argued against Haskins' reading in spite of Steinschneider and Björnbo, Béziers for the Byterri of the Naples manuscript of the De Essentiis, and suggested instead: "Beterri en vasco--pueblo de abajo--region de hacia la costa; (en Guipuzcoa) costa." Unfortunately Alonso did not establish the Basque town beyond a doubt. He also mentioned as evidence against Béziers that Hermann referred "al rumoroso sonido de las olas del Atlántico" in the De Essentiis,³³ but this argument was later refuted by M.-T. d'Alverny (see below, p. 400 and 400 n. 60).

Altogether, Alonso listed fifteen works to be attributed to Hermann, either surely or probably. These are the fifteen works discussed in more detail by Haskins, who, however, was considerably more circumspect than Alonso about assigning some of them to Hermann and was very doubtful about others.

Alonso took a great deal of trouble to show that Hermann translated the Almagest from Greek into Latin in Sicily in 1160.³⁴ He cited evidence of Hermann's interest in the work and dismissed the modesty expressed in the preface as mere convention.³⁵ His argument that Hermann knew Greek is based on passages in the De Essentiis, but Théodore Silverstein later showed convincingly that there is no evidence in the De Essentiis that Hermann knew Greek (see below). Alonso argued that since the works of Aristotle that were evidently familiar to Hermann had not yet been translated

³²Ibid., p. 14. See above, p. 388.

³³Ibid.

³⁴Ibid., p. 15-18.

³⁵R. Lemay has reread this preface and suggests, against Haskins and Alonso, that their inference of modesty in the author is an error that results from a mistaken translation.

into Latin, Hermann would have read them in Greek. He does not appear to have taken into account the possibility that Hermann may have read them in Arabic translation. Moreover, Hermann's "Aristotelianism" may well have come directly from Albumasar, whose Introductorium maius, rich in Aristotelian ideas, Hermann translated in 1140.

Alonso did not present a critical edition of the De Essentiis; he stated that he wished to use the work only to study Gundisalvo.³⁶ He based the text of the De Essentiis on ms. (Oxford) Corpus Christi 243, with some attention to the passages printed by Haskins from the older ms. Naples BN C viii 50 and ms. (London BM) Cotton Titus D iv.

Alonso's insistence that Hermann knew Greek and translated the Almagest in 1160 was disputed in an article by Theodore Silverstein,³⁷ who analyzed Alonso's contention that Hermann may be positively identified as the translator of the Almagest. Silverstein confined his discussion to the evidence presented by Alonso, all of which was taken from the De Essentiis. He showed that on the basis of the De Essentiis alone, Hermann cannot be credited with a knowledge of Greek.

Silverstein had occasion to write a narrowly focused short article on the use of the term elementatum, for which he consulted some of Hermann's works. In attempting to trace the origins and

³⁶Alonso, p. 19

³⁷Theodore Silverstein, "Hermann of Carinthia and Greek: A Problem in the 'New Science' of the Twelfth Century," in Medioevo e Rinascimento. Studi in onore di B. Nardi (Firenze, 1955), p. 683-99.

influence of the term, Silverstein implied that there is a need for lexical study of texts of the twelfth century authors and translators. He searched several works, among them Hermann's De Essentiis and three of his translations--the Fatidica, the Planisphere and the Introductorium maius--for the one term elementatum used as a noun, but found that Hermann used the word only adjectivally.³⁸

As mentioned above, Silverstein's interest in Hermann in the article on elementatum was quite specific and narrowly limited. This is typical of most works in which Hermann's name is mentioned; often his appearance is confined to footnotes. For example, in Nature, Man, and Society in the Twelfth Century, M.-D. Chenu cited the De Essentiis in notes for 1) the conception of the "world soul," 2) the disagreement between Plato and Aristotle on the definition of the soul and the possibility of reconciling them, and 3) "derivative and scattered astrological elements of Hermetic philosophy,"³⁹ but he mentioned none of Hermann's other works. Likewise Tullio Gregory, while he called for a study of Hermann, referred in his study of William of Conches only to particular sentences or passages in the De Essentiis, without describing Hermann

³⁸Theodore Silverstein, "Elementatum: Its Appearance among the Twelfth-Century Cosmogonists," Mediaeval Studies XVI (1954), p. 156-62. The impressive amount of lexical work already done by Du Cange and others now requires to be supplemented by exploration of the hitherto largely neglected twelfth century texts. Establishing texts and systematically examining them for the minor riches they hold is now one of the basic tasks of scholarship.

³⁹M.-D. Chenu, Nature, Man, and Society in the Twelfth Century. Essays on New Theological Perspectives in the Latin West, ed. and trans. J. Taylor and L. K. Little (Chicago, 1968), p. 21 n. 43, 74 n. 48, 87 n. 64.

himself or any of his other works, or even the De Essentiis as a whole.⁴⁰

In his long study of Albumasar's Introductorium maius, R. Lemay examined Hermann as well as John of Seville as translators of Albumasar's Introductorium. In the course of his exposition Lemay presented a number of quotations from the De Essentiis and the De Indagatione Cordis (De Occultis) as well as from the Introductorium. He also drew upon and clarified the secondary literature and provided the most detailed commentary to date on Hermann's activity. Lemay analyzed Hermann's translating methods in comparison to those of John of Seville,⁴¹ and he discussed the influence of Aristotle's natural philosophy as found in the Introductorium not only on Hermann but also, through him, on Daniel of Morley and Bernard Silvester.

By examining in detail the texts of several medieval translations and compilations of hitherto neglected scientific material, Lemay went far toward broadening the view of twelfth century intellectual activity.⁴² He showed that Aristotle in the twelfth century cannot be studied apart from astrology⁴³ and that Hermann

⁴⁰Tullio Gregory, *Anima Mundi. La filosofia di Guglielmo de Conches e la scuola di Chartres*, Pubblicazioni dell'Istituto di Filosofia dell'Università di Roma, 11 (Firenze, 1955).

⁴¹Richard Lemay, *Abu Ma'shar and Latin Aristotelianism in the Twelfth Century. The Recovery of Aristotle's Natural Philosophy through Arabic Astrology* (Beirut, 1962), p. 20-40.

⁴²There has been in historical research a tendency to rely more upon theologically oriented sources than on the non-theological texts which by virtue of their frequency in the manuscripts, their content, and in many cases their great length, would clearly merit study as much as other sources heretofore more fully exploited (see *ibid.*, especially p. xxv-xxvii). The number of manuscripts and printed editions of the many medieval scientific works testify to the interest they held for centuries of readers.

⁴³*Ibid.*, p. xxviii.

was one of the chief agents in the early transmission of Aristotelian ideas to Europe and one of the greatest influences for the heavily cosmological and astrological preoccupations of philosophical writers.⁴⁴ Lemay called for greater consideration by historians of the widespread interest in astrology in the twelfth century:

Despite the fact that no historian of medieval thought can long avoid meeting with astrological beliefs among the authors of the period, many often remain unable to form a clear view of the true place of astrology in the medieval outlook. At present there exists no general study of this problem in its proper perspective and meaning. In the absence of a fresh approach to the problem the vast quantity of medieval astrological works revealed in Thorndike's studies of manuscript literature on the subject makes a synthetic view of the doctrines, the authors and the pertinent intellectual traditions at stake very difficult.⁴⁵

Between 1962, when Lemay's study appeared, and 1976, when C. S. F. Burnett presented a critical edition and commentary of Book I of the De Essentiis, Hermann received only glancing attention from historians of twelfth century thought. As in the works of Chenu and Gregory mentioned above, Hermann's name appeared here and there in studies of the twelfth century. Winthrop Wetherbee frequently cited passages from the De Essentiis in relation to Bernard Silvester's Cosmographia,⁴⁶ and Brian Stock, also studying Bernard, likewise followed Lemay in tracing some of Bernard's ideas to Hermann's translation of the Introductorium maius and the De Essentiis.⁴⁷

⁴⁴Ibid., p. xxxv.

⁴⁵Ibid., p. xxxvii-xxxviii.

⁴⁶The Cosmographia of Bernardus Silvestris. A Translation with Introduction and Notes, ed. and trans. Winthrop Wetherbee (New York, 1973).

⁴⁷Brian Stock, Myth and Science in the Twelfth Century. A Study of Bernard Silvester (Princeton, 1972).

Stock's account of Bernard illustrates one problem arising from the incomplete state of our present knowledge about Hermann, his activities, his works, and in general the milieu of the twelfth century translators. In building a picture of Bernard Silvester, one of Hermann's younger contemporaries, Stock mentioned Hermann several times as a probable influence on Bernard. Clerval had first proposed that Hermann was in direct communication with Bernard.⁴⁸ Some subsequent authors have accepted this proposition and have even elaborated upon it. For example, Duhem repeated Clerval's statement that Hermann sent a copy of a work known as the Experimentarius to Bernard.⁴⁹ Lemay wrote that Bernard "received from Hermann a short text, probably. . . translated from the Arabic, which he put into verse in his Experimentarius."⁵⁰ Thorndike, however, argued against Clerval on the point, but did not clarify the problem of Bernard's source for the Experimentarius.⁵¹ Haskins seems cleverly to have avoided the problem altogether, as he did not mention the Experimentarius in connection with Hermann⁵² and merely associated Bernard and Hermann as two exponents of the Platonism of the school of Chartres, without speculating about whether they knew one another.⁵³

While Lemay, as mentioned, devoted some attention to showing, from the texts, that Hermann's De Escentiis and his translation

⁴⁸Clerval, *Ecoles*, p. 190.

⁴⁹Duhem, iii, p. 174.

⁵⁰Lemay, p. 258.

⁵¹Thorndike, ii, p. 110-13, especially p. 112.

⁵²See Haskins, p. 135-36.

⁵³*Ibid.*, p. 89. See also p. 52.

of Albumasar's Introductorium maius were known to Bernard Silvester and that both may be traced in his De Mundi Universitate (Cosmographia),⁵⁴ the personal relationship between Bernard and Hermann has not yet been established, and indeed it remains a mystery. Yet Stock, although initially circumspect in suggesting that Bernard and Hermann may have been associates and may have "collaborated in the Experimentarius,"⁵⁵ twice elsewhere referred to Hermann casually as "Bernard's friend," and suggested that ". . . Bernard, if he knew Arabic at all, probably learned it from Hermann of Carinthia."⁵⁶ It is unfortunate that so little is known about the personal relationships and activities of Hermann, but perhaps further study will make it possible to elaborate his intellectual connections with others and even to establish the facts of his personal contacts.

Before discussing the recent editions of two scientific works of Hermann--the De Essentiis, Book I, edited by Burnett, and a version of Euclid's Elements, Books I - VI, edited by Busard (see below)--it may be in order to repeat that aside from his production of scientific texts, Hermann was associated with Peter the Venerable, Abbot of Cluny, in Peter's Koran translation project of 1142-1143 and is known as the translator of two of the Islamic texts that make up the Cluniac corpus. While students of this project have not

⁵⁴Lemay, p. 258-84.

⁵⁵Stock, p. 11, 13.

⁵⁶Ibid., p. 29, 207 n., 272.

focused closely on Hermann, they have contributed somewhat to a picture of him.

M.-T. d'Alverny described the contents of the exemplaire manuscript for the Cluniac corpus, ms. (Paris) Arsenal 1162, quoted the rubrics for Hermann's two translations--the De Generatione Mahumet and the Doctrina Manumet--and provided brief summaries of these compilations.⁵⁷ About both these texts of Hermann's

⁵⁷M.-T. d'Alverny, "Deux traductions latines du Coran au moyen âge," in *Archives d'Histoire doctrinale et littéraire du moyen âge*, 22-23 (1947-1948), p. 69-131. The first rubric reads: "Item, de generatione Mahumet et nutritura eius, quod transtulit Hermannus Sclavus scolasticus subtilis et ingeniosus apud Legionensem [Leon] Hispanie civitatem." According to d'Alverny, the De Generatione "contient des légendes musulmanes courantes sur la création et les Patriarches, en particulier Seth, l'histoire d'Ismaël, le Songe de l'Arbre, l'Eléphant, l'Histoire de la famille du Prophète, --la généalogie présente des variantes assez importantes avec celle de la *Chronica*--les circonstances merveilleuses de sa naissance, et le récit de ses premières années, fait par sa nourrice Halima, contenant la célèbre vision des anges qui ouvrent la poitrine de l'enfant Mahomet pendant son sommeil." The second translation by Hermann follows the De Generatione in ms. Arsenal 1162. The rubric announces this as "Item, Doctrina Mahumet que apud Sarraenos magne auctoritatis est, ab eodem Hermanno translata, cum esset peritissimus utriusque lingue, latine scilicet et arabice." D'Alverny described its contents in some detail: "Le texte traduit par Hermann représente une des rédactions les plus développées d'un thème populaire, mettant en scène des Sages juifs qui vont poser des questions à Mahomet, et lui donnent ainsi l'occasion de préciser son enseignement. [paragraph] C'est un colloque imaginaire entre le Prophète et quatre savants juifs 'viri prudentissimi . . . principes Iudeorum et magistri in Israel' dont le chef est un certain 'Abdia Abdenselam, ' bien connu d'autre part dans l'historiographie musulmane. Ils sont annoncés à Mahomet par l'archange Gabriel, et Abdia, désireux de s'éclairer sur la doctrine nouvelle, lui pose des questions sur les sujets les plus variés: religion, histoire, cosmographie, etc., auxquelles le Prophète répond avec une patience infatigable. On trouve dans ce texte, magnifique morceau de folklore musulman remontant au II^e ou III^e siècle de l'Hégire des légendes coraniques et talmudiques, et une série de centons-devinettes chères, avec de nombreuses variantes, aux enfants de tous les siècles et de tous les pays." (P. 80-83)

translations d'Alverny observed that they contain several mistakes indicating that Hermann's skill in Arabic was perhaps less than that implied by the epithet "highly skilled in both languages."⁵⁸

After considering the question of whether Hermann worked on other texts in the Cluniac corpus, d'Alverny suggested that his contribution was confined to the De Generatione and the Doctrina.⁵⁹ For her brief general account of Hermann, d'Alverny followed Haskins closely, and disagreed sharply with Alonso on the question of where the De Essentiis was written.⁶⁰

⁵⁸Ibid., p. 84.

⁵⁹Ibid., p. 85.

⁶⁰Because d'Alverny gave this important question unusually careful consideration, her argument is quoted here in full. She criticized Alonso because, she said, he "refuse d'accepter l'interprétation donnée par Haskins des deux noms de lieu cités ci-dessus comme résidences d'Hermann en 1143, et pense que le premier est la Tolosa de Guipuzcoa--ce qui est possible--et le second, non pas Béziers, mais un port du pays basque. Il justifie cette dernière opinion par une étymologie euskarienne, et surtout par une allusion qu'aurait faite Hermann à la rumeur des flots de l'Atlantique dans le prologue du De essentiis. [paragraph] Nous avons été séduit par l'image poétique du savant clerc composant son traité sur une plage de la Côte d'Argent en écoutant chanter les vagues. Malheureusement, lorsqu'on se réfère au texte de ce prologue, il devient difficile d'accepter l'hypothèse du P. Alonso. Hermann dit en effet: 'Athlantidum, his diebus, me crebro murmure concitum, gravis et insuper ager admiracio. . . .' Notre astrologue évoque les Pléiades, filles d'Atlas, qui se plaignent d'être délaissés par leurs fervents admirateurs, et pour que nul ne s'y trompe, il ajoute quelques lignes plus loin: 'Quaeruntur Deae pariter iniuriarum agentes, meque, tanquam pignore obligato collegam, impatier requirunt. . . .' [paragraph] Tout ce prologue est dans la meilleure tradition chartraine, y compris l'apparition dans un songe d'une 'Altissima Dea' qui peut être la Sagesse, le Noys ou la Physis des allégories chères à l'École. [paragraph] Nous préférons donc, jusqu'à plus ample informé, nous en tenir à l'opinion du grand médiéviste américain."(Ibid., p. 81 n. 1)

In a second article on "the translations made at Toledo between 1141 [sic] and 1143 on the initiative of Peter the Venerable," d'Alverny mentioned that Hermann was involved in the project as translator of two works and showed that evidence for his participation is found in Peter the Venerable as well as in the exemplaire manuscript where Hermann is credited specifically as translator of the De Generatione Muhumet and the Doctrina Mahumet. Moreover, she listed several manuscripts in addition to the exemplaire manuscript discussed in her previous article, and she quoted the ascriptions in these additional manuscripts, including those mentioning Hermann. 61

C. J. Bishko disputed some of d'Alverny's suggestions regarding the Cluniac project. 62 He suggested that Peter's plan for the project probably did not antedate the trip to Spain and showed that the dates of that journey are not 1141-1143 but 1142 - 1143. Bishko expanded d'Alverny's account of Peter's meeting with Hermann and Robert, by strongly suggesting that the place designated by Peter as circa Iberum would have to be Santa María de Nájera "in the Castilian Rioja below the Ebro." 63

James Kritzeck, in describing Peter the Venerable's

⁶¹Ibid., "Quelques Manuscrits de la 'Collectio Toletana,'" in G. Constable and J. Kritzeck, eds., Petrus Venerabilis (1156-1956): Studies and Texts Commemorating the Eighth Centenary of his Death, Studia Anselmiana 40 (Rome, 1956), p. 202-218.

⁶²C. J. Bishko, "Peter the Venerable's Journey to Spain," in ibid., p. 163-75.

⁶³Ibid., p. 164-66.

"project to study Islam,"⁶⁴ relied mainly on Haskins, Alonso, d'Alverny and Bishko for the information on Hermann that he presented.⁶⁵ He summarized briefly the two works in Peter's project that Hermann translated,⁶⁶ and he commented, referring to a specific passage, that "Herman reproduces the tone of the original Arabic very well in his translation."⁶⁷ In evaluating the works of the project, Kritzeck said: "Hermann's translations. . . were decidedly the weakest selections." The former, he said, arranged "so much spurii and trivia in a context subject by its very nature to scorn by Christian readers. . . and the latter was at best of doubtful orthodoxy and at worst completely silly," although the two translations "had the advantage of repeating a great deal of Judaeo-Islamic legend and manifesting popular Islamic lore."⁶⁸

Kritzeck wrote of "the sometimes stilted literalism of Herman"⁶⁹ and he translated Peter the Venerable's characterization of Hermann as scholasticus to mean that he was a scholar. In this he followed d'Alverny⁷⁰ and contradicted Alonso, who according

⁶⁴James Kritzeck, Peter the Venerable and Islam, Princeton Oriental Studies Number 23 (Princeton, 1964). This work supersedes his "Peter the Venerable and the Toledan Collection," in Constable and Kritzeck, eds., Petrus Venerabilis, p. 176-201.

⁶⁵Ibid., Peter the Venerable and Islam, p. 32-36, 66-67.

⁶⁶Ibid., p. 84-96.

⁶⁷Ibid., p. 90 n. 83.

⁶⁸Ibid., p. 109.

⁶⁹Ibid., p. 111.

⁷⁰Deux traductions. . ., " p. 74 n. 1.

to Kritzeck, "felt that the technical term 'scholastic' could already be applied."⁷¹ Kritzeck did not take into consideration Duhem's interpretation of scholasticus as one who "tenait école."⁷²

The texts of Hermann's translations for Peter the Venerable have not themselves been studied closely as sources of information about Hermann. To date there has been no critical edition of them, although they were published along with the other works in the Koran project in 1543 (first edition) and 1550 (second edition).⁷³ However, editions of two other works credited to Hermann have recently become available. One of these, a version of Euclid's Elements, is possibly by Hermann; the second, the De Essentiis, is definitely his.

M. Clagett and H. L. L. Busard each tentatively ascribed to Hermann an anonymous Latin translation from Arabic of the Elements of Euclid found in the thirteenth century manuscript Paris BN latin 16646 (f. 2r-108r). Clagett, citing Birkenmajer, attributed this version of the Elements to Hermann on the basis of "item 37 of the Biblionomia composed by Richard de Fournival," where "Hermannus Secundus" is mentioned.⁷⁴ Clagett presented the translator's prefaces and several passages from various

⁷¹Kritzeck, Peter the Venerable and Islam, p. 32 n. 103. Perhaps Kritzeck misread Alonso here. Alonso merely said: "El titulo de scholasticus que Petro el Venerable da a Hermann indica un magisterio effective y no tan solo un titulo honorifico. . . ." (p. 13).

⁷²Duhem, III, p. 173. See above, p. 388.

⁷³See above, p. 8, n. 5.

⁷⁴Marshall Clagett, "The Medieval Latin Translations from the Arabic of the Elements of Euclid, with Special Emphasis on the Versions of Adelard of Bath," in Isis 44 (1953), p. 26-42.

versions of the Elements. Busard published an edition of the preface and the first six books of the version of the Elements in ms. Paris BN latin 16646. Although Busard "did not find proof for the authorship of Hermann in the first six books. . . examined up to now," he suggested the attribution on the basis of "the peculiar declension of the word diameter" and "some other peculiar words." He compared the translation with those made by Al-Ḥajjāj and Campanus, and concluded that "Campanus did not use this translation" and that Hermann's Arabic text was "the so-called Ḥshāq-Thābit text rather than. . . the Al-Ḥajjāj text."⁷⁵ As Busard recognized, his analysis was not quite sufficient to identify Hermann positively as the translator of this version of Euclid's Elements in ms. Paris BN latin 16646, but perhaps a much closer study of Hermann's grammar and vocabulary would confirm his suggestion.

A critical edition of Book I of the De Essentiis, perhaps the richest source of information on Hermann, was recently made available by C. S. F. Burnett, who presented an introduction and the critical text with an English translation, as well as a detailed commentary. In his introduction, Burnett listed some of the secondary literature on Hermann, quoted Dronke and Gregory on the need to study him, reviewed the importance of the De Essentiis, and briefly summarized it. Burnett commented on Hermann's knowledge of 1) the Timaeus in Chalcidius' version, 2) the De Institutione Arithmetica and other works of Boethius, and 3) Macrobius'

⁷⁵Euclid, The Translation of the Elements of Euclid from the Arabic into Latin by Hermann of Carinthia (?), ed. by H. L. L. Busard (Leiden, 1968), p. 2-7.

Commentary on the Dream of Scipio as well as other works in "the Latin encyclopedic tradition."⁷⁶ Asking where the De Essentiis stands "in relation to contemporary trends in Latin thought," Burnett found an instance where "Hermann is echoing contemporary ideas of two stages in creation" and another where "his words are close to those of his master Thierry."⁷⁷

Burnett discussed a criticism by Hermann of medical writers and saw in this "indications of a controversy between scientists in the Latin schools, whose theories were influenced first, by the Latin works of late antiquity, then, by the medical writings issuing from the School of Salerno, and finally, by the astrological works introduced by Hermann and his fellow translators, from Muslim Spain."⁷⁸ Comparing Hermann to Adelard of Bath, Burnett said: "To no other predecessor does Hermann's. . . work stand in such a close relationship." He discussed the question of Hermann's use of sources in Arabic versus in Latin and the question of whether Hermann might have been assisted by an Islamic or a Jewish interpreter. Reviewing Hermann's list of "the principal Arabic sources of his teaching in the preface to the Planisphere," Burnett found, against Haskins, Lemay and Silverstein, that Hermann was directly familiar with the Almagest, either in Arabic

⁷⁶C. S. F. Burnett, The De Essentiis of Hermann of Carinthia and Twelfth Century Thought, A dissertation submitted for the degree of Doctor of Philosophy at the University of Cambridge, April, 1976, p. 5-12.

⁷⁷Ibid., p. 12.

⁷⁸Ibid., p. 13.

or in a now unknown Latin translation, instead of being wholly dependent upon al-Battani's treatise.⁷⁹

Burnett discussed the revision of the De Essentiis as evidenced by the differences between ms. Naples BN viiii C 50 on one hand and the two English manuscripts, (Oxford) Corpus Christi 243 and (London BM) Cotton Titus D iv, on the other, and he argued that Hermann himself made the revisions.⁸⁰ Burnett followed d'Alverny in sharply disagreeing with Alonso's proposal of "Byterri," the place where the De Essentiis was written, as "a town in the Basque region."⁸¹ In his commentary on the De Essentiis Burnett identified passages in Hermann's sources of ideas as well as quotations, pointing out instances where Hermann seems to have been highly original, and elucidated Hermann's exposition.⁸²

Finally, in an appendix, Burnett discussed the Elements of Euclid in ms. Paris BN latin 16646 and Busard's work on this text (see above). Offering a corrected text of the preface presented first by Clagett and then by Busard, Burnett stated: "I believe that the preface. . . shows clear signs of Hermann's style and terminology."⁸³ Citing passages from the De Essentiis as evidence for this position, Burnett concluded that nothing in the Euclid "argues against an attribution to Hermann, and there are several considerations which, though not conclusive in themselves, suggest" its

⁷⁹Ibid., p. 14-18.

⁸⁰Ibid., p. 32-37.

⁸¹Ibid., p. 179. See above, p. 400 n. 60.

⁸²Ibid., p. 177-236.

⁸³Ibid., p. 248.

attribution to Hermann.⁸⁴ In the same appendix Burnett discussed the De Spheris of Theodosius and proposed that Hermann may have made a "redaction" of a version of this work translated by Adelard of Bath but heretofore attributed to Plato of Tivoli.⁸⁵ In a second appendix Burnett presented the text of Hermann's introduction to the second book of the De Essentiis, giving both the Latin and an English translation.

It appears that until the present, no further work on Hermann has been published since Burnett's thesis was completed in 1976. However, Busard may complete his edition of the Elements, and Burnett has promised a complete "edition of the De Essentiis . . . which will include a revised bibliography of [Hermann's] works, and an account of his sources and ideas."⁸⁶ Meanwhile, Lemay's critical edition of Albumasar's Introductorium maius in the Arabic and in the Latin versions of John of Seville and of Hermann is in preparation. With the publication of the critical text of the Introductorium, the completion of the De Essentiis by Burnett and of the Elements by Busard, and the addition of the three astrological works presented above as working texts (the Liber Imbrium, the Fatidica of Sahl ibn Bišr, and the De Indagatione Cordis), all the texts known to be Hermann's will have been made available.

⁸⁴Ibid., p. 249-51.

⁸⁵Ibid., p. 253-57.

⁸⁶C. S. F. Burnett, "The Legend of the Three Hermes and Abū Ma'shar's Kitāb al-Ulūf in the Latin Middle Ages," in (University of London) Journal of the Warburg and Courtauld Institutes xxxix (1976), p. 232 n. 5.

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